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Contact

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Don't Single Them Out

By Judy Altis

My meal became less and less enjoyable. I felt that someone was watching me.

The strong feeling compelled me to find the eyes that were watching me. By this time I was uncomfortable, and red splotches appeared on my face and neck—my characteristic reaction to embarrassment. Finally the dear lady said, "Honey, just what is wrong with you?"

Though in a different form, this question had been asked many times but never with such concern. "What do you mean?" I asked, although I had a good idea what she meant.

"You're not married, why?"

I laughingly replied, "I'm one of those unclaimed blessings." This was my usual escape from the question, just as "Not yet" was my memorized instant reply to "Are you married?" Instead of feeling sorry for myself I had learned to thank God for this training period.

Statistics say the number of single people living in the United States increased 78 percent between 1970 and 1980. The 1980 census shows that one-third of American adults are divorced,

widowed or delaying marriage. Included in this number are 20.5 million men and 30 million women.

Every individual will spend some years of their lives single. The church should find ways to utilize this vast resource instead of driving away all but the most committed.

Time of Training

Single years can be an excellent time for training. Training that could help each individual become a better person and in turn help others. As you grow from day to day, you tend to become more of what you are. If you are selfish today, you are likely to become more selfish as the days go by.

God gives us each day to use to the fullest no matter if single or married. Paul declared that he had learned a very important lesson, "... in whatever state I am, therewith to be content." It is most difficult to learn the lessons of calm contentment.

Changes are constantly occurring in our lives. Traits of Christian character are developed in these rapid transitions of life. Paul learned to be satisfied with a lot as well as with little as far as material things. What he says to me is that a contented mind is an invaluable blessing. Contentment arises from the belief that God is right in all His ways.

Why should we be impatient, restless or discontented? One of the secrets of happiness is to have a mind satisfied with all the allotments of God. The Episcopal Prayer Book guides us to pray, "Give us minds always contented with our present condition."

I feel it is necessary for a single person to learn to face reality. Even in marriage it is necessary to go right on living. Many people would lead the single person to believe if you marry "you will have arrived!"

It is necessary to live one day at a time whether married or single. Marriage is not the answer to all life's problems as ever increasing divorce rates testify.

My years of experience as a single person—I married four years ago at the age of 30—have helped me understand some of the problems facing singles. I offer the following random suggestions which might help the church in their ministry to singles as well as help singles realize they have a ministry to the local congregation.

Five Practical Suggestions

As a single person, don't get discouraged with the local church. This happens too often where the single person is on the outside looking in. Most of life is a two-way street. Part of the problem may be yours.

Make an honest effort to become an active part of your congregation. It may be that everybody doesn't feel toward you as you think they do. If after an honest effort you are still excluded, try another congregation. There are congregations that sincerely want singles to be a part of their work.

Friends Who Understand

It is important to have support of family and friends. Singles need the assurance that being single is not "bad." My family never did say, "Get married." I had a lot of relatives in unhappy marriages and this made me more cautious.

I wanted to wait until I was certain, because I was determined to have a happy marriage like my parents. I was determined to hold out for the best. In our family, happiness had always been emphasized in marriage.

Don't try to push singles into marriage. The right time and the right person is being arranged by Someone who has more knowledge in the area.

I find that many of my feelings as a single person have continued in my married life. You sort of change one set of circumstances for another. You don't really become a new person. You now have to learn to share and may need to adopt some new attitudes, but for the most part, life goes on.

Churches That Care

Single people make good youth workers, Sunday School teachers, secretaries, choir members, members on entertaining committees, visitors for visitation, as well as many other places of service. However, they also need to be fed.

Don't job them out so much that they never get to sit in a Sunday School class or a worship service. It has been known to happen that single people are given jobs to keep them out

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SINGLE THEM OUT (From Page 3)

of the way because those in leadership positions didn't know what to do with them.

Do classes taught in church always have to be divided by age or marital status? Maybe there could be some topical or elective classes so singles and marrieds could attend together. Perhaps even some topical or elective classes which would divide the men and women with no consideration of whether they were married or not.

Some of our churches need to use more imagination in developing classes. Let the single person be a part of the local church.

It may be true that a single person can have more time outside the home to help with activities as sponsors. They do not have families, true, but many of the same housecleaning chores which have to be done in the family home also have to be done in the single's apartment. Don't overload them and burn them out. Most singles are happy to work, but use them wisely.

Accepting the Differences

I feel there are few married people who can handle single friends. The last thing most single Christians want to do is to destroy a marriage. Just accept the single person as he/she is with no plans in mind.

Single people can sometimes serve as sounding boards for young as well as old. They are neither fathers or mothers, neither husbands or wives, so they appear to be unprejudiced. Also, singles sometimes need the association of both young and old because they do not have family near and that void is filled in helping others.

Single people have more time for travelling and activities. Married people should be careful not to make them feel guilty because they spent time and money doing things which are not feasible for families to do. Encourage singles to use this time to gain what they may not have opportunity to gain later. They need to be uplifted instead of being pushed down.

The single person can concentrate on a career. Building a career and delaying marriage can be the best course for many young people. It gives them a chance to really know what they want out of marriage, so they can

enter it with a better perspective of its responsibilities as well as its joys.

Full energy and time can be devoted toward education when one is single. Gaining the most complete education possible before marriage is indeed a wise step. The many responsibilities and expenses of family make getting a proper education more difficult. Pushing young people into marriage may cost them their education.

Life Beyond The Church

Singles need friends outside married couples. I found it fulfilling to meet single men and women in different professions and walks of life. Singles should be encouraged to try new classes and new activities to help them gain broader perspectives. Sometimes attending professional meetings can be as important and rewarding as attending church activities—a fact not accepted by most church people.

Single people are readily accepted by the economic community. They can buy homes and cars which gives them a feeling of being part of the community, as well as allowing them to make an investment. In the same way they should be accepted by the church.

The responsibility of reaching out to narrow the singles gap does not rest entirely with the marrieds of the church. Singles should make an honest

effort to be involved. When invited to a married couple's home, go.

Make an honest effort to be a part. Play with the children. Help with the dishes. Say something nice to the dog. Oh, by the way, when was the last time you invited a married couple to your apartment for dinner?

Those Who Help Themselves

It should also be remembered that singles can minister to singles. One of the happiest times in my single life was when I attended a Bible study for singles not sponsored by one church but by singles themselves. This not only gave me opportunity to fellowship with other singles, but the opportunity to attend services at my local church. I wasn't associating with the same people all the time.

Maybe as a single person you should take the initiative to start such a Bible study. Whether single or married, there is need for fellowship.

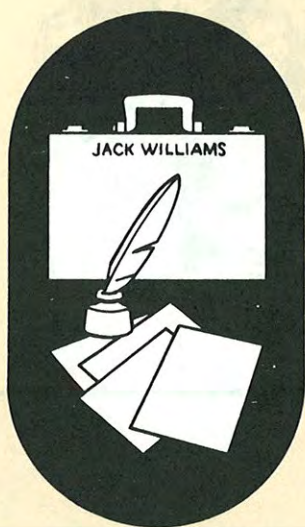
Single people occupy a valuable place in today's society. Let's support them in every possible way, being open continually to their needs. ▲

ABOUT THE WRITER: Mrs. Judy Altis, circulation librarian at Southwest Missouri State University, is a graduate of Free Will Baptist Bible College (B.A.), Middle Tennessee State University (M.Ed.), and George Peabody College (M.L.S.).

Coming Next Month . . .

- ☐ **My Terror Of Death**
- ☐ **The Tiger Who Came To Church**
- ☐ **You Can Organize A Master's Men**
- ☐ **Spotlight On Oklahoma**
- ☐ **Can A Teacher Wear A Skirt?**

Briefcase



Out of the Closet!

Kathy Tippet Henderson was 36 before she came out of the closet.

For years, only a few close friends knew her secret. There had been rumors, of course, but nothing that could be proven until one day last spring.

Kathy, in her mid-30's, the mother of three, and unable to deny it any longer, confessed to her husband and the community that for more than a decade she had been . . . a closet writer!

But no more. She kicked open her closet door. She moved her typewriter to the kitchen table and began churning out the kind of articles that make people who read them think, "Why, I could do that."

And they could, too! For you see, even though Kathy has been published by a half-dozen denominational and family publications, she writes about ordinary things that touch us all, like children and dogs, marriage and death, church and home.

Like most writers, Kathy was not trained as a journalist. She sneaked up on writing by compiling damage reports as her children spilled

milk or ripped their trousers, and by counting stitches in the waiting room.

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

Like most of us, Kathy is too busy to write. She lives at church. She sings in the choir. And the trio. She directs the children and teen choirs. She is church pianist. She writes scripts for VCR programs (I have no idea what VCR programs are, but it must be something good if Kathy is involved), and writes newsletter items and special programs.

Kathy wasn't born nibbling on the silver spoon of journalistic fame. Her nearest brush with fame came in college when she volunteered to be a PIG cheerleader, something she'll never explain to the uninitiated.

Most people meet those three qualifications—no formal training, too busy, and only a nodding acquaintance with fame.

But Kathy had one thing going for her that offset no training, no time, and no autographs—she was determined to write.

She also had a few understanding friends who said they believed in her when all she had to show for her efforts were rejection slips and a sense of humor about it all.

Enough about Kathy. Let's talk about you. Are you holed up in a closet with your writing dreams? You'd

really like to write, but nobody knows you? You lack skill? And who's got the time?

Come on out! The sun is shining. Articles get printed every day. Editors really don't eat novice writers. Somebody somewhere wants you to succeed as a writer.

Find your dictionary. Buy a style book. Subscribe to *The Christian Writer* magazine. Read T. A. Noton's book, *The Joy of Writing* (and maybe his *Getting Your Foot in the Editorial Door*). Learn to use a thesaurus. Attend a writer's conference. You're on your way!

You probably have something to say. Test the waters. Write it down. Then rewrite it. And edit it. Slice and hone and condense.

If you're willing to risk being told "NO" and "Do it again," you'll live to see your name in print.

There's more to writing than determination, but that's where it all starts.

Write your testimony. Research why members don't come back on Sunday night. Interview the rescue mission director. Explain how to use Bible helps. Follow the visitation minister for a week. There are stories striding through the front door of your church that will never be told.

Come on now. Kathy did it. So can you. Unlock that closet door. Put verbs on your imagination and flag down a story.

If you're willing to get the facts and write it plain, you can tell your story to the world. ▲

Successful



Singles

By Jim Lauthern

“Nobody really cares about me,” a young single adult said recently. “I don’t have a wife or child. My parents and relatives live in another state. My fellow workers are married. My church friends feel that I don’t ‘fit’ into their social structure. Many times I am very lonely.”

Being alone does not have to mean being lonely. Many churches are starting and developing effective and exciting ministries for singles.

A well-balanced singles ministry should have a three-fold purpose: a ministry to, a ministry through, and a ministry together with the singles.

Ministering To Singles

A recent article in *U.S. News & World Report* revealed a 78 percent increase in single adults since 1970. There has been a 385 percent increase in Americans living alone since 1950, up from four million to 19.4 million.

A survey of current church attenders and prospects would indicate that most churches could be involved in a singles ministry right now.

It’s important that a program be developed especially for singles. They do not belong in the Teen Class nor do they belong in the Young Married Class. They have unique needs, problems, and opportunities.

The leader or leaders must have a genuine concern for a singles ministry. Being available, supportive, and concerned are essential for anyone working with singles.

The obvious place to start is with a Sunday School class. One small congregation recently started a Sunday School class with seven singles attending the first class meeting.

Within a week one young man was converted. Within two months the class peaked with 18 in attendance. Other spiritual decisions were also made, and the class was reaching out to others.

Challenge magazine, published by Randall House Publications, provides a good approach to Bible study for singles. The informal and practical format of this quarterly is excellent for group discussion and individual involvement in Bible research and study. It has a strong life-application emphasis.

The Sunday School class should be the catalyst for other ministries to singles. Retreats, conferences, social activities, prayer groups, and group projects come later.

But remember that although singles are a unique group, they are adults with different, individual personalities and needs. Some singles have never been married, while others are single again (divorced or widowed).

Although they may tend to be more independent in their lifestyles, they need and desire the fellowship and concern of the church family. They need to be a vital part of the entire church program.

Ministering Through Singles

The singles in church provide a wealth of talent, energy, and volunteer workers for the local church program.

Some say that a church shouldn’t have a singles ministry because it is just another program where singles are isolated as they are in the secular society. Singles should be ministered to in a special program tailored for them, but they should also be involved in mainline programs of the local church as they minister to others.

Here are a few of the ways to minister through the singles:

Senior Citizens. Singles can plan and sponsor spiritual and social programs for senior citizens in the local church and community. Shopping trips to local malls, special banquets, musical programs, Bible study groups, and craft groups are just a few ideas for group projects.

Individual caring can be demonstrated through providing transportation for doctor's appointments, grocery shopping, help with writing personal and business correspondence, and other individual needs.

Since many families are separated by distance today, another effective program for singles and senior citizens is the "adopt a grandparent" program. By mutual agreement, singles and senior citizens are matched together and spend time together. They also remember special days for each other with small gifts.

Youth Ministries. The enthusiasm and energy of singles can be used in the youth program. They are aware of the needs and problems of teens. They should be challenged to set Christian examples for the youth. They can be used in both spiritual and social programs.

Outreach Program. Singles can provide a work force in the local church visitation program. They can be used in community survey projects, tele-

phone surveys, soul-winning teams, tract distribution, street services, community institutional services, prison ministries, hospital visitation, absentee follow-up, and discipleship training.

Building and maintenance work at the local church can be assisted by singles. Preparation and mailing of church newsletters, missionary newsletters, and other publications are possible projects for singles. Special programs of drama and music can utilize the talents of singles and minister to the entire congregation.

Ministering Together With Singles

What can be done for the singles in your church and community?

First, plan a meeting with your singles. Even if you only have a small number of singles, organize a Sunday School class for them if they want to get started with a ministry.

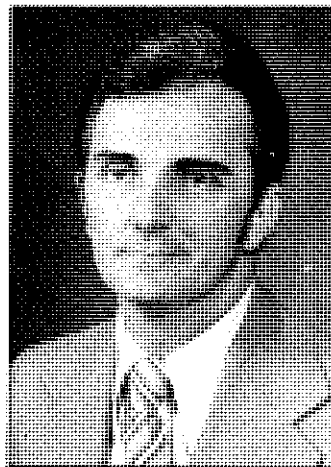
Much prayer and consideration should be given to selecting the class teacher or teachers. Help them start other activities for themselves. Minister to them.

Make singles a part of your church program. Use them in the ministry of the church program. Minister through them.

Treat them as individuals and as maturing adults. They don't want to be "singled" out. They need to fellowship with church families. They want to help. Minister together with them.

There are many unsaved singles in our communities. They desperately need to be reached for Christ. Many of them are lonely and would be receptive to the gospel.

Christian singles reaching out to unsaved singles would be the most effective way to reach this vast mission field. ▲



ABOUT THE WRITER: Jim Lauthern is an assistant director with Randall House Publications. He teaches the Singles Sunday School Class at Fellowship Free Will Baptist Church, Antioch, Tennessee.

People Who Are Blessings

By Floyd Wolfenbarger

Since I've pastored here for two years, I'm sure you have noticed that I am not a sentimentalist. However, I want to let you know when you have been a blessing.

THE AMEN FOLK. Though I am prepared to make a solitary commitment for moral principle, it is such a blessing to hear a sincere "Amen!" That tells me that I don't stand alone and that others who support and uphold the preacher are willing to be heard.

THE FAITHFUL FOLK. You didn't notice me as I watched you enter the church leading a wide-eyed little boy to Sunday School for the first time. I

never patted you on the back but I quietly thanked God for faithful bus workers, Sunday School teachers, and others who can be counted on week after week, year after year to do their part in the work of the Lord.

THE PRAYING FOLK. An egotistical preacher is a fool. He thinks that the church moves on his power. I know that I couldn't preach, teach, witness, or administer apart from the fervent prayers of faithful folk.

I don't even know who you are; I can't listen in on your prayer closet; but I know you are there and I need you and appreciate you.

THE THOUGHTFUL FOLK. I often come home to find okra, squash, eggs, or tomatoes on my steps. No

one told you to do it. They are often left anonymously. You certainly didn't have to do it, but your thoughtfulness is a great blessing.

Some of you rarely talk to me, but I've watched as you've gone out of your way on behalf of my wife and daughter. Such thoughtfulness is a refreshing attribute of our fellowship.

THE SMILING FOLK. You never leave without shaking my hand and giving me a smile. Even now, I can close my eyes and see a smile stretching across your face. You may be two or 92, but I wish you really knew how much you are a blessing to me. ▲

ABOUT THE WRITER: Reverend Floyd Wolfenbarger pastors First Free Will Baptist Church, Russellville, Arkansas.



The Deacon—

As Seen Through The Eyes Of A Deacon

By Raymond Lee

I have many fond memories of some choice, fine deacons. Nearly 50 years ago I met my first Free Will Baptist deacon at the Free Will Baptist Church in Drumright, Oklahoma.

During worship service, it was customary for the young people to sit together, and most usually a little whispering would go on. And it was just as common for one of the deacons to tap any whispering teenager on the shoulder. Most usually it would be the late Charlie Smith.

This dear deacon loved all of us, and we felt the same toward him. If I was ever the culprit, after the service Brother Charlie would go to my father and say, "Murry, I had to get on to Raymond in church tonight."

Well, it didn't do any good for me to say he was wrong, because my dad

believed that deacon without question. When was the last time you saw your deacons discipline someone for disturbing the service?

Over the years I have been exposed to the work of Free Will Baptist deacons. My dad became a deacon and my father-in-law was also a deacon.

In my travels across this country, I've visited many Free Will Baptist churches. I have noticed a wide variation in the way deacon boards function in the different churches, and also in the attitudes of ministers toward their deacons.

In Acts 6, we are told that the apostles became loaded down with the needs of the believers. There were so many being added to the church daily that their study time and prayer life was taxed.

Therefore, they asked the early Christians to choose seven men whom

they could set aside to take care of these tasks. They presented seven to the apostles, who laid their hands on these chosen men and prayed on their behalf. This was serious business to the early church.

Further, in I Timothy 3:8-13 Paul lists the qualifications of a deacon. We have churches whose pastors apparently do not believe or practice this portion of the Bible. I've known of men becoming deacons simply because they were nominated from the floor at a church business meeting.

I believe more prayer and study should go into the selection of a deacon, and that a man ought to have a burning desire to serve before he's called to be a deacon.

The church is warned in the Word of God against placing men in office who are novices (young and immature in the work). I was 55 years old before I was old enough. My fellow deacons, we need to take our position more seriously than we do.

I know I won't be too popular with some of my deacon friends for saying this, but somewhere along the way we reached the conclusion that we're to run the church. That is not what we were set aside to do.

We are called to be the pastor's friend and helper. Our lives should be such that we could be considered the spiritual leaders of the church along with the pastor. People must be able to confide in us and seek counsel from us, knowing that we would not betray confidences.

Men, if necessary, take a confidence to your grave before you destroy the trust that people have placed in you.

I'm reminded of a dear deacon, the late "Buck" Turley, who lived in Tulsa. I, along with others, could go to Brother Turley any hour of the day or night and he would listen and advise the best he could. After leaving him, we knew the conversation would go no further. Confidentiality is a must.

Our responsibilities as deacons are varied. We not only serve at the communion service and prepare the basin and towels for feet washing, but we are to look after the widows and orphans. So, you see fellows, we have more to do than tell the pastor what to preach or who to schedule for revivals.

Years ago when our churches did not have full-time pastors, a circuit-riding preacher would preach in a church maybe once a month. The rest of the time it was left to the deacons to see that the church functioned and to oversee the congregation.

Later on, as our churches began to hire full-time pastors, we seemed to carry over this authority and continued to try to dominate and rule the church.

Do you remember the Amen Corner where deacons would sit and encourage the preacher with a hearty "Amen"? Why wasn't *this* tradition carried over to the present day?

I dare say that if an "amen" was heard in some of our churches, it would scare the women and children.

I'm aware that there are times deacons must be able to take over. For instance, if a pastor starts preaching doctrine contrary to the Word of God, then it falls the deacons' place to handle the matter.

Or, if a pastor falls into immorality, then a deacon board would be expected to step in. I confess that when I was younger, I sometimes fell into the same thinking as some of our "old time deacons," but I like to think that as I grow older, I am also getting wiser.

There's an interesting character in III John. Diotrephes was a man who ran (and could have ruined) the church. Fellow deacons, God forbid that any one of us deacons

become like Diotrephes. Instead, let us be concerned with the needs of our church family, which includes the pastor and his family.

Isn't it refreshing when your boss calls you into his office for an unexpected raise in pay and a pat of appreciation on the back? How we need to not let our pastors go lacking.

We should be aware of his needs as if they were our own. Freeing his mind from worry over financial matters will allow him to devote his time and energy to the task God has called him to, that of shepherding his flock.

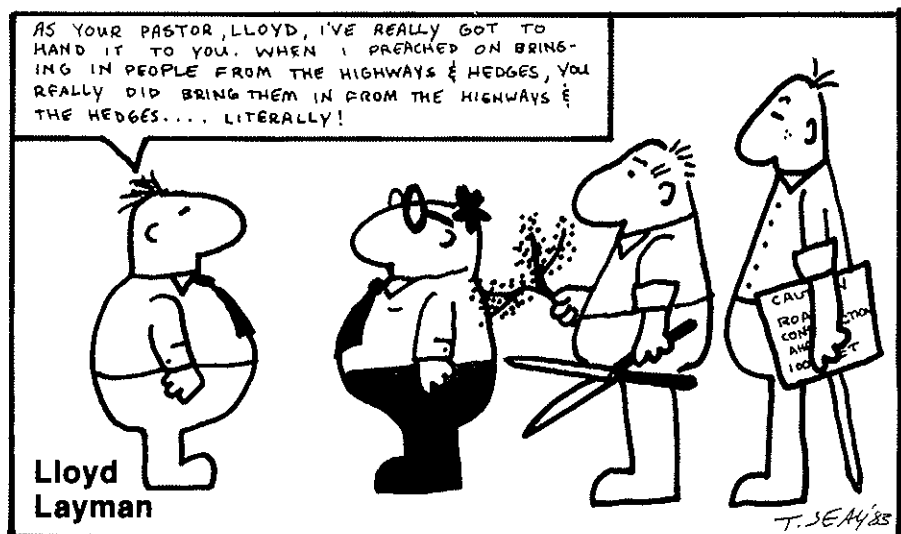
In conclusion, let me say that as a deacon myself, I feel a great responsibility to love and pray for the people in my church. And just as important is my responsibility to the man God has placed to serve as my pastor.

We must present to our people a united front—a pastor and group of deacons who serve together, love together, and pray together over the needs of our local body of believers.

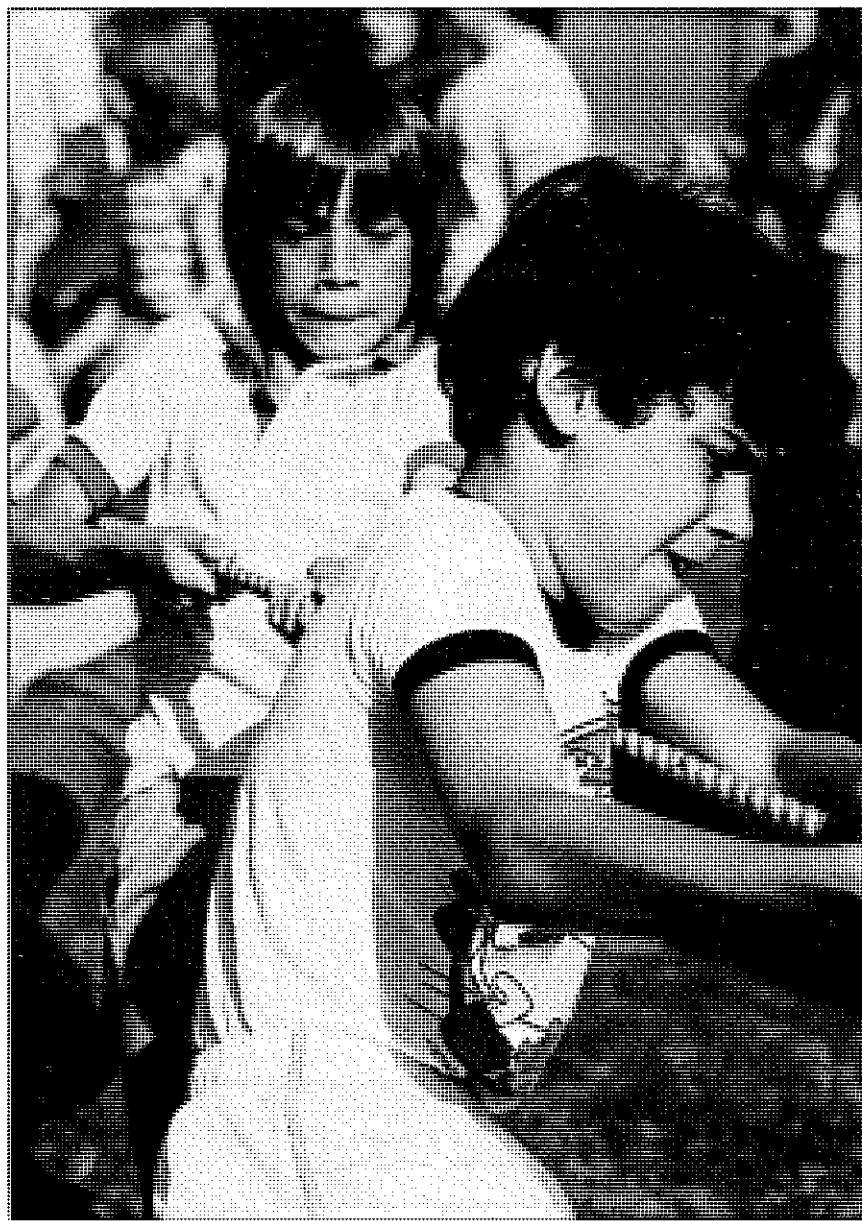
Several of our churches have a practice that contributes to this unity. A few minutes prior to the worship service, the deacons lay hands on their pastor and pray for him in the privacy of his study. What a great way to encourage a pastor before he steps into the pulpit to proclaim the Word of God!

My deacon friends, may God help us to be all we were set aside to be. ▲

ABOUT THE WRITER: Raymond Lee is a deacon in First Free Will Baptist Church, Houston, Texas. He also serves as moderator of the Texas State Association.



WIN—At Any Cost?



H. Armstrong Roberts

By Clarence Lewis

We're number one! The ultimate goal in competition today is to be number one. We all want to be winners. There is nothing wrong in having a desire to win. That is only natural.

But many go to any extreme to win. Some spend large sums of

money. Others inject their bodies with drugs and narcotics. And still others teach their players how to break the rules and get away with it.

Information surfaced at a recent basketball official's meeting that in coaching clinics players are taught to screen differently on the side of the court away from the referee than on the side of the court where the referee is located, taking advantage of the referee's blind side and gaining

the advantage on your opponent with illegal maneuvers.

Win at any cost. That is the philosophy of today's competition. Win-Win-Win.

More Than Winning

Much of the problem with the win-win-win philosophy is that we are accustomed to measuring success in competition by comparing wins versus losses. It is generally thought a team that wins is successful and a team that loses is not.

However, as I'm certain you've noticed, no matter how well we perform, we will not always win.

It is possible for a team to play to the best of its abilities and lose. A girl's basketball team once went an entire regular season without winning a game. Their season was not a failure because they *shouldn't* have won any games.

Success in competition is more than winning the contest. We should give our best while competing. We should play hard, develop our strengths, and strengthen our weaknesses, and improve our play.

We can become so possessed with the desire to win that we turn to questionable tactics to win. That is where we as Christians must draw the line. I'm all for good, clean competition, but not this

confrontation where friends turn to enemies or love turns to hate. That is not Christian.

If we as Christians are going to compete, we need to compete with the proper perspectives. We shouldn't have to decide whether we are going to play to win or whether we are going to play like Christians. The two should not be separated.

A Christian should compete to win properly. Play hard, give your best, but do it all within the rules of the game and within God's set of Christian rules.

Don't screen differently on the back side of the court than you do on the front side. You don't have to hate your opponent to win. Do your best while playing, but *do it properly*.

Give Your Best

We need to learn to compete to the best of our abilities. All anyone can do is give his best. Once we have given our best, we should be content with the outcome of the contest whether it is a win or a loss.

We should learn from our mistakes to strive to improve our performance for the next contest, and the cycle starts over.

How many times have you seen a basketball game decided on one free throw within the last minute of the game? The free throw could easily be made or missed. That one free throw should not determine a team's entire game performance.

A team I once coached played the league's number one team. We led the entire game until the fourth quarter when three turnovers cost us the victory. Yet, it was the most successful game we played all year, even though we lost.

In spite of all the victories that year, none of them were as well played as that one loss. The game was not a failure just because we lost.

Too much emphasis is placed on winning. R. Peter Andrews, an athletic director of a Christian high school, wrote, "We, therefore, must encourage not only our own team but our opponents as well. We must out of love, encourage both sides to play to the best of their abilities and be fully satisfied when the best team wins."

Disguised Christian Perspective

A Christian perspective of competition is often disguised in various ways.

Gestures

One way is through outward gestures or appearances that we program into ourselves to give us the appearance of being "good sports" or "Christian," such as shaking hands before, during, or after a contest with your opponent, opponent's coaches and officials.

There is nothing more hypocritical than a winner very excitedly going to the opposition, grabbing his hand, and saying, "You played a FINE game!"

If there is to be any shaking hands at the end of a contest, it should be the loser congratulating the winner.

Dress

Sometimes Christians become overly protective when it comes to dress in athletics. Each sport carries its distinctive dress or uniform. But we alter this dress to meet our Christian standards. In some cases this may not be a bad idea.

However, at times we are not consistent in an attempt to appear Christian. We no longer allow our girls to wear shorts or pants to play basketball, and our boys must now wear pants, not shorts.

If we truly feel this is the Christian thing to do, then how can we lower our standards and play someone who does not comply? How can we in good conscience watch basketball on TV? Athletic dress has now become an attempt to disguise a player as being "Christian."

Prayer

Sometimes prayer can become a mere formality at contests. We have to be sure to get the prayer in. We don't want anyone to think we might not be Christians.

Team prayer is best accomplished while in the dressing room before you reach the court. There are less distractions, and everyone can actually hear the prayer and feel there is conversation with God.

People don't have to see you pray to know you are a Christian.

A story is told of a basketball player who knelt and prayed before attempting free throws. There is nothing wrong with kneeling and praying, but the free throw line is not the place for it.

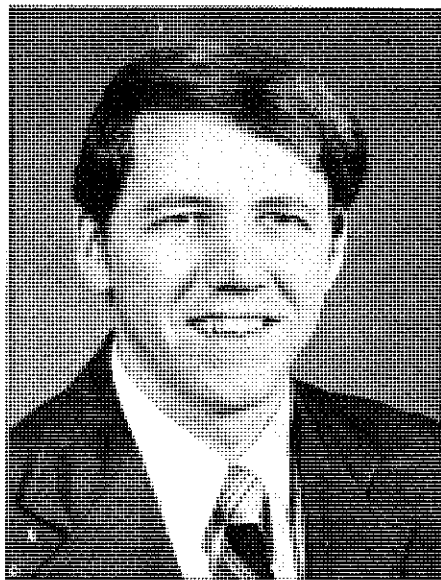
The player could have easily whispered a prayer. The question was raised as to why he didn't go through the same motions on an attempted field goal.

Sermons

Some people attempt to turn athletic contests into a religious experience with sermons and invitations. Just because we preach doesn't make an athletic contest Christian. It is almost like saying we cannot tell we are Christians unless we go through the proper mechanics.

People should be able to see Christ in our lives *during* competition, regardless if we dress in a standard uniform or whether we do or do not pray before a ballgame.

People should be able to see Christ in our lives through our desire to win *properly*. We as Christians should give our best and play our hardest in an effort to win, but we must realize winning is not the only thing. We must let Christ shine through in our lives. Let your *life* be your witness. ▲



ABOUT THE WRITER: Mr. Clarence Lewis is manager of the bookkeeping division at Randall House Publications, Nashville, Tennessee.

Directory Update

ALABAMA

George Ritter to Harmony Church,
Leighton from First Church, Pleasant
Grove

Trellis Mayhall to New Home Church,
Brewton

ARKANSAS

Raymond Chronister to First Church,
Greenwood from Mineral Springs
Church, Muldrow, OK

Gene Cullum to Arbor Grove Church,
Hoxie from Pleasant Hill Church, Dover,
TN

GEORGIA

Walter Brady to First Church, Cairo

ILLINOIS

James Boggs to Webb's Prairie
Church, Ewing from Salem Church,
Wayne City

Howard Flota to Rescue Church,
Whittington

OKLAHOMA

Lonny Burks to Shellenbarger
Church, Bixby from Huntsville Church,
Huntsville, AR

Bob L. Thomas to Mineral Springs
Church, Muldrow

TENNESSEE

Larry Hampton to First Church, Mur-
freesboro

OTHER PERSONNEL

Kevin Lauthern to West Tulsa
Church, Tulsa, OK as minister of youth
from Mt. Calvary Church, Hookerton,
NC as minister of youth

Rex Maynard to Christian Supply
Centre, Benton, IL as bookstore manager
from FWBBC bookstore

Joseph Cutler to Sherwood Church,
El Sobrante, CA as associate pastor/
youth from Immanuel Church, Jackson-
ville, FL as assistant pastor

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COOP

December 1983

RECEIPTS:

State	Design.	Undesign.	Total	Dec. '82	Yr. to Date
Alabama	\$ 1,126.12	\$ 246.53	\$ 1,372.65	\$ 1,162.59	\$ 12,544.41
Arizona	.00	303.83	303.83	69.99	644.45
Arkansas	.00	3,728.83	3,728.83	3,905.69	44,130.57
California	.00	1,131.86	1,131.86	1,250.88	12,465.68
Florida	.00	2,006.89	2,006.89	3,038.81	18,904.20
Georgia	8,000.73	5.00	8,005.73	3,445.57	45,085.22
Hawaii	.00	.00	.00	.00	275.00
Idaho	.00	.00	.00	.00	463.54
Illinois	5,086.96	1,485.81	6,572.77	12,159.76	86,060.66
Indiana	.00	.00	.00	.00	314.10
Iowa	.00	.00	.00	.00	258.45
Kansas	.00	72.42	72.42	1,014.24	2,875.82
Kentucky	.00	.00	.00	416.78	4,409.29
Maryland	.00	.00	.00	.00	460.00
Michigan	2,247.99	849.60	3,097.59	3,630.81	39,735.97
Mississippi	.00	645.85	645.85	596.82	10,351.40
Missouri	.00	12,466.40	12,466.40	11,303.89	77,276.19
New Mexico	12.49	6.25	18.74	.00	1,331.46
North Carolina	409.00	400.00	809.00	870.47	7,942.60
Ohio	539.00	2,560.40	3,099.40	800.00	18,817.74
Oklahoma	20,696.06	7,944.73	28,640.79	24,661.71	333,395.30
Tennessee	741.37	558.31	1,299.68	782.00	12,926.53
Texas	.00	417.28	417.28	3,149.93	36,480.63
Virginia	.00	192.78	192.78	.00	1,377.90
West Virginia	4,013.62	142.83	4,156.45	299.11	33,509.95
Mexico	.00	.00	.00	.00	2.00
Interest	.00	.00	.00	285.00	.00
Totals	\$42,873.34	\$35,165.60	\$78,038.94	\$72,844.05	\$802,039.06

DISBURSEMENTS:

Executive Office	\$ 64.68	\$11,749.43	\$11,814.11	\$10,737.71	\$138,646.29
Foreign Missions	28,653.40	5,385.74	34,039.14	33,144.54	386,821.81
FWBBC	1,472.03	5,385.74	6,857.77	8,185.74	74,032.77
Home Missions	11,500.04	4,214.90	15,714.94	14,384.73	129,254.19
Retirement & Insurance	1,041.49	3,512.44	4,553.93	3,849.34	31,401.83
Master's Men	93.66	3,044.09	3,137.75	1,847.51	24,362.06
Commission on Theological					
Liberalism	6.55	234.14	240.69	373.72	2,176.61
FWB Foundation	.00	1,404.98	1,404.98	175.00	12,199.78
Historical Commission	5.01	234.14	239.15	.00	1,972.32
Radio/TV Commission	.00	.00	.00	.00	180.00
Alabama Children's Home	.00	.00	.00	.00	506.88
Tennessee Children's Home	.00	.00	.00	36.39	100.00
California Christian College	16.68	.00	16.68	.00	85.77
Convention	.00	.00	.00	.00	150.00
Hillsdale College	19.80	.00	19.80	.00	148.75
WNAC	.00	.00	.00	109.37	.00
Totals	\$42,873.34	\$35,165.60	\$78,038.94	\$72,844.05	\$802,039.06



Spotlight On Illinois



By David Shores

Illinois was granted statehood December 3, 1818, making it the 21st state.

Early records indicate that Free Will Baptist work began in Illinois about the same time, with the Walnut Creek Quarterly Meeting organized on America's 63rd birthday—July 4, 1839. This quarterly meeting was composed of three churches with a total membership of 29 men and women, three ordained ministers and one licensed minister.

By 1841 there were six quarterly meetings in northern Illinois. These had a combined church membership of 1,225 persons. With the rapid growth of the churches, the six quarterly meetings organized into an association and called it the Illinois Northern Yearly Meeting.

In turn, this yearly meeting united with the broadest national organization of Free Will Baptists at that time, the General Conference.

Within a few years, there began to appear Free Will Baptist churches in the central and southern areas of the Prairie State. A group of three quarterly meetings with a church membership of 217 organized the Illinois Central Yearly Meeting. That same year, 1850, they also united with the General Conference and became the second group from Illinois to have fellowship with this association.

The Free Baptist Cyclopedia, published in 1889, takes note of the fact that many churches in Illinois were for "freedmen," former slaves who came to this area seeking a home.

In 1865, Reverend J. S. Manning was employed as a home missionary

to this group of individuals and moved to Cairo, Illinois, which was called "the gateway between the North and the South." A Bible school, named The Manning Bible Institute, was opened almost immediately and remained in operation until the early 1920's.

A large number of Free Will Baptist churches for freedmen in Illinois, Missouri, Kentucky, Tennessee, Mississippi, Arkansas and Louisiana resulted from the Manning Bible Institute, or Cairo Mission, and its missionaries.

Between the 1830's and the turn of the century, Illinois Free Will Baptist fellowship included churches and quarterly meetings from Missouri, Kentucky, Indiana and Tennessee. Not only did the fellowship cross state lines, it also crossed denominational lines.



ILLINOIS (From Page 13)

Included in this early fellowship was a group of Union Baptists and a group of Separate Baptists. This type of organization continued until the merger with the Northern Baptists in 1911, at which time Free Will Baptist work in this state almost ceased. Only in the southern part of the state did a small group of Free Will Baptist churches maintain their identity.

In his sketch concerning the Illinois State Association, Rev. George Waggoner writes, "These non-merging Free Will Baptists were in the Franklin County and Wayne County Quarterly

Meetings The Free Baptist Cyclopedia indicates that the Free Will Baptists in this particular area of the state were founded as a result of influences other than the Randall movement missionaries from the East.

"The names of H. S. Gordon, J. C. Gilliland, S. S. Branch are prominently mentioned. After the merger, these two quarterly meetings formed the Southern Illinois Yearly Conference of Free Will Baptists."

Until 1960, this yearly conference was the broadest organization within the state. It was composed of the Franklin, Wayne, and Freedom Quarterly Meetings with 44 member churches. On August 20 of that year, the Illinois State Association of Free Will Baptists was organized at the Campgrounds in Benton, Illinois.

The new organization consisted of six quarterly meetings and two district conferences. Regular officers for the State Association were Leon McBride, moderator; Claude Hampleman, assistant moderator; Jesse Boswell, clerk; and Betty Hampleman, treasurer.

There were some churches in both the Franklin County and Freedom Quarterly Meetings that did not become members of the new Illinois State Association, and they continue as independent churches (unaffiliated) to this day.

The present Illinois State Association has 45 member churches, a combined membership of 2,239, six quarterly or district associations, 75 ordained ministers, eight licensed ministers, and 106 ordained deacons.

These churches are also organized together into a Sunday School Alliance which owns and operates Camp Hope. The camp is located on 25 beautiful wooded acres near the town of Ewing. New buildings were constructed three years ago at a cost of \$350,000.

The facility is used for youth camps, adult camp and retreats during the summer and fall. In the winter, the Free Will Baptist churches of that area have a basketball league and games are played in the camp gymnasium.

Illinois owns a state book store, the Christian Supply Centre, in Benton. The store is located in the main section of the city and is open to the public. However, most of the business is done as a service to the churches of the state.

Since 1960, the state has had a

monthly publication, *The Illinois Newsletter*. Three men have served as editor and as State Promotional Secretary during this period.

George Waggoner served first for a period of 10 years, followed by Gene Norris for about the same amount of time. In 1980, David Shores assumed this position.

Although our state is considered to be one of the smaller associations, Illinois has and continues to make a large contribution to the national and international ministries of our denomination. Per capita giving by this state is the highest across the nation.

The Free Will Baptist people of Illinois are to be commended for their generosity in giving, not only their financial support, but in giving their children, their time and their energy in building the kingdom of God.

Last year, Illinois had 35 students enrolled at Free Will Baptist Bible College. Others from the state are serving with the Home Missions Department; yet others are foreign missionaries in distant lands.

Illinois is a place of opportunity for Free Will Baptists. There are many cities throughout the state with populations in excess of 50,000 and no Free Will Baptist church. Cook County and Chicago alone have over 5,000,000 with only one church of our denomination within the city.

The industrial cities of the northern part of the state and the farming communities in the rest of the state need dedicated workers to build strong, Bible-believing churches.

Presently, John Hollis serves as home missionary in Effingham and is establishing the Crossroads Free Will Baptist Church. In that location, the closest church for this new mission to fellowship is 50 miles to the south.

Pray about coming to "The Land of Lincoln." Illinois has a total population of over 12 million people. As you look at the cities teeming with men, women and children, or look at the broad, rich prairie of this great state, the words of Jesus are almost audible, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

ABOUT THE WRITER: Reverend David Shores pastors Ina Free Will Baptist Church, Ina, Illinois. He also serves as the Illinois Promotional Secretary.

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By Waldo Young

The First Oklahoma Association consists of 27 churches scattered across the central Oklahoma plains from Shawnee to Yukon and from Norman to Edmond.

This is the story of how a group of Sooners got involved in starting new churches on the district association and local church level.

In 1976 the Spencer Road FWB Church in Spencer, Oklahoma, discussed purchasing land in the neighboring community of Choctaw on which to establish another Free Will Baptist church.

Realizing that such an undertaking, if it were done right, would require more resources than they had, the church recommended the project to the mission board of First Oklahoma Association. Accompanying the referral was the Spencer Road Church commitment of \$5,000 as a gift toward the purchase of land.

The district mission board accepted the project. Soon after the need was made known, Jerry Dudley, a successful pastor in the area, contacted the board about his interest in the Choctaw project. Land was located and purchased—a choice five-acre site in Choctaw just around the corner from the high school.

With no prospects in sight for the church, Pastor Dudley moved to the area, and after a brief itinerate, began services in the high school.

Within one year, the church erected a 5,000 square-foot building on the site. After four years of supplemental support from the district missions board, the church became self-supporting.

It now exists as a strong local church contributing to every phase of the denominational program.

Before the Choctaw Church was three years old, the board was contacted by a small group from Shawnee. The First FWB Church in Shawnee had existed for several years, but had only 10 to 15 people in attendance.

They proposed that the district mission board take their property, let the congregation disband, and help in re-establishing a new church. With the consent of the association, the mission board did just that.

How one Oklahoma district association started three new churches in six years.

Putting The “HOME” Back In Home Missions

The property, a building on a small site, was deeded to the First Oklahoma Association which turned the project to the mission board. The property was sold and a new five-acre site on the outskirts of town purchased. Delbert Akin, another experienced area pastor, was selected by the board and the church to lead the project.

Funds from the sale of the old property were applied to the purchase of the new site. Soon plans developed and a new building of almost 5,000 square feet was erected. After four years of supplemental support by the mission board, this church, the Westgate FWB Church of Shawnee, became self-supporting (January 1984).

These two projects, Choctaw and Westgate Shawnee, have built a reputation of success and confidence for the board and the association that it can be done. So it is being done again!

Only six years after the first project was attempted, the third one is in progress.

A five-acre site has been purchased on a corner in the outlying community of Harrah, Oklahoma. Harrah is a farming town turned suburban because of its proximity to Oklahoma City and many manufacturing plants. It will soon have its own Free Will Baptist church.

After he graduates from Hillsdale FWB College this May, and having had three years of experience as associate pastor at Spencer Road FWB Church, 30-year-old Don Guthrie will move to Harrah and begin the new congregation. Five families who now drive to other Free Will Baptist churches in the area but who live in

Harrah, have committed themselves to join in the project.

The Guthries began itinerate in March and will be building a congregation by the summer. After the work begins in rented facilities, plans call for a building of approximately 5,000 square feet to be erected on the site.

We expect this church, within four or five years, to be self-supporting and contributing back into the work while winning souls for Christ.

The district mission board is now searching for property for another new work. If land can be located, payments will be made on it for two or three years, and then the process will start over again.

This is being done to establish churches while, at the same time, the board sponsors an annual missions conference and strongly supports many foreign and home missionaries throughout the world. Most of our churches are strong supporters of education, both Hillsdale and Free Will Baptist Bible College, and they generously support the Cooperative Plan as well.

Our 27 churches have started three new churches in six years. Your association can probably do the same thing, or something better. We think it's time to put the “home” back in home missions. ▲

ABOUT THE WRITER: Reverend Waldo Young is clerk of the First Oklahoma Association Mission Board. He also serves as dean of men at Hillsdale Free Will Baptist College, clerk of the National Association of Free Will Baptists, and interim pastor of Yukon FWB Church, Yukon, Oklahoma.

By Croft M. Pentz

Addressing the importance of positive preaching, the speaker remarked to a group of ministers, "I've not preached a negative sermon in years."

This comment raised several pertinent questions. Should we not preach negative sermons? Doesn't the speaker preach the full counsel of God?

To maintain proper balance in preaching, there must be some negative preaching. All positive preaching creates unstable Christians, and leads to false doctrine.

To hear only positive preaching would be like hearing only one side of a court trial. Both sides should be presented. If not, we are unfair in presenting only the positive.

Everyone loves success stories. Everyone desires to be healthy and prosperous. However, in God's will there are times of loss, failure, sickness and privation.

Was Moses wrong in being negative toward Pharaoh? Was Elijah wrong in his negative approach to Ahab? Did Nathan fail in being negative to David when he sinned?

Eight of the Ten Commandments begin with, "Thou shalt not." This is being negative. Should we honor only the two positive commands?

Joseph interpreted the dream of Pharaoh, though it was negative. Much of Jesus' preaching and teaching was negative. He talked about death and hell. Paul preached negative sermons as well.

Martin Luther was negative when he nailed his theses to the door. The early church fathers were negative in much of their preaching. Were these people wrong?

The minister who does not preach negative sermons is like a doctor not being against sickness; a farmer not being against weeds; an educator not being against ignorance, and a policeman not being against crime.

Too many have become overbalanced in positive preaching. So many

promises are made about return in your gifts to their organizations, promises of healing, prosperity, and other promises which are just too good to be true.

Of course, one can become overbalanced in negative preaching to the point of becoming self-righteous and having spiritual pride.

Negative Preaching and Sin

Many psychologists excuse sin. They call it error. They use reasoning and logic as to why man commits sin. The true minister will show man he is a sinner by choice.

Man must be told that sin separates him from God. It separates him from God on earth as well as eternity. The Prophet says, "The soul that sins shall die" (Ezekiel 18:4). John says that no sin can enter heaven (Revelation 21:27).

Salvation means more when we realize what we are saved from. Heaven is more precious when we hear sermons about hell. The love of God means more when we hear about the wrath of God. Answered prayer causes rejoicing when we face times of need and privation.

If the minister does not preach against sin, the Christian will find it easy to drift back into sin. Men, like rivers, become crooked because they follow the way of least resistance.

Everyone knows the national speed limit. Yet, every few miles you see signs, warning of the speed limit. Why? Man must be reminded. So, man must be reminded of sin and evil.

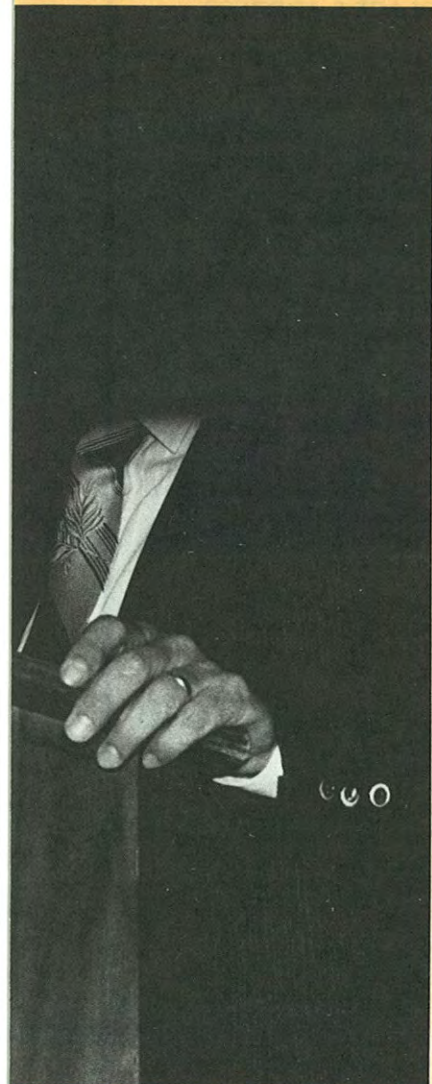
Negative Preaching and Sickness

Some teach that Christians should never be ill. They contend that all sickness in the Christian is lack of faith, or sin in the life.

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Years ago, an evangelist preached that if one dies sick, he would not go to heaven. He became ill, refused to see the physician or take any medication. He died before he was 40.

One admires a person for great faith in God. However, would it not have been better had he sought medical help, and still be alive today serving God?

Did not God permit sickness in the life of Job? Though he lost his riches, children and health, he accepted it as being the will of God. Did Job lack faith? Was there sin in his life?

Fanny Crosby was born blind. She would write some 8,000 hymns. Her beloved "Blessed Assurance" is sung so often in our churches. Was her blindness because of sin? Why didn't God heal her? She had great faith in God.

Paul prayed three times for healing of his thorn in the flesh, three times, yet was not healed (II Corinthians 12:7-9). Note his words when not healed:

- a) My grace is sufficient for thee.
- b) For my strength is made perfect in weakness.
- c) Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me.

Did Paul have sin in his life? Did he lack faith? Had he been in perfect health, perhaps he would not have been such a man of God. God could have delivered him, but He didn't.

Of course, God does heal. However, the same God who freed Peter from prison permitted John to be beheaded. Often the same God who heals permits some to remain sick.

Negative Preaching and Security

All rejoice in the promise of Philip-
pians 4:19. However, many misunder-
stand the word *need* and substitute
with *greed*. To many, getting is more
than giving.

The popular prosperity gospel can-

not be preached in China, Japan, India
and other such countries which abound
in poverty. Those who subscribe to
this doctrine eat more in one meal
than many eat in one week in some
countries.

Is it wrong or sinful to be poor?
Does God want all His people to be
rich and have unlimited means? Can
speakers of the prosperity gospel prac-
tice it to justify their own life styles?

Does it please God to have Chris-
tians live in \$200,000 homes when
many in other nations sleep on the
ground? Does it please Him when
people drive a \$30,000 car when mil-
lions must walk where they go?

Were the giants of Hebrews 11 out
of God's will because they suffered
physically and materially? Were our
forefathers out of God's will because
they suffered for Him?

Though God does bless those who
give to His work, it's wrong to expect
Him to make us rich when we live for
Him and serve Him.

Summary

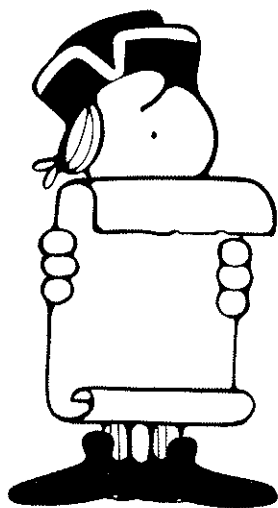
Negative preaching doesn't appeal
to self-centered men. Such preaching
requires self-denial (Luke 9:23). It re-
quires self-crucifixion (Galatians 2:20).

A pastor used this illustration. He
said, "If I gave each person present
\$10, I would be the most popular
pastor in the country. But, if I asked
each of you to give me \$10, I would be
the most unpopular pastor. What
makes the difference? *Giving instead
of receiving.*"

Yes, we need positive preaching.
But without some negative preaching
to create a balance, we are unfair to
the people, and not preaching the full
counsel of God.

As you preach some negative ser-
mons, you will see some positive re-
sults in your ministry. ▲

ABOUT THE WRITER: Reverend Croft M.
Pentz pastors Calvary Chapel of the Deaf,
Elizabeth, New Jersey.



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**Registration Deadline
March 31, 1984**

1984 STATE

STATE	DATE & TIME	PLACE & ADDRESS
ALABAMA	Starts: November 8, 9:30 a.m. Closes: November 10, Noon	Eastside FWB Church 1509 East Main Street Dothan, AL 36301
ARIZONA	Starts: March 10, 10:00 a.m. Closes: March 10, 3:00 p.m.	First FWB Church 2665 E. 18th St. Tucson, AZ 85716
ARKANSAS	Starts: August 14, 7:30 p.m. Closes: August 16, Noon	Camp Beaverfork Youth Camp P.O. Box 1404 Conway, AR 72032
ATLANTIC CANADA	Starts: June 28 Closes: July 1	St. Johns Valley Bible Camp Hartland, N.B., Canada
CALIFORNIA	Starts: June 21, 7:30 p.m. Closes: June 23, Noon	California Christian College 4881 E. University Fresno, CA 93703
FLORIDA	Starts: October 31, 7:30 p.m. Closes: November 2, Noon	Hollywood FWB Church 8530 Stirling Road Hollywood, FL 33024
GEORGIA	Starts: November 15, 7:00 p.m. Closes: November 17, Noon	Norman Assembly Between Tifton & Moultrie on U.S. 319
IDAHO	Starts: May 18, 8:00 p.m. Closes: May 19, 3:00 p.m.	Airport Road FWB Church 757 S. Washington St. Twin Falls, ID 83301
ILLINOIS	Starts: March 23, 9:00 a.m. Closes: March 24, 4:30 p.m.	Camp Hope Rt. 1 Ewing, IL 62836
INDIANA	Starts: June 15, 7:00 p.m. Closes: June 16, 3:00 p.m.	Fellowship Chapel La Porte, IN 46350
KANSAS	Starts: June 14, 7:30 p.m. Closes: June 16, Noon	First FWB Church 1701 S. Sedgwick Wichita, KS 67213
KENTUCKY	Starts: June 15, 7:30 p.m. Closes: June 16, 4:00 p.m.	Marion FWB Church 1449 Crissinger Road Marion, OH 43302
MARYLAND	Starts: June 22, 9:00 p.m. Closes: June 23, Noon	Heritage FWB Church Fredericksburg, VA 22401

MEETINGS

STATE	DATE & TIME	PLACE & ADDRESS
MICHIGAN	Starts: June 15, 7:30 p.m. Closes: June 16	Kirby FWB Church 25528 Wick Taylor, MI 48180
MISSISSIPPI	Starts: November 2, 9:30 a.m. Closes: November 3, 2:00 p.m.	Gulf Coast FWB Church 2400 Dedeaux Road Gulfport, MS 39503
MISSOURI	Starts: May 30, 7:30 p.m. Closes: June 2, Noon	Nelson Community Center Nelson Road Lebanon, MO 65536
NEW MEXICO	Starts: April 20, 1:30 p.m. Closes: April 21, 4:00 p.m.	First FWB Church 6601 Leta Road N.E. Albuquerque, NM 87113
NORTH CAROLINA	Starts: June 4, 11:00 a.m. Closes: June 5, Noon	Ahoskie FWB Church 500-504 Kiwanis St. Ahoskie, NC 27910
NORTHEAST ASSOCIATION	Starts: November 9 Closes: November 10	First FWB Church 46 Woodland Drive East Greenwich, RI 02818
NORTHWEST ASSOCIATION	Starts: May 18, 7:30 p.m. Closes: May 19, Noon	First FWB Church 3505 Liberty Road S.E. Salem, OR 97301
OHIO	Starts: June 22, 9:00 a.m. Closes: June 23	Heritage Temple FWB Church 2295 S. High St. Columbus, OH 43207
OKLAHOMA	Starts: October 15, 7:30 p.m. Closes: October 18, 3:30 p.m.	Civic Center Muskogee, OK
SOUTH CAROLINA	Starts: February 16, 9:30 a.m. Closes: February 17, 3:00 p.m.	Valley Falls FWB Church Valley Falls, SC 29303
TENNESSEE	Starts: October 29, 7:00 p.m. Closes: October 31, Noon	Donelson FWB Church McGavock Pike & Knobdale Road Nashville, TN 37214
TEXAS	Starts: June 6, 7:00 p.m. Closes: June 8, 12:00 Noon	Westfork District
VIRGINIA	Starts: June 14, 10:00 a.m. Closes: June 15, 9:30 p.m.	First FWB Church 1019 Vinton Road, N.E. Roanoke, VA 24012
WEST VIRGINIA	Starts: June 8, 9:30 a.m. Closes: June 9, 3:00 p.m.	Cedar Grove FWB Church State Rt. 47 Parkersburg, WV 26101



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FREE WILL BAPTIST

newsfront

TEXAS NAMES BILLY WALKER NEW EXECUTIVE SECRETARY

HOUSTON, TX—Reverend Billy Walker, pastor of First Free Will Baptist Church, Grand Prairie, was named the state's new executive secretary in November, according to Moderator Raymond Lee. He assumed office in January.

Walker's appointment must be ratified by the Texas State Association which meets June 6-8 in the Westfork District.

In addition to working with pastors and quarterly meetings, Walker's duties include editing the state paper, *The Texas Challenge*, serving as state treasurer, and coordinating the work of the various boards.

Walker said he intends to encourage greater cooperation between state boards and local churches. He plans to involve more churches in the state and national work.

Billy Walker, 51, has pastored 30 years in five states—Tennessee, North Carolina, Virginia, Missouri, and Texas. He moved to Texas in 1976 where he pastored the Eastside FWB Church in Houston until assuming duties in Grand Prairie.

The Walkers have three children. Reverend Walker is a graduate of Free Will Baptist Bible College.

He succeeds Reverend Allen Moore as Texas executive secretary. Brother Moore served 1977-1983 before resigning due to health reasons and now pastors in Hoyt, Oklahoma.

OKLAHOMA BUILDS NEW STATE OFFICE



MOORE, OK—Oklahoma Free Will Baptists completed a 3,600-square-foot state office complex in October 1983, according to Executive Secretary Lonnie DaVoult.

The year-long project cost \$115,000, coming in some \$10,000 under the original estimates. Erected on a two-acre site adjacent to the Hillsdale FWB College campus, the brick facility includes five offices, a print room, and a conference room.

Reverend DaVoult said, "The financing of the building displays the spirit of cooperation that prevails in our state."

Hillsdale College gave the two acres for the building. Then Hillsdale, the State Sunday School Board, and the State Church Training Service Board gave one percent each of their state cooperative plan receipts to help underwrite construction costs. In addition, Hillsdale College gave a \$1,000 cash gift.

DaVoult said the State Association voted in 1982 to authorize a \$125,000 structure. He was instructed to use \$25,000 which was in the Executive Office treasury, to raise another

\$25,000 in cash and pledges, and then borrow the \$75,000 balance. However, due to volunteer labor and careful use of funds, he only had to borrow \$35,000 to complete the project.

Mr. DaVoult said that in time three other state boards would occupy space in the new office complex. Presently, the Executive Office and the Hillsdale College public relations department utilize the facility.

The state office relocated from Oklahoma City where it had shared space at 4801 S. Walker with the Oklahoma Book and Bible Supply store. The book store remained at the S. Walker address.

The new office not only includes a 3,600-square-foot building, but also a 20-car parking lot, a Com-Key 416 inter-office phone system, new office furniture, a 20 x 100 foot concrete fire lane behind the building, and a \$3,000 mower for grounds maintenance.

Executive Secretary DaVoult said the one remaining project is to erect a permanent sign. More than \$1,500 had been raised toward the cost by January.

TEXAS SLATES 5-DAY FAMILY RETREAT

WICHITA FALLS, TX—Texas Free Will Baptists expect 500 ministers, laymen, and their families to gather at Piney Woods Camp August 13-17 for five days of seminars, sermons, films, fellowship and recreation, says Retreat Coordinator Thurmon Murphy.

The theme for the family-oriented, old-fashioned camp meeting is "Advancing the Smaller Church."

Officials report that in addition to nine sermons, music by singing groups from Free Will Baptist Bible College and Hillsdale FWB College, panel discussions and self-help seminars, the week-long program will also include the popular James Dobson film series

"Focus On The Family."

Pastor Thurmon Murphy (Wichita Falls) says the four-fold purpose of the retreat is to foster unity and cohesion in the state, ignite revival, evangelize any unconverted people who attend, and strengthen family life.

Piney Woods Camp, located at Corrigan, Texas, some 90 miles north of Houston, features dormitory-style sleeping accommodations. The cost is \$45 per person.

Reverend Murphy said activities begin Monday night and conclude Friday night, allowing all day Monday and all day Saturday for travel arrangements.

BIBLE COLLEGE TRUSTEES APPROVE TELEPHONE, ENERGY CONTROL SYSTEMS

NASHVILLE, TN—The Free Will Baptist Bible College Board of Trustees met on campus December 6-7 and approved the purchase of new campus telephone and heating/cooling control systems, according to President Charles A. Thigpen. The Board also approved a semester's sabbatical leave for Dean Robert Picirilli.

The new telephone system will replace a leased system that has been working at full capacity to handle the 67 campus phones. The new system is capable of expanding to accommodate

up to 400 telephones and will be owned by the college.

The trustees also approved installation of an energy control computer to centralize control of heating and cooling for all major campus buildings. The computer will automatically adjust thermostats and enable the college to save money on energy bills, even if energy costs continue to rise.

Dr. Picirilli plans a leave of absence during this spring semester to write a textbook on the life and writings of Paul. For many years, Dr. Picirilli

taught a course on Pauline Writings at the college, and his class notes are still used by Bible College students and others.

Trustees also approved hiring Mrs. Genevieve Waddell to teach English courses for the spring semester. She will fill in for Dr. Mary Wisehart, who is taking a one semester sabbatical to write a history of the Woman's Auxiliary and the contributions of Free Will Baptist women to the cause of Christ.

WNAC SETS FALL RETREAT, EXPECTS 1,200

NASHVILLE, TN—The Woman's National Auxiliary Convention will sponsor their third biennial retreat September 6-8 at Ridgecrest Baptist Conference Center in Asheville, North Carolina, according to Executive Secretary Cleo Pursell. More than 1,200 women are expected to attend the two-day hideaway in the heart of the Blue Ridge mountains.

Ten seminars are planned around the theme, "To Know Him and To

Make Him Known" (Philippians 3:10). Mabel Willey, veteran missionary to Cuba and Panama, will be guest speaker. Jan Arnoldi and Chester from South Roxana, Illinois, will bring devotions both mornings.

Other highlights include a special missionary emphasis, one of the Joni teaching films, and time for fellowship and recreation.

The \$48 per person price covers all expenses—two nights lodging (quad),

five meals (Thursday night supper through Saturday breakfast), and registration. A triple costs \$50.50 per person, double is \$55.50, and single \$78.50.

Send \$8 registration (which is deducted from your total cost) to:

Reservations
WNAC National Retreat
Ridgecrest Baptist Conference Center
P.O. Box 128
Ridgecrest, NC 28770

TENNESSEE TEAM WINS BIBLE COLLEGE'S INVITATIONAL BASKETBALL TOURNAMENT

NASHVILLE, TN—The Woodbine Christian Academy Eagles of Nashville, Tennessee, won four straight games to take first place in Free Will Baptist Bible College's fifth annual High School Invitational Basketball Tournament held on campus January 5-7, according to Byron Deel, the college's athletic director. Eight Free Will Baptist high schools in seven states sent teams to the tournament.

Heritage Temple Christian School of Columbus, Ohio, won second place. Van Buren (AR) Christian Academy came in third.

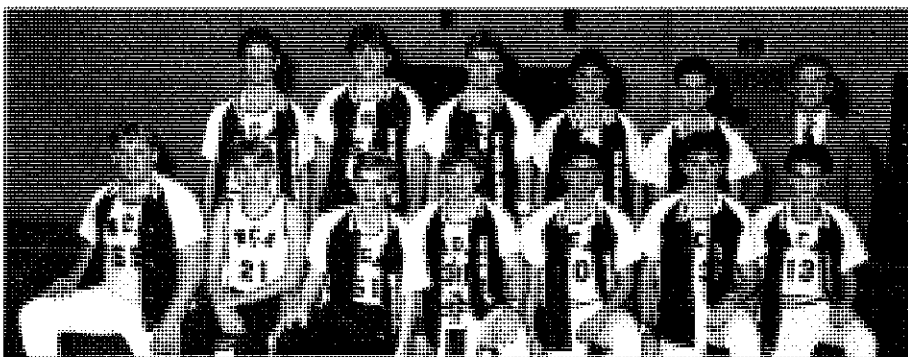
Other tournament teams included Grace Christian Academy, Rocky Mount, NC; Florence Christian Academy, Florence, AL; Martin Hill Christian Academy, Booneville, MS; Shenandoah Christian Academy, Baton Rouge, LA; and Spring Valley Christian School, Cleveland, OH.

Kevin Riggs, 6'3" senior from Woodbine, was named Most Valuable Player. Joining him on the All-Tournament Team were Mark Walker (Woodbine), Danny Ross (Van Buren), Karl Sexton (Martin Hill), Gary James (Heritage), Alan Foe (Heritage), George Robertson

(Florence) and Dennis Brooks (Grace).

Cheerleading squads from the schools were also judged. This year's award went to Spring Valley's cheerleaders.

Next year's invitational tournament is set for January 10-12, 1985.



Woodbine Christian Academy Eagles: Front Row (L) Mike Foster, Rodney Cathey, Mike Gragg, Bryan Little, Chris Koon, Kevin Riggs (MVP), Michael Waddell. Back Row (L) Mike Robards, David Thompson, Mark Walker (All-Tournament), Kevin Wisdom, Darin Worthington, Coach Glenn Harlinger.

newsfront

(continued)

BIBLE COLLEGE "WELCOME DAYS" DRAWS 132

NASHVILLE, TN—Free Will Baptist Bible College's December 1-3 Welcome Days attracted 132 visitors from 46 churches in 15 states, according to Dr. Charles Hampton, coordinator.

"Twenty-two of these churches participated for the first time," he noted. The number of states represented is the highest for any fall Welcome Days.

Two churches sent nine representatives each—Prospect FWB Church

(Dunn, NC) and Oak Park FWB Church (Pine Bluff, AR).

The leading states were North Carolina (23 visitors), Indiana (18) and Arkansas (17). Other states represented are: Alabama (1), Florida (8), Georgia (9), Illinois (2), Kentucky (3), Mississippi (5), Missouri (4), Ohio (13), Oklahoma (3), South Carolina (9), Tennessee (15) and West Virginia (2).

Following the latest Welcome Days, President Charles A. Thigpen spoke

of the joy he felt when young people take seriously the matter of choosing the right college and that it was "an even greater joy when they elect to visit Free Will Baptist Bible College."

The next Welcome Days is scheduled for April 5-7. For information or registration materials, write or call: WELCOME DAYS, c/o Free Will Baptist Bible College, 3606 West End Avenue, Nashville, TN 37205.

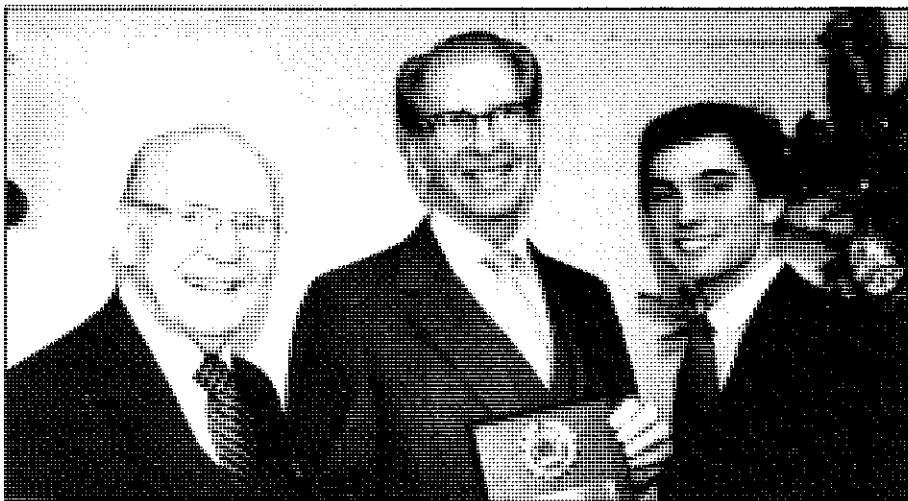
CHURCH NAMES HARRISON 'TEACHER OF THE YEAR'

NASHVILLE, TN—Reverend Harrold Harrison was honored as "Teacher of the Year" at a December banquet, according to Donelson Free Will Baptist Church's minister of church growth and evangelism, Morris Proctor.

Mr. Harrison teaches the Adult Sunday School class at the Donelson church. Proctor said Reverend Harrison was presented with a plaque for his faithful service and dedication.

Harrison is assistant director of Randall House Publications.

Tennessee's Poet Laurette, Richard "Pek" Gunn, delivered the afterdinner address and delighted the audience with his folk poems and tales of days gone by.



(L) Richard "Pek" Gunn, Harrold Harrison and Morris Proctor

FLORIDA CHAPLAIN CONTINUES 20-YEAR JAIL MINISTRY

MARIANNA, FL—Reverend Arnold Woodlief, a Free Will Baptist minister, completed 20 years as chaplain at Marianna's Jackson County Jail last fall.

Woodlief said that city officials declared October 2-8 "Local Jail Ministry Week" in the area.

Woodlief, who has pastored five churches in Florida, Georgia, and Alabama, said the inmates seem to appreciate his interest in their lives and families.

"However," he reported, "even though I have a captive audience, it's not necessarily an easy place to minister."

Woodlief confirmed that most inmates have at least a Christian awareness. He has experienced no violence during his 20 years, but some inmates

refuse to listen or discuss their problems.

One positive aspect of the jail ministry is to encourage men who feel they have betrayed their families and who expect their families to reject them.

Reverend Woodlief attempts to bridge the gap between hurting inmates and their families. He does individual counseling as well as conducting worship services during the week and on Sundays.

Woodlief says he tries to keep a high level of visibility in the jail aisles as he ministers. An important dimension to his efforts is to prepare the inmates for the time when they will leave jail.

He said that people need three things, even in jail—love, respect, and appreciation.

CONVENTION HOTELS

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Bristol FWB Church, New Brunswick, Canada, cleared a \$30,000 indebtedness on the parsonage. **Hazen Burlock** pastors.

The Southern Quarterly Conference, a **Tennessee** Quarterly Meeting, featured the "Sanctity of Human Life" theme during their January meeting in **Nashville**. Two speakers keyed the meeting—**Dr. LaVerne Miley** who served 20 years as a medical missionary to Africa and **Mr. W. Z. Baumgartner Jr.**, president of the Middle Tennessee chapter of the Christian Action Council.

West Virginia Pastor **Carl Vallance** addressed Bible study groups from **Wakefield** and **Upper Brighton FWB Churches** at a camp in **New Brunswick, Canada**. Canadian Moderator **Fred Hanson** said Rev. Vallance spoke from Proverbs 31. Evangelists **Homer Willis** and **Tim York** shared with the Bible study groups.

The **Midway FWB Church, Moultrie, GA**, was recognized at the Georgia State Association for having led the state in Cooperative Plan Giving in excess of \$4,400. Pastor **Bobby Clyatt** received a plaque for the church from Georgia Executive Secretary **Herbert Waid**. The Midway Church, organized in 1911, has an active membership of 105.

CONTACT welcomes THE STATE LINE PROCLAIMER, publication of the Florida State Line Association in **Alabama**. The first issue was printed in 1983. **John Edwards** serves as editor.

Victory FWB Church, Jackson, TN, published a special calendar for members. It included monthly activities, quarterly activities and special activities and services. This is a good idea. **Vernon Long** pastors.

The Southeastern Association of Church Schools awarded three scholarships to teacher education students enrolled at **Southeastern FWB College**. Scholarships were awarded to **Kim French** (Virginia), **Keith Grubbs** (North Carolina), and **Angela Griffin** (North Carolina).

Reverend **Clarence Newman** was honored by his friends in Ohio with a 25th anniversary celebration of his ordination to the ministry this past December. Two members of the original ordination council, Reverends **Ross Fox** and **Fred Evans**,

were present for the festivities at **Community FWB Church, West Jefferson, OH**. Brother Newman has served in several denominational offices, including moderator of the Ohio State Association and General Board member of the National Association.

The California FWB churches sponsored a pastor's and laymen retreat at **California Christian College** in **Fresno**, January 26-27. Pastor **Archie Mayhew, Santa Paula FWB Church**, gave the keynote address. The Friday session included six seminars with each person able to attend four of the six. The seminars included—Counseling in the Local Church, Youth in the Local Church, Budget and Finances in the Local Church, and The Deacon in the Local Church.

Farmington FWB Church, Farmington, MO, averaged 733 in attendance during 1983. The group baptized 96 and received 88 new members. Pastor **James McAllister** said the church now runs 10 bus routes.

Mark Trotter was voted 1983 Employee of the Year at **Randall House Publications**. Trotter is the 23-year-old son of **CONTACT** circulation manager **Geneva Trotter**. Plant managers selected Mr. Trotter citing his workmanship and his attitude.

Free Will Baptist Bible College put a new coal tar pitch roof over three inches of insulation on the College's Ennis Academic Building. The roof was installed at a cost of \$30,000, according to Business Manager **E. B. McDonald**.

The Master's Men Chapter at **Liberty FWB Church, Millington, TN**, pledged themselves to raise \$1,000 by June for the "Land for Lakeland" fund, according to Master's Men State Senator **Keith Walkley**. Mr. Walkley said the Millington group would like to challenge other Master's Men Chapters to similar projects in their states to help Free Will Baptist missionaries.

After completing two years at **Straight Street FWB Church, Norman, OK**, Pastor **Ed Baine** said attendance has soared from 18 to an average of 55 in Sunday School and church. He says the difference is prayer every Sunday before the evening service. The goal for 1984 is to grow to 84 for an average attendance.

Calvary Fellowship FWB Church, Fenton, MO, is sponsoring a study course on FWB history and doctrine for new members. Pastor **Jerry Norris** said the course will be taught by **Lawrence Combs**.

The **Cumberland Christian Academy**, a new Christian school sponsored by Nashville area FWB's will open in the fall

of 1984 with classes at **Horton Heights FWB Church** on the west side of the city. Board chairman **Ken Riggs** said, "Classes will begin in the Horton Heights Church and be held there until a school can be built."

Hillsdale FWB College, Moore, OK, has applied for candidacy status with the North Central Accreditation Association.

Reverend **Jesse Pratt**, 85, died November 4, 1983, at **Searcy, AR**. Rev. Pratt served 40 years in Free Will Baptist churches in the New Hope Association. He was known as a pastor's pastor and noted for his advice that was sought by other pastors.

The **New Haven FWB Church, Clinton, AR**, was organized with 14 charter members in October 1983. The church called **W. H. Bostic** as pastor.

Members at **Cofer's Chapel FWB Church, Nashville, TN**, presented Pastor **Gene Outland** with a love gift of \$260, a big book of letters of appreciation, supper after services and many well wishes from the membership during a highly successful Pastor Appreciation Day.

More than \$9,000 was received by **Tennessee** churches on **Paul Woolsey Day**, according to State Executive Secretary **Raymond Riggs**. The funds were received from 65 sources in the state and will be used to underwrite care for Brother Woolsey in a nursing home in East Tennessee.

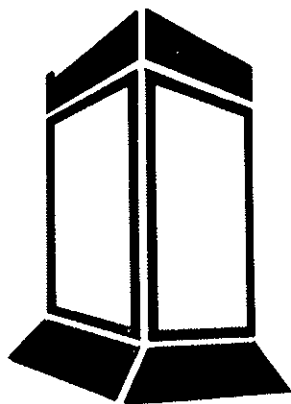
Edd Hall has been named promotional secretary of Tennessee's Union Association. Mr. Hall is a deacon, Master's Men worker, and Sunday School teacher.

Pastor **Oscar Baldwin** said mortgage burning ceremonies at **First FWB Church, Lebanon, OH**, celebrated the fact that the church has moved out of the garage where they began in 1961 and now occupies a three-acre site with a brick church. The property and building are valued at \$250,000.

Good Shepherd FWB Church, Lockbourne, OH, reports 14 conversions and 10 baptisms. The church also sponsors a radio broadcast in **London, OH**. **Burt Miller** pastors.

Dailyville FWB Church, Waverly, OH, enrolled 55 students when their new Christian school opened. Pastor **Carl Dunn** said the school includes five full time teachers, a secretary and a cook.

Pastor **David Poteet** said attendance at **Immanuel FWB Church, Joliet, IL**, doubled in 12 months and now averages in the mid 40's. The men of the church completed repairs on the parsonage which were estimated to cost \$6,000, but the men did the work for less than \$1,000. ▲



The Free Will Baptist Pulpit

Rue Dell Smith, Pastor

East Side Free Will Baptist Church, Muldrow, Oklahoma

The Righteous Shall Flourish Like A Palm Tree Psalm 92:12

Introduction

The palm tree is a native of Palestine and is probably the most beautiful and useful tree in that area of the world. The writer states, the righteous shall flourish, grow or prosper like a palm tree. Therefore, an examination of the characteristics of a palm tree will reveal to us some outstanding traits of a righteous person.

The palm tree is a tall tree attaining a height of over 100 feet at full growth. In straightness it is unmatched, lives for over 200 years bearing its best fruit in old age, but begins to bear early in life. The palm tree is an evergreen and is always near water.

The tree is an endogen, pliable, and the leaves are just above the fruit at the top of the tree, forming a crown from 30 to 50 feet in circumference around the top of the tree. Therefore these are some of the traits of the righteous:

- I. *Very Tall*
-Tower above the world (Colossians 3:1-3; Luke 18:10-14; I Peter 5:6)
- II. *Straight in Growth*
-No crookedness (Jeremiah 31:9; Matthew 7:13-14)
- III. *Bears Fruit in its First Year*
-An admonition to youth as well as young Christians (Ecclesiastes 12:1; Luke 18:16; I Timothy 4:12).
- IV. *Fruit is Born In Old Age*
-The best fruit is after the age of 100 (Psalm 92:13-14; Proverbs 16:31; I Peter 5:5-8).
- V. *The Palm Tree Is An Evergreen*
-Consistency in the Christian life and testimony (Psalm 1)
- VI. *Signifies An Oasis—Always Near Water*
In the scriptures water could represent different things, but it clearly represents the Word and the Spirit.

A. The Word of God—Washing of water by the word (Ephesians 5:25-26; Psalms 119:11; 105, 130) Find a Christian, you find the Word.

B. The Spirit of God—This spake He of the Spirit (John 7:37-39; Romans 8:1, 9, 16-17; Galatians 5:22-23; Titus 3:5). Find a Christian, and you find the Spirit of God—always near water.

VII. *The Palm Tree is an Endogen*

-Its life comes from the inside. The life giving sap flows through the very core of the tree (Colossians 1:27 (Christ in you); II Corinthians 4:16).

VIII. *It Is a Pliable Tree*

-As the winds sweep across the plains at hurricane force, the palm tree does not break or complain. It will lay parallel to the ground, and all that is heard is the sound of the wind through its leaves. It then stands tall and straight again (I Corinthians 10:13).

IX. *The Crown Is At The Top*

-Just above the fruit the leaves of the palm tree form an emerald green crown at the very top of the tree (James 1:12; Revelation 2:10; I Corinthians 9:25; II Timothy 4:8; I Peter 5:4).

Conclusion

This Old Testament parable lays before us an example of what a righteous person is. They grow tall and straight, bearing fruit consistently throughout their lives. Their life comes from the inside, being firmly planted by the living waters. They are strong and pliable, knowing the final reward is yet to come (Revelation 2:10). ▲



Green Tree Bible Study

Robert E. Picirilli



John 13 (Part Two)

Footwashing and Humility

Philippians 2:5-8 provides a good commentary on what the first footwashing represented for Jesus Himself. He who existed in the form of God "emptied" Himself to take on the form of a bondservant; He "humbled Himself" even to the obedience of death on a cross.

Surely all of that was in His mind the night before His cross, when He took the servant's basin and towel and washed the feet of His disciples. He understood, as they could not, what His self-humbling meant, and what serving them would cost Him in the next few hours. The footwashing was but a small symbol of that more awesome humiliation.

We can only wonder; and be glad He was willing to wash His undeserving creatures' feet—Judas included. Gladder still that He was willing to die for our sins.

But we cannot leave it at that: neither Jesus nor Paul will let us. Paul said: "In lowliness of mind (=humility) let each esteem others better than himself . . . Let this mind be in you

which was in Christ Jesus, who . . . emptied Himself" (Phil. 2:3ff). And Jesus said: "If I . . . have washed your feet, you ought also to wash one another's feet."

Forget, for the moment, whether we ought to practice the ordinance, we certainly ought to practice its *meaning*. (And when we practice the ordinance, we had better observe its *meaning*!) What it means is clear: *we accept the role of servants of one another*.

Mark it down: only humble people are willing to serve. The Greek word translated humility is *tapeinophrosune*: literally, "lowli-mindedness." Humility means seeing oneself as lowly, both before God and in relation to others.

People who think they're something, who think they have certain rights or deserve certain treatment at other's hands, don't serve. Too many things are beneath their dignity.

Slaves, on the other hand, don't have dignity. No work is too menial for a servant. Not even washing someone's feet. So if you're going to serve others, it helps to be lowly-minded.

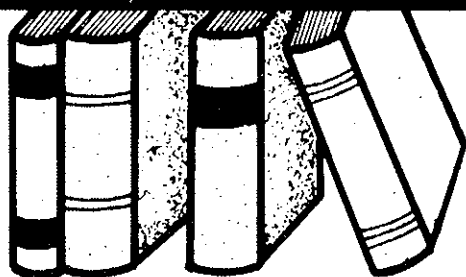
That's what makes the setting of the original footwashing so interesting. According to Luke 22:14-27, on this very occasion the disciples fell into a dispute about which one was to be greatest!

Probably if that hadn't been in their minds, any one of them would have long since washed the others' feet and Jesus would not have had the need. What a rebuke to their proud jostling for greatness, that their Lord and "Master" (*didaskalos*, teacher) was washing their feet!

"You're right," He said, "I am your Lord and Master" (v. 13). "But I have washed your feet; and you should wash one another's feet. A servant is no greater than His master."

For sure, then, we cannot keep the lesson of the footwashing apart from humble service of others. Oh, we might do the ordinance—and do it proudly! But to esteem others better than oneself, to promote others' welfare first—that is the true meaning of the footwashing. That is what we are saying when we follow the example Jesus set for us. ▲

Top Shelf



Thomas Marberry



Garry Friesen, *Decision Making and the Will of God* (Portland, Oregon: Multnomah Press, 1980, 452 pp., hardback, \$8.95).

Christians want to know the will of God. This is right because people of God should always want to understand the will of God and do it. Friesen offers an approach to determining the will of God which is quite different from the traditional.

The traditional approach teaches that God has a specific plan outlined for every Christian. God has determined whom a Christian should marry, where he should live, and what trade or profession he should practice. God makes his will known to the Christian in a variety of different ways.

First, God speaks through the scriptures. Then, He speaks through circumstances, other Christians, and in a variety of other ways. For many Christians, determining the will of God is a difficult matter. Young Christians often experience considerable anxiety trying to determine God's will for their lives.

Friesen questions the validity of this

entire approach; he does not feel that such an approach is really taught in the Bible. Friesen recognizes that God did in scriptures give specific directions to individuals.

He argues, however, that these were unique situations; they do not represent the normal experience of Christians. There is no indication that these biblical characters had to go about seeking God's will as modern Christians do. In these cases, God revealed His will in a clear and direct way.

According to this author, God's moral will is revealed to all Christians in the Bible. No Christian should ever depart from the teaching of scripture. The Christian should not, however, seek to supplement what God has revealed in scripture about His will. In those areas where the scripture is silent, the Christian has freedom.

For example, the scriptures teach that a Christian should only marry another Christian. Therefore, a Christian is never justified in marrying a non-Christian. But the Christian is free to determine which other Christian he or she wishes to marry. God does not make that decision.

Neither does God determine which trade or profession a Christian should practice. Of course, a Christian should seek a trade or profession which will

not hinder him in obeying the will of God as given in scripture. Within this limitation, the Christian should feel free to select a trade or profession which is pleasing to him.

The Christian should concentrate on making wise decisions which will give him the greatest opportunity to serve and glorify God. Then, the Christian should accept responsibility for his decisions. He should not blame God for unwise decisions by complaining, "God led me to do it."

In my opinion, Dr. Friesen's approach has much to commend it. His book is based upon a careful analysis of many scripture passages. He examines how the men and women of the Bible made decisions.

I am not, however, prepared to go as far as he does. I believe that God does provide guidance especially to those who are entering full-time Christian service.

Christians experience entirely too much anxiety over determining the will of God. That is given in the Bible. ▲



ON LITTLE LANES

BY DONNA MAYO

It Pays To Listen

By Donna Mayo

For once in her life, Megan was speechless. Her mouth hung open as she inspected Grandpa's golden palomino. The Lane family was visiting on their grandparents' farm, and Grandpa, Mr. Lane, Marty, and Megan were at the corral admiring Grandpa's new horse.

"Oh, Grandpa," said Marty, "she is the most gorgeous horse I've ever seen."

"Yep, she's a beauty all right," agreed Grandpa Lane, "but wild as a buck."

Gold Nugget seemed to know they were talking about her. She pranced and snorted around the corral.

"She's the most spirited thing I've ever tried to break," continued Grandpa. "It took me and three farm hands to get that bridle on her, and we've yet to get a saddle on her."

Megan had been only half listening to the conversation—she was so intent on following Gold Nugget's every move. Megan loved horses, but this horse was special. It seemed that Gold Nugget had cast a spell on Megan.

"Can I ride her, Grandpa, please?" asked Megan.

"Why, Megan, haven't you been listening?" asked her daddy, shocked

at her request. "She's not even broke yet."

"Nope, that's out of the question," agreed Grandpa. "Say, I've got a new black calf. Anybody want to see it?"

"You go ahead," said Megan. "Marty and I'll catch up with you later."

Grandpa and Mr. Lane started toward the pasture. Marty was sitting on the fence watching Gold Nugget when Megan crawled through the fence rails. "Hey, what are you doing?" he yelled at Megan.

"Shh," said Megan. "Just watch." To Gold Nugget she said in a soft, calm voice, "Here Goldie, want some sugar cubes? Come on, girl, I'm not going to hurt you."

Gold Nugget stopped, watching the freckle-faced stranger who had invaded her corral.

Megan stood still and kept talking in a soothing voice. "Here, Goldie, I've got you some sugar."

Goldie pawed the dirt with her right front hoof.

"Come on, Goldie, it's OK," said Megan gently.

Gold Nugget didn't like people any more than she liked saddles. Yet the sugar was tempting. The huge horse sensed that she could trust the little girl and she slowly walked over to Megan.

Megan held out her hand and Gold Nugget's soft lips tickled it as she gobbled the sugar cubes. With her

other hand, Megan gently stroked the horse's velvet head. Gold Nugget finished the sugar, gave a snort, and galloped off. Megan scurried through the fence.

"Did you see that? She likes me," said Megan, with a far-away look in her eyes. "I'm going to ride her before we leave."

That was Monday. Every day Marty and Megan went to the corral, and Megan coaxed Gold Nugget over with sugar cubes or apples. Finally, on Friday Megan said, "Tonight's the night, Marty. We're going home tomorrow. If I don't ride Goldie tonight I'll never get to."

"Megan, you're crazy. You heard Grandpa say he's never even been able to get a saddle on her."

"I've ridden bareback before," answered Megan.

"But not a wild horse," said Marty trying to talk her out of it.

"Are you going to help me or not?" asked Megan.

"I guess," said Marty. "If you're dead set on killing yourself, I want to be there."

After everyone was asleep that night, Marty and Megan tiptoed out of the house. As soon as it was safe to talk, Marty tried to convince Megan



LITTLE LANES (From Page 27)

not to ride Gold Nugget. Finally he gave up.

"You won't listen to anybody," he said impatiently. "You think you're always right."

Marty's words stung. It wasn't the first time Megan had been told that. "But I am right," she insisted. "Besides, you've seen how much Gold Nugget likes me."

The twins climbed into the corral, and Megan lured the horse over with an apple. Marty fed it to her and grabbed her bridle. "It's OK, Goldie," said Megan as calmly as she could. Megan climbed onto the fence and boosted herself onto the horse's back. Marty handed her the reins, and Gold Nugget noisily munched her apple.

But when the apple was gone the golden palomino let out a whinny and took off around the ring like a bolt of lightning. Megan held onto the reins with all her might.

"Whoa," cried Megan. "Whoa!" Gold Nugget jumped, twisted, and reared up on her back legs trying to throw her uninvited rider. Her hoofs pounded the ground like thunder, and

that, along with twins' screams, woke up the entire household.

"What in tarnation . . ." cried Grandpa, running down the front porch steps in his nightshirt. He, Grandma, Mr. and Mrs. Lane, and even little Jeff ran toward the racket and arrived at the corral to see Gold Nugget flying around the ring with Megan's arms wrapped around her neck.

Suddenly Gold Nugget stopped and planted her front feet into the ground. Her backend flew up and sent Megan sailing head-first over the fence. She turned a complete flip in the air and landed on her bottom.

"Are you all right?" cried everyone as they raced to her side. At first Megan couldn't talk. Then quite breathless she said, "I . . . I, uh, think so."

"Megan, are you crazy?" scolded her daddy as he knelt beside her. "Don't you know you could have been killed?" Then he hugged her close.

"Marty, why didn't you stop her?" asked Mrs. Lane.

"Mom, I couldn't—you know how Megan is. She won't listen to anybody."

"I'm sorry," said Megan. "I thought . . ."

"You thought," interrupted Grandpa. "We told you it couldn't be done."

"Well, there's no sense standing out here," said Grandma. "Let's go in the house." The three generations of Lanes made their way back to the big white farmhouse.

"You kids go back to bed," said Mr. Lane. "We'll talk about this in the morning."

Megan went back up to the little bedroom that used to belong to her daddy. She looked out the window and saw the moonlight shining on Gold Nugget. Megan had never seen a more beautiful sight, and despite her spill and the punishment the morning was sure to bring, Megan was proud. For a moment, one brief moment, she had ridden Gold Nugget and felt faster and freer than the wind.

But as Megan climbed into bed she realized that every bone in her body ached. "Maybe they were right, after all," thought Megan as she rubbed her throbbing muscles. "Maybe next time I'd better listen." ▲



OUR READERS COMMENT

READER COMMENDS JANUARY ISSUE

I am writing in response to two articles I read in the January issue.

The article about the missionary provision closet was very informational and greatly needed. I never knew that there was a closet for use by missionaries. It is a great avenue for lay people to share in the ministry of the missionaries.

The other article was entitled "Sing a New Song" by Dr. Vernon Whaley. It was a timely article, thought-provoking, and greatly needed. I hope that Free Will Baptists will read this article and give it some serious consideration.

Thanks for an overall fine magazine.

Dale P. Seley
Fort Worth, Texas

READER DISAPPOINTED IN MAGAZINE

I appreciate the news of fellow-laborers, events, and all the edifying articles. In kindness, I wish to express some disappointments with CONTACT. My disappointments are due to the following:

1. The small amount of religious news of national interest (including legislative and court actions).
2. The scarcity of strong articles which deal with moral issues that are deeply affecting the lives of our nation's people (including Free Will Baptists).
3. The absence of soul-stirring sermons by some of our very capable pastors and evangelists whom God has called and anointed to speak for Him.

For example: The November issue contained half again more material written by women than

by preachers and laymen. In addition, well over five pages of space was given strictly to artistry (not photos) and headline space which could have been filled by the pens of men with a message.

You editors get your share of criticism, and I hope I won't be misunderstood. In the face of all the spiritual ignorance, Bible illiteracy, and prevailing apathy in our midst, I believe the subscriptions and the ministry of CONTACT could be increased by a careful evaluation of our magazine and a review of its main purpose and objectives.

Thanks for considering my concern.

Reverend Robert Helms, Pastor
Faith Free Will Baptist Church
Chandler, Indiana

LIKES 'CURRENTLY' FEATURE

I have only recently subscribed to CONTACT Magazine, and I have been blessed by the publication. I enjoy all the articles and regular monthly features, but the one that thrills me most is the feature entitled, "CURRENTLY".

We always hear about the other groups and what they are doing. To read of what is being accomplished by our people and our churches is refreshing and exhilarating.

I encourage all pastors to share CONTACT with their membership. Let's get a vision and

rejoice in what God is doing through Free Will Baptists. I for one am proud to be a Christian, proud to be an American, and proud to be a Free Will Baptist.

Brethren, we have a good, solid, Bible-based, fundamental denomination second to none. Be proud of it.

Rev. Walter Brady, Pastor
First Free Will Baptist Church
Cairo, Georgia

A Christian ex-convict suggests seven ways parents can help prevent a future prison term for their child.

Will Your Child Ever Go To Prison?

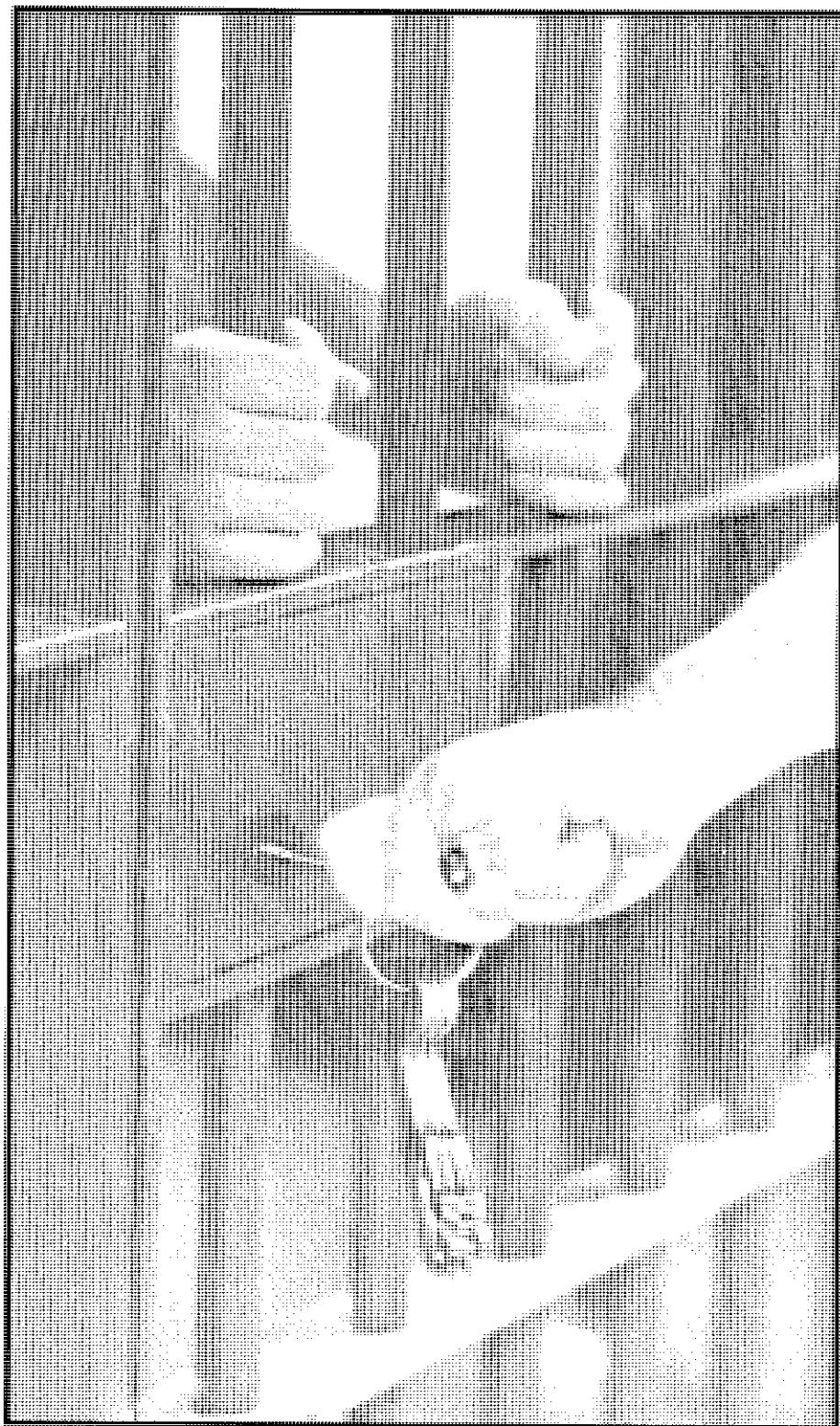
By Allen D. Hanson

It is traditional for parents to be concerned about the future. They want the very best for their children, and that doesn't include jail.

However, America has more people in prison (on a per capita basis) than any other major nation in the world except the Soviet Union. So modern parents *must* consider incarceration as a real possibility along with all of the other hazards that children face while growing up in our country today.

Drugs and juvenile delinquency make it relatively easy to run afoul of the law. Often well-meaning parents bury the frustration they feel in age-old cliches and structured discipline without regard for the outcome or the end product. They are trying to do the "right thing" but they really don't know how to do it.

A quick evaluation of most prison files will reveal one overriding consideration. Almost all convicts have had





NEWS OF THE RELIGIOUS COMMUNITY

COLUMNIST ANDERSON TO HELP FELLOW MORMONS FIGHT BACK

WASHINGTON (EP)—Jack Anderson, the muck-raking columnist, has a new target: anti-Mormons. To accomplish this, Anderson, a Mormon, plans to publish a magazine called *For Mormons Only* which will investigate and expose alleged Mormon hate groups in the U.S.

Anderson, a high priest in the Chevy Chase ward, Washington (D.C.) stake of the Church of Jesus Christ of Latter Day Saints, said his new magazine is being published "to help the Church (Mormons) and my fellow members."

ALC ISSUES PAPER ON RELIGIOUS CULTS

MINNEAPOLIS (EP)—What are some of the major cults? What are their characteristics? Why are they attractive to people, particularly young people? And what can the church do in response and ministry to people who are or have been involved with the cults?

These questions are discussed in a six-page study paper, "Lutheran Youth and Religious Cults," published by The American Lutheran Church in response to action of the ALC's 1982 general convention.

Thumbnail sketches are given of five major cults: Unification Church, International Society for Krishna Consciousness, The Way International, Children of God, and Church of Scientology.

Among the distinguishing marks of a cult, the paper says, are its tendency to stress the authority of the leader, its demand for rigid conformity of behavior, its exploitation of the recruit, and its use of some type of behavior modification. A cult generally implies that it has

the corner on "special revelation" and often fronts as a commonly accepted group, the study paper says.

Cults are said to be attractive to youth because they approach them at a critical time in their lives.

"In many cases the young person is at loose ends between the end of high school and the beginning of college or a career," the study paper says. "For many, this is the first time the young person has lived away from the parental home. For some this time in life means the end of old friendships and the beginning of some new ones. With friends and the family gone, the cult becomes an inviting harbor in the middle of confusion.

The paper argues that the best defense against having young people become involved with cults is a strong education program in the congregation that stresses the teachings of the church and that informs young people about the activities of the cults.

PRISON (From Page 29)

some kind of legal discipline trouble as juveniles. When it happened, very few parents expected it to go any further than it did. They have total unbelief when serious new trouble develops and results in a penitentiary term.

Somewhere in the makeup or training of the youngster were the seeds for further discipline problems after the initial brush with the law as a child. The sad part about this entire situation is the truth that almost every social factor affecting children's behavior can be related to some extent to parental treatment or care.

Let's look at something you may have never considered. The *strong-willed* child or the young person who is prone to excess is the most likely candidate for a prison cell.

It's not necessarily the kid from the wrong side of the tracks or the local goofball. He may be arrested, but he will probably complete a supervised probation.

It's the young man prone to overdoing that will result in excess drugs or alcohol, excess money, and excess

violence that will commit the crime serious enough so the judge must order a prison term.

The following are seven things that you can do as a parent to avoid juvenile and adult prison problems:

FIRST: Radiate the love of Jesus Christ in your own life and your marriage and provide a secure and peaceful home where your child can grow up in the nurture and admonition of the Lord.

SECOND: Control printed material, television and associates until he is old enough to judge right from wrong under your guidance.

THIRD: Teach him respect for legal and lawful authority.

FOURTH: Give him what he needs and not what he wants. A conservative lifestyle and the use of economic common sense will do much to control the impulse to go to excess.

FIFTH: Deal with the strong-willed child as early in life as possible. Seek professional help at the age of two or three years if necessary. You may save your child a lifetime of trouble and a prison education.

SIXTH: Radiate a positive attitude toward life and teach your child the same virtue.

SEVENTH: Instill in your child a deep religious commitment through training and knowledge of the Lord. His personal relationship with Jesus Christ will virtually guarantee your success as a parent and eliminate much of the chance that your child will ever see the inside of a prison as an inmate.

Sometimes there is no logical reason why a person will commit a capital crime. Many prison terms have been started by mixing legal prescription drugs and alcohol.

Others result from stormy marriages or ill-considered responses to significant problems such as marital infidelity or a triangle affair, but behind it all is probably a strong will and a weak religious faith.

Parents do have a good deal of control over tomorrow's prison population and an awesome responsibility to train up a child in the way in which he should go. ▲

ABOUT THE WRITER: Allen D. Hanson of Ottertail, Minnesota, has written more than 40 articles during the past two years for national church publications. He regularly lectures and writes about the prison ministry and prison reform. In 1978, he served a nine-month sentence in Minnesota State Prison for an illegal business deal.



THE SECRETARY SPEAKS

By Melvin Worthington

Love That Lasts (II)



Careful study of the Ten Commandments shows that the first five express love to the Heavenly Father and the second five love to the human family. The love described in I Corinthians 13 primarily deals with love to man.

The *value* of love is disclosed in verses 1-3. Love is more valuable than eloquence in words, than endowments of wisdom or engagement in work.

The *virtues* of love are denoted in verses 4-7. The man who loves does not have a high conceit of himself. He is not boastful or desirous of praise, position, or prominence. He is modest, humble, and unobtrusive.

Love is polite (v. 5). It does nothing of which one ought to be ashamed. Love enables one to live in a manner which is proper and becoming regardless of circumstances.

Love prefers others first. He who loves is not primarily interested in his own comforts, welfare, wealth, or happiness. There is no selfishness in true love. It seeks the good of others.

Love does not think of itself; love does not save itself; love thinks of others. Love unconsciously acts for the good of others at the expense of itself.

Love is not easily provoked (v. 5). Love is not easily roused to resentment. When love holds the reins of the soul, there is little danger of provocation to anger and spiteful action which leads to sin.

No man, under the influence of love, is prone to violence or anger. He is calm, serious, and patient. Love keeps one from sudden bursts of violent anger. Love restrains one's temper, governs one's passions, and sub-

duces one's feelings.

Love is preclusive. It thinks no evil (v. 5). Love does not condemn on suspicion or without evidence. Love puts the best possible intent on the conduct and motives of others. It is not malicious nor disposed to find fault.

The propriety of love must not be overlooked (v. 6). Love does not sympathize with evil, nor does it delight in anything which does not conform to the standard of right.

Love does not take pleasure in the wicked view of men nor delight when men fall into sin. It does not desire that an enemy persecutor or slanderer commit some crime. It grieves when a professor of Christianity or an enemy of Christianity does some wrong.

Love takes delight in truth (v. 6). It sympathizes with truth and has a common joy with it. Truth here denotes virtue, piety, and goodness. Love rejoices in the virtues of others, not their vices.

The world would be different if no one rejoiced in iniquity. The church would be different if all its members rejoiced in truth and in the efforts of humble and self-denying piety. Rejoicing in truth means fellowship with and obedience to truth.

Love is not quick tempered (v. 7). Love takes all patiently. It is longsuffering, patient, and not soon angered or disposed to revenge. It excuses the faults of others rather than gladly disclosing them. Love maintains a disposition which refuses to make public or to avenge the faults of others.

Love is not suspicious. Love looks on others with the glance of faith. Love trusts others.

Love brightens all things. It hopes for the best with regard to all men. Love does this because it delights in the virtue and happiness of others,

and will not credit anything to the contrary unless compelled to do so.

Love braves all things. "Endureth" is a military word and means to sustain the assault of an enemy. Love endures the assaults of suffering and persecution in the sense of bearing up under them patiently. Love bears up under, sustains and does not murmur in spite of persecutions at the hands of men.

The *victory* of love is declared in verses 8-13. Love's permanency is suggested by the phrase "charity never faileth" (v. 8). Love will always abide, may always be exercised, and can be adapted to all circumstances in which we may be placed.

In light of its permanence, love should be preferred to that which the Corinthians seemed to prize so highly.

Love's pre-eminence is suggested by the phrase "but the greatest of these is charity" (v. 13). Love is the greatest of all gifts, for love makes the rest of the gifts graceful.

Love is the one needful thing. We may lose our goods or even our good names, but if we truly retain love, we have exchanged the temporary for the eternal. For when the Bible has said all it will say about God, it is contained in the one statement: "God is love."

Let us be like Him! ▲

The Secretary's Schedule

March 4-7	First FWB Church Jesup, GA
March 10	Arizona State Association First FWB Church Tucson, AZ
March 12-14	Christian Stewardship Conference Orlando, FL
March 18-21	Greenbrier FWB Church Greenbrier, AR
March 23-24	Illinois State Association Camp Hope Ewing, IL

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