

OCTOBER 1999

CONTACT

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NATIONAL ASSOCIATION OF
FREE WILL BAPTISTS



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Lay Ministry Revolution

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This is Not Your Father's Deacon

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Put the Laymen to Work

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Secret World of Men

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SECRETARY SPEAKS

Pay it Off!

Free Will Baptists who visit Antioch, Tennessee, have opportunity to see our national offices. Seven national agencies are housed in the gray and red-trimmed building, identified by a 25-foot sign with gold letters just off I-24 at Hickory Hollow Mall.

The two-story building is more than bricks and mortar. It symbolizes our *Vision*: A vision of *God's Power* to redeem lost mankind, of *God's People* reaching out to a world in need, of *God's Purpose* to reap a spiritual harvest, a vision of *God's Presence* with His people.

The national office building symbolizes our *Values*. It indicates that we value the *Lord's Word*. In response to Christ's commission to the Church, we have provided a facility for extending the work of the kingdom.

It further indicates that we value the *Lord's Work*. This building is a nerve center, a place where church leaders come to plan, where dedicated men and women provide support for churches to reach out worldwide.

Since Free Will Baptists joined together in 1935 to do together what could not be done alone, we have emphasized the need of finding, following and finishing the will of God. This process involves the individual Christian and the denomination as a whole.

Our Beginning

The National Association of Free Will Baptists was organized in 1935. From 100,000 members in 1,000 scattered churches, we have grown to over 200,000 members in more than 2,000 churches. God has blessed our denomination from its inception and He continues to bless. The statistical data in the *1999 Digest of Reports* shows growth in almost every area and agency.

Our Buildings

The blessing of God on denominational ministries required the national offices to relocate on three occasions. After the 1935 organization, some ministries operated from four-drawer file cabinets. Others worked in homes and churches. Later most department offices moved into a small building near the Free Will Baptist Bible College campus.

In 1965 the national offices moved into a larger facility on Murfreesboro Road in Nashville. Ministries were added and others expanded, serving local churches and reaching out with the gospel message across our country and around the globe. By 1985, the need for larger facilities began our process of relocating the national office facility again.

In 1990, National Association delegates approved the purchase and renovation of a building on Mt. View Road in Antioch. The building was renovated and the national offices occupied their new home on August 21, 1991, with an indebtedness of approximately \$1.5 million.

The indebtedness was reduced to \$59,000 by July 1999. This debt reduction has been possible because of the generosity of Free Will Baptists. While reducing the indebtedness, finances for national ministries have not diminished but dramatically increased. De-



Melvin Worthington

nominal income for national ministries in 1991 was \$7.8 million; that number rose to \$11.2 million in 1998.

Our Blessings

During our entire history, Free Will Baptists have enjoyed God's blessings. Local churches, district/state associations and national agencies have all grown. New programs have been developed.

The denomination today exists in a radically different world than when it was organized in 1935. In light of God's blessings, Free Will Baptists can do three things—reflect on God's blessings, rejoice in God's blessings and respond to God's blessings.

Our Burden

We stand on the threshold of paying off the \$59,000 indebtedness owed on the national office building. We need to pay off this debt as soon as possible. It would be wonderful if the building debt could be eliminated by December 31, 1999. We could enter 2000 debt-free. The move to Mt. View Road would be complete.

Many have systematically and sacrificially given to the *Capital Stewardship/Victory Campaign* in order to pay off the indebtedness. We acknowledge and appreciate your generous gifts. At the same time, we need your help to erase the debt. The building exists because it is essential for our denomination's expanding worldwide ministry. Paying off the indebtedness is in reality an investment in the denomination's ministry for the decades to come.

How can you help? Individuals, local churches and district/state associations can give a special offering to erase the debt. Will you join us and other Free Will Baptists . . . and give again? Help us pay the debt by December 31. ■

The Secretary's Schedule

October 1999

- 3 Central FWB Church
Royal Oak, Michigan
- 4-10 Sherwood Forest FWB Church
El Sobrante, CA
- 11-16 Oklahoma State Association
- 19-21 ASARB Meeting
St. Louis, MO

How your church can join

The Lay Ministry Revolution

By Eddy Hall and Gary Morsch



In the 1950s, Elton Trueblood wrote, "If the average church should suddenly take seriously the notion that every laymember—man or woman—is really a minister of Christ, we could have something like a revolution in a very short time."¹ Today a growing number of churches are experiencing this revolution. But in most churches, most members still don't see themselves as ministers. As a result, church staff are overburdened while many members feel sidelined.

What is keeping Trueblood's revolution from sweeping through all our churches? For centuries, the church has divided Christians into two distinct groups—the ministers (clergy) and those ministered to (laity). This division has been maintained by four *ministry myths*—unbiblical beliefs about ministry that have shaped how most Christians approach ministry. Before the revolution can come to your church, these four ministry myths must be exposed and corrected.

Myth #1: Ministry Is Just for "Ministers."

God calls certain people to church leadership, and their role is essential. But, in describing the call of leaders, scripture doesn't single them out as the "ministers." Rather, it emphasizes the ministry of all believers: "The gifts he gave

were that some would be apostles, some prophets, some pastors and teachers, to equip the saints for the work of ministry" (Eph. 4:11-12, NRSV, emphasis added).

Our friend Mark knew that all Christians were called to minister, but he bought into the version of this myth that says that God can *best* use those in professional ministry. Wanting God's best, he quit his job, went to seminary, then joined a church staff.

In his new job, Mark quickly discovered that his gift was not administration. "I'm most effective in one-on-one ministry," he explains. "And rather than coordinating existing ministries, I'd rather be bringing new people in. I thought joining a church staff would give me more freedom, but in reality it limited how much time I could spend doing what I do best." Even though he knew some people would think he was settling for 'God's second best,' Mark resigned from the church staff and went into insurance.

"Though I didn't realize it when I started," Mark says, "insurance is a perfect job for someone who wants to work with hurting people. Whenever a client loses a spouse, I get a phone call. When any of my clients divorce, they come to me to change their insurance papers. And whenever one of them has a car accident, a fire or a serious illness covered by insurance, the client comes to see

me. Just a few weeks ago I told my wife that I've never before felt God using me in ministry like I have lately."

Only when Mark understood that God could use him more effectively in the business world than on church staff was God able to put Mark's ministry gifts to fullest use.

Myth #2: Ministry Refers Only to Meeting Spiritual Needs.

When I (Eddy) was in college, sometimes on Sunday afternoons I would go to a park with a few friends and we would approach strangers with *The Four Spiritual Laws*, a booklet that explains how to become a Christian. A half dozen or so of the people I talked to prayed the sinner's prayer. One even came to church afterward for a few months.

In time, however, I grew uneasy with this cold-turkey witnessing. For one thing, I saw little evidence that it was leading to changed lives. But part of my discomfort, I believe, grew out of my own changing relationship with God. Nurtured by my pastor's sermons, I was seeing God less as a stern judge and more as a loving Father. I was beginning to realize that God was not only concerned about my getting to Heaven; he also cared about my joys and pains, my hopes and fears. God didn't care only about my soul; he cared about me.

The more I experienced God's love, the clearer it became that I was not treating the people in the park the way God treated me. I was treating them as objects, as trophies to be won, not as people to be loved.

Somehow I had gotten the idea that ministry involved meeting only—or at least primarily—spiritual needs. Witnessing, preaching, Bible teaching, leading worship—this was ministry. But feeding the hungry? Visiting the sick? They were nice things to do, I would have said, but hardly ministry.

But as love replaced law as my motivation for ministry, I started seeing people through new eyes. I became less concerned with persuading others to do the right thing and more interested in helping them. Ministry, I realized, had to be concerned not just with spiritual needs, but with the needs of the whole person. Love doesn't limit itself to caring about one kind of need.

When people believe ministry is restricted to meeting spiritual needs, those God has called to meet physical or social needs may feel like they have no ministry. When this myth is exploded, these people can find their places in the body of Christ.

Myth #3: Most Ministry Takes Place When the Church Is Gathered.

In some ways the church is like a sales team. When the team meets, its members may celebrate accomplishments. Sales managers may inspire and motivate the team, give them a vision of what is possible and provide training. Group members encourage one another. Now what would you think of that sales team if, upon leaving the meeting, the members make little effort to sell? Would you suspect they missed the point of the meeting?

We in the church are not a sales team but a ministry team, yet we gather for many of the same reasons—to celebrate, to expand our vision, to be inspired to fulfill our mission, to give and receive encouragement, and to become equipped for ministry. If then, at the end of our gathering, we go out into the world but make little attempt to

minister, what does that suggest?

Unless we minister as the church scattered the rest of the week, we've missed one of the main points of coming together. As we heard one pastor say, "The church is most the church when the sanctuary is empty."

Myth #4: Some Christians Are Called to Do Secular Work.

Precision Histology is a medical laboratory in Oklahoma City which prepares microscope slides of tissues from which doctors diagnose patients' illnesses. As the world measures success, Precision Histology has not made much of a splash. For the first few years owner Jan Lundy had to reinvest all her earnings into the company to buy equipment, and today she earns only a modest wage. But that's okay with Jan because Precision Histology is succeeding at what it was created to do.

"From the beginning, our main purpose has been to help people," Jan explains. This happens in various ways. Jan hired lab technicians with little technical skill and gave them on-the-job training. Often these were mothers from low-income families who lacked the resources to pay for formal training. One technician she hired was already trained but was recovering from drug addiction and was not physically able to go back to work in the hospital. Jan made it possible for employees to keep their children with them at work by providing a play area and, when necessary, hiring a child-care worker at no cost to the mothers.

The lab has prepared slides at no charge for three local nonprofit clinics serving low-income patients. But, at its most basic, the lab ministers through the services it is paid to provide. As the company name implies, Jan insists upon work of the highest quality. "I treat each slide as though it is for a member of my own family," Jan says. "After all, each one is for *somebody's* mother, brother or sister. Doctors need to be able to interpret slides easily and accurately. If my slides enable them to do that, I am ministering to the patients whether they know it or not."

The world says there are two kinds of work—sacred and secular. The dictionary defines secular as "not holy" or "not sacred." But the Bible tells us that we are to do everything—even eating and drinking—to the glory of God (1 Cor. 10:31). For the Christian, every activity is to be sacred.

If God directs someone to be an auto mechanic, it is because God can better use that person to meet needs as an auto mechanic than as a pastor or missionary. Every Christian is called to full-time Christian ministry. Any Christian can transform a legitimate "secular" job into a ministry by approaching that job with a commitment to meeting people's needs as an expression of God's love.

God doesn't call anyone to do "secular" (unholy) work. He calls us all to bring honor to God and to minister to people's needs through whatever work we do.

Ready to Join?

Once our understanding of ministry is broad enough, we can then discover which particular part of Christ's mission God is calling us to do. Two invaluable clues to call are pain and joy.

(continued on page 7)

This is Not Your Father's Deacon

By Thurman Pate



A story has been told of three boys who tried to outdo each other. Finally, one boy bragged that his father owned the car dealership and had more cars than anyone in town. A second boy responded that as the bank president, his dad had more money than anybody else. The third child, the preacher's son, added that his dad owned the devil. In response to the puzzled looks, he explained, "Last night after church my dad said the deacons had given him the devil."

Some think that the main job of the deacon is to keep the pastor in line—to "give him the devil" when needed. As one looks at the scriptures and at the *Free Will Baptist Treatise*, this is not one of the purposes given. One of the most important ministries of the deacon is that to the pastor.

The pastor needs to know that the deacons are praying for him and work-

ing with him. With the right relationship developed, the pastor will appreciate helpful hints and constructive criticism from the deacons. Working together we can accomplish the work of the church. Our task is too vital to hinder the work by fighting each other.

Qualifications

The qualifications and primary purposes for having deacons are biblically-based and should never change. However, in our rapidly changing society, the functions and responsibilities of the deacon may need to change. While change for change's sake is unnecessary, we must recognize that an "effective deacon" in our parents' time may not be an effective deacon today.

A *Treatise of the Faith and Practices of the Original Free Will Baptists* describes the office of a deacon in Part IV, Chapter I, Section 4 B:

Deacons are ordained—usually by the local church—to minister to the congregation and exercise general spiritual leadership. They assist the pastor in administering the ordinances, and may have to conduct worship services in the pastor's absence. Regular practice insists that deacons be men who meet the qualifications outlined in I Timothy 3:8-13.

The chief scriptural reference in I Timothy 3:8-13 gives us the qualifications.

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

Holding the mystery of the faith in a pure conscience.

And let these also first be proved; then let them use the office of a deacon, being found blameless.

Even so must their wives be grave, not slanderers, sober, faithful in all things.

Let the deacons be the husband of one wife, ruling their children and their own houses well.

For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

As Free Will Baptists, we must stay true to the Bible and be consistent in our purposes. Since I am a deacon in today's world, there are many qualities that I have seen in other deacons that should be continued.

Spiritual Leader

An effective deacon must have the ability and willingness to be a spiritual leader in the church whether the role is formal or informal. Our Russian Baptist brethren consider the office of deacon as "pastor in training." Typically their new pastors have been deacons who have served in the local church, been trained by the pastor and then given the responsibility of leading a congregation.

Similarly, in many of our churches a deacon or deacons have assumed leadership in the local church when the pastor has left and a new pastor is not available.

Bible Student

An uncle of my wife was a deacon in a North Carolina church. He loved to study the Bible and for years led his class in a study of that precious Word. When you sat in his Sunday School class, you knew that he had studied the Word and believed what he taught.

A friend in Alabama has been a long-time deacon. His livelihood was selling insurance, but Brother Carter shared first about "life insurance" in Christ with everyone with whom he dealt. He witnessed faithfully every day, often bringing new converts into the church. An effective deacon should love God's Word and be able to share it with others.

Emotional/Physical Care

Other important roles focus on the emotional and physical needs instead of the explicitly spiritual. My grandfa-

ther was a long-time deacon and one of my heroes. He was concerned about the church and the people in the church. The people knew that he loved and cared for them—which should be said of any deacon.

One deacon I have served with has fulfilled the goal of "ministering to the widows" as well as anyone I have ever known. Brother Jack taught a class mainly composed of elderly widows for years. Not only did he teach them, he cared for them, often visiting and taking them places. When a need surfaced he pulled money from his own pocket to help.

Deacons can also minister through visiting the sick. When someone at our church is in the hospital, he or she can expect a visit from Brother Jimmie and his wife. They perform a much-needed function in letting those in the hospital know that the church people are thinking about them and praying for them.

In our changing society, the spiritual leadership and caring need to be extended to groups that we have often ignored. With the increased number of divorces in the church family, deacons should be working with both the men

and the women. In our multicultural world, we must also face our own prejudices and minister to those economically, socially, ethnically and racially different from us.

Christ and the disciples set the example by healing the sick, feeding the people and loving the social outcasts. Deacons and all Christians should aspire to do the same. ■



ABOUT THE WRITER: Dr. Thurman Pate retired from the Metro Nashville school system in May as principal to become chairman of the teacher education program at Free Will Baptist Bible College. He is a member and deacon at Cofer's Chapel Free Will Baptist Church.

Lay Revolution (continued from page 5)

*Pain: Where do you mourn with Jesus for the pain in the world?
Joy: What would bring you joy in that painful situation?*

When you can answer those questions, you have probably found your call. As Frederick Buechner says, "The place God calls you to is where your deep gladness and the world's deep hunger meet."²

Once the church explodes these four ministry myths, helps members identify their calls to ministry, then supports them in creatively fulfilling those calls, we will, as Trueblood predicted, experience something like a revolution in a very short time.

In fact, the revolution has already begun. Has it come to your church yet? ■

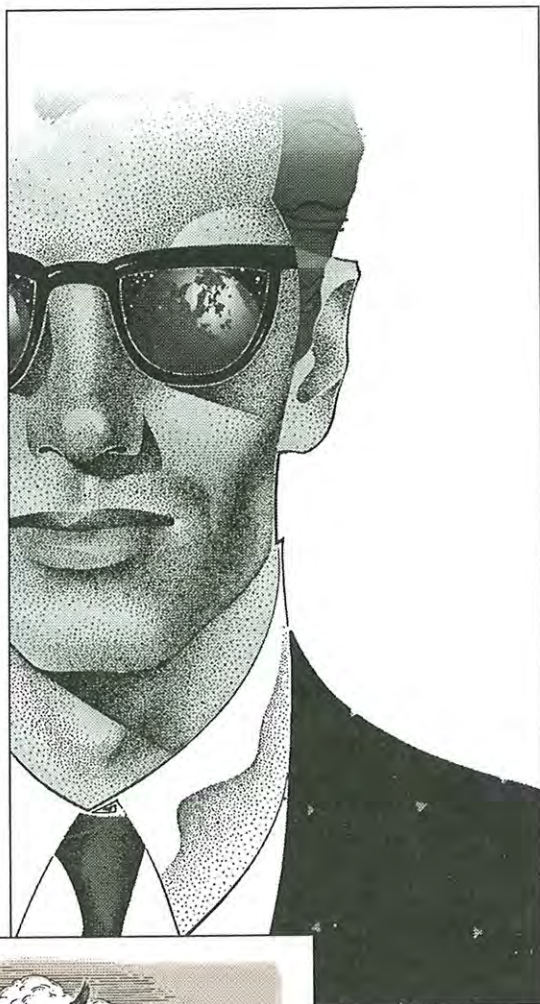
ABOUT THE ARTICLE: Adapted with permission from *THE LAY MINISTRY REVOLUTION: How You Can Join* by Eddy Hall and Gary Morsch (Baker Books), a tool for implementing these concepts in congregations. Eddy Hall of Goessel, Kansas, is a church consultant who helps churches maximize their ministries through integrated strategic planning of ministries, staffing, facilities, and finances. Gary Morsch, M.D., of Olathe, Kansas, is chairman of Heart to Heart International, a volunteer organization that mobilizes community resources to alleviate world suffering.

Notes

1. Elton Trueblood, *Your Other Vocation* (New York: Harper & Brothers, 1952), 9.
2. Frederick Buechner, *Wishful Thinking: A Theological ABC* (New York: Harper & Row, 1973), 95.

Put the Laymen to Work

By Paul Kennedy



"God must love the laymen," my friend replied, "since He made so many of us." But, Brother, how are we to respond to his love? Paul's letter to Titus reminds us "that believers should be careful to maintain good works for they are good and profitable unto men," (Titus 3:8). This maintenance of good works is not for salvation, but because of salvation.

Work has been thought of as man's

natural occupation from the beginning when Adam was given work to perform. This is contrary to the work ethics of many today who adopt the attitude that work should be shunned as something evil and avoided if at all possible.

Yet, Paul repeatedly emphasizes that God calls men to work and positions them in life where they may serve Him.

are laborers together with God." Unless we realize that the true purpose of work is to glorify God, we will find it to be spiritually empty for both servants and masters (Eph. 6:5-6).

This view of work means that a Christian will regard his work as a divine appointment, and as he fulfills his calling he is serving the Lord. Paul gave us this "work principle" in Colos-

In I Corinthians 3:9, we learn that "we

sians as: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him," (3:17).

Equipping the Saints

Our Free Will Baptist Church Covenant states, "Our chief business in life is to extend the influence of Christ in society . . ." Therefore, we must relate this commitment to our spiritual, social and political problems of everyday life. Blessed is the church that addresses the responsibility to "teach and train" an army of laity to "work the work" that Jesus has commanded us to do.

For this campaign, Christ Himself has given to the church "gifted men" as evangelists, pastors and teachers for the success of the church (Eph. 5:11). A pastor friend referred to these endowed men as pediatricians, called to "Equip the Saints."

There may be questions if we doubt our ability to equip the saints: *What if we fail? What if we fail to try? Do we have the expertise? Are all leaders learners? Do we have the time?* We may have to re-evaluate our priorities.

In the early 1980s, our pastor returned home from the national convention with the resolution that "all churches that could, try to start a Bible institute." Our church had a new educational building and the timing was perfect. Pastors, teachers and curriculum were prepared to equip the saints.

Fifteen years have passed. Some of the saints have gone on to ordination and pastorates. Others have joined that group of faithful laymen who make our churches work. The pastor's discipleship class has been a fertile area in equipping the saints for the ministry of the church. Jesus spent three years with His 12 men. How many are you working with today?

Doing of Deeds

The equipping role is the role of the pastor, and the role of the laity is performing "the work of the church," (the doing of service). Sadly, many churches today reverse the roles. All believers need to be taught and trained in the Word of God, to do the work of the church, and be a blessing so that others may come to know our Savior.

There is an Irish Proverb which says, "God likes help, when He helps people." Some laymen wrestle with the idea of ordination, but you can minister without it. Others have with great success. Submit yourself faithfully to those Christ has placed in the church to equip the saints and prepare to serve.

Hudson Taylor, missionary to China in the last century, said, "I used to ask God to help me. Then I asked if I might help Him. I ended up asking Him to do His work through me."

Pastors who have spent time with faithful laymen, prayed with them and for them, poured their very life into them, will see the Holy Spirit honor their work. This is Christ's plan for His church where the called, positioned and gifted men equip the saints for the work of the church, for His glory and the maturity of the church.

This may not fit the program of the local church very well, but *program* is not a Bible word anyway . . . and I'm not sure the concept is either. Christ is the Head of the church and all our work is to glorify Him.

If you are a layman and desire to do the service of the church, the Holy Spirit may use you in evangelism, witnessing and winning the lost to Christ. In visitation of prisons, hospitals and homes. In Sunday Schools and C.T.S., as officers, teachers and sponsors. In the choir, as a vocalist or instrumentalist; in the bus ministry, ushering and more.

If you don't find a place to serve, make yourself available to your pastor, and I'm positive he will find a place for you.

I remember the late Sister Eunice Edwards of WNAC saying, "God didn't save us to be ornaments." We must do our very best. An English teacher approached D. L. Moody after the service. "Mr. Moody, you made 17 grammatical mistakes in your sermon tonight." Moody replied, "I do my best for Christ, do you?"

Building Up the Church

Paul gives the purpose of the ministry gifts in Ephesians 4:12, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We realize that all our work is to glorify God and build up the church in unity and purpose as it matures. This is dependent on our

"equipping" and "serving."

Our work as laymen is like a tennis match—"those who learn to serve well, seldom lose."

We must grow because there is work to do. Growth is not one steady, uninterrupted period of life. There is no such thing as instant maturity, but God will do His work through us for "He which hath begun a good work in you will perform it until the day of Jesus Christ," (Phil. 1:6).

The promise of victory through our Lord Jesus Christ is our greatest motivation to service. "Therefore my beloved brethren, be ye steadfast, unmoveable. Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," (I Cor. 15:58). ■



ABOUT THE WRITER: Paul Kennedy is a deacon in Amador Free Will Baptist Church in Pioneer, California. He previously served as executive secretary for the California State Association. He is a member of the national Historical Commission.

A woodturning club opens doors to debate with evolutionists.

The Open Door

By Freddy W. Dutton

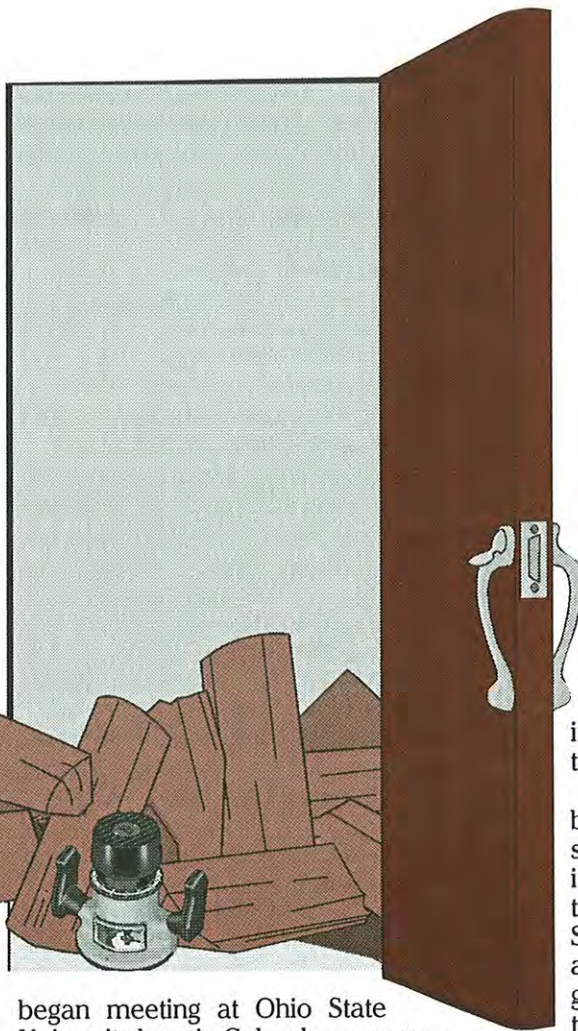
**"And a door was opened
unto me of the Lord ..."
(II Cor. 2:12)**

The door opened for an unusual ministry five years ago because of a woodturning hobby that I enjoy.

To go to my wood lathe and design an artistic bowl is therapeutic and relaxing for me. After I built a lathe five years ago, two fellows who heard about it knocked on my door one evening and asked if they could see it. Of course, with great pride, I led them to the basement to take a look at the lathe I'd built.

The next Monday several others came to see the lathe. To save time, I asked all of them to return the following week and we could have a meeting together. To my surprise, 12 men came, then 24 and soon 36.

From this small group, we began the Central Ohio Woodturners Club. It grew to 45 individuals meeting in my basement once a month. We quickly outgrew the basement and



began meeting at Ohio State University here in Columbus; we currently have over 100 members.

Invitation to Debate

I am respected in the group as a pastor, and this has led to many open doors for sharing the gospel with my woodturning buddies. I have become acquainted with more than 300 individuals as a result of that one knock on my door five years ago.

I have officiated at weddings for the group and attended many of their

personal family functions. I was invited into the home of an atheist and asked to have prayer there. I have had part in leading a well-known chef to the Lord.

The open door led to "the debate" that occurred this past spring. The woodturning club includes a professor who teaches microbiology at Ohio State University. In May I was asked to attend the Microbiology Department's evolution class to lecture and debate on the

Christian perspective of creation science versus evolution.

I met with the professor some weeks before the day of the debate. I was given a class syllabus and warned that the students were very intelligent, would have many questions, and could be somewhat hostile.

What an open door for a Free Will Baptist pastor to be invited to this class! Every day for six weeks I prepared for the lecture and debate. I studied, earnestly prayed and sought

the help of the Lord. I had folks praying for me from near and far.

Debate Day

The lecture and debate finally arrived on May 19, 1999, at 9:45 a.m. Earlier that week, I located the building where the class meets so that I would know exactly where to go.

The class, including several Ph.D. candidates, had students from many different countries. Some of the countries represented were India, Pakistan, China and England. The students came from diverse backgrounds and religions, and they had been studying the topic for years.

The class began with the well-planned lecture titled, "Let's Weigh the Evidence" on creation vs. evolution science. The Lord moved in a miraculous way.

With complete focus on the topic and allowing the Holy Spirit to speak through me, I experienced the mighty power of prayer through the army of prayer warriors who were taking the debate to the throne of God on this morning. As the lecture began, I knew that the Lord was in control. The tensions of the past six weeks began to diminish.

The group was never hostile, and they were interested in the debate taking place. There was no question

asked during the entire debate that the Holy Spirit hadn't previously directed my thinking in preparation for the answer.

The scripture in Proverbs 3:5-6, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," became very real and personal in my life that day.

God's power was so evident, and I could feel His divine presence upon me. I simply became the spokesperson that God used to allow His word to go forth in a class on evolution at a state university.

One student asked the question, "How can we know this God whom you are talking about?" What an opportunity to share God's miraculous plan of salvation with individuals who had never heard!

Beyond the Debate

It is wonderful how God can take one knock on the door and use it as an open door to touch a class of evolution scholars with His plan of creation and salvation. ("O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11:33).

One of my goals was to arrange for

my woodturning buddies to attend my church and meet my congregation. The door opened for that to occur this summer. Some 40 woodturners attended my church and met my beloved congregation. Everyone thoroughly enjoyed this time of fellowship as two entirely different groups met and enjoyed their time together.

With God's direction and the prayers of saints, from this one open door on a Monday five years ago, there can be many more open doors for a Free Will Baptist pastor to share the marvelous grace of our Lord Jesus Christ to the unsaved and the unchurched in Columbus, Ohio. ■



ABOUT THE WRITER: Dr. Freddy W. Dutton pastors Westside Free Will Baptist Church in Columbus, Ohio. He has pastored for 25 years. Dr. Dutton completed his Th.D. at Andersonville Baptist Seminary.

BEYOND BELIEF



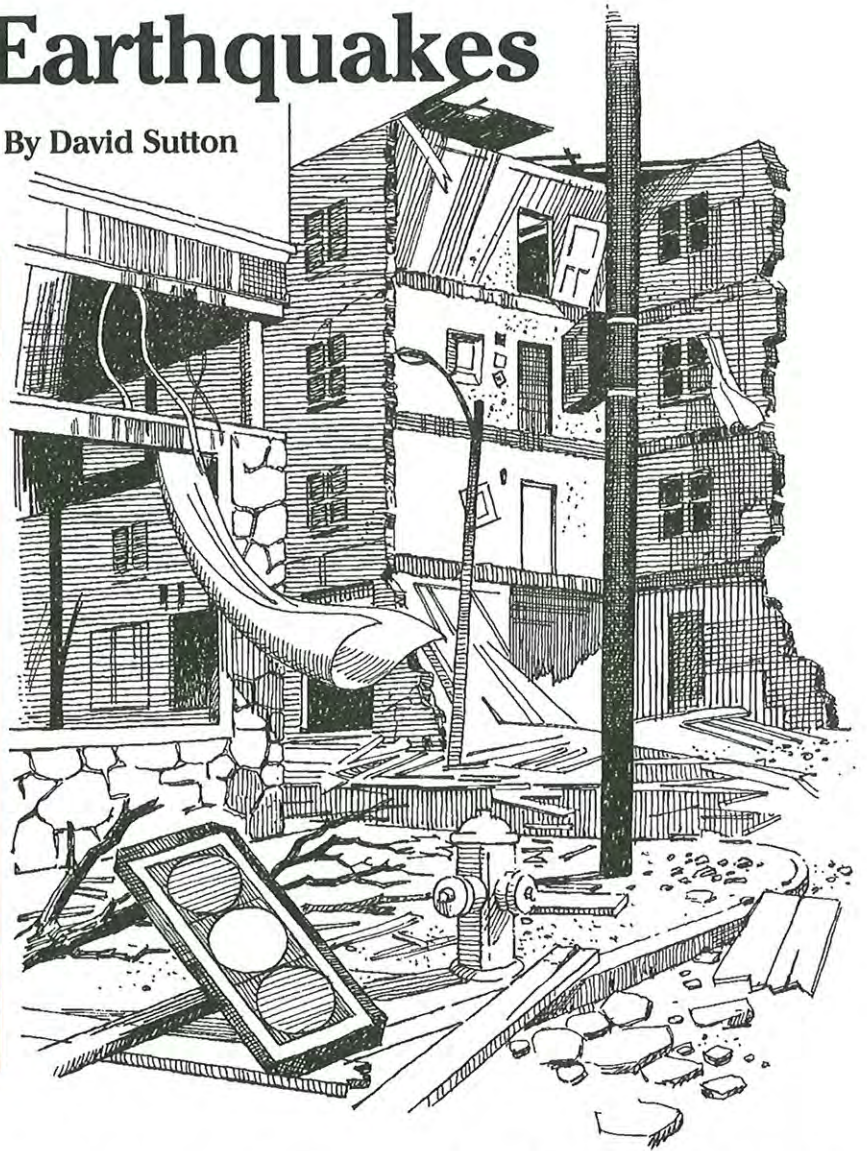
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Moral Earthquakes

By David Sutton

"If the foundations be destroyed, what can the righteous do?" (Ps. 11:3)

"Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12)



In 1989, an expectant crowd was listening to the singing of the national anthem at the beautiful Candlestick Park in San Francisco. The stadium was filled to capacity, and everyone was there to have a good time as they watched the Oakland A's and the San Francisco Giants compete for the World Series title.

It was game three, and about half way through the national anthem the ground beneath the stadium began to shake furiously. Immediately there was shock and disarray. The thousands attending, fearful that the stadium might collapse beneath them, began trying to get out of the stands.

In the moments that followed, all around the San Francisco Bay area, bridges were falling, freeways crum-

bling, homes toppling and whole neighborhoods set ablaze by disintegrating seismic forces.

Many of us remember the day quite well. We were about to watch the game on television and saw the commotion and disruption as it began to happen. Some of us had loved ones living in the area; we were quite concerned as we realized what was happening and just how serious it was.

Earthquakes can be terrifying. I have been in two and they were quite mild, but I have read and heard of many that brought great devastation.

Earthquakes are nothing new. They have been around for a while. The Bible speaks of them. When Jesus died on the cross, there was an earthquake. When He arose on the third day, there was another.

In 1976, China's Tangshan Province was laid waste by an earthquake as hundreds of thousands of people lost their lives.

In 1985, Mexico City was hit hard, leaving tens of thousands dead, hundreds of thousands homeless, and millions without electricity, water and food supplies.

And in 1995, an earthquake in Japan left more than 5,000 men, women and children dead. The once magnificent city of Kobe was destroyed.

But as devastating as some geological earthquakes are, moral earthquakes are even more devastating. And while geological disturbances are relatively few and far between, it seems that moral disruptions have become quite common.

Dr. O. S. Hawkins, noted Southern

Baptist preacher and pastor, wrote a book titled, *Moral Earthquakes*. I recommend his book and borrow some thoughts and facts for this article.

Our nation has been shaken by nothing less than a "culture-wide" moral earthquake of monumental proportions. We may look pretty good economically, but my friends, we don't look so good morally.

Dr. Talmadge Johnson, director of Sunday School Ministries for the Church of the Nazarene, refers to the morality of our nation as a "cafeteria style" morality where one goes down the line picking and choosing what he wants and does not want. But he reminds us that there is a cash register at the end of the line, and one must pay for that which he gets. And how right he is.

The basic values of our nation are now persistently called into question. The fundamental shaking of our cultural foundations is essentially a "moral" earthquake, far more frightening than the geological ones that brought devastation to San Francisco, Mexico City and Kobe, Japan.

And what about morality as it pertains to you and me? Have we witnessed any moral eruptions in our Free Will Baptist family? Is this something that demands our attention as individual Christians? The answer is yes and yes.

There have been far too many moral earthquakes among us. In fact, one is one too many. However, my focus is not on what has been, but rather on how we might prevent it from happening again. There are three things about moral earthquakes that demand our attention.

Moral earthquakes, like geological ones are preceded by secret faults.

You see, earthquakes don't just happen. They are caused by elements beyond our sight, well beneath the surface.

Geologists tell us that the earth's crust is composed of a number of separately mobile, ever-shifting plates, and when and where these plates come together, there is bound to be a great deal of geological disruption. As they scrape against one another, long lines of disturbances in the form of tremors, shifts and cracks are likely to occur. In fact, they are inevitable.

The seams between the earth's various plates are called faults. Usually,

pressure along the fault line remains fairly stable, but over time, stress builds between the plates. When the tension finally exceeds the breaking strength of rock, a jolting rupture ensues.

Earthquakes don't just happen. They are always preceded by a series of smaller seismic events, way down out of sight, along the fault line. And so it is with moral earthquakes. Like geological ones, they are preceded by the pressures of hidden faults, and they erupt when those pressures finally expose the secret cracks that have developed in the character.

We should never convince ourselves that such fault lines are of no great consequence, that they really don't amount to anything. If we ignore their presence and fail to deal with them, finally, perhaps when we and others least expect it, the pressures and temptations of life will expose those cracks that we thought were hidden out of sight forever.

We can't do much about geological earthquakes, but we can do something to prevent moral earthquakes. The secret faults or cracks that have developed in our character can be mended and adjusted by the power and presence of the Holy Spirit.

Moral earthquakes, like geological ones, are succeeded by sudden aftershocks.

In 1775, the great Portuguese city of Lisbon was struck by a tremendous earthquake. Though powerful, it appeared that the initial damage was minimal. Then, after a few moments of calm, an aftershock hit. It lasted two minutes and wrought terrible devastation.

Most of the citizens breathed a sigh of relief. As bad as it all was, it was now over, or so they thought. But it wasn't over. Suddenly another aftershock rocked the city for nearly 10 minutes. This time, almost everything in sight was reduced to shambles. An estimated 70,000 died there that day, most from the aftershocks that followed the earthquake.

And so it is with moral earthquakes. When the initial eruption takes place, it's not yet over. In fact, there are always serious aftershocks that seem to keep on having their effect. Ask Samson, and ask King David. The consequences are generally long lasting and far reaching.

Moral earthquakes, like geological ones, must be corrected by a process of reconstruction.

Reconstruction costs following the San Francisco earthquake were in the billions.

Reconstruction costs for moral earthquakes are even higher, but funds have already been appropriated. Jesus took care of that at the cross. He appropriated the funds when He shed His blood to redeem us from our sins. Moral reconstruction need not be delayed.

According to the Reconstruction Guidelines Manual, the Holy Bible, all of us must be involved in the process of reconstruction.

The fallen one must repent. This is a must. There is no other alternative. It's not enough to be sorry that you got caught. The fallen one must call his sin just what it is and turn from it.

The faithful ones must restore. According to Galatians 6:1-2, those who are spiritual have a responsibility to those who have been overtaken in a fault. This part of the process is so vitally important. We have often failed in this area. It is God's will that the fallen one be helped, nurtured and restored.

Our denomination, and every church in it, ought to have a plan whereby restoration could begin immediately. We ought to have a good plan, and then pray that we will never have to use it.

May each of us daily pray the prayer of Psalm 139:23. "Search me, O God, and know my heart: Try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." ■



ABOUT THE WRITER: Reverend David Sutton pastors Southern Oaks Free Will Baptist Church in Oklahoma City, Oklahoma. He also chairs the national Sunday School and Church Training Board.

A Christian's Daily Priorities

By Dennis E. Hensley



At a recent Christian college's morning chapel service a guest speaker went to the podium carrying an empty canning jar. He reached below the podium and brought out three large rocks and placed them in the jar. They reached the top of the jar's mouth.

"Is this full?" asked the speaker.

"Yes," everyone in the audience called back.

The speaker shook his head. "Wrong!" he told them. He then reached down and pulled out a small pail of finely crushed gravel and poured it into the jar. It rose to the top. The speaker asked, "Okay, now is it full?"

The audience, fearing another trick on his part, said cautiously, "No, not yet."

"Correct," agreed the speaker. And with that he pulled out a small cup of sand which he poured into the jar. "Now is it full?"

"No, not yet," said the audience, still fearing a trick.

"Right," the speaker confirmed. He then brought out a glass of water and poured it into the jar, letting it rise to the top. "Now is it full?"

The audience nodded agreement. "Yes," everyone called out, "now it's full."

"Indeed, it is," said the speaker.

"And does anyone here know what the meaning of this object lesson is?"

Several hands shot up into the air. One eager young student in the second row blurted out, "It means that no matter how full we think our lives are, there really is room to squeeze even more time in for daily work." She smiled, pleased at her assessment.

"Wrong!" said the speaker, to the young lady's amazement. "It means that the big rocks have to go in first or else all of the little, secondary fillers of our life will crowd out the important things."

He held up the jar for all to see.

"This jar is like the mind of a Christian," he explained. "If you begin your day by first inserting the three most important elements—the Father, the Son and the Holy Spirit—by way of devotions, Bible reading and prayer, you will have filled your mind with valuable priorities. Interestingly enough, just as you see the gravel and sand and water in here, there still will be *plenty* of room for many other facts, ideas, dreams, plans, lessons and goals."

The speaker then surprised the audience. He took out a large plastic bucket and suddenly turned the jar upside down over it. The gravel, sand and water came falling out. Oddly enough, however, the three large rocks shifted sideways and were still wedged in the jar.

"And look at this," the speaker announced. "After all the secondary, less important items have faded from your memory or have become obscured with time, your relationship with the triune God will still be present."

With that, he sat down. Nothing more needed to be said. ■



ABOUT THE WRITER: Dr. Dennis E. Hensley is an associate professor of English at Taylor University's Fort Wayne campus and the author of 29 books, including *Money Wise: Honoring God with Creative Money Management* (Harvest House) and *Millennium Approaches* (Avon Books).

FREE WILL BAPTIST NEWSFRONT

Symposium to Meet at Hillsdale

MOORE, OK—The fourth annual Free Will Baptist Theology Symposium will meet at Hillsdale FWB College in Moore, Oklahoma, November 4-5. The symposium will begin Thursday at 6:30 p.m. and end Friday at 9:00 p.m. The Theology Symposium is sponsored by the Commission for Theological Integrity of the National Association of Free Will Baptists.

The symposium provides an opportunity for pastors and laity to share their study of biblical and theological issues that are relevant to contemporary life and ministry.

Ten individuals will present papers this year: Steve Ashby, A. B. Brown, Paul Harrison, Robert Hilde, Thomas Marberry, Garnett Reid, Kevin Riggs, Edwin Wade, Dale Weaver and Ramon Zuniga. The presentations will be followed by group questions and discussion.

The symposium is open to everyone who has an interest in the study of the Bible and theology. To attend, please send \$15 registration fee (payable to "Commission for Theological Integrity") to:

Commission for Theological Integrity
c/o Free Will Baptist Bible College
3606 West End Avenue
Nashville, TN 37205

Please mail registration fees no later than October 20. For more information, contact Leroy Forlines at the above address or at 615/383-1340, ext. 5263. Send email inquiries to leroyf@fwbbc.edu.

Reverend Cecil Campbell Dies at 88

NEOSHO, MO—After 68 years as a Free Will Baptist minister, the Reverend Cecil H. Campbell died July 18 at age 88. Reverend Campbell pastored 58 years in 14 churches, 12 of them in Missouri, where he invested more than 47 years of his life. He pastored 11 years in North Carolina at two churches in New Bern.

He began his pastoral duties at age 21 in Carterville, Missouri. His final pastorate was at Os-kaloosa FWB Church in Liberal (1977-1990) where he drove the 170-mile round trip for 14 years until deteriorating health forced him to retire at age 80.

During his retirement years, Brother Campbell gave much time and energy to the Missouri FWB Historical Commission which he chaired.

In addition to pastoral duties, he stayed active in denominational outreach, moderating several district associations as well as the Missouri State Association. While pastoring in North Carolina, he served five years as chaplain for the New Bern Police Department.

Except for a four-month recovery period after a heart attack in 1988, Campbell remained active in revivals and pastoral duties for



almost 70 years. He was a champion of the bivocational pastor, working at 13 different vocations while supporting his family in the ministry.

Rev. Campbell was a skilled electrician, plumber and carpenter, and built his own farm home. He also bred and trained border collies. During

World War II, he was a Red Cross volunteer. He worked 20 years as a rural mail carrier.

Born September 28, 1910, in Stella, Missouri, he graduated from Wheaton High School in 1930. He married Jewell Marie Lewis on June 22, 1935.

Cecil Campbell was known as a man of prayer. His son, Lewis, said, "When Daddy prayed, it was like he was talking to a neighbor."

Funeral services were conducted July 22 at Jones Chapel FWB Church in Neosho, Missouri, where he pastored (1946-1951) and where he was a member at the time of his death.

Reverend Campbell is survived by his wife of 64 years, Jewell Campbell; his son, Lewis E. Campbell of N. Little Rock, Arkansas; his daughter, Judith Campbell Bird of Washington, D.C.; two sisters, one brother, four grandchildren and six great-grandchildren.

Arkansas Okays College Outreach Program

FORT SMITH, AR—The 102nd annual session of the Arkansas State Association met at Cavanaugh FWB Church in Fort Smith on August 4-5, according to Promotional Secretary David Joslin. In addition to its usual reports, the association adopted a resolution to establish an on-campus ministry to an estimated 800-plus Free Will Baptist students enrolled in colleges within the state of Arkansas. When fully implemented, it would be similar to the Baptist Student Union sponsored by Southern Baptists.

Registration officials reported 769 in attendance with 19 missionaries, 91 ordained ministers, 32 deacons, 53 local church and district delegates and 574 visitors. Pastor David Bishop (Union Grove FWB Church, Atkins) moderated his first session.

Three ministers, Doug Little, pastor of First FWB Church (Russellville), Melvin Worthington, executive secretary of the National Association, and Mike Hutsell, pastor of Trinity FWB Church (Hamburg) developed the theme: "Building His Church Through: Exalting Christ, Equipping the Saints, and Evangelizing the Lost."

Pastor George Lynn of Vista FWB Church in Van Buren and Pastor Dwayne Roper of First FWB Church in Star City gave devotionals during the session. Kendall Ross, minister of music at Cavanaugh FWB Church, served as song director.

Receipts for 1998 increased 8.6% for state agencies and boards to \$1.6 million, an increase of \$133,000 over

1997 receipts. Arkansas' giving to National Association agencies and boards increased 25.8% over 1997. Total giving to national causes topped \$838,900, an increase of \$172,000 over 1997. Grand total receipts were \$2.5 million, an increase of \$310,000 over 1997.

In other business, the association voted a constitutional change which raised the National Association's representation fee to \$50 per church. The association rejected a motion from the floor that monies received above the projected \$450,000 for State Co-op receipts be directed to the support of Acts 1:8. Delegates and ministers opted instead to accept the challenge of the Acts 1:8 Committee for 50 churches, individuals or associations to pledge \$1,000 more per year than was previously committed.

The statistics showed 222 churches, 342 ministers, 513 deacons, 708 baptisms, with 1,271 members added and a total membership of 20,443.

State delegates elected to represent Arkansas during the National Association at the 2000 convention were Ron Puckett, Carolyn Winfrey, Sherlyn Blackwell, Patsy Bishop and Mary Ann Chronister.

Officers for the coming year are Moderator, David Bishop; Assistant Moderator, David Winfrey; Clerk, Randy Ledbetter; and Assistant Clerk, Dalton Johnson.

The 2000 session will meet at Neddleton School Performing Arts Center in Jonesboro on August 8-9.

Nominating Committee Requests Nominees

LEBANON, MO—The seven-man Nominating Committee that will serve through the 2000 national convention in Anaheim, California, is ready to receive nominees for the 30 positions on boards and commissions which must be filled, according to Nathan Ruble who chairs the committee. Reverend Ruble serves as Missouri's executive secretary.

The following boards and commissions will need positions filled: Bible College Trustees (3), Foreign Missions Board (3) Sunday School and Church Training Board (3), Commission for Theological Integrity (1), Media Commission (1), Music Commission (1), Historical Commission (1), General Board (10), Executive Committee (3) and General Officers (4).

The Nominating Committee will meet during the year to consider the names of nominees sent to them. They will then compile their report and submit it to the General Board and delegates at the national convention next year in Anaheim. They will submit one nominee for each position on the various boards and commissions.

Those wishing to submit names for the Nominating Committee to consider may contact Chairman Nathan Ruble or any of the other six members. The seven members and their addresses include the following:

Nathan Ruble (chairman)
P.O. Box 991
Lebanon, MO 65536

Rick Cash
P.O. Box 9
Guin, AL 35563

Doice McAlister
2217 Geer Road
Turlock, CA 95380

Delmar Sparks
248 Cherrington Road
Westerville, OH 43081

Keith Woody
201 South Rainbow Bridge
Cedar Park, TX 78613

Sherwood Lee
1004 East Beauvoir Drive
Florence, SC 29505

Ernest Harrison, Jr.
P.O. Box 7527
Moore, OK 75153

"Teamwork" Tops Texas Meeting

CEDAR PARK, TX—The 85th annual Texas State Association met June 9-11 at Lakehills FWB Church in the Austin suburb of Cedar Park. The association theme was "The Power of Teamwork."

David Crowe, director of missionary assistance with the Home Missions Department, preached two sermons developing the theme.

Three other ministers preached during the Thursday morning Pastors' Conference. Texas pastors Randy Puckett (Sugarland) and Levan Hubbard (Bryan) shared pulpit duties with Oklahoma executive director Ernest Harrison, Jr.

Moderator Keith Woody was elected to his second term. Offi-

cials reported that 148 registered for the meeting, including 32 ministers.

Delegates adopted a \$140,000 state budget. Undesignated co-operative funds will be allocated: State Office (40%), National Co-op (25%), State Home Missions (23%) and Christian Education Board (12%).

Two constitutional changes won approval. One change re-established the state General Board. The second expanded the job description for the state Missions/Church Extension Board.

Former state clerk/executive secretary Thurmon Murphy was recognized for his 13 years of ser-

vice. Murphy also served as editor for *The Texas Challenge*. He pastors First FWB Church in Wichita Falls.

The Woodlands pastor Dwain Crosby succeeds Murphy as editor. He will oversee publication of the state paper and use a professional publisher in his congregation to expedite the work.

The Texas Women Active for Christ met Thursday morning. Justin Banks, missionary to the Kuna Indians in Panama, spoke during their worship service.

The 2000 state association will meet June 7-9 at First FWB Church in Henderson.

Hal Jones to Lead Virginia

BRISTOL, VA—Delegates to Virginia's 61st annual state association elected Chesapeake pastor Hal Jones as moderator. Jones pastors Great Bridge FWB Church; he succeeds Fred Bates as moderator.

Two hundred people attended the June 17-18 meeting at Shiloh FWB Church in Bristol, according to clerk Don White. Fifty-four ministers, 18 lay delegates and 12 deacons registered.

Four ministers preached sermons developing the association theme, "Get On Board the Ship." Carrolton pastor Bill Fulcher preached on worship. State Clerk Don White preached on fellowship. Southeastern FWB College executive Johnny Pike preached on the mission focus of stewardship. Retired pastor Dale Burden preached on leadership.

In addition, three ministers led seminars for delegates. Bristol pastor Walter Statzer taught on dealing with grieving and hurting families. Chesterfield pastor Glenn Johnson taught on personal soul winning. Howard Bass, staffer at Gateway FWB Church in Virginia Beach, taught a youth workshop.

The 2000 state association meets June 15-16 at Great Bridge FWB Church in Chesapeake.

Canada Names Hanson Moderator

HARTLAND, NB, CANADA—The Atlantic Canada District Association elected Plaster Rock pastor Fred Hanson as moderator, according to Clerk Jeff Crabtree. Reverend Hanson has previously served as Canada's moderator and General Board member.

The June 26 meeting convened at St. John Valley Bible Camp for both the district association and Bible Conference. The Bible Conference met June 24-27 and featured Foreign Missions Department staffer Fred Warner as speaker.

Four ministers, 11 lay delegates, a number of visitors, as well as several hundred Bible Conference attendees endured the hottest early summer weather on record.

Special recognition was given to John Tompkins for nine years of volunteer service as camp director. The gathering also celebrated 50 years of camping at the St. John Valley Bible Camp. Some who attended the first camp a half-century ago gave testimonies.

The 2000 district association will meet June 29-July 2 at the camp facility.

Southeastern Sets Missions Conference

WENDELL, NC—The fall "World Outreach Conference" at Southeastern FWB College meets October 14-15, according to President Billy Bevan. The theme for the conference is "Hear Their Cry and His Call."

Valerii Ghiletski from Moldova will join three pastors to handle pulpit duties. The pastors include Nate Ange (Landmark FWB Church in Cary, NC), Glenn Johnson (Good News FWB Church in Chesterfield, VA) and Home Mis-

sionary Arnold Sheets.

President Bevan said, "The faculty, staff and students at Southeastern encourage everyone to be part of this challenge and motivation for world missions outreach."

California Steering Committee Meets

ANAHEIM, CA—The California Steering Committee met Friday, September 10 for a day-long orientation session at the Anaheim Convention Center to expedite plans to host the 64th annual national convention July 16-20, 2000. Plenary sessions of the National Association will convene in the Anaheim Convention Center.

Executive Secretary Melvin Worthington said he blocked 800 rooms in two hotels to house delegates. The convention housing form will be printed in the April 2000 issue of *Contact*, and in Free Will Baptist state papers and on our web page www.nafwb.org.

The California contingency includes the Steering Committee, state moderator, state WAC advisor and NYC advisor.

Chairman: **Nuel Brown**
Registration Committee: **Don Harbert**
Hospitality Committee: **Jonathan Yandell**
Prayer Committee: **Nuel Brown**
Ushering Committee: **Steve Shaw**
State Moderator: **Matthew Upton**
CWAC Advisor: **Sue MacGill**
NYC Advisor: **Patrick Ziegler**

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 2000 (January and May) to assess convention plans.

Indiana Re-Elects Robert Helms as Moderator

CHESTERFIELD, IN—Delegates to the 39th annual Indiana State Association elected Moderator Robert Helms to his third term, according to Promotional Secretary Tim Harris. The June 18-19 meeting convened at First FWB Church in Chesterfield.

Eleven ministers and five deacons registered for the session, in addition to several visitors. The association theme was "Seize the Millennium Moment."

Pastor Mike Edwards (First Bible FWB Church in New Castle) spoke on the year 2000 computer prob-

lem and how to be prepared. Dr. Paul Harrison (Cross Timbers FWB Church in Nashville, TN) spoke twice Saturday on historical change in Christian philosophy and practical modern outreach based on biblical truth.

Delegates passed a resolution requesting that each speaker at the state association take his message text from the King James Version of the Bible.

The 2000 state association will meet June 16-17 at a site to be determined.

Leadership Conference

Theme: *Working Together*

**December 6-7, 1999
Regal Maxwell House Hotel
Nashville, Tennessee**

CURRENTLY . . .

First FWB Church in El Reno, OK, scheduled a "Bilingual Sunday," according to Pastor **Steven Earp**. The Hispanic/English worship services included a sermon by the pastor and interpretation by **Mark Inscoc**, Hispanic pastor. Then came a baptismal service. Baptism is the same in any language.

Averaging 90, the VBS at **Blue Point FWB Church in Cisne, IL**, raised \$500 for home missionary David Potete in Chicago. **Ernie Lewis** pastors.

Pastor **Bill Crank** reports seven baptisms and eight new members at **Bethel FWB Church in South Roxana, IL**. **Bob Shockey** conducted a soul-winning conference at the church.

He could not go to Africa as a missionary, but 82-year-old minister **Chester Huckaby** wanted to reach 24 African-American children in **Columbus, GA**. He invited them to his home where they met a black FWB pastor, J. W. Williams. All 24 youngsters agreed to attend Pastor Williams' church.

Williams Road FWB Church in Columbus, OH, organized a soul-winning visitation team, according to Pastor **Larry Sparks**. The church promptly added 10 new members.

Pastor **Jim Thompson** reports 11 conversions, two rededications and five baptisms at **North Woodbury FWB Church in Mt. Gilead, OH**.

After Pastor **Bruce Beal** challenged members to raise \$5,000 to pay off the mortgage at **First FWB Church in Austintown, OH**, they did him one better and raised over \$7,000. The church reports eight new members and two baptisms.

Mary Markel resigned as clerk of **Mount Calvary FWB Church in Pedro, OH**, after serving 50 years. In addition, Mary has taught Sunday School, been a youth leader and even did janitorial duties for a time. Her husband, **Gene Markel**, has been a deacon and trustee 43 years. **Charles Green** pastors.

Pastor **Ed Hicks** reports more than 100 baptisms in two years at **Victory FWB Church in Auburndale, FL**. The church has purchased three homes and

rents another in order to reach people through a drug and alcohol program they call "Victory Ministries." It's working, and it's putting men and women back into the community as productive citizens in control of their lives again.

Arkansas' Little Missouri River Association conducted their 121st annual session. They voted to send 40% of their budget to the Cooperative Plan, 10% to Free Will Baptist Bible College, 17½ % to missionary accounts and to give \$100 per semester hour completed to a student from the association who will attend Hillsdale FWB College.

Welcome Home FWB Church in Bel Air, MD, celebrated 50 years of service in July. The church was the first organized in Maryland. The week-long jubilee celebration included five former pastors preaching. The celebration ended with the ordination of **Marshal Childers**, grandson of the founder, **Calvin Childers**. Pastor **W. Melvin Childers** has written the church's history, titled *Welcome Home 1949-1999*. Copies may be secured from the church.

The **Glad Tidings FWB Mission in Asheboro, NC**, moved into their new building in May, according to Pastor **Robert Edmondson**. In less than five years, the congregation completed their fellowship hall and will soon finish the sanctuary.

It's official! **Boger City FWB Church in Boger City, NC**, became **Highland Drive FWB Church** on August 29. The congregation purchased 10 acres just around the corner from their original location, paid off the loan and raised funds for a new building. **Brian Williams** pastors.

The **North Carolina Women Active for Christ** in a joint effort with the **Coastal District WAC** raised \$14,000 to purchase a car for missionary to Uruguay, **Molly Barker**.

Not all commencement speakers deliver a message with the impact that **Ron Barber** did when he spoke at **Hillsdale FWB College** in May. Barber called President **Carl Cheshier** to the

podium after his address and presented an envelope with details for a \$1 million gift to the school.

Pastor **Harold Blankenship** reports 20 conversions at **Goshen FWB Church in Mt. Holly, NC**. The church also added three families to the membership.

Home missionary **Rue Dell Smith** leads a young group at **Landmark FWB Church in north Louisiana**. They recently purchased 23 acres on Highway 139 near Swartz, north of Monroe, and financed \$75,000 after paying \$12,000 down. The 32 people who attend the new work are responsible for the \$750 monthly payments.

Deacon **Walt Spears, Jr.**, reports eight conversions at **First FWB Church in Tucson, AZ**. The church also purchased another 15-passenger bus and made landscaping improvements. The congregation has been without a pastor since September 1998.

Pastor **Carl Young** baptized five converts and welcomed 10 new members at **Eastside FWB Church in Petaluma, CA**.

New Home FWB Church in Colquitt, GA, celebrated 101 years of service in July, according to Pastor **James Ursrey**. Former pastor **Damon Dodd** preached the homecoming message.

Some 150 people gathered at **Marietta FWB Church in Lyons, GA**, to observe centennial services. The celebration featured a message by **Ralph Lightsey**. **Irvin Murphy** has pastored the church 17 years.

He was ordained to preach on the Day of Infamy, December 7, 1941. He died 58 years later at age 90. During the intervening decades, Reverend **Emmett Riley Clagg** preached in California Free Will Baptist churches. His most active years ended in the mid-1960s.

All eight **Kansas** churches now have pastors! That has not been a reality in several years. Seven churches are organizing Women Active for Christ groups. **First FWB Church in Emporia** purchased a van and copier, and average 50 in services. **Brian Bird** pastors. ■

Directory Update

NORTH CAROLINA

Mark Hope to Beacon Church, Farmville
 Kevin Woolard to Calvary Church, Fayetteville
 Jason Hurt to Center Grove Church, Waxhaw
 A. C. Morgan to Fremont Church, Fremont
 Jim Turnbough to Immanuel Church, Durham
 Rusty Conyers to Maranatha Church, Greenville
 Harold Holcombe to Salem Church, Old Fort
 Jeff Gaskins to Trinity Church, Greenville

OHIO

Johnny King to Long Run Church, Lucasville
 Mark Long to New Carlisle Church, New Carlisle
 Dave Hackworth to Dogwood Ridge Church, Wheelersburg

OTHER PERSONNEL

Allen Hall to Union Chapel Church, Chocowinity, NC, as
 youth pastor ■



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 Antioch, TN 37011-5002
 615/731-6812
 E-mail: dari@nafwb.org
Thank You!

THE TOGETHER WAY

July 1999

Receipts:

| State | Designated | CO-OP | Total | Year To Date Designated | Year To Date CO-OP | Year To Date Total |
|------------------|----------------------|---------------------|----------------------|----------------------------|-----------------------|------------------------|
| Alabama | \$ 434.62 | \$.00 | \$ 434.62 | \$ 3,812.74 | \$.00 | \$ 3,812.74 |
| Arizona | .00 | .00 | .00 | 3,464.14 | 214.40 | 3,678.54 |
| Arkansas | 11,268.20 | 14,645.36 | 25,913.56 | 102,381.28 | 104,003.32 | 206,384.60 |
| California | .00 | 1,229.83 | 1,229.83 | .00 | 7,728.24 | 7,728.24 |
| Colorado | .00 | .00 | .00 | .00 | .00 | .00 |
| Delaware | .00 | .00 | .00 | .00 | .00 | .00 |
| Florida | .00 | 6,000.00 | 6,000.00 | 299.13 | 12,000.00 | 12,299.13 |
| Georgia | 29,498.15 | 1,613.66 | 31,111.81 | 163,862.20 | 12,673.04 | 176,535.24 |
| Hawaii | .00 | .00 | .00 | .00 | .00 | .00 |
| Idaho | .00 | .00 | .00 | .00 | .00 | .00 |
| Illinois | 9,270.24 | 2,190.51 | 11,460.75 | 57,650.86 | 14,332.20 | 71,983.06 |
| Indiana | 3,610.70 | 309.91 | 3,920.61 | 8,634.51 | 1,603.16 | 10,237.67 |
| Iowa | .00 | .00 | .00 | 270.00 | 1,741.81 | 2,011.81 |
| Kansas | .00 | .00 | .00 | .00 | 252.92 | 252.92 |
| Kentucky | 1,212.81 | 419.21 | 1,632.02 | 7,082.52 | 4,082.51 | 11,165.03 |
| Louisiana | 20.00 | .00 | 20.00 | 170.00 | .00 | 170.00 |
| Maryland | .00 | 131.25 | 131.25 | .00 | 8,872.73 | 8,872.73 |
| Michigan | 29,813.62 | 8,138.26 | 37,951.88 | 114,496.79 | 23,215.26 | 137,712.05 |
| Mississippi | .00 | .00 | .00 | 38,056.09 | 2,355.18 | 40,411.27 |
| Missouri | 40,535.23 | 13,648.38 | 54,183.61 | 275,801.08 | 85,966.23 | 361,767.31 |
| Montana | .00 | .00 | .00 | .00 | .00 | .00 |
| Nebraska | .00 | .00 | .00 | .00 | .00 | .00 |
| New Jersey | .00 | .00 | .00 | .00 | .00 | .00 |
| New Mexico | 1,153.53 | 56.77 | 1,210.30 | 4,554.94 | 247.48 | 4,802.42 |
| North Carolina | 514.73 | 1,394.79 | 1,909.52 | 8,539.05 | 14,353.27 | 22,892.32 |
| Ohio | 11,297.85 | 3,322.82 | 14,620.67 | 76,808.73 | 21,609.07 | 98,417.80 |
| Oklahoma | 42,171.26 | 8,398.25 | 50,569.51 | 369,086.23 | 71,399.17 | 440,485.40 |
| South Carolina | 36,351.07 | .00 | 36,351.07 | 297,930.79 | .00 | 297,930.79 |
| South Dakota | .00 | .00 | .00 | .00 | .00 | .00 |
| Tennessee | 9,713.91 | 5,190.69 | 14,904.60 | 78,211.92 | 12,728.36 | 90,940.28 |
| Texas | 9,191.84 | 215.63 | 9,407.47 | 64,484.10 | 2,201.50 | 66,685.60 |
| Virginia | 677.95 | .00 | 677.95 | 5,343.82 | .00 | 5,343.82 |
| Virgin Islands | .00 | .00 | .00 | .00 | .00 | .00 |
| West Virginia | 107.80 | .00 | 107.80 | 16,786.22 | 483.74 | 17,269.96 |
| Wisconsin | .00 | .00 | .00 | .00 | .00 | .00 |
| Canada | 211.20 | 10.99 | 222.19 | 1,928.48 | 85.10 | 2,013.58 |
| Northwest Assoc. | .00 | .00 | .00 | .00 | .00 | .00 |
| Northeast Assoc. | .00 | .00 | .00 | .00 | .00 | .00 |
| Other | .00 | (0.03) | (0.03) | .00 | .32 | .32 |
| Totals | \$ 237,054.71 | \$ 66,916.28 | \$ 303,970.99 | \$ 1,699,655.62 | \$402,14 9.01 | \$ 2,101,804.63 |

Disbursements:

| | | | | | | |
|---------------------------|----------------------|---------------------|----------------------|------------------------|----------------------|------------------------|
| Executive Office | \$ 1,230.42 | \$ 30,112.34 | \$ 31,342.76 | \$ 13,265.24 | \$180,966.93 | \$ 194,232.17 |
| Foreign Missions | 135,616.88 | 8,464.91 | 144,081.79 | 1,032,620.30 | 50,871.85 | 1,083,492.15 |
| FWBBC | 19,112.67 | 8,464.91 | 27,577.58 | 122,727.26 | 50,871.85 | 173,599.11 |
| Home Missions | 67,161.64 | 6,624.71 | 73,786.35 | 460,407.52 | 39,812.78 | 500,220.30 |
| Retirement & Insurance | 450.12 | 5,152.57 | 5,602.69 | 2,979.78 | 30,965.49 | 33,945.27 |
| Master's Men | 670.54 | 5,152.57 | 5,823.11 | 2,989.83 | 30,965.49 | 33,955.32 |
| Comm. for Theo. Integrity | 78.17 | 184.01 | 262.18 | 332.40 | 1,105.93 | 1,438.33 |
| FWB Foundation | 491.40 | 2,208.23 | 2,699.63 | 2,678.84 | 13,270.90 | 15,949.74 |
| Historical Commission | 55.54 | 184.01 | 239.55 | 177.68 | 1,105.93 | 1,283.61 |
| Music Commission | 30.72 | 184.01 | 214.73 | 171.71 | 1,105.93 | 1,277.64 |
| Media Commission | 41.84 | 184.01 | 225.85 | 251.61 | 1,105.93 | 1,357.54 |
| Hillsdale FWB College | 1,831.73 | .00 | 1,831.73 | 11,233.42 | .00 | 11,233.42 |
| Other | 10,283.04 | .00 | 10,283.04 | 49,820.03 | .00 | 49,820.03 |
| Totals | \$ 237,054.71 | \$ 66,916.28 | \$ 303,970.99 | \$ 1,699,655.62 | \$402,14 9.01 | \$ 2,101,804.63 |



MASTER'S MEN

Strategies for Starting a Master's Men Ministry

By Rev. Tom Dooley, General Director

Many churches recognize the need for men's ministry but are not sure where to start. There is no one right way to accomplish this, but let me share some suggestions that may help.

Step One

I suggest that you begin by finding a man who has a passion about reaching men with the gospel and helping them grow spiritually. That man may be a layman, the pastor or another staff member. Whoever this person is, it is important that he be someone who will be respected by other men in the church.

Step Two

The next step is to be sure that the pastor enthusiastically supports the concept.

(Hopefully, you are the pastor, and this step can be skipped.) If the pastor is not going to be "actively for" having a men's ministry, then time, attention, thinking, planning, money, and people resources will be directed to other church ministries.

Step Three

Start the process of forming an organizational team. A leadership team will be instrumental in organizing and launching the men's ministry. Begin praying that the Lord would help you to know whom you should approach about becoming involved.

Once that is clear, speak with each man personally and say, "I believe the Lord has burdened my heart about exploring the need and desirability of starting [or reorganizing] a Master's Men Ministry in our church. I believe you are one of a handful of men in our church that the other men would follow. I would like to have a meeting to discuss possibilities. Would you be willing to pray about attending this one meeting and give your advice?"

Don't ask for a long-term or short-term commitment. Only ask for one meeting. Everyone will not say yes. A few will and that is enough.

Step Four

Have the meeting. Plan this meeting carefully and aim at only meeting for one hour.

Avoid having a long, tiring meeting. Your agenda should include the following.

1. Begin with prayer – 5 minutes
2. Review the history of men's ministry in your church – 5 minutes.
Be honest about the past, but avoid being critical or negative.
3. Discuss the need for reaching men (salvation) and encouraging their spiritual growth – 15 minutes. (You might evaluate how the men in your community and church are doing. You should discuss some of the problems that are common among men. You should also talk about what response the church should have.)
4. Review from a biblical perspective the reason for reaching and equipping men – 15 minutes.
5. Allow the pastor time to express what he envisions for men's ministry in your church. Let him share what he would like to see accomplished and what kind of men the church should be producing – 10 minutes.
6. Thank everyone for coming to the meeting. Close by asking that each one pray about whether the Lord would have your church begin a men's ministry. Dismiss with prayer asking for the Lord's wisdom and guidance.

Step Five

Plan a second meeting and enlist your organizational team. Invite the men who attended the first meeting. Ask them if they believe the idea of starting a Master's Men Ministry should be implemented. If the response is positive and the pastor is supportive, then ask these men to be part of the organizational team. This team would have the responsibilities of planning and promoting the Master's Men Ministry events for the first six months or so. Eventually, official leaders for the Master's Men Ministry will be selected.

Step Six

Begin planning a special event to introduce the idea of beginning a Master's Men Ministry to the men of your church. Timing is crucial to your planning. Give yourself plenty of time to prepare and promote the event. Contact the Master's Men Department and get materials that will help introduce the ministry to your men. Ask the Lord to give you great success. Expect men to be changed. ■



WOMEN NATIONALLY ACTIVE FOR CHRIST

Woman's Window on the World

By Marjorie Workman

Harvest time. Though not true for every crop, fruit or vegetable, we generally think of fall as harvest time for most things that grow. It is the culmination of all the hard work, hours of time, tender love and care that go into the preparation. You longed for the day to come and now it is here. Your work began days, weeks, perhaps months before. At last the time arrives. Pay day is here.

To harvest, you must use the right tools. You would not go into a cotton field with a wheat combine nor to the corn field with the cotton picker. Even in the days when Mom, Dad and the kids did most of the harvesting, the equipment varied according to crop. You took sacks and sheets to the cotton field and a mule/tractor and wagon to the corn field.

Harvesting souls also requires proper tools and hard work. Prayer is vital. So is God's Word, the Holy Spirit and the witness. Often tears and sleepless nights are needed. Maybe time and friendship are the requirements. A godly life, a good sermon, a song, a hardship, an illness—all may be instruments of harvesting.

Instruments alone are not adequate for reaping. Proper use of them is essential. A piece of equipment sitting under a shelter will not bring in a crop. Being knowledgeable and talking about harvesting is not harvesting. A laborer must work the harvest. The harvest does not come to the laborer, but the laborer to the harvest. Are we guilty of having the "know how" but not using the tools to reach lost souls? Do we refuse to go to the field and work to bring in the harvest?

Timing is critical to harvesting. Procrastination wreaks havoc to ripened fields of grain or vegetables. The crop ruins quickly and must be gathered when ready. Wisdom and experience recognize the proper time, and reaping becomes the top priority. Nonessential activities such as vacationing, fishing and camping are put on hold.

For the Christian, timing is also important. Postponing witnessing may mean losing the soul. Today is the day of salvation; tomorrow may be too late (II Cor. 6:2b). We must work "while it is day; the night cometh, when no man can work," (John 9:4b). Do we become sidetracked with activities that have no relationship to reaching people? Are we neglecting the harvest?

The harvest can't be forced. Elements outside

the farmer's control are working, too. Rain, sun and temperature affects the readiness of harvest. The worker merely prepares, plants, plows, weeds and fertilizes. God brings the harvest.

Speaking of the spiritual harvest, Jesus said, "No man can come to me, except the Father which hath sent me draw him." God uses the Christian to do the sowing, planting and watering, but He gives the increase. We point men and women to Christ, but God delivers from sin. Discouragement can set in when lost souls don't respond quickly. Keep working the field. Harvest will come.

Harvest brings rewards. The sower waits patiently for the seed to germinate and begin to grow. What a thrill to see that first green burst of life as he walks through the garden or field. Then, week by week, growth takes place and finally the harvest comes. It's as if all the sweat, dirt and pain of labor are forgotten. The months of watching, hoping and waiting are over. Now he can partake of his labor, sell to buy provisions for his needs, store up for the winter and share with others. He rejoices that the work is finished. Pay day has arrived.

The spiritual harvest also has rewards. There is great rejoicing in Heaven and on earth when one lost sinner comes to repentance. There is liberty to the captive, peace for the troubled, rest for the weary, restoration for the fallen and life for the doomed. Pay day has just begun. ■



BOARD OF RETIREMENT

Actual Earnings vs. Net Earnings

By David Brown

We are constantly asked about our earnings rate. Most want to know what will it be for the current six-month period. Some want to know what has it been for the last 30 years. A few would like to know what will it be for the next 30 years. However, to my knowledge, no one has ever asked about our "net" earnings rate.

Let's define the terms. Our actual rate is the earnings rate printed on the statement. For instance, for the earnings period that closed June 30, 1999, our actual earnings rate was 12.5% for Plan 1. The net earnings rate is the actual rate less the inflation rate. Our earnings rate for Plan 1 in 1998 was 7.0%.

During 1998, inflation was 1.6% which reduces the actual rate by that amount. Therefore, our net earnings rate was 5.4%. The net rate is a better indicator of how your investments are doing than the actual rate. Why? Because your investments must first top inflation before you have gained anything.

Inflation has been and will continue to be a factor in the performance of your investments. Inflation affects everything including the value of your money. For example, if you bought \$100 worth of goods and services in 1969, it would cost you \$456 in 1999 to buy the same amount of goods and services. While inflation has been moderate in the last eight years, it still has an impact on your investment earnings.

In 1979 the Board of Retirement's actual earnings rate was 8.0%. In 1994 we had our worst year in terms of actual earnings at 3.5%. Which year had the best net earnings rate? Believe it or not, 1994 was a much better year in terms of the net earnings rate. The net earnings rate for 1994 was .8% while in 1979 it was (5.3%). The net rate was negative in 1979 because the inflation rate that year was 13.3%.

In our 30-year history we have never had a negative actual earnings rate. However, we have had six negative years when you calculate the net earnings rate. All of these negative net earnings periods were during extremely high inflation years.

Financial planners suggest that if you plan to invest in a balanced fund like our retirement fund you should conservatively expect a 8-9% return in the future. These same financial planners suggest you should conservatively expect

an inflation rate of 4-5% in the future. They are basically saying you should expect a net earnings rate of around 4.0%.

With this 4.0% net earnings rate in mind, how has the Board of Retirement done over the last 30 years? The average inflation rate has been 5.07% during that period. Our average earnings rate for Plan 1 has been 8.97%. Therefore, our historic real earnings rate has been 3.9%.

Over the last few years we have been having good actual earnings rates. Since we are in a low inflationary period, this means our net earnings rates are also extremely good and well above the conservative 4.0% spread. With the Federal Reserve determined to keep inflation in check, these exceptional net earnings rates should continue.

Over the last five years (1994-1998) our net earnings rate has been 9.29%. This net rate includes 1994 when we had a net rate of only .8%. The net rate for the last 10 years is 5.94%. Which again is good, especially when you consider that period includes one negative net rate at (1.1%) when inflation spiked to 6.1% in 1990.

Keep in mind that the really important rate is not our actual earnings rate but our net earnings rate. In the future, remember to determine the net earnings rate by subtracting the inflation rate from the actual rate. ■



FOREIGN MISSIONS

Acts 1:8 Praying

By Don Robirds

Many people felt it couldn't be done. Few thought it would be done. But the joint conference at the National Association in Atlanta proved it could and would happen.

Foreign and Home Missions could, would and did work together. They joined hands to sponsor a conference, *United in Vision Through Prayer*, during the National Association in Atlanta, Ga. Featured speaker for the joint session was Ron Owens, associate of Henry Blackaby, author of the popular study, "Experiencing God." Reverend Owens, who is an experienced leader in development of prayer for revival and spiritual awakening, zeroed in on worship and commitment to prayer and service as he spoke from Isaiah 6:8: "Here Am I."

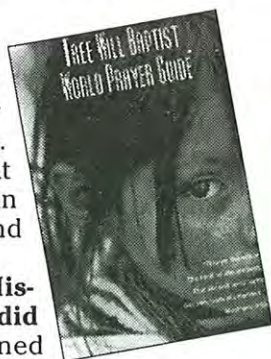
Genuine Worship

Approximately 800 people gathered on Tuesday morning in the Imperial Ballroom of the Marriott Marquis Hotel to participate in the joint conference. Some said it was the highlight of the convention as the Southern Baptist leader moved the congregation from a state of mediocrity to a sense of genuine worship of the Lamb of God as King of Kings.

"Church leaders today face the challenge of leading their people to a worship encounter with God that is life-changing," said Brother Owens, "an encounter that ultimately results in a 'Here am I; send me.'"

World Prayer Guide

Those attending the conference were introduced to the new **Free Will Baptist World Prayer Guide** produced jointly by both missions departments. Each attendee received a free copy of the beautiful full-



color guide along with a brief explanation on how it is to be used. The guide unfolds following the theme of Acts 1:8.

From Jerusalem to the World

Prayer warriors are led through a process of praying daily for "Jerusalem"—the participant's personal life, family, local area, etc. They are moved along to "Judea and Samaria" (the United States, Canada, Mexico and U.S. Territories)—Home Missions areas and ministries. The prayer guide finally unfolds to reveal a needy world, including the largely unreached 10/40 window, and guides the prayer participant to pray for the world by daily lifting a group of seven to nine countries and their leaders to the Throne of Grace.

James Forlines, general director for Foreign Missions, says, "In Acts 1:8 Jesus said we are to

be witnesses **BOTH** in Jerusalem, Judea, Samaria, **AND** unto the uttermost parts of the earth. Before this commission could be realized, the Lord told

the disciples to go back to Jerusalem and tarry until they were empowered from God Himself (Luke 24:49). That is the crying need today. We need a spiritual power that comes through consecrated and combined prayer."

The Free Will Baptist World Prayer Guide is designed to enable such praying. It is available for **\$.50 per copy**. Churches or individuals ordering 100 or more will receive a 20 percent discount. Send requests with a check to **Home Missions or Foreign Missions** at P.O. Box 5002, Antioch, TN 37011-5002. Allow two weeks for delivery. For shipping and handling include \$3.00 for between 6 and 50 and \$5.00 for 51 or more.



The Miracle of a New Creation



Garnett Reid

Opponents of Christianity must contend with two defining historical events counter to their position. One is the resurrection of Jesus. The other is the conversion of Saul of Tarsus. His transformation from a spiteful, raging rabbi to the gospel's preeminent advocate demands explanation. What happened to him? Why the change?

The apostle himself offers the solution in writing to the church at Corinth. In II Corinthians 5, he explains, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (v. 17). Paul had become a new person, a "new creation," as he says it.

His comments here occur in the larger context of II Corinthians 2:14 through 7:1. This lengthy section is an exposé on the new covenant, especially its implications for ministry. Paul affirms that while the old (Mosaic) covenant ministry had been glorious, the new covenant ministry is more so (3:9), as noted in last month's study.

One primary reason for the gospel's greatness is that it re-makes people. The good news of Christ is precisely this: He creates *new people*.

In II Corinthians 5, Paul explores this phenomenon of life-transformation through Christ. Verses 14, 15 and 21 anchor the conversion experience in Jesus' death and resurrection, acts prompted by His love for all people.

He adds that with this change

comes a *new perspective*, a view of life no longer under the control of sinful attitudes. "Old things" left and "new things" came (vv. 16-17).

All these changes flow from a *new peace* with God. Paul uses the word "reconciliation" or its cognates five times in verses 18-20 to describe his restored relationship with the Father.

With this transformation comes a *new passion* for sharing the message with others (vv. 18-19). I heard J. A. Motyer say regarding this passage that conversion always brings with it ordination—not necessarily in the formal sense, but in a desire to communicate the gospel to others. Those reached by the gospel will, in turn, reach with the gospel.

In this respect all Christians enjoy a *new position*: "Now then we are ambassadors for Christ" (v. 20). We minister in the very place of Christ, inviting everyone who hears us to enjoy a new life.

Secular psychologists attribute religious conversion to various sets of stimuli and response, associating it with social and cultural conditioning, conflict resolution or even idealized self-love. Many ignore it altogether.

Yet whatever we call it—conversion, regeneration, the new birth, salvation—scripture presents the experience as a supernatural work of God accomplished when a sinful human being is linked to Jesus Christ by faith.

A recent trip to the Civil War bat-

tlefield at Shiloh prompted me to do some reading on one of the war's most controversial figures, Confederate General Nathan Bedford Forrest. For most of his life, Forrest, though an avowed military genius, earned his reputation as a bitter, ill-tempered, vindictive combatant. He acknowledged his role in some of history's most shameful injustices.

After the war and several business failures, Forrest grew despondent. Biographer Jack Hurst notes that on November 14, 1875, the general attended a church service with his wife in Memphis where he heard a sermon on Matthew 7:26-27. He approached the minister following the service and confessed, "Sir, your sermon has removed the last prop from under me. I am the fool that built on the sand; I am a poor miserable sinner." He prayed then testified, "I put my trust in my Redeemer."

Friends noticed the marked change in Forrest. Shortly before his death, the old soldier remarked, "I want you to understand now that I feel that God has forgiven me for all." He lifted his finger to his chest and, smiling, explained, "Just here I have an indescribable peace. I want you to know that between me and . . . the face of my Heavenly Father, not a cloud intervenes. I have put my trust in my Lord and Saviour."

Anyone in Christ is a new creation.



ESPECIALLY FOR YOUNG PREACHERS

When You Move to a New Pastorate



Dennis Wiggs

Excitement fills the air when the young preacher and his wife make plans to move to a new pastorate: New visions. Greater opportunities. The challenges of preaching, leading, witnessing and visiting. The move is made, the furniture unloaded. Some church members drop by. Now it dawns on the young preacher: "I am the pastor. I am the one the church has approved. I'm it! Lord, help me. Where do I begin?"

Assist Your Wife

That's where it begins! As much as the books need to be unpacked, the computer set up, the first sermon prepared, some church members met and more—your wife must first receive assistance hanging curtains and blinds, moving furniture, placing pictures, and more.

Your new home, whether a parsonage or a home being purchased, is the wife's castle. The young preacher is probably frightened of the new, awesome responsibility. His wife is even more afraid. Help her get established first.

Arrange Your Study

Books must be unpacked and placed on the shelves. The computer must be in the perfect spot. Of course, it must be turned on to see if this marvelous instrument survived the move. Spend a few hours preparing your tools.

Prepare for the First Service

Saturate the sermon with prayer. But don't expect to transform the church with that first message. It will take several months before the pulpit feels comfortable. A new pastor often brings out church members who got disgruntled with the previous preach-

er. Unkind words and actions committed toward the previous pastor may cause some to go to the altar. Don't pat yourself on the back, young preacher. Thank God for the opportunity to preach. Trust the Holy Spirit to do His ministry in the congregation.

Inform the Congregation

Pastor? Preacher? Brother? First name? Last name? They will want to know how to address you. Kindly tell them the first week or two, either in the bulletin or by a pulpit announcement.

Study Church Policies

Every church operates differently. Study the constitution and by-laws. Read the minutes. Ask the church clerk for a list of church members (and don't try to purge the church roll immediately). Ask the deacons how they conduct the ordinances, business meetings and special services.

Listen. Take notes. Keep quiet if you don't like what you hear. As the church learns to trust you, young preacher, you will be able to make some changes.

Don't Criticize Former Pastors

Don't even listen to criticism. After staying at a church awhile, the former preacher's action and church operation will be better understood.

Develop Advertising

Let the community know that a new pastor has come to town. Send information to the local newspaper with your picture. If they will not print it free, ask the deacons or finance committee for permission to pay for the advertising. Subscribe to the yellow pages advertising. Produce a neat, informative church brochure. Purchase gospel tracts with the church name, your

name and other information neatly printed on the back.

Develop a web page (for a sample, click on www.ruthschapel.com). Purchase several thousand calendars from the Good News Publishers with the church information imprinted. Give one to everyone you see. Introduce yourself in every business.

Register at Hospitals

Introduce yourself to the hospital chaplains. Request an identification badge if the hospital provides one. Speak kindly to the information desk workers. Give the church calendar to nurses and hospital workers.

Plan the Church Year

With the assistance of the deacons or church secretary or maybe the church clerk, determine what the church has done in the last few years on special occasions. For example: Vacation Bible School, Missionary Conference, Mother's Day, Father's Day, etc.

Visit

If an older member is available whom most people respect, ask him to accompany you to the homes of all church members. Ask them about their own salvation experience. Write down their prayer requests. Don't participate in complaints about the previous pastor or a church member. Make the visit optimistic. Pray before you leave.

Nail Down the Furniture

Approach this new ministry with plans to stay in that church just as long as the Lord allows. Yes, discouragements will come. Some people will leave. Testings will abound. But put both hands to the plow, look ahead and trust the Lord for a fruitful ministry. ■

YOUTH UPDATE

I Press forward the Goal....
the next
generation!



National Youth Workers Retreats



Dean Stone

Dean Stone serves as Executive Director of the International Network of Children's Ministry. INCM is the premier organization in America for training and resourcing both professional and lay workers from a variety of evangelical denominations and churches in children's ministry. INCM annually conducts the International Children's Pastors' Conference, the National Children's Ministry Seminar Tour and the regional Children's Ministry Idea Explosions.

Dean will share from his year's of experience. You'll find practical information which can help you develop a children's ministry to enter the 21st Century! Plan now to attend the 7th annual National Youth Workers Retreat and prepare your ministry for ... the next generation!

For more information,
please call
1-800-877-7030.

Branson, MO
February 11-13

Corbin, KY
February 18-20

The Lord of Bellavista

David Miller

(London: SPCK, 1998, paperback, 159 pp., \$10.95).



Thomas Marberry

Bellavista is a maximum-security prison in Medellín, Colombia. Some of the most violent and dangerous criminals in Colombia are incarcerated there. It was built in 1976 to accommodate 1,500 inmates; today it holds nearly 5,000. It is understaffed and overpopulated. Until God began to transform the situation, human life was cheap inside the walls. Murder, rape and assault happened everyday.

It has a reputation for being one of the bloodiest prisons in Latin America. Bellavista is a tough place to live; it is an even tougher place to serve Christ. Yet, it is a place where the power of the gospel to transform lives has been powerfully demonstrated in recent years. This book is the story of how God invaded one of the worst prisons on earth.

The author is David Miller, a Church of God missionary who has lived in Bolivia since 1981. He has worked as an itinerant evangelist and Bible teacher among the indigenous Andean peoples. He has also written for several Christian publications.

This book is more than the story of a prison. It is the story of people, a group of very different people that came together to share Christ with some of the most wicked men of this century. Their stories are fascinating.

One of the leading characters in the story is Oscar Osorio. He grew up in poverty in Villa Hermosa, a borough in Medellín. He lived in a one-room house with his father, his mother, two sisters and 14 brothers. They earned a small amount of money by selling sweet breads on the streets, but it was never enough. Hunger and cold were normal parts of his childhood.

Osorio's criminal career began by stealing food for his family from local shops. It progressed to robbery, assault, drug dealing and other crimes.

He soon landed in jail for selling marijuana. He went to jail several times for other crimes.

In September 1983 Oscar was lying on the street on a sheet of cardboard after being released from one of his jail terms. Jairo Chalarca walked by with a Bible under his arm, looked at Oscar, and said, "Jesus loves you and he wants to change your life." Oscar got up and followed him to the Covenant Evangelical Church of Villa Hermosa.

This was the first time in his life he had ever entered a Protestant church. Soon he found Christ as his personal Savior. He shaved, showered and cut off his long hair. A short time later, he found a job laying bricks, the first honest work he had done in years.

The prison ministry at Bellavista began in 1976 under the leadership of Donald and Georgia Rendle, a Canadian couple who had gone to Colombia as missionaries. Several churches and Christian organizations began to cooperate in this ministry. In 1987 Oscar Osorio joined this ministry team.

He persuaded the governor of the prison to give him unlimited access to the cell blocks so that he could share Christ. The ministry was hard and dangerous. He soon learned to carry an extra shirt because the inmates would often throw eggs, rotten food, and bags of urine on him. He persevered, and God began to touch the hearts of several of the inmates. Chapel services were organized, and Bible studies began. Later a Bible institute began to offer classes for inmates.

In 1989 serious problems began to develop in the prison. Pablo Escobar, the leader of the Medellín drug cartel, declared war on the prison. He organized a mass escape. His followers began to assault and kill guards and their families. No one was safe. The authorities were determined to

maintain control of the prison, and the stage was set for all-out war. The guards went on strike.

Oscar Osorio and other believers gathered on a bluff overlooking the prison and began to pray. He asked the governor of the prison for permission to hold an evangelistic campaign. Although there was considerable public pressure to call in the army, the governor gave him permission to do so.

Every day for the next two months Oscar and a group of volunteers marched through the cellblocks singing, preaching, and raising white flags. Remarkable things began to happen. The killings stopped. Inmates accepted Christ. They began to turn in their bloody weapons. God had won a great victory.

Yet, this was only the beginning of a long hard struggle in which several Christians lost their lives. Pablo Escobar and his allies did not give up easily. Chapter nine of the book is titled simply "Martyrs." It tells the story of several believers, both inmates and volunteers, who lost their lives because of their service to Christ in Bellavista.

This is an interesting and challenging book. Miller is frank and honest. He makes no attempt to gloss over the weaknesses and failures of the participants in this ministry. In the last chapter he notes that even Oscar Osorio is under discipline for violating the trust of the ministry in a financial matter. This book shows how God can use imperfect people to perform a great ministry in the worst of circumstances. It is a book worth reading. ■

OUR READERS COMMENT

Questions "Green Tree" Conclusion

I am writing concerning "Green Tree Bible Study." In the June and July issues of *Contact*, a two-part study with the title, "Profile of Commitment," appeared. The articles were excellently written and contained some important and timely points. However, one aspect of Garnett Reid's article concerned me.

The first paragraph mentions a novel involving a missionary who was left a large sum of money in someone's will. I am not familiar with the novel, however, it is apparent from the description in the article that the missionary turned down the money and refused to be persuaded otherwise. This is then held up as a great example of Christian commitment. Perhaps I am misinterpreting Brother Reid's intention, but his wording in the article concerns me.

There are those in the Church today (and for centuries past) who preach that wealth is an evil in and of itself and that money, not just the desire to acquire it at all moral costs (avarice), is the root of all evil. The implication in the article is that the missionary was not only right in turning down the money, but would have been less committed to the Lord had she accepted it.

It is certainly unnecessary to list righteous Bible personalities like Abraham or Job who were materially wealthy. And, in reality, that is not the point. Free Will Baptists have never required nor expected a vow of poverty from our ministers or missionaries. I do not understand the missionary's choice to refuse the money and use it to support mission work. At the very least, she would have released those who supported her financially so that they could support other missionaries.

Her choice was, in my opinion, a horrible one and a squandering of the blessings of God. Furthermore, Brother Reid compares her choice to Moses' choice between the riches of Egypt and the cross of Christ. Moses' decision involved conflict. From what I can tell, the missionary's choice did not.

The first part of the article ends, "Eleven billion dollars, the treasures of Egypt or a cross—only one is really worth the commitment." Is this not going too far?

Jason D. Hall
Owensboro, Kentucky

Passes Magazine On

I look forward to the magazine coming each month. I read every word of it and pass it on to someone who does not take it.

Bertha Davenport
Stantonsburg, North Carolina

She Reads It All

I do enjoy *Contact*. When it arrives I read from back to front, reading Brother Worthington's editorial last. His messages are very inspiring.

If no one disturbs me, I read every word in one sitting.

Oneta Brandon
Pocola, Oklahoma

Keeps Him in Touch

The enclosed check in the amount of \$12 is for one year's subscription. Thanks—I enjoy the *Contact* magazine. It keeps me in touch.

Reverend R. Luther Sanders
College Station, Texas

Bible Corrects Our Standards

Great article on "The Problem With Jesus" (April issue). Isn't it a privilege to serve such a Savior?

It was also interesting to me to read in Melvin Worthington's column that the words, "leadership," "leader" and "leaders" are so seldom used in scripture.

My, how we mortals misjudge things. The Bible always turns our standards upside down (or right side up).

Rod Huron
Minister of Membership Development
Lakeside Christian Church
Lakeside Park, Kentucky

We Like Contact!

I enjoy reading the *Contact* stories and the other items. I would like for some of my friends to also read and enjoy the magazine.

Thanks for sending free sample subscriptions to my friends.

Violet Rakes
Phoenix, Arizona

Thank you so much. I love the *Contact*.

Mrs. Joyce Taylor
Brunswick, Georgia

I try to share my copy of *Contact*. It is so good! But it takes so long to get passed along.

Maybe with their own copy, some of my friends might want to subscribe.

Martha Langford
Lawton, Oklahoma

I enjoy *Contact*
Thanks

Willie T. Jones
Bartow, Florida

I don't tell you often, but we enjoy *Contact*. We enjoy it even more now that we are away. You all do a great job!

Audra Kite
Kinston, North Carolina

RELIGIOUS COMMUNITY NEWS

Historian Questions Reconciliation Walk

LONDON, England (EP)—Members of the Reconciliation Walk are working their way through the Middle East, apologizing for the Crusades. They are following the path taken by the knights and peasants of the First Crusade, which ended with the capture of Jerusalem from its Muslim rulers July 15, 1099. Reconciliation Walk members are apologizing for the "fear, greed and hatred" that inspired the Crusades. Their goal is to heal the deep wounds that remain from the bloody battles that raged between the Christian and Muslim worlds.

That may be a good goal, but it is also a "historically ridiculous position," according to British historian Gwynne Dyer, who argued in a recent article that the Crusades "were not an unprovoked attack." Dyer says that during much of the thousand-year war between Christianity and Islam, Christian Europe was on the defensive.

The Crusades "were, in fact, the first successful Christian counterattack after a disastrous four centuries that had seen half of the Christian world conquered by Arab armies," argues Dyer.

Muslim armies conquered many nations that had been Christian for centuries, including Egypt, Spain, Syria, Turkey—even Sicily and southern Italy. At one point, a Muslim army made it as far as Tours, about 100 miles from Paris. The First Crusade was launched as the Turkish-ruled Muslim empire threatened to capture Constantinople, the largest city in the world and the capital of Orthodox Christianity. Constantinople finally fell in 1453, and today is known as Istanbul, a Muslim city.

"There is nothing about the First Crusade to apologize for—not, at least, unless the Arabs also feel obliged to apologize for their conquest of Jerusalem in 638," Dyer

concludes. "Either nobody is a victim, or everybody is."

Clergy Want More Family Support

KNOXVILLE, TN (EP)—American clergy wish their denominations provided more support for clergy families, according to a study by two University of Tennessee professors.

Most denominations don't have any kind of family-oriented clergy support services, according to Priscilla Blanton, a professor of child and family studies at the university. She and colleague Lane Morris conducted a series of studies of American clergy families, the unique stresses they face and how denominations address those needs.

As the daughter and niece of Baptist ministers, Blanton knows firsthand some of the unique challenges faced by clergy families. While clergy families experience many rewards, they also face special challenges, especially related to socialization, she said.

"Clergy and their spouses appear to be lonely people," Blanton said. "They don't feel they have enough social support in their lives. That seems to be very influential in terms of their emotional well-being and their physiological well-being. They are part of a church community, but there is a distance built in. You're a part of it in a different kind of way."

The message denominations need to hear, Blanton said, is that clergy families need support services geared specifically for spouses and children. They suggest that these could include spouse relocation employment services, programs to help children adjust to relocation and to being part of a clergy family, and opportunities for clergy families to build relationships outside the church context.

C&MA Apologizes for Abuse of Missionary Kids

ATLANTA, GA (EP)—Leaders of the Christian and Missionary Alliance (C&MA) offered an apology to former missionary children for abuses they suffered at Mamou Alliance Academy in West Africa. The apology came at a special retreat sponsored by the denomination in suburban Atlanta. Some 80 adult children of missionaries joined 50 parents and spouses and 20 counselors and facilitators for the meeting.

"I want to express to each of you the deep sorrow that we feel because of the abuse that you experienced at Mamou Alliance Academy," said C&MA President Peter Nanfelt. "It is hard to imagine the pain which you have endured, some of you for the past 25 to 35 years."

Nanfelt acknowledged that the denomination should have had safeguards in place to prevent the abuse, and should have taken complaints seriously when they first surfaced.

Mamou Alliance Academy operated from the 1920s until 1971, serving missionary children from four countries. Most of the abuse took place in the 1950s and 1960s. Children at the now-defunct boarding school reported that they were beaten, sexually abused and forced to eat vomit and sit in their own waste.

The denomination has spent \$400,000 investigating allegations of abuse, disciplining offenders and implementing new measures to prevent future abuse at its schools. Seven former staff members and two former students were found to be responsible for abuse at Mamou.

Denominational officials are sending copies of an apology to alumni of the school, and will visit with former students who were unable to attend the meeting. ■

The Secret World of Men

Eight men ages 30-45 sat around a table early one morning for a Bible study. Bill Walton, co-founder of Holiday Inns, listened as each man briefly described his own spiritual pilgrimage. Walton had come to Christ late in life. He twisted nervously until it was his turn to speak.

Finally, Mr. Walton said, "I helped build one of America's great corporations. But in order to do so I arrived at the office every morning by 7:00 and rarely got home before 10:00 at night . . . I never saw a single Little League baseball game."

Then Walton boomed, "I exhort you young men: Learn to live by biblical principles!"

For every man who cheers what Bill Walton said about living by biblical principles, 10 others identify with his 17-hour days on the job. While that's not a good thing, it is reality. Women develop relationships; men work.

Most men enjoy working. They find purpose and direction through their jobs. They prefer *doing* something rather than *discussing* something. If a man brings up a problem, he wants solutions not a chat room.

When the sun goes down, women need to discuss their day, how they felt and are feeling, who said what to whom and why. Men, on the other hand, prefer to hit the door, woof down a couple of burgers, grab a quick shower and relax with Monday Night Football. Sometimes he and she don't communicate in her opinion. He wants information and dinner; she wants affirmation and a promise of something more romantic after lights out.

The radical feminization of America in the last 20 years saw a lot of men headed for the hills. It's no longer politically correct to be a red-blooded, rough and tumble male of the species.

The demonization of men by the media and redefining the male role in

society produced a generation of touchy-feely guys who priss through life looking for a sensitivity seminar instead of the door marked *leadership*.

When men decide to do something other than roll-up-your-sleeves and get the job done, every element of society pays the price in the long run. Boys struggle without role models. Girls grow up wondering if all men are wimpy buffoons. The work place sews lace on its trousers. Worst of all, the church flies into a snit over matching colors in the sanctuary instead of storming the gates of Hell with the gospel.

If men refuse to give direction, we should not be surprised when worship turns inward, music turns childish and male converts turn elsewhere.

The place of men has been made more complicated than is necessary. That's what happens when we try to fix what's wrong and ignore scripture. While the Bible says a great deal about women and children, the first principles ever set down for society were delivered one-on-one from God to man. God called a summit meeting with the man He created and told him three things.

God told Adam: You're in charge; you need help; you report to Me.

Genesis 2:15 makes it clear that the man is capable, gifted and skilled enough to take charge. Nothing that's said or written later changes this bedrock principle. God intended that men take charge . . . of the earth, of the home, of leadership in the church.

To "subdue" and "have dominion over every living thing that moveth upon the earth" (Gen. 1:28) leaves no doubt that God expects men to lead. Trouble erupts when they don't.

At the same time, Genesis 2:18 is God's declaration that man is incomplete without woman. Man needs help. God said the help that man

needs is a woman, not another man. That's easy to understand and impossible to change without tragic consequences. Together, men and women can make everything else work.

Like all men, the first man needed a woman's touch. He was never the same after Sister Eve stepped from the foliage wearing nothing but a smile. That's when the Garden of Eden became paradise.

The accountability principle did not change after Eve arrived (Gen. 2:17; 3:17). For as wonderful as she was, Adam reported to God, not to her. The point being, God holds man responsible to take charge of his world, to build a home with his wife, to provide leadership in the church.

We need men—strong men, working men, loving and gentle men, holy men. Where do we need them? We need such men in every home, in every pulpit, in every political office, in the life of every child.

Check it out. You'll discover that the happiest woman in the world has a godly man in her life. That the most well-balanced child has a father who prays. That the strongest church moves forward on the shoulders of men whose lives have been touched by the hand of God.

Bill Cosby got a chuckle when he described early America this way: "Four hundred years ago the Indians were running this country. There were no taxes, no national debt and the women did all the work. It beats me how the white man thought he could improve on a great system like that!" If you didn't laugh, you missed the point.

Some editorials generate angry letters from those who disagree. This one may. But it will be worth it if enough men pull on their boots and scuff up the floors in church next Sunday. ■



Jack Williams

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