



ROUGE FREE WILL BAPTIST MASTER'S MEN NEWSLETTER

MASTER'S MEN REPORT: JULY 2026

John Zubor & Roger Phillips: Directors

Happy Independence Day

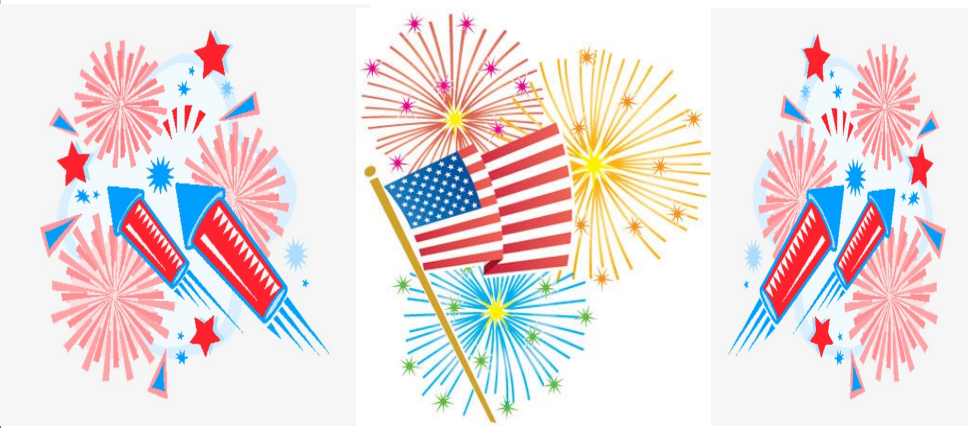
It is hard to believe that we are already at the midway mark of Summer. We are enjoying our annual break and pray that each of you are having a wonderful season, as well. The Master's Men will not meet again until September, but as a reminder the Annual Men's Retreat has been scheduled to begin February 27, 2027. We will be returning to Water's Edge. More details will follow in the coming months. We are also looking into a Fall Get Together with a guest speaker. More details will be forthcoming when plans are firmed up.

We are looking forward to what God has in store for us.

There is still work to be done in these warm months. Vacation Bible School will be August 10th-14th. Help is always needed and greatly appreciated. Please bring your kids and grandkids, invite neighbors and friends and come and grow in the Lord with us. Classes for all ages will be available. Please see Will or Cheryl Jackson for specific details or to volunteer.

Praying that your Summer is safe, restful and blessed!

John & Kevin



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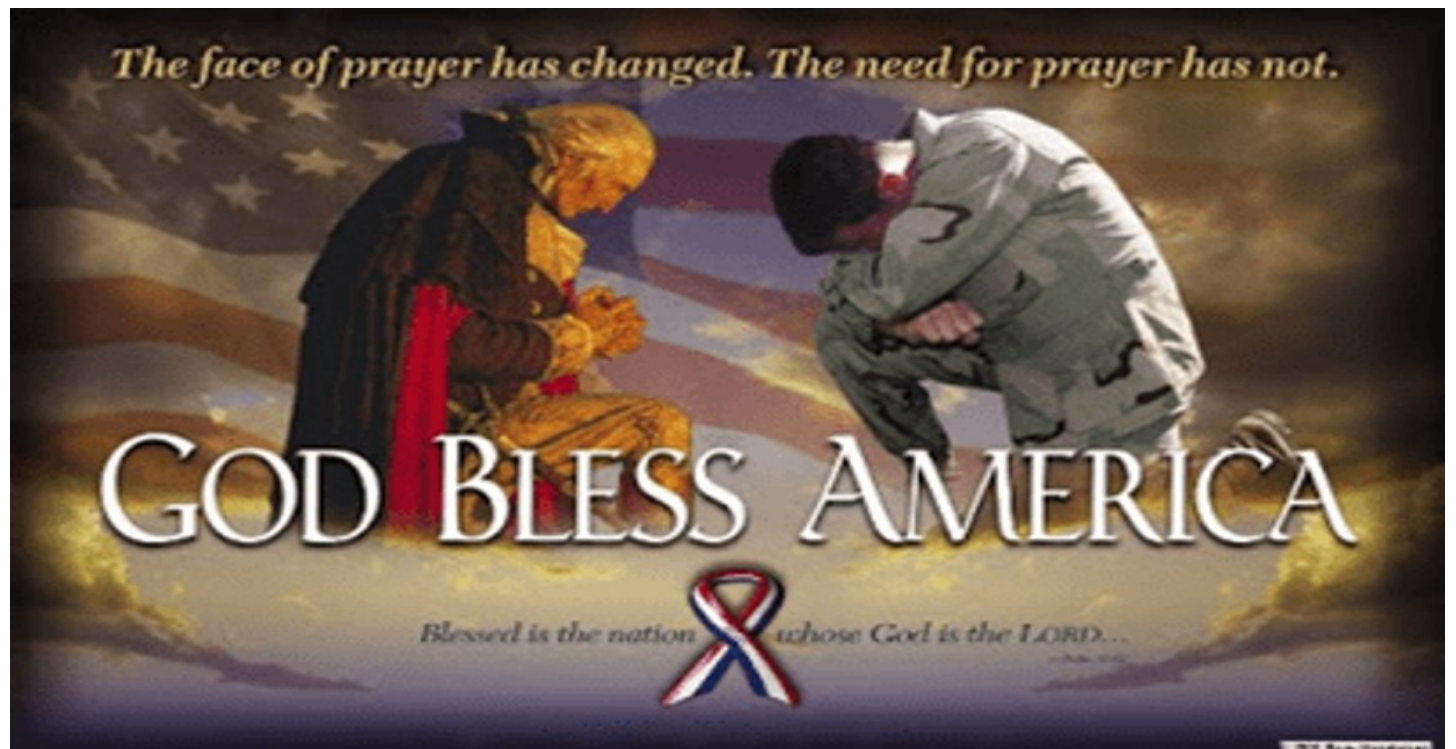
MASTER'S MEN MISSION STATEMENT

The Master's Men of the Rouge Free Will Baptist Church are called to lead men to a mature spiritual relationship with our Lord and Savior, Jesus Christ. In doing so, it is our intent to nurture Christian fellowship with each other, enrich the relationships with our families and support the ministry of the church.

Rev. Danny Slater: Pastor
Rouge Free Will Baptist Church
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Phone: (734) 246-5668



ROUGE FREE WILL BAPTIST Master's Men Newsletter



Master's Men Newsletter



Answers VBS

THE GREAT Jungle JOURNEY

An Epic Cruise from Genesis to Revelation

**AUGUST
10TH - 14TH**

5:30-8:30PM

**BRING THE
WHOLE FAMILY!**

**CLASSES FOR
ALL AGES!**

NIGHTLY MEALS!

**CRAFTS, GAMES,
MUSIC, AND MORE!**

**JOIN US FOR AN UNFORGETTABLE
ADVENTURE THROUGH SCRIPTURE!**

For More Information or to Volunteer see Cheryl or Will Jackson.
Donations towards the VBS fund are welcomed and appreciated.

As part of our missionary work there will be a
school supply drive during VBS.

Amazon gift cards are welcome for school supplies.

The Church will be represented in the Wyandotte 4th of July Parade.
If you are planning to walk in the parade meet at the church at 8:00 a.m.
Donations of candy are needed by Wednesday, July 1st.



MASTER'S MEN NEWSLETTER

Why Suffering? By Charlie Baughman

THE VIEW FROM BROKENNESS

I read an article some time ago about a Missionary/Evangelist who, in 2014, was allowed the privilege to visit and speak to prisoners at the infamous Angola Prison in Louisiana. Angola was once known as the most dangerous prison in America. At that time there were about five thousand inmates in Angola, more that 85 percent of whom were serving life without parole and 45 of whom were on death row.

In the past it was reported that when a prisoner was processed into Angola they were given a knife to protect themselves. It was not uncommon to see bloodstains on the floors and walls. These inmates were among the toughest and meanest criminals you could meet. Entering that prison for life without parole was to say good-bye to civility, with no possibility of freedom.

By 2014 things had changed at Angola. The evangelist could not help but wonder, as he met some of the prisoners and was able to talk with them one-on-one, what crimes they had committed and what had caused this apparently calm and mild-mannered person to do whatever he had done that landed him there. The Evangelist spoke in the prison seminary, in which about ninety prisoners were enrolled at that time. Afterward, he was chatting with a handful of men when one of them spoke up and told a little bit about his past and how he ended up in Angola for life without parole. The evangelist asked, "How do you manage the prospect that you will never get out of here, and that this is where your life will now be spent?"

The inmate looked to the Evangelist to be a man no older than his mid-thirties. He answered, "You know, sir, if you knew the kind of person I was before I came here, and what I have now become because of the freedom Jesus Christ has brought to my soul, I can only say that if this is what it took to bring me to my senses, I am happy to spend the rest of my life here." Then he paused and said, "Please pray for my parents. They think they are free but, they are in a prison of their own darkness without God."

That evening the Evangelist fought back tears as he watched this same man leading more than seven hundred prisoners in worship before he spoke. He called it one of the most sobering experiences he ever had. A hard-core criminal who has experienced redemption conveys a powerful story of how deep the human malady is, and that often one must be brought very low before acquiring the ability to understand what lies beneath evil.

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Why Suffering? continued

The Evangelist spoke of a good friend of his, he said he was one of the most successful stand-up comics of his time. He told the crowd that only a few people knew of the depth of his commitment to make the world a better place. Making people laugh was his vocation, giving people hope was his real passion. The comic told him that his favorite day of the week was the day he leads a Bible study for the homeless in Atlanta, Georgia. One day while leading that study a man spoke of how he had been banished from his family for twenty-two years. Any attempt he made to go back home was rebuffed because his family members felt they could not trust him.

One day this comedian was teaching the story of the prodigal son in the Bible study. This man pondered the story for some time, rereading it and studying it carefully. "You know what?" he finally said to the comic. "There is a world of difference between saying 'I have made a mistake' and saying, 'I have sinned.' A huge difference! When the son in the parable goes back to his father, he does not say, 'I have made of mistake.' He says, 'I have sinned against heaven and against you.'"

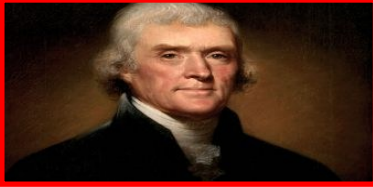
Not long after coming to terms with the implications of the prodigal's return, this homeless man also returned home to his mother and said to her, "I have stolen from you, I have deceived you, I have lied to you. I have sinned against heaven and against you. I ask your forgiveness for my sin." Twenty-two shattered years and then the discovery of a most basic truth. He did not expect any change in his family's attitude toward him, he just wanted them to know that he understood what he had done to them and to ask for their forgiveness.

The family, seeing for the first time that he viewed his actions in such self-revealing terms, swung open the doors of their hearts and their house and asked him to come home. He is back with his family. But every week he returns to this Bible study for the homeless to tell the story of his own journey back to God. "I have sinned." Those words are from the depths of remorse that is rightly felt.

WHERE DEFINITIONS BEGIN.

As we begin this discussion, let me state why the atheistic position breeds an uncomfortable feeling of mental tension or guilt because the human brain naturally craves consistency. And there is a lack of harmony, agreement, or consistency between the atheist viewpoint due to their conflicting beliefs, or when their behavior contradicts their personal values. Especially when dealing with their so-called evidence against God. One has to start off with a simple question, Is there a moral framework to life? Are the moral judgments we make reflective of a healthy reality that is not just a preference of values but is in some nature binding upon us? You see, to the naturalist, the presence of evil is troubling with a double edge. From where do they even get the category of evil? And second, how do they break its stranglehold?

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Why Suffering? continued

To the Christian, good and evil have a point of reference. With the naturalistic starting point, good and evil are either emotionally sensed or pragmatically driven, both of which fall victim to the reasoning process of our diverse cultures. This is a glaring inconsistency within naturalism.

Some time ago I was watching a BBC documentary titled “Our Planet Earth.” It is a fascinating series dealing with the marvel and the mystery of life on this planet we call Earth. It is very difficult to watch and not be intrigued by the intricate forms of life and how they relate to one another. From deep within caves where only a handful of humans have ever descended to the rigors of frigid polar survival seen through the lens of a camera and the almost clownish walk of penguins, I watched in amazement.

The hardest part of the program to view is the search-and-devour instinct of the birds and beasts as each finds its victims, and then becomes the victim of another. Voltaire once mused on the predatory chain of life, how the miseries of each are supposed to make up the good of all, and then thinking about Tennyson’s words in “In Memoriam,” “Nature, red in tooth and claw...” It is hard to escape the tragedy of it and not ask the question of why it must be so.

In this particular program, watching the majestic polar bear, there was one scene in particular that left me with torn emotions. These magnificent, fearsome creatures that survive in temperatures that would freeze the human body within minutes are at once beautiful and savage. The polar bear has a task at hand. He has to find food. He is limited by a body that has not eaten in weeks and is at its weakest, and by a thinning ice surface that will crumble under his weight as the spring thaw progresses. So, the male moves at a determined clip as quickly and as carefully as he can. The ice is melting and cannot support his weight, so he has to measure his steps while time is at a premium.

He soon comes upon a pod of walrus and stops to rest and plan his attack. He knows his best bet are the newborn babies, the weakest in the pack but, his challenge is to break through the ring of adult walrus and the protective instinct of the parents, who will be guarding their babies against an attacker. He makes his move. He climbs atop one parent and tries desperately to incapacitate it so that he has access to the baby. But the rest of the herd use their weight and their tusks to fight him off. Clumsy as they appear, they are able to strike into the flesh of the bear. Their own thick coats are hard to chew through, and their tusks can inflict lethal wounds upon the attacker.

The polar bear makes one last savage swipe with his paw but fails. On the verge of giving up, he sees another opening into the pack and bounds over to exploit that. This time he is atop the mother of a little baby in a battle of life or death for both the bear and the walrus. Try as he does, exhausted in his weakened state by his attempts he simply cannot overpower the resistance and protective instinct of the adult walrus.

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Why Suffering? continued

There was a struggle of my own emotions as I watched the bear try to grab the little one and when it failed, turn around and collapse, succumbing to his own wounds. The last scene was the bear struggling to stand, clawing at the ice and digging his own grave.

The commentator added in somber tones that the death of this polar bear is a picture of the diminishing population of the species and of the real possibility of their own extinction, and is caused by global warming for which human beings are responsible.

What a fascinating study, incredible assumptions, awe-inspiring filming demanding a measured and sober response to the world of nature. Really? Is that what the program was all about? Or is there something more tugging at the human soul? Why a world order such as this? Why the appeal to beauty, to majesty, and then to the responsibility of humanity? If it were just about saving the bear, a simple solution would be to leave dead animals within reach of the hungry animals so when they famished they would have all they needed. What is the paradigm that best fits this scenario and countless others like it? Was the documentary about saving polar bears or was it about the responsibility of humanity for the world in which we live?

The BBC commentator could not resist making a moral application, appealing to the emotions and consciences of the viewers and highlighting our responsibility for the demise of the polar bear population. Why did the bears not get into a huddle before sending the father on the mission to find food and discuss whether the walrus population also had rights? Why did the mother bear not say to the papa bear, "We protect our own cubs even to the point of death. Do you think you are being fair to go after another animals baby?" Was there any stir of conscience in the bears before going on the kill? No. We do not expect the creaturely world to act except by natural instinct. They are not moral creatures. They are beasts that live to survive and nothing else matters.

If we are naturalists, why do we expect the human species to be any different and to react with moral reasoning? Why should it bother us when someone says, "I really don't care about anyone or anything else, I want to live my lifestyle?" Oscar Wilde once said that we do not appreciate sunsets because we do not have to pay for them. G. K. Chesterton remarked that Wilde was wrong: "We can pay for them by not being Oscar Wilde."

Do you see how deep the questions really lie? To believe that by solving one simple environmental dilemma we have answered the questions of existence is like believing that just because we understand gravity we will have the moral reasoning not to push somebody off the roof. Everyone knows that dropping bombs kills people but that has not kept us from going to war. We must still answer the question of why it is wrong to murder.

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Why Suffering? continued

So it is that I ask a simple question of the naturalist. “Since you say that the reality of evil causes you, a human being, to disbelieve in God, what is your definition of being human?” Are we merely educated animals, different to the animal world only in degree, in which case there is no reason for us to act any differently than the animals, and evil as a category cannot exist? Or are we essentially different, equipped with a sense of moral responsibility that is inescapable and subject to a different set of rules?

Before anything is lived it has to be believed, and not everything that is believed is always lived out. The reality is that the disavowal of belief in God is fraught with immense logical and existential problems. If indeed the existence of God (from which the essential nature of man derives) is denied, three logical conclusions must follow.

- 1) Man (humanity) becomes God.
- 2) The body becomes the soul.
- 3) Time becomes eternity.

I have given this outline as simply stated. These implications are fairly obvious. Can we live with their ramifications? What becomes of the problem of evil if these implications are true?

Other religions attempt to answer these questions in their own terms, and atheists struggle to hold on to the categories they have invented. Christianity suggests that coherent and livable responses are to be found not in humanity becoming God but in the God who became human.

NEXT MONTH: THE INTELLECTUAL AND THE PASTORAL.



MASTER'S MEN NEWSLETTER

IN LOVING MEMORY**Epitaph**

By Merrit Malloy

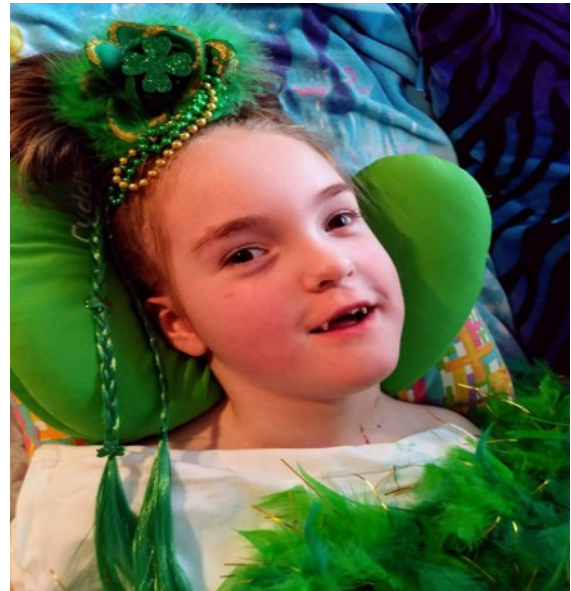
When I die
 Give what's left of me away
 To children
 And old men that wait to die.
 And if you need to cry,
 Cry for your brother
 Walking the street beside you.
 And when you need me,
 Put your arms
 Around anyone
 And give them
 What you need to give to me.

I want to leave you something,
 Something better
 Than words
 Or sounds.

Look for me
 In the people I've known
 Or loved,
 And if you cannot give me away,
 At least let me live on your eyes
 And not on your mind.

You can love me most
 By letting
 Hands touch hands,
 By letting
 Bodies touch bodies,
 And by letting go
 Of children
 That need to be free.

Love doesn't die,
 People do.
 So, when all that's left of me
 Is love,
 Give me away.



Abigale Marie "Abby" Baughman

Safe in Jesus' arms, June 9, 2026.

In her seventeen years this little sweet pea touched countless lives with her courage, strength, amazing smiles and giggles. Abby truly showed love every minute of every day this world was blessed to have her.

While there is joy in knowing that this precious child is whole for the first time, the family needs your prayers as they navigate life with out the center of their world.

Always in our hearts until we meet again...

*Words of Our Founding Father's***John Adams 1765**

Liberty must at all hazards be supported. We have a right to it, derived from our Maker. But if we had not, our fathers have earned and bought it for us, at the expense of their ease, their estates, their pleasure, and their blood.

Benjamin Franklin**Emblematical Representations, ca. 1774**

The ordaining of laws in favor of one part of the nation, to the prejudice and oppression of another, is certainly the most erroneous and mistaken policy. An equal dispensation of protection, rights, privileges, and advantages, is what every part is entitled to, and ought to enjoy.

Declaration of Independence 1776

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

Thomas Jefferson Letter to David Hartley, 1787

I have no fear that the result of our experiment will be that men may be trusted to govern themselves without a master.

This Fourth of July instead of thinking about picnics and barbecues, maybe we should think about what price was paid, and is still being paid for our freedom, As George Washington noted, *"The independence and liberty you possess are the work of joint efforts and common dangers, sufferings, and successes."*

May God Bless America!!



MASTER'S MEN NEWSLETTER

Welcome to the World



ON JUNE 23, 2026

EVALYNN ROSEMARY BAIN

MADE HER WAY INTO THIS WORLD AND MOMMY AND DADDY,
ALYSSA AND SKYLER

ARE OVER THE MOON FOR THEIR FIRSTBORN.

GRANDPARENTS, MICHAEL & JESSICA GABBARD,

HAVE ANOTHER PRECIOUS BABY TO LOVE.

GOD BLESS YOU EVERY DAY OF YOUR LIFE, SWEET EVALYNN!



ROUGE FREE WILL BAPTIST

Master's Men Newsletter

July



2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><i>Sunday School</i> 9:45 AM Every Sunday</p>			<p>1 Bro. Mike Ringel Bible Study. 6:00 PM</p>	2	3	<p>4 </p>
5	6	7	<p>8 Bro. Mike Ringel Bible Study. 6:00 PM</p>	9	10	11
<p>12 Baptism Sunday</p>	13	14	<p>15 Bro. Mike Ringel Bible Study. 6:00 PM</p>	16	17	18
19	20	21	<p>22 Bro. Mike Ringel Bible Study. 6:00 PM</p>	23	24	25
26	27	28	<p>29 Bro. Mike Ringel Bible Study. 6:00 PM</p>	30	31	

GOD BLESS AMERICA!!!