


Contact



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How To Help Your Pastor



By Wallace Hayes

This article is dedicated to the men who fill our pulpits and preach the Word of God.

We have some of the most dedicated men in America serving our churches. Very little is ever said about these men, considering the tremendous contributions they make without expecting recognition.

This is one small way to say "thanks" to each of our preachers for their involvement in the Lord's work. Even though our ministers

are not serving for the thanks they get from people, they still feel good when they know we appreciate them. This is my effort to say to the ministers "you are appreciated."

It has been said that the minister is only a man, but that does not seem to express the complete truth. While it is true that he is a man, the minister is a special kind of a man. He is God's man.

He stands between God and his people. As an under shepherd the preacher represents the Lord as His spokesman. He gets his message from the Lord and delivers it in a way that is most likely to communicate to the people. His re-

sponsibility is awesome.

Most of the lost do not want to hear the truth he preaches, and many of the churched do not seem to want to hear the truth either.

For God's man to do an effective job he must have a knowledge of both the Bible and the author of the Bible. With this knowledge and the power of the Holy Spirit, he will be able to help some, but he still needs the help of his people.

Many people in our churches want to help the pastor, but are not quite sure what to do. There are others who would help if they had the right kind of challenge. Then we have some who are unwilling to help in any way.

We must learn to use the first two groups without letting the third group hinder. Here are some suggestions that can be adapted to each situation to improve pastor and people relationships, and enable churches to see greater growth both in quality and quantity.

LOVE THAT PREACHER

The best thing you can do for your pastor is to love him in spite of any faults he may have. Some folks say they feel sorry for the preacher, but he does not need your sympathy, he needs your love.

The ministry can be the loneliest place in the world. But it does not have to be if the people will just love the preacher.

There are various ways for folks to show they love their preacher. They can have a preacher appreciation day once a year—maybe on his birthday or anniversary or some important day in the history of the church, like homecoming or founding day.

Everyone could bring a gift for the pastor on that day. The children could make cards of appreciation and adults could make posters of appreciation and then put up all over the church.

If you do not have your pastor appreciation day on his birthday or anniversary you could give him birthday cards and anniversary cards in addition to a special pastor's day. Sometimes the people say the pastor does not appreciate them, but it could be the other way around.

Besides, if you will show that you appreciate the pastor he will come nearer showing appreciation for you. First you need to love your pastor if you want to help him.

FOLLOW THE LEADER

The next thing that folks need to do to help the preacher is follow him. Can you imagine what it would be like for the sheep not to follow the shepherd? They would get in all kinds of trouble.

That is exactly the reason for some of the trouble that people get into spiritually. They need to follow the pastor's leadership. While he does not lord over them, he must

be followed. A church must only call pastors that they will follow.

People need to follow the pastor even when they think he is wrong if it does not involve moral issues. After all, he may be right when you think he is wrong.

A man of God who spends much of his time on his knees and in the Word will be right more times than someone who spends very little time in prayer and Bible study. For folks to help the pastor they must be loyal and learn to follow him.

PRAY EVERY DAY

Prayer will help your pastor. Every member needs to spend some time daily in prayer for the pastor and his family.

Try to determine his special needs, as he studies, prays, visits and preaches. A pastor will be lifted by his people praying for him. Don't forget to let him know that you are praying for his particular needs.

PROTECT HIS TIME

You can help your pastor by protecting his time. Make sure that all of his time is not used running errands, cleaning the church, mowing the grass and things that others can do.

The pastor is not too good to do those things but he can use his time in study, prayer and visiting—things that make him more effective as a pastor.

Church folks should insist that the pastor take time off with his family, that he have at least two weeks paid vacation, that his way be paid to conferences each year, that he attend the state and the national associations.

Time off will make your preacher a better pastor. The pastor is on call 24 hours a day seven days a week, but you can help by protecting his time and only calling when there is a real need.

PAY THE PARSON

The pastor's spiritual life is important and he should be helped in this area by his people. His time



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HELP PASTOR (from page 3)

is important, and he will need the help of his people so his time will be wisely used.

He will need help in the material realm. Our preachers are under paid. The old adage "Lord, you keep him humble and we will keep him poor" may be used in jest but for the most part Free Will Baptist preachers do not receive enough financial help.

It is good that we have pastors willing to work at other jobs and pastor our smaller churches. But more of our churches could have full-time pastors who devote all their time to their churches if more of our people accepted their responsibility to the preacher.

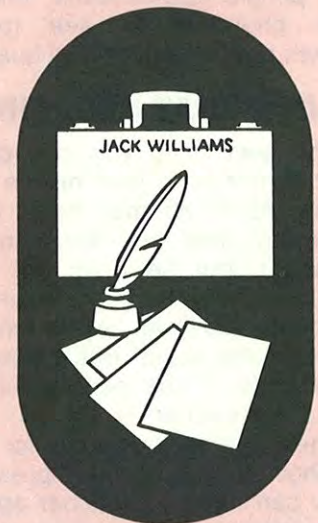
What should the pastor make? A fair rule of thumb is to take the total income of 10 families in the church and average it out. Do not just take the salary of the 10, because most folks have hidden benefits that they do not tell about. Be sure that it is the total income from all sources. You should have the 10 men to write on a blank sheet of paper without their names to get your average.

The church that loves their preacher will protect his time and make sure his financial needs are met.

Begin helping your pastor as you have never helped him before. ▲

ABOUT THE WRITER: Wallace Hayes is the Tennessee State Association promotional director.

Briefcase



Every pastor serves time locked inside the tower of loneliness. It's one of the price tags that comes with leadership. Ask your pastor. He'll tell you that loneliness is never farther away than the next door, the next sermon.

Ministerial loneliness rips away the warmth of a friend's smile and can turn the most genuine remark on edge until it twists like a knife in an open wound.

Loneliness stalks the preacher as soon as the amens fade. Ministerial loneliness is insatiable. If he feeds it, instead of going away, it grows more menacing, hanging over his life like the shadow of a hooded axeman.

Loneliness is no respecter of persons. It attacks the weak as quickly as it does the strong. The successful and the not so successful. The loved and the barely tolerated. Your pastor is the target. Does this surprise you?

Did you think that because your pastor works corralled by people he couldn't possibly be lonely? Some of those people fencing him in are taking notes, keeping a record of his grammatical goofs. An odd few skulk behind the overcoats in the vestibule wondering if the preacher

DIRECTORY UPDATE

ARKANSAS

Kevin Francis to First Church, Jacksonville, from Eastern Gate Church, Springfield, MO

ARIZONA

James Goodwin to Northside Church, Phoenix

GEORGIA

Jimmy Coursey to Corinth Church, Brookfield

Ken Faison to Ebenezer Church, Glennville, from Cedar Springs Church, Cedar Springs

HAWAII

Charles Marshall to Waipahu Church, Waipahu, from Ontario Church, Ontario, CA

MISSISSIPPI

Robert Hesselmeier to Beach Springs Church, Salttillo, from Fellowship Church, Micro, NC

NORTH CAROLINA

Larry Stevens to Unity Church, Smithfield

Lorenza Stox to Ruths Chapel Church, New Bern

OKLAHOMA

Berton Perry to Murry Spur Church, Spiro

Ted Davis to Chickasha Church, Chickasha

Bill Pitts to First Church, Holdenville

TENNESSEE

Bob Breeden to Harris Memorial Church, Greeneville, from Richland Church, Nashville

TEXAS

Johnnie Kruger to First Church, Kermit

OTHER PERSONNEL

Jim Combs to Hillsdale College, Moore, OK as dean of men from Brazil as foreign missionary

Stanley K. Konopinski to Trinity Church, Oklahoma City, OK as associate pastor

Ted Wilbanks to California Christian College, Fresno, CA as dean of students from Harmony Church, Fresno

THE TOWER

will ferret them out this Sunday and shake their hands. He better!

How Does Loneliness Start?

Sometimes, it's just plain frustration. The minister must counsel himself, diagnose his own problems and prescribe quick antidotes. If he tells his wife what the members say, he can't be trusted. If he doesn't tell her, he must have something to hide.

When he confides in members, he runs the risk they'll think he's weak. If he doesn't confide in members, he's a cold fish. If he gets chummy with one family, he's showing favoritism. If he acts like it doesn't matter who he's with, he's lying to himself because he really does prefer Sensible Sam's company to Finicky Fred's.

If he makes all the calls everybody wants him to, he's a gadabout. If he doesn't, he's a drone. When he buries himself in his study, he doesn't love souls. But when he herds wet strangers through the baptistry, he's trying to feather his own nest.

When it's time to make hard decisions, the pastor is told to stand in the corner of loneliness and take care of it; that's what he's getting paid for. Everybody wants his pastor to be a terror against sin until he attempts to discipline a member. He can blow the whistle as loud as he pleases about sex scandals in Washington, but he'd better choose his words carefully when it comes to local adultery.

The congregation votes him a three-week paid vacation, but if he takes it all they wonder if he really

loves the flock. He ought to be "one of the boys," but if he gets on a first-name basis with the cracker-barrel set, he's a loafer for sure.

And you wonder why pastors get lonely?

Can Anything Good Come Out of Loneliness?

What does a pastor do with loneliness? For that matter, what does anyone do with loneliness?

Jeremiah turned his loneliness into a 52-chapter book with a message of deliverance so bright it showed Israel the way home after a 70-year Babylonian captivity. Elijah dropped his loneliness under a juniper tree and sat there with it until God sent an angel with a message about a better day coming.

On the other side of the ledger, King David caved in to the despair of loneliness on a rooftop one warm night. The result was adultery, then murder, then an innocent child's death, followed by the rebellion of his favorite son and ultimately the judgment of God on his nation.

Because of his brothers' treachery, 17-year-old Joseph became a slave, and word circulated that he was dead. When he arose from the ashes to put his life back together in Egypt, he landed in jail because he said *no* to a lust-crazed woman. Joseph's loneliness drove him into the bosom of God. His loneliness became a giant grainery to feed the world.

Is There A Cure?

Loneliness fights cure like advanced cancer. It's alive—a parasite that seeks to devour its host.

Nothing cures loneliness quickly, not even for the pastor.

Some of the across-the-counter loneliness cures seem awkward for pastors. Like "take a different route to work." He usually lives next door to the store. The "get up later" cure simply won't work. There is no forgiveness for a pastor caught napping past 7 a.m.

"Help somebody in trouble" may be new and exciting for others, but its standard fare for the pastor and part of his problem. "Lose yourself in a good book" is what the pastor does every week anyway.

But the wise pastor force-feeds himself the scriptures when loneliness invades. He knows there are times he can literally read himself out of loneliness. He fights cynicism, ugly twin sister of loneliness.

One way he routs loneliness is to resist it, refuse to give in, strike back by personal discipline.

What can you do to free your pastor from the tower of loneliness? Try growing up. Learn to dig your own potatoes and cook your own turnips. Get off spiritual junk food.

Can you talk? Say something nice to your pastor with no strings attached. Can you write? Send him a card of appreciation other than at Christmas. Can you smile? Try it during the sermon and at the back door.

Every road leads to eternity and all of them get lonely at times. But the loneliness seems more dense on some and most dense where the preacher walks. Do all you can for your pastor.

The pulpit is no place for a lonely man. ▲

Singles in the Church? The Church needs to do more than watch them and whisper. We can welcome them, make room for them and use them.



**Hurrah
For
Singles!**

By Debra Moore

During the summer of 1978 my pastor sent a letter asking me to consider beginning a singles Bible study. After seeking God's guidance, we were off on a pioneer mission which would eventually change lives and draw us closer to God.

Walk with me through our mission. You may discover suggestions to incorporate in your ministry.

Reuben Welch says, "The life of God in the world does not have its meaning in isolated units, but in a fellowship of those who share that life in Him."

Nothing is quite so assuring, so refreshing, so encouraging as fellow believers who understand and feel with one another. The Greek word "koinonia" expresses in scripture the *togetherness* and *sharing* which Christians should practice.

People with resemblances seem to manifest genuine "koinonia" more easily. One such group, which is ever increasing in number, is "singles."

In a society based on the family unit, singles may feel left out or inferior. Certainly, the church should be concerned with building strong Christian families, but inordinate emphasis on family programs may inadvertently isolate the unmarried.

Singles have the same *basic* needs as married people; many unmarrieds seek committed Christian relationships which are so vital to growth and maturity. Even though the single must develop much independence, there is often a deep need to be committed to and accountable to someone.

In the family unit children seek approval of the parents, the wife of the husband and the husband of the wife. That same peer approval is a tremendous longing within each unmarried person.

Statistics show a rise in the number of people choosing to be single. In 1977 almost 19 percent of the United States population had never been married. Add divorced, separated and widowed people to that number and we are talking about 47 million individuals—over 21 percent of the total population.

Why can not this group with common needs and interests learn to share and reach out to each other? When will churches wake up, learn to minister to singles, and build programs which meet their unique needs?

IDENTIFYING SINGLES

First, we must gain a clear picture of who singles are. Which individuals populate this category? Certainly there are those who have never been married. This number

for the pastor to support, give advice and often visit the study itself.

The leader needs to be enthusiastic (Enthusiasm is catching.), dedicated, friendly, studious and determined. Beginning a Bible study is not a pastime but a ministry designed to meet needs of the total person.

In our single's group, the nucleus began making contacts. Once we looked, we found more Free Will Baptist singles than we imagined. We did not stop there, however. We

“Divorced or separated people are condemned by the Christian community as having made an unforgivable mistake.”

steadily increased over the last decade. Society applies pressure to funnel this group into wedlock, yet its ranks are growing.

The divorced or separated can also be considered alone or single. Such people are often condemned by the Christian community as having made an unforgivable mistake. There must be some ministry—some involvement to reach out and lovingly help them rebuild their lives.

Widowed people are singles with unique needs. The death of a spouse leads some to feel they are no longer married nor classified as single. But many problems and concerns experienced by the widowed are very similar to those encountered by other singles.

MINISTERING TO SINGLES

What can the church do to reach out and minister to this growing number of singles? One ideal way is through home Bible studies. Pastors should use insight in choosing a responsible and caring leader.

Only a nucleus of three or four is needed to start such a program. However, it is absolutely essential

wanted to reach Christian singles belonging to other denominations because they have the same needs as Free Will Baptists.

And what of the lost? How ideal to involve them in studying the Word, thus allowing the Holy Spirit to convict. Nothing produces more joy and satisfaction than the realization that our single's Bible study is meeting needs of both believers and non-believers.

A time and place for meetings was then set. Home meetings provided an informal, relaxed atmosphere. We chose to alternate meeting in various homes each Friday night—homes of our singles and of interested married couples.

The material we studied was decided during the first meeting. Possibilities were as numerous as bees in a hive. Book studies, character studies or topical studies were just a few suggestions.

Emphasis in a study group should be placed on *involvement* by each participant. Every single should feel a desire and responsibility to study



SINGLES! (from page 7)

on his own prior to the gathering. The leader's example is a great influence in this area.

Occasionally, it's helpful to have a social rather than the study itself. Ideas for such activities are inexhaustable. Our study participates in hayrides, skating, bowling, picnics, retreats, sledding and hiking. We even rented a gym one night to play sports.

Such socializing is vital, for according to psychologist James Lynch in *The Broken Heart: The Medical Consequences of Loneliness* (1977), people socially isolated are lonely, and because of this, die prematurely.

Others conclude that the mental outlook of social isolates influences their health. Therefore, the group should frequently participate in activities or games following the study or during the week.

Loneliness, which is normally a big problem for the unmarried, can be combated and conquered as the group goes places and spends time together.

Group interaction actually comes to be a bright, glowing spot in the single's week.

A Bible study for singles is only one of many possibilities. Some churches find it beneficial to begin a Single's Sunday school class.

The pastor needs wise insight to determine whether the unmarried would benefit from such a class or whether they would rather remain in regular adult classes. Some prefer not to be isolated while others feel out of place and long for opportunity to attend a class directed toward their specific needs.

Perhaps the most important word expressing the desires of singles is *involvement*. The loneliness and isolation so often associated with and experienced by these individuals can be and will be minimized if proper involvement is available.

The emptiness felt by not being part of a physical family can be filled when there is opportunity to be directly involved in church ministries, tasks or programs. The unmarried often have more time and energy to utilize than the married.

However, be careful not to take unfair advantage by burdening the single with too much responsibility. A healthy balance must be sought.

A final suggestion for ministering to the unmarried can be performed by the pastor. It is so meaningful when pastors send letters of encouragement, copies of articles which are helpful for growth, and words of thanks.

I interpret such letters (or phone calls) from my pastor as his saying,

**“ . . . people
socially isolated
are lonely,
and because
of this, die
prematurely.”**

“I appreciate your ministry in the fellowship, and I'm interested in your personhood.”

PROBLEMS OF SINGLES

Of course, every ministry has its problems and working with singles is no exception. Care must be taken to assure that ministry with the unmarried does not become in itself more important than the local church! The church and faithfulness to it *must take priority* in the life of each believer.

Secondly, singles often find themselves in a limbo stage, especially females. They are often torn between preparing for a career or for marriage. Such uncertainty and independence may manifest itself in unsettlement.

The results which our group experienced from this limbo have been rapid change in jobs, frequent moving or lack of faithful dedication to

the local fellowship. Sometimes I wish I could stick glue under the feet of some singles.

A few are complacent about church—attending only when it's convenient. We can only feel a genuine part of a fellowship when we give ourselves totally to it.

Finally, the single's ministry is not meant to form cliques within the group nor within the church. Some of our study group enjoy skating and others volleyball. Such differences have separated us at times, but, hopefully, we are learning to sacrifice for each other's interests.

With greatest of ease, singles may insist on spending most of their time with other singles. This is unwholesome. We enjoy being with those who are like us, but it is also essential to interact with married couples.

It is my joy to invite families into my home and share with them, and on occasions visit in their homes. “No man is an island.” Singles are not to walk alone.

Particular needs are present in the lives of the unmarried, but we are still an integral part of the church.

The rewards of harnessing the time, energy, and talents of singles are beyond measure. Several participants in our single's group recently expressed how they feel about our weekly fellowships . . .

I can hardly sleep on Thursday nights just thinking about being with the group on Friday.

I feel a keen sense of responsibility to the others, even throughout the week.

Mutual love and understanding are important parts of the friendships we have formed together.

We have real koinonia because it includes our spiritual, emotional, social and mental aspects together.

I met my mate there.

It's a growing experience.

FANTASTIC! ! ▲

ABOUT THE WRITER: Debra Moore is a member of Horton Heights Free Will Baptist Church, Nashville, Tennessee. She teaches in the English Department at Free Will Baptist Bible College.



Material for this article was summarized from Dr. Simpson's forthcoming book **THE LIBERATED CHRISTIAN**.

How To Stay Sane in a Crazy World

By Douglas J. Simpson

We live in a crazy world. The idea of freedom has become so important to us that we cannot think logically about the matter. We feel virtually anything that leads to freedom must be right.

But our desperate, unbridled pursuit of freedom twists us or causes us to lose sound judgment. Our departure from a sensible approach to freedom results in our becoming as insane as our crazy world.

How can we stay sane—or perhaps regain our sanity—in a world obsessed with freedom? The Christian approach to sanity in this realm is to find a biblical balance between freedom and structure.

Christ mentions both freedom and structure when He states, "Ye shall know the truth, and the truth shall make you free" (John 8:32). The truth of God provides a structural framework within which we are to enjoy freedom.

The Holy Spirit provides us with the power to use our potential freedom: "Where the Spirit of the Lord is, there is liberty" (or freedom) (II Corinthians 3:17).

Freedom To Be Yourself

How does a biblically balanced perspective view the subject of freedom? First, it recognizes that our world pointedly tells us to do our own things and reject structures that confine us.

Second, it observes that some Christians have largely mixed a Christian and a worldly view of freedom. If a Christian were to put the present emphasis on freedom into Christian language, it ends up in a maxim something like: "Let each Christian do his own thing as long as he or she does not hurt anyone else."

This notion appeals to us, not always for carnal reasons but sometimes for biblical reasons. We need freedom if we use the gifts of the Spirit in the variety of ministries He has for us (I Corinthians 12:4-5).

Similarly, we need freedom from the harshness, bitterness and



CRAZY WORLD (from page 9)

suspicion of our own natures and of fellow believers in order to manifest "love, joy, peace, longsuffering, gentleness, goodness, faith" (Galatians 5:22).

Likewise, we need to be "delivered from unreasonable and wicked men" so that "the word of the Lord may have free course, and be glorified" (1 Thessalonians 3:1-2).

We are delighted that the scriptures support the notion of our being able to do our own things. If we are not free to do what we ought to do, we will be cramped and stymied in efforts to spread the good news, to serve the Lord and to grow as believers.

We have all had the unfortunate experience of being choked spiritually because those around us were suspicious of anything different, and eventually they distrusted us because we believed God made us creative people.

So this maxim suggests some exciting truths to those who want to function as Christians in the freedom of God's Spirit and Word.

Freedom To Be Responsible

Upon further reflection, reasons surface for having mixed feelings about the slogan. Some of our reservations are alluded to in the maxim itself: "as long as he or she does not hurt anyone else."

Our pursuit of freedom must never ignore the structural boundaries of God, the truth of His word and the holiness of His Spirit.

Strangely enough, little attention is given to hurting someone else unless the hurting is understood in a physical sense. But physically injuring another Christian is probably not a great concern for most of us. We are not prone to physical violence.

We may direct our "violent feelings" into subtle and more acceptable channels, such as verbal and psychological abuse. We may hurt each other in many other ways too.

We can ruin a person's opportunity for service by spreading information about long-forgiven sins. We may encourage someone

to go against his beliefs and defile his conscience (1 Corinthians 8).

We can deprive someone of an opportunity to learn important truths. We may weaken a friend's ministry by failing to pray for his needs. We can hurt people in a large number of ways, and our world does not seem concerned about these possible influences.

In fact, sometimes our churches are unconcerned about our influence on each other.

There is more to the story of the insane, unbiblical pursuit of freedom that we see around us. It is *not* enough to be concerned about hurting others. If we *concentrate on not harming others by our actions, we miss the main message of Christ.*

The Christian faith does *not* promote the idea of merely making certain we do not harm others. We are commanded to do those things which build up each other. Paul puts it this way: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Romans 14:19).

As Christians we need to be concerned about more than hurting and helping others too. We need to be interested in *ourselves*. Even if it is possible—which is questionable—that our actions have no direct or indirect damaging influence on others, they may injure us.

Our so-called private behavior can easily curtail our own growth in Christ. Our private thoughts of envy, hate and lust *might* not change our outward behavior, but they certainly contribute to our spiritual immaturity.

And is it not likely that they will destroy our spiritual devotion to God and drain us of the Spirit's power when we attempt to serve others?

Freedom To Be God-Conscious

We need to be concerned that we do not hurt *God Himself*. We do not have the freedom to grieve the one person who can make us truly free. To the degree that we abuse our freedom and grieve God Himself, we actually give up part of the freedom we have been enjoying.

And it seems likely that if we are

grieving God, we are also hurting ourselves as well as others (1 Thessalonians 5:19). God does not weep over that which is good for us and our fellow believers.

In its best sense, then, doing our own thing ought to be seen as doing those things that add to the overall growth of ourselves and our fellow believers and please the Lord.

We need freedom to promote such growth so we will not be curtailed by biases of others who are not committed to the truth of God and to the Spirit's leadership.

The Spirit who leads us, of course, is holy. Remembering His holiness provides us with biblical pathways of behavior but does not curtail His creative influence in our lives. He did not give up His own creativity when He rested on the seventh day.

What, then, is the balanced approach to freedom we find in the scriptures? How can we remain sane in a world that is crazy about freedom?

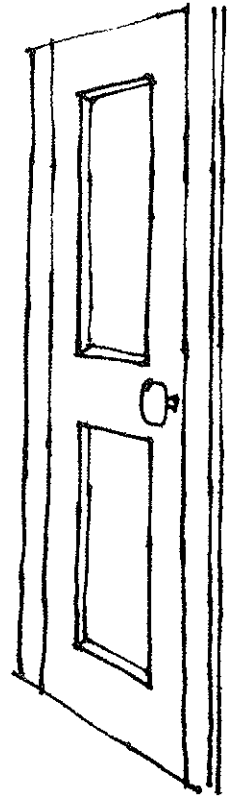
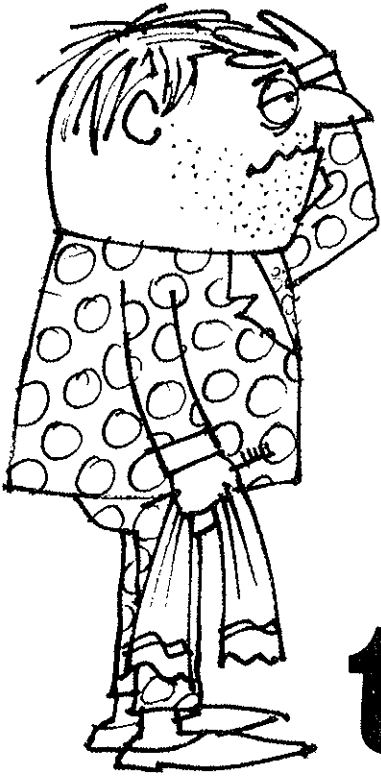
To begin with, we realize that the truth of God shows us how to be free. We are free to the degree that we understand and practice God's truth. We are slaves of Satan to the extent that we live in error (Luke 16:13).

Additionally, we realize that the Spirit of God empowers us so that we can overcome the flesh, the world and Satan. He frees us so that we can be holy, creative servants of Christ.

Finally, we realize that freedom is not the only value for the Christian. We are not to be obsessed with it but are to have a balanced approach to values which includes pursuing things that are true, honest, just, pure, lovely, respectable, virtuous and praiseworthy (Philippians 4:8).

It is not crazy to pursue these things—even if most of the world and part of the church tell us otherwise. ▲

ABOUT THE WRITER: Dr. Douglas J. Simpson is a member of Horton Heights Free Will Baptist Church, Nashville, Tennessee. He is a professor at Tennessee State University, Nashville.



I Went to Church in My Pajamas!

By Malcolm Fry

For the first time in my life, I went to church in my pajamas.

While recuperating from open heart surgery, I was unable to attend the church of my choice. Instead, commuting from my bedroom to the family room, I turned on the television set and spent about three hours attending what has come to be called the Electronic Church.

It had its advantages.

I didn't have to shave or put on my Sunday-go-to-meeting clothes. I could declare a coffee break whenever I felt like it. When the sermon dragged on too long, I could steal a glance at the Sunday paper.

I was able to doctor myself without getting disapproving looks. And

I found it easy to love my neighbor as I loved myself because there were no neighbors around to rub me the wrong way.

Nevertheless, the three hours felt like six.

A Call to Arms

Being a shut-in of sorts, I decided to begin my worship by attending services at the "Old-Time Gospel Hour."

I got there in time to hear an important announcement. The founding father of a conservative, political, religious movement known as the Moral Majority, the pastor announced he was "formally declaring war—war on all the forces and systems of thought that are bent on destroying the monogamous family" and the United States free enterprise way of life.

"Today is D-Day," the preacher intoned. "It's invasion day. We're

going to start turning this country around to make America what she once was."

Despite the preacher's statement that "a state of war exists," the program was not without its light moments.

Introducing guest speaker Phyllis Schlafly, the anti-ERA activist, the pastor said: "We've never had a woman preacher here before. We're Baptists, and we don't ordain women. But if I were ever to ordain a woman—now, don't worry, I won't—it would be Phyllis Schlafly."

The preacher made a strong pitch for money. Specifically, he urged his listeners to commit themselves to a pledge of 10 dollars a month for the whole year. Demonstrating his conviction that it also



PAJAMAS! (from page 11)

is blessed to give, as well as receive, he offered his listeners "Crusader's Passports" and "Jesus First" lapel pins.

Before being transported on TV's magic carpet to another program, I reflected over something I read in the December 1979 issue of THE PRAIRIE OVERCOMER:

What is the difference between liberal leaders in the twenties and thirties using politics to further their aims, and fundamentalist leaders in the seventies and eighties doing the same? Indeed, in the past, fundamentalists have criticized—and rightly so—the social Gospel. Is fundamentalism now going to proclaim a political Gospel?

Don't get me wrong, I am totally in agreement with the Moral Majority concept. However, it seems to me that there are some dangers to be guarded against in such an organization.

First there is a danger of becoming so involved in doing the good thing that the best thing is neglected. Someone said, "The problems of America will find a permanent solution in the Bible and not at the ballot box."

Secondly there is danger in the inclusive policy of working with all kinds of religious beliefs.

Love on The Run

The "Cathedral of Tomorrow" followed. This program moved along as fast as cars on a major freeway. The musical groups dashed to the podium. The musi-

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cians left the congregation panting for breath. The scripture reading and prayer for the sick by the preacher seemed edited, as though to make their mark as quickly as the TV commercials.

In his make-it-snappy sermon, the preacher shot me with a full dose of love rhetoric before I could say, "Slam, bam, thank you, ma'am."

"The scripture reading and prayer for the sick by the preacher seemed edited ...to make their mark as quickly as TV commercials."

As I struggled to catch my breath, the show ended with an energetic appeal for me to send for a booklet and a "You Are Loved" pin or pendant.

Once the image faded from my screen and I had a moment to reflect on my experience, I realized that the show's frenetic pace had accomplished at least one of its objectives—it created in me a longing for heavenly rest.

Swish and Sway Religion

For a finale, I watched a program from Tulsa, Oklahoma. By this time, I was so weary that I turned the volume down and just observed—kind of wondering how my deaf friends view such matters.

It was difficult to determine and/or distinguish between secular and religious happenings! The music groups gyrated, swished and swayed—guess I'm not too great on describing the choreography, as

others would term such maneuvers.

Looking at the TV evangelist, it was hard to tell if he was a man of God or merely a superb showman. Evidently, this was a confident, charismatic personality studded with success.

Like the other ministers in the Electronic Church, this preacher/evangelist made a strong pitch for money. Slides were shown of the City of Faith hospital complex with a \$50 million price tag. I thought, "Is this really a matter of faith or presumption?"

What on earth goes through the minds of my deaf friends and non-Christians in viewing such programs with what I would call "pressure tactics" for money? How can they help but think that all these men and their organizations—as well as our churches and preachers—are out for is money?

I certainly am glad to know from reading and studying the Bible that the Electronic Church never will become the "One and Only Type Church." There has to be more than a gimmick and a gripe to create a bonafide community of believers. Lacking even a Jesus First lapel pin (I have no lapels on my pajamas anyway), I felt like a member of the "Lonely Crowd" at prayer.

My experience vividly brought home the truth of Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Nothing can take the place of worshiping God at the church of my choice and fellowshiping with the like-minded saints of God! ▲

ABOUT THE WRITER: Dr. Malcolm Fry is assistant director of the Sunday School and Church Training Department.

SEVEN REASONS WHY YOUR CHURCH SHOULD HAVE A BUDGET

By Lee Thomas

Have any of our readers witnessed the embarrassment of a pastor or deacon after a church service caused by the non-availability of funds to pay the guest speaker's expenses?

Without looking very far you have already found one reason why a church budget is important. There are many advantages of having a church budget. Let's look at a few of them:

GIVES A SENSE OF DIRECTION

When the pastor and budget committee sit down to plan church fi-

nances for the coming year, they become involved in planning far more than just finances.

They are caused to think about what the church wants to do concerning missions, revivals, summer camps, Sunday school expansion and building programs.

ESTABLISHES FINANCIAL GOALS

It has been aptly stated that we seldom accomplish more than we plan to do. When the budget is presented to the church for approval, in essence, goals and objectives for the church are presented.

An ambitious and well thought-out budget can do much to challenge a congregation to greater giving and greater dedication to the Lord. We have found in our church that it is wise to set our new budget a little higher each year than the year before—and a little higher than we actually expect to meet.

Christians like to be challenged and will work hard to meet a worthy budget. Working out an annual budget requires a church to plan ahead on a regular, annual basis.

REMOVES CHURCH FINANCES FROM "HIT AND MISS" CATEGORY

God's business is the most important of all businesses. It should be operated in a business-like manner. The church budget helps accomplish this for a church.

It has been said by some that a church budget is alright as long as it is used only as a guide. A budget, like any other tool, is not much good unless used. Much thought and sound planning should go into drawing up a church budget.

If a budget is well planned, a church is wise to stick pretty closely to it for the year. A sizeable miscel-

SEVEN REASONS (from page 13)

laneous fund can do much towards taking care of contingencies and unexpected expenditures throughout the year.

PREVENTS MULTIPLICITY OF SPECIAL OFFERINGS AND DRIVES.

Putting out financial brush fires throughout the year is more of a weakness than a strength. One pastor said that if a person is a mature Christian he would not object

to numerous offerings in his church. Perhaps this may be true, but if a church operates by a good budget it will not be necessary to take an offering every time a need arises.

Many of the so-called emergencies which arise in a church each year can be anticipated and during planning session. Visitors are apt to get a very poor impression of a church when they witness a series of offerings for various causes while they are visiting.

MAKES TREASURER'S JOB MORE PLEASANT

When the budget is being drawn up, provisions can be made for guest speakers with a pre-determined amount to be given on these occasions. This precludes the necessity of having special offerings or the deacons and finance committee meeting to decide on the matter.

It also relieves the treasurer from having to make decisions he should not have to make.

PREVENTS OUR NATIONAL DEPARTMENTS FROM HAVING TO CONDUCT EXPENSIVE FUND RAISING CAMPAIGNS

One Bible College official stated that it would not be necessary for them to come to us soliciting funds if all our churches would include the Bible College in their budgets.

On the other hand, our national department personnel could visit us as often as possible, perhaps enjoy their visits more and not be under the stress of a fund raising campaign while they are with us.

ENABLES A CHURCH TO SUPPORT ALL DENOMINATIONAL CAUSES

It is unrealistic to think that any church can respond to each appeal it receives throughout the year from the many agencies while at the same time adequately support their pastor and maintain their buildings and equipment—without some sort of a systematic plan.

The church budget makes it possible for us to support all causes and give more consideration to needier ones. When all of our work is included in the church budget, both the pastor and the church are relieved of much unwarranted frustration of not being able to help everybody.

It is difficult to think of any disadvantages in having a church budget. In fact, if all our churches would adopt the budget plan and include all of our denominational work, this might go a long way toward solving the financial problems of Free Will Baptists. ▲

ABOUT THE WRITER: Lee Thomas is a member of Unity Free Will Baptist Church, Smithfield, North Carolina. He is a member of the Master's Men Board.

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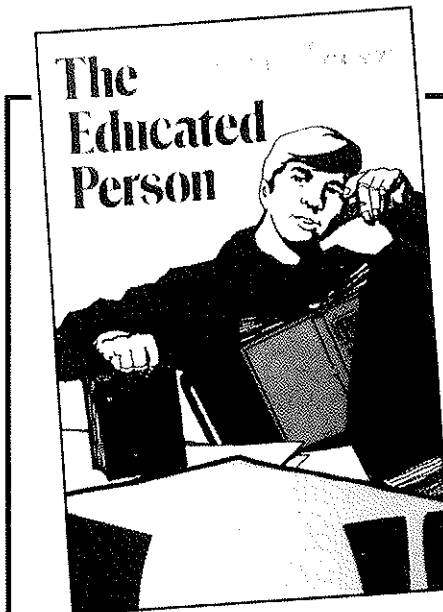
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Peace In The Storms Of Life

R. Eugene Waddell

A radio preacher chided listeners: "Some of you are sick and in debt, living in an old rundown house and driving an old car about to fall apart, and saying, 'Well, it's the Lord's will.' God doesn't want one of His children sick or in poverty! You simply must exercise faith to get out of that mess!" And on he went . . .

But my mind drifts to a story Jesus told about two very different kinds of people. The first was wise because he obeyed God's Word. He proved it by building the house of his life on a rock (Christ). The other foolishly disobeyed Jesus' Word and built the house of his life on sand.

Both men had one thing in common. They were drenched by the same rain, deluged by the same flood, beaten by the same wind. Trouble comes to the Christian as well as the sinner.

MEN OF PEACE

Walk through God's "Hall of Fame" (Hebrews chapter 11). Marvel at the victories the heroes worked by faith.

But notice how they were tested: Abel was martyred; Noah and his

PEACE (from page 15)

family stood alone against the world to build the ark; Abraham proved He was willing to sacrifice his only son; Joseph was sold into slavery by his own brothers; Moses turned his back on Egypt's royalty to suffer as an Israelite.

The writer also states: "others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth" (Hebrews 11:36-38).

Though God has not promised us life free from problems and pain, He enables us to endure through the gift of His peace. Jesus spent the last hours before His death preparing His disciples for His departure.

He promised: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

STRUGGLE FOR PEACE

Jesus distinguished between the world's kind of peace and God's peace. The world's peace concept is superficial. The average man thinks the quiet person who only speaks when spoken to has peace.

But many of this type are volcanoes, waiting to erupt.

According to Francis Shaeffer, people in our time place more value on personal peace than anything, except possibly their affluence. But these people think of peace as simply being let alone.

The world's peace depends on external circumstances. It is, there-

stormy sky with lightning zig-zagging across the horizon. Wind bent the trees. A small creek churned out of its banks because of the flood hurrying downhill.

But attention was drawn to a spot just a few feet above the raging waters. Under a rocky ledge a bird calmly nested. The artist had given his interpretation of peace.

"The average man thinks the quiet person who only speaks when spoken to has peace . . . when he may be a smoldering volcano."

fore, fragile, temporary and transient. The world settles for psychologically-induced peace unsubstantiated by scriptural truth.

The world's kind of peace is superficial because it fails to deal with the real disturbance—the real source of spiritual restlessness—wickedness in the human heart (Isaiah 57:21; James 4:1).

God's peace comes through dealing with this basic problem. Our guilt makes us God's enemies. But when Christ took our sins to the cross, He resolved the conflict between us and our holy God (Colossians 1:20). Now anyone who wants peace with God can have it simply by trusting Jesus (Romans 5:1).

When Japan surrendered in 1945, newspapers headlined the victory, "THE WAR IS OVER!" The jubilation of our nation was minor compared to how good the justified sinner feels when he hears God announce, "THE WAR IS OVER!"

Peace with God opens the door to the peace of God. God's peace tranquilizes man's spirit in times of great stress. This gift quiets the distraught spirit and maintains inner stability regardless of external disturbances.

There is a picture depicting this kind of peace. The artist painted a

We who rest in Christ's finished work likewise enjoy the security of God's peace.

But conditions must be met to maintain this peace. We must keep open lines of communication with the Lord by confession when we fail (1 John 1:9). We must seek reconciliation with those we offend, as well as those who offend us (Matthew 5:23-24; 18:15-17). We must not seek revenge but trust God to deal with our enemies (Romans 12:17-21).

In Philippians 4:6-7 Paul outlines the steps we must take to experience God's peace in stormy weather: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

CONDITIONS OF PEACE

First, we must not succumb to worry. "Be careful for nothing" does not mean to be careless about everything. The word "care" in "careful" refers to anxieties, worries and burdens.

We must not become willing slaves to our cares. We must not

DON'T MISS

**Hurrah
for
Singles!
(Page 6)**

permit worry, whether over a specific problem or in general, to dominate our hearts and minds. We must remember Jesus' promise of peace and claim it.

Next, by the broad expression "prayer," Paul emphasizes worship—enjoying God for Who He is. We must not isolate the peace of God from the God of peace. As we adore God and enjoy His fellowship, we prepare our hearts for His rule.

Thanksgiving also plays an important part. As we honestly recognize God as the gracious Giver and express our gratitude, we are made ready for His peace.

As a result God promises peace—peace so unusual that it passes all human understanding.

The scientist cannot unravel its formula. The philosopher cannot explain its reason. The theologian cannot expound its depths.

This peace keeps us like a well-armed guard surrounding and securing our hearts and minds. We are, therefore, able to bear the troubles that attack us.

The routine of housework, churchwork and schoolwork was shattered for Connie Craft on January 8, 1980. Her husband, John Stewart Craft, pastor of Unity Free Will Baptist Church, Smithfield, North Carolina, was killed in a car accident. The full load of family responsibilities suddenly fell on this busy mother of four.

People in the community probably expected Connie to fall apart like most people do under such circumstances. They were listening for the agonizing questions: "How can I ever stand it? What am I going to do now? Why did this happen to me?"

Instead, they saw her quietly accept the tragedy and testify to God's faithfulness: "The Person I was depending on isn't gone. He was the One my husband depended on, too." Connie Craft had peace in the midst of a storm. ▲

ABOUT THE WRITER: Rev. R. Eugene Waddell pastors Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee. He is assistant moderator of the National Association of Free Will Baptists.



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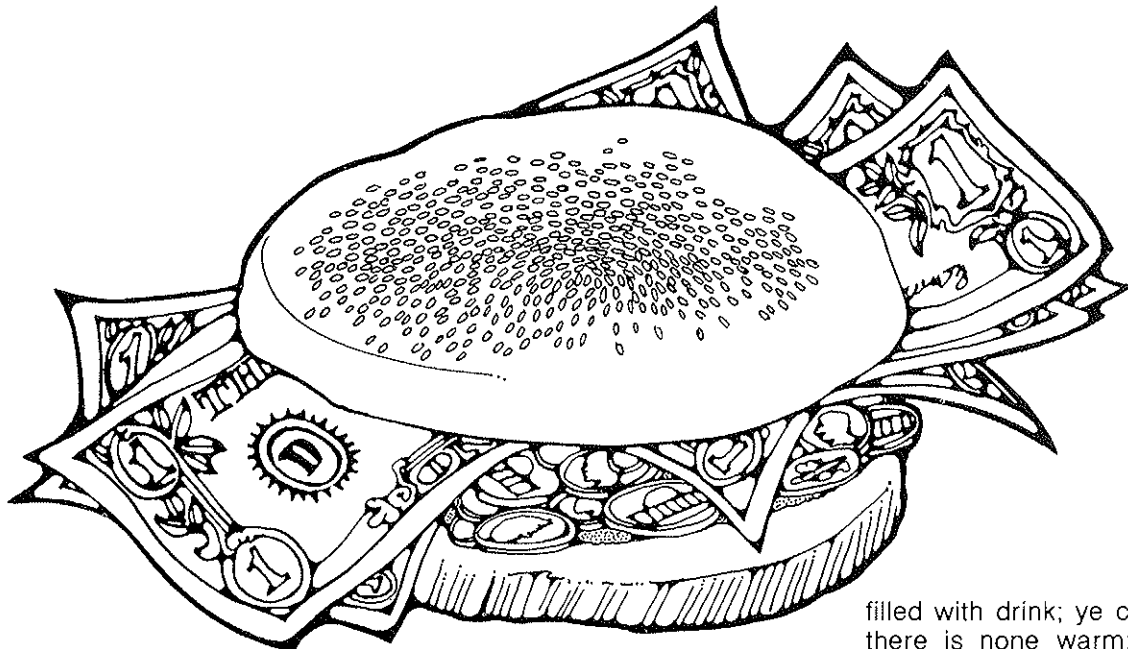
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	Co-op	Desig.		
Alabama	\$ 375.69	\$	\$ 524.62	\$ 726.33
Arkansas	1,699.41		2,312.30	10,691.15
Arizona				229.47
California	860.30	(860.30)	844.43	3,688.78
Florida	812.19		438.22	5,247.10
Georgia	659.76	(450.00)	408.00	2,963.96
Idaho				155.44
Illinois	4,574.69		2,957.70	6,344.47
Indiana				50.00
Iowa				172.70
Kansas	124.18		115.61	574.57
Kentucky			50.00	
Maryland	30.00		80.00	401.61
Michigan	449.98			2,183.79
Mississippi	169.85		105.70	378.34
Missouri	4,719.50	(4,719.50)	4,960.70	20,279.44
New Mexico			35.67	68.77
North Carolina	516.33	(83.00)	261.05	1,789.74
Northwest Assoc.				30.00
Ohio	1,014.00		1,437.20	4,326.00
Oklahoma	5,816.02	(5,795.09)	4,010.59	32,164.36
Tennessee	1,697.96		1,180.33	4,368.35
Texas	576.26	(344.92)	279.19	968.29
Virginia	106.95		93.94	237.31
Virgin Islands	254.88		223.00	1,274.03
Washington				30.00
West Virginia			7.57	61.41
Totals	\$ 24,457.95		\$ 20,325.82	\$ 99,405.41

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Executive Office	\$ 6,177.13	\$(2,515.60)	\$ 7,150.94	\$ 22,624.07
Foreign Missions	6,124.93	(3,500.83)	4,773.17	26,639.66
Bible College	4,880.06	(2,255.96)	3,199.69	19,549.68
Home Missions	4,067.00	(2,175.19)	2,554.94	17,265.13
Retirement & Ins.	2,100.55	(1,124.15)	1,715.58	8,641.00
Masters Men	935.13	(568.96)	809.66	3,934.25
Commission on Theological Liberalism	173.15	(112.12)	121.84	751.62
Totals	\$ 24,457.95		\$ 20,325.82	\$ 99,405.41

YOU CAN'T BE HAPPY ON \$10 A DAY



By Larry D. Hampton

Americans are worried about inflation. Rightfully so. In fact, a poll last year revealed that current economic madness is the average American's chief concern.

Even comic strips reflect widespread uneasiness. In one episode Dennis the Menace was imploring God to let the prices come down so everyone would stop yelling at each other.

So that's why my wife has been so cranky?

Economic woes are neither new nor uniquely American. Joseph enhanced his reputation as a leader during an economic pinch in Egypt (See Genesis 47:13-26). Our country could use a man with Joseph's financial savvy and saintly character to help us formulate sound fiscal and moral policies. We now face the threat of bankruptcy in both areas.

Ancient Israelites are very much our contemporaries. While God's house was in ruin, they lived in fine homes. Haggai described their predicament (or was it ours?).

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not

filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (1:6).

GET FACTS STRAIGHT

The Bible places money or material possessions in proper perspective. "The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold (Even at today's highly inflated prices!); sweeter also than honey and the honeycomb" (Psalm 19:9, 10).

Paul warned Timothy about the dangers of loving money. Although money is not inherently evil, desire for it gives birth to many sinful plots

and wicked schemes in the hearts of those who covet.

Such greed has even prompted some to deny their faith. (A rather poor bargain for ones so gifted in making profit from every imaginable "deal.") The folly of hoarding goods for one's personal use is seen in the realization of man's mortality.

Death makes paupers of us all. Like they say, "You can't take it with you."

Hear the wisdom of Solomon: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this is also vanity" (Ecclesiastes 5:10).

Now hear wisdom penned by the modern sage Francis Schaeffer:

As the more Christian-dominated consensus weakened, the majority of people adopted two impoverished values: personal peace and affluence.

Personal peace means just to be left alone, not to be troubled by the troubles of other people, whether across the world or across the city—to live one's life with minimal possibilities of being personally disturbed.

Personal peace means wanting to have my personal life pattern undisturbed in my lifetime, regardless of what the result will be in the lifetimes of my children and grandchildren.

Affluence means an overwhelming and ever-increasing prosperity—a life made up of things, things, and more things—a success judged by an ever-higher level of material abundance.

Alas, many, if not most, still fail to understand that "a man's life consisteth not in the abundance of the things which he possesseth."

"Give me neither poverty nor riches." I can understand why Solomon did not want to be poor, but why did he also ask to be spared from riches?

Just as too little could turn a person into a thief, too much could lead one to forget God.

"Feed me with food convenient (of my allowance) for me: Lest I be full, and deny *thee*, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God *in vain*," (Proverbs 30:8b, 9). Thank God for enough.

CHOOSE YOUR TEAM

Paul could have subscribed to the protestant work ethic. Consider these quotations from his writings: "If any would not work, neither should he eat."

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Failure to provide for one's family is tantamount to denying the faith. Even infidels care for their own.

There's another reason for working. To get ahead, right? Wrong. The believer should not only labor diligently to provide for his own but also to help the destitute (Ephesians 4:28).

Paul obviously knew nothing of life in American society. That is

"We understand why Solomon did not want to be poor, but why did he ask to be spared from riches?"

definitely not the way to keep up with (and hopefully overtake) the Joneses.

A Jewish proverb says "Eat. You have to keep up your strength to worry." Most of us eat too well and worry too much. In that splendid exposition of God's care for us in Matthew 6:19-34, Jesus points out the impossibility of serving two masters. God and mammon are not on the same side. You have to decide which team to play for.

John Milton portrayed Mammon as a fallen angel. Before his expulsion from Heaven he walked with his eyes glued to the streets of gold. His love for this precious metal exceeded his love for God. He made his choice. So must you.

Jesus assures us that God will provide our every need if we give His

kingdom's work priority. That's doubly reassuring in these dark days.

DON'T CHEAT GOD

All the resources we have come from God. In fact, they are His; we are but stewards of them. He entrusted them into our care. It is our responsibility to give at least a tenth of our income (gross rather than net) to the church.

In commenting on Malachi 3:10, Wade Jernigan noted that you pay, not pray, the windows of Heaven open. Those desiring God to bless them surely must not attempt to rob God of His tithes as did the Israelites.

Faced by the economic realities of life, American Christians are tightening their belts and eliminating such nonessentials as tithes and gifts to missions. After all, you can't afford everything and a person has to have a place to live and food to eat. Not to mention a color TV and an R-V. . . .

The Apostle Paul instructs us to give as God has blessed us—proportionately (I Corinthians 16:1, 2). This is to be a part of our regular worship of God. It should not be of constraint but willingly as one has purposed in his heart.

Gratefully, the *best* thing in life is free. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isaiah 55:1-3).

So, "be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

Inflation can't scare Him off. A recession won't send Him packing. He's with you to stay. And despite inflation that makes you rich. ▲

ABOUT THE WRITER: Larry Hampton is a member of Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee. He manages the editorial division of the Sunday School and Church Training Department.



FREE WILL BAPTIST

newsfront

REV. I. J. BLACKWELDER, DENOMINATIONAL PILLAR, ENDS 54-YEAR MINISTRY



GAINESVILLE, FL —“One of the homiletical geniuses of our denomination is silent,” assessed Dr. Melvin Worthington, executive secretary of the National Association of Free Will Baptists, upon learning of Rev. I. J. Blackwelder's death on May 9, 1980.

Isaac Joshua (Ike) Blackwelder, 83, died in Gainesville, Florida's Alachua General Hospital after an extended illness. His 54-year ministry as an ordained Free Will Baptist preacher spanning 24 pastorates in six states began in August, 1926.

Blackwelder ignited the modern foreign missions movement among Free Will Baptists. He saw missions as the premium area of his broader ministry: “The most important part of my denominational work was with foreign missions. We received the first offering for foreign missions during the 1930 session of the old Central Conference at Vernon, Alabama. They named me foreign missions director and handed me the \$28 offering.”

Free Will Baptist Bible College Chancellor L. C. Johnson, who with Harmony Free Will Baptist Church Pastor Earl Langley officiated at Rev. Blackwelder's funeral on May

12, said that Blackwelder was a thorough biblical preacher who had a good grasp of fundamental truths and could articulate them clearly.

Johnson remembered, “Brother Blackwelder never left you fuzzy on what he believed or what God expected. He didn't preach cheap-easy salvation nor ‘coach’ people who came to the altar. He believed that God's sovereignty could do more for a praying sinner than man's formulas. He was a great influence in my life. He left a number of sons in the ministry.”

Brother Blackwelder's ministry flourished with variety. Although he was a committed practitioner of expository preaching, Dr. L. C. Johnson said Blackwelder wrote hymns and taught music with the same precision that he preached.

William Henry Oliver (76), who taught Blackwelder English at Eureka College, said, “I've taught hundreds and hundreds of students. I. J. ranks right up at the top with the best. He had a brilliant, logical mind. He never made the same mistake twice.

“When Brother Blackwelder became my pastor at East Nashville Church, he was always ready when he entered the pulpit. I. J. was not an orator. His speaking voice was not outstanding, but his sermons were.”

Blackwelder, born December 16, 1896, in Union County, Florida, kept his hand in print journalism by writ-

ing a Sunday school quarterly, the *Adult Free Will Baptist Student*.

His final five-year pastorate was Horse Branch Free Will Baptist Church in Turbeville, South Carolina. For the past 10 years Rev. Blackwelder lived in retirement at Worthington Springs, Florida near Harmony Free Will Baptist Church where he was converted, ordained and held membership at the time of his death.

Rev. John L. Welch (91) recounted Blackwelder's influence in denominational history: “In 1934 I went with Brother Blackwelder to attend the Cooperative General Association in Oklahoma. We were both delegates from the General Conference sent for the purpose of getting the two groups together. Thanks to Brother Blackwelder, we succeeded, and in 1935 the National Association was formed.”

Rev. I. J. Blackwelder is survived by his wife of 63 years, Mrs. Etta Lela Edenfield Blackwelder.

Rev. Blackwelder launched his ministerial training in 1924 at Free Will Baptist Seminary in Ayden, North Carolina, and later attended Eureka College in the same city. His education continued at Columbia Bible College, Columbia, South Carolina; Texas A & M University and Vanderbilt University.

MASTER'S MEN CONFERENCE ATTRACTS 11-STATE DELEGATION

WHITE BLUFF, TN—Sixty-one men from 11 states attended the second National Master's Men Conference at Hillmont Camp near White Bluff, April 25-26, according to General Director Loyd Olson.

Highlighting the two-day gathering was a marathon testimony meeting which began Friday evening and ended at 1:00 a.m. Saturday. The fiery testimonials were prompted by devotional speakers Ron Smith (Colorado Master's Men State Senator) and Gene Pitzer (Master's Men member from First Free Will

Baptist Church, Montgomery, Alabama).

Texas layman Raymond Lee of Eastside Free Will Baptist Church, Houston, urged the conferees to apply Christian principles in secular fields in his Friday morning presentation.

Michigan Master's Men Senator Gene Castle and FWBBC Professor LaVerne Miley completed the Saturday schedule calling for lay involvement in missions.

Sixteen of the conferees toured the National Offices Building and

Free Will Baptist Bible College on Thursday preceding the conference. Music at all sessions were under the direction of Tennessee Master's Men State Senator I. L. Stanley.

Wilson Cooper, Master's Men member from Tippett's Chapel Free Will Baptist Church, Clayton, North Carolina, presented Director Olson with the keys to a mini-motorhome for use as a mobile office. (See June issue of *CONTACT*, Free Will Baptist Newsfront section for details).

THIGPEN, WHALEY, HARRISON TO JOIN FWBBC STAFF

NASHVILLE, TN—Three Free Will Baptist Bible College graduates of the 1970's return to the college in faculty/staff positions for the 1980-81 school year following Board of Trustees action in a May 13-14 meeting.

Jonathan Thigpen (1973) and Rodney Whaley (1974) won Board endorsement as the College moved to expand curriculum offering in the Christian education and music departments. Paul Harrison (1979) replaces Roy Harris as dean of men. Mr. Harris resigned to accept a pastorate in North Carolina.

Thigpen, 28, son of FWBBC President Charles Thigpen, will teach primarily in the field of Christian education. He comes to the College from Randall House Publications, where he was Christian Education Consultant for the past year. Thigpen earned the M.R.E. degree from Temple Baptist Theological Seminary in Chattanooga, Tennessee.

Rodney Whaley bolsters the music faculty and will teach voice, instrument and classroom courses. He will also direct the Mixed Chorus. Whaley, 28, moves from East Wenatchee, Washington, where he is associate pastor at Victory Free Will Baptist Church. Mr. Whaley holds the M.Div. Degree from Luther Rice Seminary.

Twenty-three year old Paul Harrison, the new dean of men, is the son of Harrold Harrison, assistant director of the Sunday School and Church Training Department.

RANDALL HOUSE RELEASES FOUR PUBLICATIONS

NASHVILLE, TN—Randall House Publications, publishing arm of the Sunday School and Church Training Department, announced July releases for three new books by Free Will Baptist authors and a revision of a previous release, according to H. D. Harrison, assistant director.

The three new books are *The Liberated People* by Dr. Douglas Simpson, *The Gifts of the Spirit* by Dr. Robert Picirilli, and a Teacher's Guide for *Faith For Today* by Rev. Herman Hersey.

Dr. Simpson's book seeks to define what it means to be free in Christ, explains the characteristics

of liberated people, warns of the penalties for lack of such freedom, and shows how a person can be free and Christian in this century.

In *Gifts of the Spirit*, Dr. Robert Picirilli lists more than 20 gifts, and gives insights into their purpose and function, and shows their interrelationships when exercised in and out of the church.

The fourth release, a Leader's Guide for *The Ministry of Ushering*, is a booklet coauthored by Dr. Malcolm Fry and Rev. Milton Crowson. This is a revision of a booklet previously published by the CTS department.

"STUDENTS OF THE WORD" CAMPAIGN TO CELEBRATE SUNDAY SCHOOL'S 200TH YEAR

NASHVILLE, TN—This, the bicentennial year of the Sunday school, commemorates the vision and ministry of Robert Raikes who in 1780 began the first Sunday school.

The name Sunday school implies students, teachers, curriculum and learning. The thrust of this Fall's enlargement campaign gives emphasis to the "school" aspect of Sunday school. The Students of the Word campaign was written and designed by Free Will Baptist Bible College Professor Ken Riggs. The theme verse is II Timothy 2:15.

Sunday schools are separated into the following attendance categories for competitive purposes.

Division A	over 500 average
Division B	400-500 average
Division C	300-399 average
Division D	200-299 average
Division E	150-199 average
Division F	100-149 average
Division G	50-99 average
Division H	under 49 average

The Fall campaign begins Sunday, September 28, and continues through Sunday, October 26, 1980. Sunday schools in each division who experience the greatest percentage of gain over the 13 weeks average attendance for March, April, May, 1980, will be declared winners and awarded first and second place plaques.



newsfront

(continued)

CALIFORNIA CHURCH DEDICATES NEW FACILITY

LOMPOC, CA—Members of First Free Will Baptist Church, Lompoc, dedicated a new 300-seat sanctuary on June 15, according to Pastor G. Clifford Mullins.

The Church purchased property for the new building eight years ago and dedicated the original 100-seat auditorium in 1975 under the leadership of former pastor James Mosley.

The new building is an 80 x 50 feet block edifice complete with pastor's study, classrooms and nursery in addition to the sanctuary.

First Church was organized in 1963 with a few believers meeting in rented facilities.

13 WINNERS ANNOUNCED AS SUNDAY SCHOOLS SURGE

NASHVILLE, TN—Near blizzard conditions prevailed in some areas during the March Sunday School enlargement campaign. In spite of the elements Sunday schools experienced a good increase in average attendance. Sunday schools from 27 different states competed, ac-

ording to Sunday School and Church Training Assistant Director Harrold Harrison.

The Spring Campaign, *Bringing Forth Fruit*, netted average increases of 33.95 percent over the fall quarter's average for those churches reporting.

Division		Church	Fall Avg.	Camp. Avg.	Increase
A	1st Place	West Tulsa—Tulsa, OK	513	746.2	45.46%
	2nd Place	First—Bakersfield, CA	545	679	24.59%
B		No Winner			
C		No Winner			
D	1st Place	Northside—Tulsa, OK	224	298	33.04%
	2nd Place	Kirby—Taylor, MI	206	250	21.36%
E	1st Place	First—Jasper, AL	158.6	204	28.63%
	2nd Place	First—Poteau, OK	177	209	18.08%
F	1st Place	Trinity—Ypsilanti, MI	130	206	58.46%
	2nd Place	Emmanuel—Wabash, IN	144	221	53.47%
G	1st Place	Capitol City—Little Rock, AR	54	85	57.41%
	2nd Place	Friendship—Ft. Worth, TX	72	112	55.56%
	2nd Place	First—So. Haven, MI	72	112	55.56%
H	1st Place	First—Bartlesville, OK	13	39	200.00%
	2nd Place	Terrill Road—Moberly, MO	24	58	141.67%

PUBLISHER OFFERS 89 TITLES FOR UNDER \$150

NASHVILLE, TN—Every book and booklet written by Free Will Baptists in the past 15 years and published by Randall House Publications is now available at 25 percent discount plus free freight in a special package arrangement from the publisher.

Randall House official Harrold Harrison says the 89 different titles include 47 paperback books, eight hardback books and 34 booklets—all written by Free Will Baptist authors, for the price of \$147.52.

Harrison urges this as a way Free

Will Baptists can realize the benefits of reading good Christian literature and be aware of the danger of doctrinal error. He suggests that churches who may wish to begin or add to their church library take advantage of this offer.

Mr. Harrison said that purchased separately, these books and booklets would cost \$196.70 plus the freight.

Send orders to: Randall House Publications, P.O. Box 17306, Nashville, TN 37217.

FOUR BOOST VIRGINIA MISSION GIVE \$23,000

CHARLOTTESVILLE, VA — Three churches and an individual gave gifts totaling \$23,500 to Charlottesville Free Will Baptist Church, a national Home Missions project, according to Pastor Walter Summerlin.

The Charlottesville work received an \$11,000 gift from Parkers Chapel Free Will Baptist Church, Greenville, North Carolina, in addition to a \$10,000 gift from Trinity Free Will Baptist Church, Greenville. Reverends Jim Nason and Van Dale Hudson pastor the North Carolina churches respectively.

Fifteen hundred dollars to assist with legal fees came from Bethany Free Will Baptist Church, Norfolk, Virginia. Evangelist Bobby Jackson contributed another thousand dollars to the Charlottesville mission.

Pastor Summerlin says the new church, which is on its way to becoming self-supporting, had 145 attendees Easter Sunday. Forty-five were present for the first sunrise service.

CONVENTION TAPES

Special Order Form
in August CONTACT!



Currently . . .

Once each month the pastoral staff at **First FWB Church, Farmington, MO**, ministers to army personnel at the National Guard Armory. The military outreach began this spring. The same church reported a spring revival with evangelist **Lawrence Thompson** that registered 30 decisions with eight joining the church, four baptisms and more than 600 in Sunday worship services. **Jim McAllister** pastors.

Georgia's sixth annual Minister's Retreat met May 20-23 at Camp Mt. Bethel in Ashburn, GA, and logged 14 preaching and teaching sessions in the three-day session. Retreat teachers included Georgia pastors **Damon Dodd, William Evans, James Ursrey, Herbert Waid**. Preaching slots were filled by Georgia pastors **William Morris, Charles Beasley, Lamar Parrish, Larry Nix** and Executive Secretary **C. B. Dowdney**.

One of the Free Will Baptist ministers with a long and well-respected track record stepped down June 1 after 27 years in the same pulpit. Pastor **Leonard Crowder** led the congregation at **Walnut Street FWB Church, Fort Smith, AR**, since 1953. CONTACT joins the Walnut Street Church, the state of Arkansas and the denomination in saluting this fine pastor.

CONTACT welcomes THE VOICE publication of **First FWB Church, Anderson, IN**. **Trellis Mayhall** pastors.

Spring Welcome Days at **FWBBC**, Nashville, TN, attracted 332 visitors. The group included 253 potential students and 79 sponsors from 83 churches in 19 states. **Bert Tippett**, director of publications, says it was the biggest Welcome Days attendance in the school's history.

Pastor **Tim Eaton** of **Victory FWB Church, Kansas City, MO**, writes about a revival in the church that netted 31 decisions including 10 professions of faith, 16 rededications and five who joined the church. Pastor Eaton has also begun publishing a monthly paper, **VICTORY VISION**.

Brookside Chapel FWB Church, Oklahoma City, OK, got the services of the biggest preacher they could find to celebrate opening service in their new building on Mother's Day, May 11. Former Oklahoma University football star, **Dewey Selmon**, who now plays professionally with the Tampa Bay Buccaneers spoke twice that day during special services at Brookside Church. **Homer Young** pastors the one-year-old congregation.

Members of **First FWB Church, Poteau, OK**, are closing in on a \$50,000 project needed to pay for construction of an educational and activities building nearing completion. **Richard Gallant** pastors.

Even though **Gateway Bible College** in Virginia Beach, VA, closed in December, 1979, the school figured heavily in a decision of the Virginia Legislature according to **Gateway**

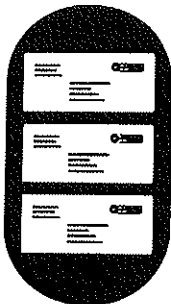
FWB Church Pastor Dale Burden. Gateway Bible College had been in conflict several years with Virginia's Higher Council of Education concerning a Bible college's right to exist. Because of Gateway the issue was brought to focus in the Virginia Legislature when House Bill 214 passed resulting in Virginia laws being altered thus allowing Bible colleges to operate in that state without control of the Higher Council of Education.

The **Mile High FWB Church in Denver, CO**, was as high as its name on Easter Sunday. Pastor **Charles Harris** said 162 attended Sunday School and 220 were in church services. After the morning message 21 people were saved, eight baptized and 11 joined the church.

It was **Willard Tedder Day** at **Bainbridge FWB Church, Bainbridge, GA**, on March 30. Brother Tedder joined as a charter member of Bainbridge Church in 1953. He has been a deacon in the congregation for 28 years. Georgia Executive Secretary, **C. B. Dowdney**, first pastor was present and presented a plaque to the honoree in behalf of the congregation. **Tom McCall** pastors.

The **Adwolfe FWB Church, Marion, VA**, chalked up a record breaking attendance on April 6 when 204 people crowded into Sunday School rooms and 235 shared in the morning worship service. **M. L. Messer** pastors.

Bethany FWB Church, Timmonsville, SC, responded to a missions plea by Sherwood and Vada Lee in late March. A record \$2,100 offering was received according to pastor **Elro Driggers**. ▲



OUR READERS COMMENT

EXPAND TO A BOOK?

I had never thought about the home being the first institution on earth ordained of God, until the article on page 20 (April, 1980). The article was easy to understand. We need more like it by the same person.

Is there a chance that Randall House could get the writer to do a Free Will Baptist book on the Christian family?

Maggie Huggins
Nashville, Tennessee

READER SEES PREJUDICE IN "ELECTRONIC CHURCH"

I respond to your recent article "The Electronic Church" in the May CONTACT.

My family and I are former Free Will Baptists. I was born, raised and saved in a Free Will Baptist church. Although I no longer attend the denominational church, I was under the impression that we all serve and love the same God. From your recent article I have strong reason to doubt my previous opinion.

I agree with several points you brought out in your article, however several points were falsely and unjustly made.

It is true that people use television as an excuse for not worshiping in their local church. You stated clearly many good qualities of television programs. Were all these good points stated only to be tarnished by a few bad?

If the so-called "grinning Christianity" seems somehow unnatural to you, I ask you to stop and evaluate exactly what a Christian is to portray. Are we to go around sad and despondent when we serve such a great God,

who is greater than all the problems we could ever face? Doesn't this denomination teach that "I can do all things through Christ..." (Philippians 4:13)? I only see cause for rejoicing, and yes even grinning!

You also point out the glorification of celebrities and former drug addicts. Why is it that average Americans can be saved and changed through God's love but not movie stars, drug addicts or alcoholics?

I wonder why God's saving power on these individuals doesn't excite you? Who are you fighting against? It isn't them against us—we are all on the same team with the same Captain. We as Christians should not be fighting flesh and blood—this means your fellow Christians, both inside and outside the denomination.

If this magazine cannot better censor its articles against prejudice, please in all love withdraw our family's name from the mailing list.

Mrs. Bernice Hyatt
Norfolk, Virginia



'FRUIT' IS TOPS

I have really enjoyed the articles of Robert Picirilli on "The Fruit of the Spirit." It is a lesson we could study every month, especially the one on patience.

Thank you so much for the thoughtful articles presented in CONTACT.

Mrs. Sue E. Moore
Tucson, Arizona

"WORKING" PASTOR FELLOWSHIPS THROUGH CONTACT

Thank you for CONTACT. It fills a gap in my ministry. As the founder and current pastor of Victory Free Will Baptist Church in Andrews, I of necessity am having to work outside the church fulltime, since the church is not yet self-supporting.

Because of this secular work I miss many meetings in the state (some quarterlies, annual, state) and have missed the national for several years now.

I feel, though, that with my monthly fellowship with CONTACT, I'm not really that bad off. It fills the gap and keeps me in touch with happenings in the denomination I dearly love.

Rev. I. Bennie Turner, Pastor
Victory Free Will Baptist Church
Andrews, North Carolina

CPA TAKES COURAGE FROM FORLINES' ARTICLE

I would like to add my support to Jack Forlines' article in the April CONTACT entitled, "Maturity in Missionary Funding". I am a Certified Public Accountant by trade and acted as treasurer for our local church for approximately 10 years. I am very much aware of the time, effort, and expense involved in maintaining individual missionary accounts.

Certainly the burden placed on new appointees should be given consideration, along with the psychological effect of being notified that their account is overdrawn. I certainly agree that it is well to have the missionaries visit the local churches and encourage them to support missions.

I have been thinking of this for several years, but did not have the courage to put forth this point of view.

I certainly believe that we should give full consideration to Mr. Forlines' suggestions.

Thomas A. Collins
Winter Haven, Florida

DECRIES JUDGMENT PASSED ON FUNERAL DIRECTORS

In reference to the article in March CONTACT Magazine, entitled "Are Funerals Sacred Cows".

It appears to me that the writer had a bad experience with a funeral director or funeral home, and now he had passed judgment on all funeral directors and all funeral homes.

I certainly object to the comment about the funeral director adding to one's intellectual and emotional problems at death. Referring to them as "kindly, sympathetic, well-dressed, somber men (many times a personal friend) who tells us not to worry, that he will take care of all the details."

What, may I ask, would you have a funeral director say to a family that has just lost someone very dear to them? The funeral director has been called because the family wishes someone to assume responsibility for them and see that details are taken care of.

The comment about the major portion of the funeral expense being the casket is simply untrue. The major funeral service expense is the facilities, motor equipment and professional services. The casket is the least expensive item in the service.

The article stated we should break with tradition. I for one am glad we hold to tradition when it comes to burial of the dead. The embalming was not important they said, I must disagree again. The primary purpose for embalming is disinfection and sanitation of the body after death. And to present that family a favorable memory picture of that loved one.

I do, however, agree on one point—the statement concerning the prearranging of the funeral service. I feel very strongly that it helps those members of the family that are making the arrangements.

I wrote this because I feel there are funeral directors who would not take advantage of the families they serve. The March article placed every funeral director in a group of so-called questionable characters, and I wholeheartedly disagree.

Jimmy D. Cook, Manager
Evans-Poteau Funeral Home Inc.
Poteau, Oklahoma

READS CONTACT TO BLIND FRIEND

I just received my first issue of CONTACT, and it looks like I'm really going to enjoy lots of good reading.

I'm one to share, so I'll read this issue and pass it along to others. I read it to a blind Christian friend. There are articles in CONTACT that she enjoys.

Wanda Radebarger, Member
Highland Avenue Free Will Baptist Church
Prestonsburg, Kentucky



CHRISTIAN DOCTRINE

Part VII

By Leroy Forlines

The first six installments of this series have examined every word in the New Testament that is used when one Christian is addressing another Christian with the intent of giving direction, correction or instruction.

We are especially interested in words used with the intent of soliciting a response from others whether this response be a change of belief, attitude or action, or whether it be to confirm, strengthen and establish a person in his belief, attitude or action.

The previous article dealt with the words for "preach," "teach" and related words. We now turn our attention to words that reflect the heart attitude, concern and approach of the pastor in the exercise of his ministerial authority.

The study is divided between words denoting a strong tone and words denoting a mild tone. This

The Pastor and His People

article deals with words denoting a strong tone.

Part VIII (August) will deal with words denoting a mild tone.

The first words to be examined are those which have the basic meaning of command or charge. Some are used by apostles only, others are used with reference to those other than apostles.

WORDS USED ONLY BY APOSTLES

When we say these words are used only by apostles, we refer to their use in Acts and the epistles in giving direction to Christians. Some of them are used in the Gospels.

Others may be used in Acts and the Epistles other than in giving direction to Christians. Since our concern is in understanding the pastor's ministerial authority, we can expect to learn most, if not all, of what will be helpful from Acts and the Epistles.

Diatassō is used by Paul three times in I Corinthians. It is translated "ordain" (7:17); "set in order" (11:34); and "give order" (16:1).

In Titus 1:5 it is translated "had appointed." While it is not translated command with reference to apostolic action, it is translated command in other usages such as Matthew 11:1; Acts 23:31 and 24:23.

Epitassō is used by Paul in Philemon 8 and is translated "enjoin." In other uses it is translated "command" (Mark 1:27; 6:27,37). It is translated charge in Mark 9:25.

Orkidzō is used by Paul in I Thessalonians 5:27 and is translated "charge." In the only other occurrence, it is translated "adjure" (Mark 5:7 and Acts 19:13).

Prostassō is used by Peter in Acts 10:48 where it is translated "command." In other places it is translated "command" (Matthew 8:4; 21:6). In Matthew 1:24 it is translated "bidden."

Martureō occurs a number of times in the New Testament. It is usually translated "testify," "witness" or "bear record." Only once is it translated "charge." This is in I Thessalonians 2:11 where it is used by Paul.

In *Word Studies In The Greek New Testament*, Vincent says the meaning is similar to Acts 20:26; Galatians 5:3; and Ephesians 4:17 where the word *marturomai* occurs. All of these are used by Paul.

WORDS USED BY THE APOSTLES AND OTHERS

Diamarturomai is translated in the King James Version as "testify" and "charge." It is translated in the New American Standard as "solemnly testify" and "solemnly charge."

In Acts 2:4; 8:25; 18:5; 20:21,24; 23:11; 28:13; I Thessalonians 4:6; II Timothy 5:21 and II Timothy 4:1, it is used by apostles. In II Timothy 2:14 Paul asked Timothy to do the work of charging.

Paragellō is used by Paul in the following places and is translated "command" unless otherwise indicated (I Corinthians 7:10; 11:17 [declare]; I Thessalonians 4:11; II Thessalonians 3:4,6,10,12 and I Timothy 6:13).

Paragellō is an action to be carried out by Timothy in the following references: Timothy was to "charge" people with regard to various matters in I Timothy 1:3; 5:7 and 6:17. It is translated "command" in I Timothy 4:11.

It is important to observe that of the words translated command or charge, 26 of these occurrences refer to the action of an apostle. Only five times are these words used with reference to action by anyone other than an apostle. All five refer to action that was to be taken by Timothy.

WORDS DENOTING REPROOF, REBUKE OR WARNING

In referring to these words we will not make separate listings when they refer to activity of an apostle or someone else. All of these words are used to describe pastoral activity, but they are also used to refer to the responsibility of laymen as well.

No attempt will be made to indicate whether the word is used with reference to action by an apostle, pastor or layman since the basic



meaning would be the same in each case.

Elegchō is used of the responsibility to Christians to others seven times (I Corinthians 14:24; Ephesians 5:11-13; I Timothy 5:20; II Timothy 4:2; Titus 1:9,13 and II Timothy 2:15). In these places it is translated "convince," "reprove" and "re-buke."

According to *Vine's Expository Dictionary of New Testament Words*, *elegchō* implies a rebuke that carries with it a conviction. A person is not only reminded of his sin, but also comes to recognize the sin as sin.

Epitimaō occurs 30 times, but it is used only once to state the responsibility of a Christian toward others. This is found in II Timothy 4:2 where it is translated "re-buke." According to *Vine* this word merely implies a rebuke and it may be ineffectual.

Noutheteō occurs eight times and always refers to the responsibility of Christians to other Christians (Acts 20:31; Romans 15:14; I Corinthians 4:14; Colossians 1:28, 3:16; I Thessalonians 5:12, 14 and II Thessalonians 3:15).

In these places it is translated "admonish" and "warn." *Noutheteō* is a verb. The noun form is *nouthesia*. *Vines* explains, "*Nouthesia* is 'training by word', whether encouragement, or if necessary, by reproof or remonstrance."

Noutheteō carries with it the reminder that a change of belief, attitude or action is needed if that be the case. It also carried with it the necessary encouragement to help the person believe he can succeed in making the changes.

Paidenō occurs 13 times, but it is used only once with reference to ministerial concern for others.

In II Timothy 2:25, it is translated "instructing." Some say that "to correct" is the idea involved here. In other places it is translated "chastise," "was learned," and "taught."

The next article will discuss words denoting a mild tone and draw conclusions on how the use of these words denoting strong tone and mild tone contribute to our understanding of pastoral authority and concern. ▲



Winnie Worker

By Hennie Helpmeet

Winnie Worker might well have been named Minnie Misunderstood, for such was her plight in life.

Seldom did she participate in a discourse with pastors' wives that someone did not piously affirm that under no circumstance would she work outside the home.

The rightfulness of that conviction already having been determined as an established fact, Winnie simply cringed again. She had long ceased attempting to justify herself by explaining that she and her husband were in full agreement about her joining the force of working women.

In their early pastorate days, Winnie and Ned realized the extra salary would help family finances, and that in all likelihood, Winnie would fare better escaping the parsonage a few hours each day.

On the job she was an individual with her own rights and personality. But back in the parsonage, everyone knew what they wanted Winnie to be and do. Some felt inclined to tell her so. Not all congregations were like this, but enough were to cause the young couple to consider the matter earnestly and prayerfully.

Ned discovered that Winnie was better able to cope with congregational carpings when she had a temporary reprieve from the contentions. She had no time for gossip and little time to listen to it. In fact, he had confided to her on one occasion that he wished some of the women in a particular congregation worked more and talked less.

To be sure, Winnie had misgivings from time to time, for there were activities she could not participate in fully. She loved being a pastor's wife. But because of her husband's position, she was expected to attend

all functions even remotely associated with the church. She must never be heard to say, "I'm just too tired."

Winnie learned that missing a tupperware party was not a complete loss; she could turn in her order anyway.

Although she could not serve as benevolence chairman whose duties might range from sending cards to the sick, flowers to funerals and food to the bereaved, she did take her turn in other offices that required no less dedication.

Callers would not feel so free to drop in at all hours of the day or night, and she would miss that, but there would be church socials to fill that need.

Winnie never felt that her children were neglected because she worked away from home. She observed through keen eyes that they were as well behaved as were the deacons' kids. In addition, her children learned to share home responsibilities with Mom and Dad.

Winnie was not one who believed it glorified the pastor or the parsonage to be the needy recipient of constant grocery showers.

On the job she learned first hand what it was like in the "outside world". Although some avoided her like poison ivy, others sought her advice. She found opportunity for service in the broader vineyard.

Though Winnie never worked unless the Church deacon board consented, she knew she did not have 100 percent approval of the local congregation or her Christian friends in general.

But after prayer and soul-searching, she had full release: "God is my Father, and I am His child; I have committed myself to doing His will; He has opened doors of opportunities for me. Why would He not close the doors or tell me Himself that it was time to withdraw from the working world if that were His wish?" she asked herself.

"Strange it would be if God felt compelled to send His message to His devoted child by an unfaithful one!" ▲

ABOUT THE WRITER: Hennie Helpmeet is a Christian woman who from her own experiences has made some observations that might be of benefit to others like her.

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: *Was King Saul ever a saved man? If so, what was his condition at death?*

ANSWER: When dealing with the subject of salvation or apostasy, we must seek scriptural evidence. There is biblical evidence both for Saul's conversion and his apostasy.

Concerning Saul's conversion, consider these scriptures: "And the spirit of the Lord will come upon thee, and thou shalt prophesy with them and shalt be turned into another man" I Samuel 10:6. "... God gave him another heart: and all those things came to pass that day . . . and the Spirit of God came upon him, and he prophesied" I Samuel 10:9-10.

Concerning Saul's apostasy, ponder these statements: "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him" II Samuel 16:14. "But my mercy shall not depart away from him, as I took it from Saul, whom I put away from thee" II Samuel 7:15. "... Saul answered, I am sore distressed . . . God is departed from me, and answereth me no more . . ." I Samuel 28:15.

In addition to the above scriptures, one should consider the fact that Saul died at his own hands. "... Therefore Saul took a sword and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword and died with him" I Samuel 31:4b-5. If questions still persist as to his final state read I John 3:15b, "... no murderer hath eternal life abiding in him." Saul took his own life, thus he died a murderer.

Readers may address their questions to Mr. Jernigan at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.



THE FRUIT OF THE SPIRIT

Compassion— the Word that Compels

Part XII

By Robert Picirilli

The subject of *compassion* is broad: this article will deal with just *one* of the Greek words involved, and it is a word that occurs in the New Testament only twice—once translated “pitiful,” the other time translated “tenderhearted.”

I Peter 3:8 reads: “Be ye all of one mind, having compassion one of another, love as brethren, *be pitiful*, be courteous.” Ephesians 4:32 reads: “Be ye kind one to another, *tenderhearted*, forgiving one another.”

The Greek word literally means “good-bowelled.” To the Greeks, the bowels/intestines indicated the deep inner being of a person where the strongest feelings reside (much like we might say, “I hate him in my guts”).

Then the question is, Just what kind of “guts” are good? What sort of inner being is meant by this word? We get help from consulting other uses of “bowels” in the New Testament.

God Himself has “bowels of mercy” (King James: “tender

mercy”), according to Luke 1:78. Surely that expression serves as an equivalent of good-bowelled; and it lets us know that this quality we ought to have exists first in God. Colossians 3:12 commands us to “put on . . . bowels of mercies” (compare Philippians 2:1).

Jesus provided the supreme example: nine times we read that He was “moved to compassion,” as a translation of the verb form of the noun bowels: in other words, He was stirred in His inner being—over multitudes fainting and scattered (Matthew 9:36; Mark 6:34); over the sick (Matthew 14:14), over a crowd without food (Matthew 15:32; Mark 8:2); over two blind men (Matthew 20:34); over a leper (Mark 1:41); over a demoniac (Mark 9:22); over the grieving widow of Nain (Luke 7:13).

Obviously, “good bowels” were basic to Jesus’ compassion for the sick and hungry and tormented and grieving and lost. And if that doesn’t explain what it means to be “good bowelled,” nothing can.

Consider also “the good Samaritan” (Luke 10:33); the prodigal’s

father (Luke 15:20); and the master of the servant in debt (Matthew 18:27)—where the same word is used. Consider especially I John 3:17, where we see that bowels shut up from a brother’s needs are certainly *not* “good bowels.”

What then must we do? We must be responsive to people’s needs. Not *just* feeling for them, although that is included, but being moved to respond in and from one’s deep inner being.

Such needs may include sickness, hunger or other economic deprivation, helplessness before evil, lostness or any other sort of misery or plight—even of the sufferer’s own making.

Responding to such troubles is, particularly, showing mercy and this is especially connected with being “good bowelled.” The showing of *mercy* is the relieving *action* that grows out of the *response* of deep, inner self.

Now, what you have to do is consider just how this quality should be demonstrated in your life; and obey God’s command to be that way. ▲



The War's Already Been Won

By Barry Felt

The War of 1812 occupies a curious spot in America's past. One scholar has called it the "strangest war" in the history of the United States.

Perhaps the best thing to emerge from the confusion was our national anthem—"The Star-Spangled Banner" by Francis Scott Key.

The Battle of New Orleans exemplifies the tragic irony of this war. In January of 1815, British General Sir Edward Pakenham led

an army of 8,000 against the entrenchments of American General Andrew Jackson, in an ill-conceived effort to take New Orleans. Pakenham and 2,000 of his men died in what would soon be recognized as a needless battle.

Fifteen days earlier a peace treaty had been signed in Belgium, but because of the poor communications of that era, neither army in New Orleans knew the war was over. Ultimately, everyone lost, for the issue was decided somewhere else by someone else.

In our Christian lives, when we struggle through the day, when we wrestle with people or with sin, we need to understand that through our faith in Christ the war has already been won. For in His resurrection Christ conquered death. The captives are free.

This doesn't mean believers now coast along in carefree celebration until Christ's return. Certainly not.

We are all aware, as Paul stated, of the war being waged in our members between the flesh and the Spirit. Prayerfully we must contend with the opposition; for the kingdom of God confronts darkness as we follow the Father of lights into the world.

In our day, as in ages past, communication is the key. We need to let everyone know that the victory has been won, not just 15 days ago—but 2,000 years ago!

In every nation let us proclaim that the treaty has been signed, not with pen and ink—but with the love and blood of Jesus Christ: The Victor. ▲

ABOUT THE WRITER: Barry Felt is a freelance writer who resides in Waconia, Minnesota.





NEWS OF THE RELIGIOUS COMMUNITY

MINISTER LOSES BID TO VETO YOGA CLASS

DELANO, MN (EP)—Yoga has become an official offering of the Delano community education program.

The class had been enmeshed in controversy when members of a local church objected to the religious nature of yoga. But the Delano School Board ended the controversy by approving the class.

The Rev. Don Whipple of the Evangelical Free Church of Delano had argued that the class has no place in the schools because yoga is an Oriental occultism that is antithetical to Christianity.

But Dorothy Gridley, teacher of the yoga class, said the kind of yoga she proposed to offer in Delano has no religious overtones. The goals of the class are stress reduction and energy conservation, improvement of body tone, flexibility and coordination and food and diet information. The school board agreed with Mrs. Gridley. The seven-member board voted unanimously to allow the class.

HATE CALLS FORCE A CHURCH TO WITHDRAW REFUGEE OFFER

HULMEVILLE, PA (EP)—Telephone hate calls and threats forced parishioners of Grace Episcopal Church here to abandon plans to provide a new home in this area for Vietnamese refugees.

Members of the 250-member congregation had already rented and furnished an apartment in the nearby blue collar community of Pennel, and were eagerly awaiting the arrival of their Vietnamese "family"—consisting of two brothers and their female cousin. However, just before Christmas, church board members and residents near the rented apartment said they begin receiving anonymous telephone calls warning of trouble if the Vietnamese came.

"We're gonna get those gooks when they get here. And we're gonna get those gook lovers for letting them come in here," one church member recalls being told. The Rev. Richard C. Ditterline, rector of the church, said plans to resettle the refugees in Pennel had to be halted when the threatening calls persisted. He expressed hope that the refugees could eventually be placed in the King of Prussia area, where their relatives were already resettled.

STORE SUED BY SHOPPING MALL FOR REMAINING CLOSED SUNDAY

HARRISBURG, PA (EP)—In an unusual case involving Sunday Blue Laws, a suburban mall has brought charges in Dauphin County court against a merchant-tenant who refused to participate in Sunday sales.

Union Deposit Center Equities, Ltd., owner of the Union Deposit Mall, charged that Warren R. and Helen Heidelbaugh, owners of the Stretch and Sew Fabrics shop in the mall, violated their lease by not conforming to mall shopping hours, which included Sundays during the Christmas holiday season. A lawyer for the shop said that to force anyone to work on Sunday was an illegal restriction on the free exercise of religion.

PEOPLE IN THE EAST ARE TIRED OF COMMUNISM

KORNTAL, GERMANY (EP) — "In the East there will be a spiritual re-awakening, because people in the East are tired of Communism. It takes heaven from them and does not offer them a substitute." This was reported by Georgi Vins, former general secretary of the unregistered "Church Council of the Gospel Christians-Baptists" in the Soviet Union.

Mr. Vins was expelled from Russia in April last year. He spoke at the traditional annual Conference on Faith and Mission of the missionary society "Light in the East" which took place here this April. Mr. Vins, who himself spent more than five years in labor camps, reported that all over the USSR, even in the prisons, people were "very interested in Christ". Particularly Christian young people in the Soviet Union made every effort to proclaim the Gospel although facing a great many of difficulties.

TOBACCO IS A RELIGIOUS ISSUE, SAYS CAROLINA CHURCH JOURNAL

RALEIGH, NC (EP)—Church leaders in North Carolina have been challenged to speak out against tobacco growing "as a religious issue." The challenge to the church to "stop burying its head in the sands" came in an article in *The Communicant*, monthly publication of the Episcopal Diocese of North Carolina. It was written by E. T. Malone, Jr., a member of the Chapel of the Cross at Chapel Hill and teacher of English at North Carolina Central University in Durham.

In the years when tobacco was not the major source of income for farmers in the state, Mr. Malone said, "the preachers were telling their flocks that smoking was sinful." But when tobacco replaced cotton as a major cash crop, he charged, "the sin of smoking floated away on a bright yellow nicotine cloud of expediency."

The writer asserted that "tobacco money is blood money," and that "what is good for our state's pocketbook is cancerous to its soul." He asked, "Shouldn't those persons charged with responsibility for souls comment on this state of affairs?" ▲



The Secretary Speaks

By Melvin Worthington

Faithfulness is a very elusive quality. Faithfulness is firmness. It adheres to promises, honors contracts and keeps treaties. Faithfulness gives loyal, true affection and allegiance.

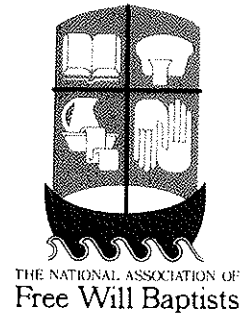
Free Will Baptists desperately need to recognize the importance of faithfulness. We are often characterized by fickleness rather than faithfulness. There seems to be no concern about the lack of faithfulness to the total ministries in the denomination.

Without a renewal of faithfulness to the total work of Free Will Baptists on the part of our constituency, we need never expect to see the progress we long for. The key to effective witness and work for Christ is faithfulness. This quality characterizes the loving, laboring and loyal Christian.

Faithfulness must be demonstrated in both personal and denominational relationships. Free Will Baptists who are characterized by their faithfulness to the total denominational work are a rare breed.

Daniel chapter one sets forth the formula for faithfulness. The man's

FORMULA FOR FAITHFULNESS



entire life was characterized by faithfulness (Daniel 6:4).

PROVIDENCE OF THE LORD

Under the watchful eye of divine providence (Daniel 1:1-2), Daniel was taken captive to Babylon as a teenager. He did not waste his time criticizing or complaining about his terrible circumstances, for he rested in the providence of the living God.

Never once wavering, he was aware that the superintending hand of the Almighty was in full control. His faithfulness was founded upon confidence in the providential dealings of Jehovah.

Grumbling and growling about what we have or do not have as Free Will Baptists is wasting time. God still controls it all. Trust His providence. Take His pathway. Triumph in His power.

PRESSURE OF THE LAND

Shortly after his arrival in Babylon as a captive Daniel faced tremendous pressure from the pagan society (Daniel 1:3-7).

The design of the Babylonians was to brainwash Daniel through teaching him their learning and lang-

uage. Little did they realize that God would use this to accomplish His divine purpose.

Their training and teaching did not weaken Daniel, but equipped him to better serve the Lord in Babylon. The diet prescribed for Daniel contained a menu which Daniel was forbidden to eat by God's law. The denationalization process was to be completed by changing Daniel's name to Belteshazzar.

Society exerts constant pressure on Christians. There are no exceptions. Pressure from various sources will be brought to bear in order to conform us to certain molds and destroy our distinctiveness.

Faithful resistance must be maintained if we expect to display a positive and powerful witness. Faithful allegiance must be given to the Lord and His law. Disobedience and defection mean disaster. Daniel's faithfulness was challenged by the pressures of the Babylonian society, but he prevailed.

PURPOSE IN THE LAD

When faced with the choice of obeying God or eating the forbidden food (Daniel 1:8-16), Daniel was loyal to God. He purposed in his

heart that he would not defile himself with the king's dainties.

Nothing short of a disciplined dedicated and determined heart will enable one to obey God rather than man regardless of the consequences. We must purpose in our hearts to wholly follow the Lord Daniel's faithfulness was finalized in a heart with purpose.

PRIVILEGE OF THE LOYAL

As a result of his remarkable faithfulness, Daniel was an effective witness for approximately 80 years in Babylon (Daniel 1:17-21). Those who faithfully adhere to the word of God will be strategically placed for service.

Faithfulness focuses on a special place of service which only the Lord can give. When God places a man in a specific place of service, that man can be sure he is there because he has been divinely taught, trained, tested and tempered.

The Sovereign's school equips His servants for effective employment in His service. ▲

The Secretary's Schedule
July 16-26 National Association
Anaheim, California

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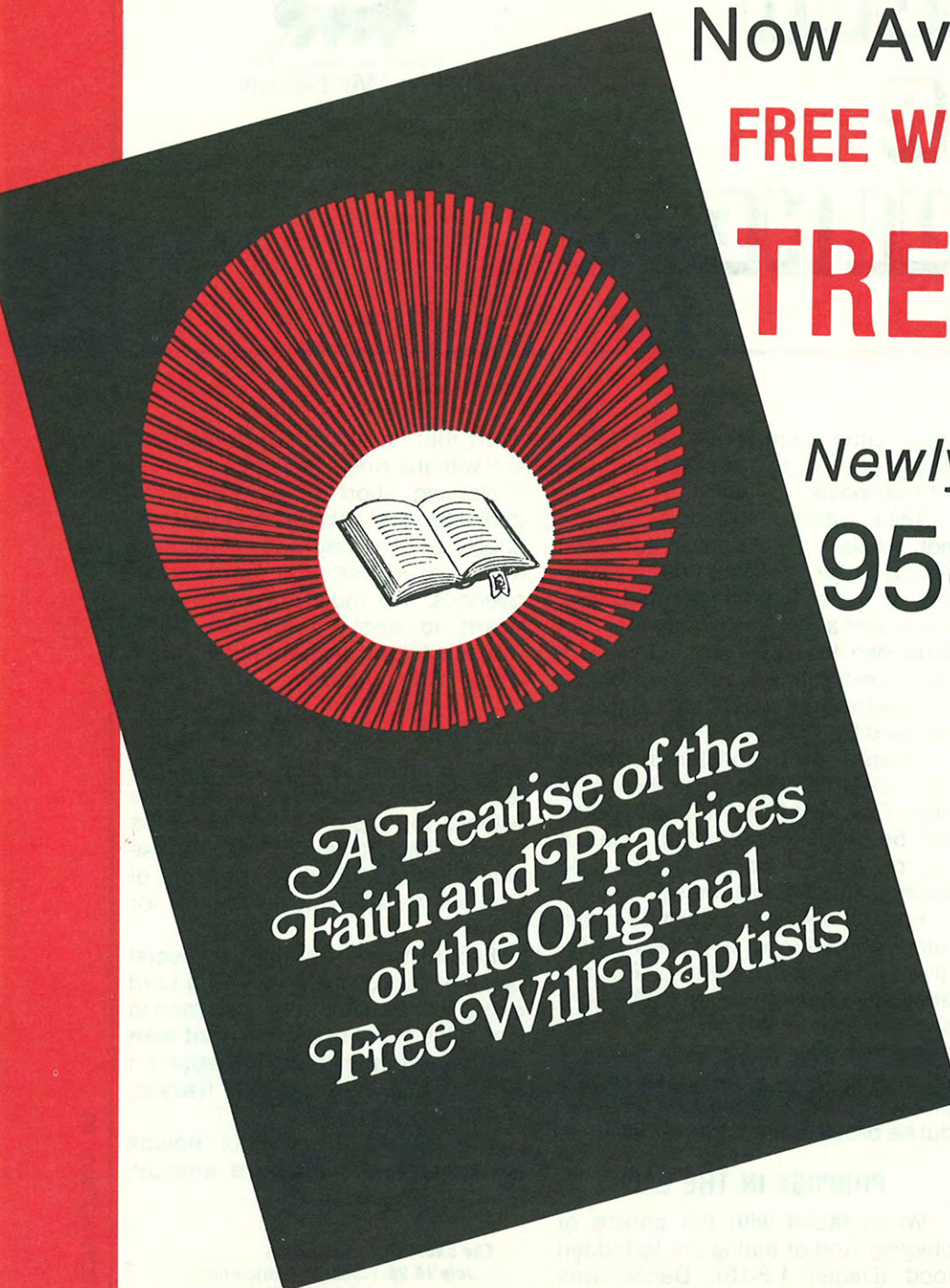
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