

Contact



I Was There in 1935



1935 Treatise Committee pictured at Cofer's Chapel FWB Church, Nashville, TN: (L) J. C. Griffin, C. B. Thompson, Ralph Staten, E. B. Joyner, E. E. Morris, Winford Davis, W. B. Davenport, M. L. Morse, M. T. Van Hoose.

By Ralph Staten

The *Free Will Baptist Gem* announced that a group of ministers were planning to attend the 15th annual session of the General Conference to be held with the Open Pond FWB Church in Jakin, Georgia, June 13-15, 1934.

Brown, editor of the *Gem*, was not in position to take the planned excursion. If one should notify in time, he could be the passenger to fill a vacancy. The concerned parties could arrange for a meeting point or points.

Though I had been an ordained minister for only a year, for a new adventure, I decided to become that passenger. The delegation consisted of four unmarried preachers—Winford Davis, Cecil Campbell, Noel Turner and me.

The Missouri delegation and I met at Hoxie, Arkansas, near my home to continue together to a promised land of historical making for Free Will Baptists in the South.

As a youth at my home church and other places, I had come under the ministry of such renowned Free Will Baptist preachers as G. W. Million, T. H. Dixon, L. C. Doyle and C. E. Wilson. The sentiments and principles that they espoused permeated my being. As a result I had become a staunch Free Will Baptist in entertaining these concepts.

I had reached an area of life where I wanted to know more about the leadership of our brotherhood. Now had come for me a challenge, a privilege and opportunity.

After arriving at the place of the General Conference, I soon became aware that in this meeting exploratory talks regarding a merger of the Eastern General Conference and the Cooperative General Association had come to highlight that session.

At this session of the General Conference a committee was appointed to meet with a committee of the Cooperative Association while in session at Denison, Texas, to make further plans for the merger of the two bodies. J. R. Davidson was moderator of the Conference. The Texas meeting was held on November 6-9, 1934.

Keeping abreast with the development, I followed up by reading an account of the proceedings and learning the decision of the joint committees making the proposal of a merger

of the two bodies to take place in the East Nashville FWB Church, Nashville, Tennessee.

Due to a pastoral change, I understand, wisdom accepted the invitation from the Cofer's Chapel FWB Church and Pastor John L. Welch to entertain the convocation beginning November 5, 1935. I became much interested in the outcome of this very important move.

In conversation with L. C. Doyle and A. T. Blanks at the Arkansas State Association, we mutually agreed to meet at a designated place. From this place we would be in company for the remainder of the journey as visitors to this history-making event.

After our arrival at the meeting in Nashville, we soon observed that the enthusiasm of the representative messengers from different states, the prevailing spirit seeking harmony and togetherness of the two bodies, the timely and challenging messages marked a new epoch in the history of Free Will Baptists, historically and geographically speaking.

My spirit was buoyed when it was disclosed I had been appointed to serve in an advisory capacity as a member of the Treatise Revision Committee consisting of J. C. Griffin, C. B. Thompson, M. L. Morse, W. B. Davenport, H. E. Post, E. E. Morris, E. B. Joiner, M. P. Van Hoose, Winford Davis and J. S. Frederick.

L. C. Doyle was made an advisory member of the Committee on Constitution and By-Laws. Both reports came to be adopted by the body assembled.

Outstanding and soul-stirring messages and devotionals were given by Winford Davis of Missouri, S. H. Styron of North Carolina, Thomas Willey of North Carolina, M. F. Van Hoose of Kentucky, C. B. Thompson of Texas, S. T. Shutes of Georgia. Directing the music for the session was R. N. Hinnant of North Carolina.

One could feel the charged atmosphere while hearing the echoing and re-echoing, "How wonderful to see out of this conclave the formation of a body known as the National Association of Free Will Baptists."

When Lizzie McAdams made the motion to accept the report of the Treatise Revision Committee without a reading, it was adopted. A great

dream had become realized. However, the report was read later.

This transaction led to the starting of an old hymn, the vast congregation joining in, an old-fashioned handshake ensued, and in the midst of such rejoicing and praising the Lord, the Holy Spirit's stamp of approval gave an atmosphere of genuine divine presence. It now had come, "We are no longer twain, but one." The item was adopted on Thursday morning, November 7, at approximately 10:15 o'clock.

Upon hearing of the death of well-known evangelist, Billy Sunday, the assembly stood in a moment of silent prayer in recognition of his passing.

In the session was heard the voice of J. L. Welch, so appropriately quoting Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation" (Luke 2:29-30).

We had to recall days of Robert Fulton and the invention and launching of his steamboat. Some of the spectators said, "She will never start." It proved a success and a great accomplishment. Seeing this, some cried, "She'll never stop." In our 50 years of history we have not been stopped.

We do not want another 1911 confiscation like we had with the Northern Baptist Convention. In the 1911 episode we lost colleges, publications, mission monies and members.

The day of recovery had come in an all-out effort of people, particularly of the South, to reunite our dispersed people and others of like faith to extend a hand of fellowship. Our umbrella of brotherhood since then has grown by leaps and bounds. Our strides of progress and development have marked our stance of greatness among the mainstream of movements in America.

In these 50 years the extension of our bounds have taken on new dimensions, even in the northern areas where we once had a foothold. Our new beginning, association-wise, meant that now we needed our own Bible colleges, institutes, publications, missionaries, superannuation program.

Since then, 1935, Arkansas has, with others, become an affiliate. As

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I WAS THERE (From page 3)

moderator of the state association, I became a witness to this all-important event.

I was glad to be in the number that assembled for the group picture outside Cofer's Chapel FWB Church building. More than 60 ministers had registered. Among our number and recognized as Free Will Baptist missionaries were Laura Belle Barnard, Bessie Yeley, Thomas and Mabel Willey.

A waiting further action of the two emerging bodies in making their

new adjustments, the next session of the National Association was postponed to meet again in three years at a place designated by the Executive Board.

The unanimity of the convention of messengers and visitors had come to a climax when the report of the Treatise Revision Committee was accepted without a public reading. The motion met with a second and the vote became overwhelmingly unanimous. Tears of joy and shouts of rejoicing at the victory made it a momentous occasion. Many lasting impressions were made. A general awakening soon began to take on new proportions.

Program and publicity committees were appointed.

Serving as officers of this merger meeting were J L Welch, moderator,

assistant moderator, Winford Davis; secretary-treasurer, I. J. Blackwelder; assistant secretary-treasurer, Bert Rogers.

In the further projection of officials the following were elected: Henry Melvin, secretary of the Free Will Baptist League Work; Winford Davis, secretary of Sunday School Work; J L Welch, secretary of education; treasurer of foreign missions, I. J. Blackwelder; secretary of Women's Work, Fannie Polston. Spearheading the Woman's Auxiliary were Sisters Fannie Polston, Agnes Frazier and Mary Welch.

The Cofer's Chapel FWB Church and Pastor Welch did an extraordinary job in royally entertaining the merger meeting.

Now with a National Offices building in Nashville, an executive office, mission board offices, Sunday School and Church Training department, Master's Men and Woman's Auxiliary, the future should hold for us a brotherhood of good and strong courage, and a prosperous journey for the days that lie ahead.

Our Bible colleges, institutes, Christian day schools, missionary outreach, insurance and retirement program and Cooperative Plan should widen our horizons, strengthen our foothold for further launching out to go forth to conquer the unconquered areas. ▲

Patience: Vice or Virtue?

By Floyd Wolfenbarger

I was coming from town this morning and thinking about my editorial for our church weekly when the man behind me started honking his horn. I realized, looking up, that the light was now green and I didn't know for how long. As I proceeded through the intersection, he passed me mouthing angry words.

I remembered then that we want the driver behind us to be patient and the one ahead to be hurried.

Impatience is a childhood trait that some of us never seem to outgrow. And in a country with fast cars, fast foods and instant cameras, it's no wonder!

Impatience is also a common trait of the lazy. If you see a person flitting about as though he were always pressed on by some urgency, you will often discover that his urgency is that he is doing yesterday's work today. The slothful will not sow and wait, then reap. If he finds no ready harvest, he scurries to something else. He hasn't the patience to be a husbandman.

We need patience in God's work. To intensify our motivation without nourishing patience leads to burn-out.

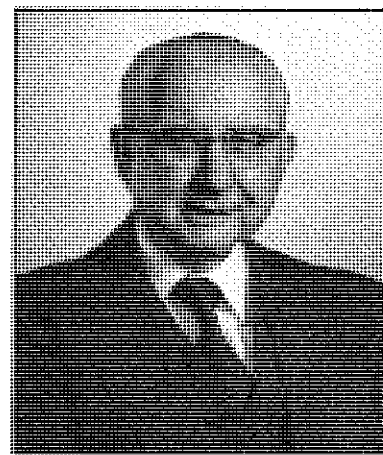
I have never found a biblical list of qualities for ministers that omits patience. Yet, to hear some talk you would think that patience was a vice.

We need patience in our dealings with one another. It is said that you get chicks by hatching the egg, not by smashing it open. We will help others mature only if we are meek, forbearing and diligently teach them with patience.

We need patience with God. In Isaiah we are told "he that believeth shall not make haste." The patient man is the man who believes and hopes when the circumstances point to doubt. The patient man can endure in prayer because he believes in the inherent goodness of God.

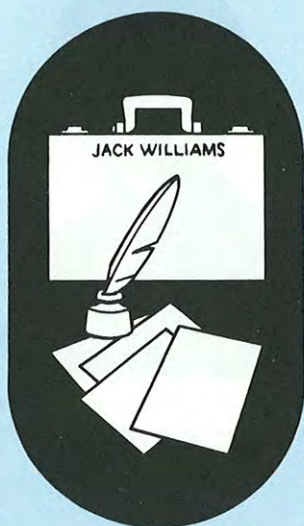
He can be patient in tribulation because he believes that suffering will be turned to "glory and honor and immortality, eternal life." He, like Simeon, lives on a higher plane because he is patiently waiting for the inevitable: the coming salvation of the Lord. ▲

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



ABOUT THE WRITER: Reverend Ralph Staten was 24 years old when he attended the 1935 meeting in Nashville. Since that time Brother Staten has served as moderator of the National Association and the Arkansas State Association. He is a writer and editor. He has pastored churches in Arkansas, Alabama, Oklahoma, North Carolina, Virginia and Tennessee.

Briefcase



The Impossible Dream

Fifty years ago in 1935, the National Association of Free Will Baptists was born again, again. Better let me explain that.

In 1977 we celebrated our 250th anniversary as a denomination. That's because our beginnings in North Carolina with Paul Palmer date from 1727.

In 1980 we celebrated our 200th anniversary. That's because we had another beginning with Benjamin Randall in New Hampshire in 1780.

In 1985 we will celebrate our 50th anniversary. That's because of our third beginning in Nashville, Tennessee on November 5, 1935.

Whatever else can be said about us Free Will Baptists, our history is never dull. Any group that survives three distinct beginnings and two major mergers has a lot of pluck and deserves a closer look by its membership.

From his 1722 trial when Paul Palmer was accused of helping steal a slave named Sambo, to the 1784 prayer meeting when Benjamin Randall prayed for God to stop Shaker Prophetess Ann Lee, the Free Will Baptist story cuts a wide swath across American history.

At least two American presidents were directly influenced by our forefathers. James A. Garfield, the 20th president, attended Geauga Seminary, a Free Will Baptist school in Chester, Ohio. He met his wife there,

said he was converted there and taught a year at the school.

William J. Johnson's book, *Abraham Lincoln the Christian*, declares that "Mr. Lincoln's parents were Christians, first affiliated with the Free Will Baptist Church in Kentucky."

Speaking for myself, I'm delighted at the prospects that Honest Abe may have been rocked in a Free Will Baptist cradle.

Arizona inadvertently named a town after a Free Will Baptist preacher. His name? Bill Williams. The town? Williams, Arizona. There's quite a story behind "Old Bill" roaring out of the Missouri swamps preaching hell-fire and brimstone to the sagebrush and cactus culture.

When Commodore Perry sailed into Tokyo Bay in 1853, one of his crew members was a Free Will Baptist sailor named Jonathan Goble. Goble returned from shore leave with a Japanese man whom he brought on board the ship and took to his home church in Hamilton, New York, where he became the first convert on record for Protestant and Free Will Baptist missions in Japan.

Perhaps the first critique of the *Book of Mormon* was written in 1830 by a 25-year-old Free Will Baptist preacher named David Marks. After reading the *Book of Mormon*, Marks' lengthy review includes this gem, "I thought it probably had been written originally by an infidel, to see how much he could impose on the credulity of men, and to get money."

And for the ladies who use Ball Dome Fruit Jars to can with—bet you didn't know that the original financing for the Ball brothers' fruit jar industry came from their uncle, a Free Will

Baptist preacher, Dr. George H. Ball, president of Keuka College in New York!

But it isn't all stories from yesterday. That long line of spiritual ancestry survived the disastrous 1911 merger with Northern Baptists, picked up the Great Commission and started around the world again in 1935 when Free Will Baptist remnants from the General Conference and the Cooperative General Association joined hands across the Mississippi River.

Fifty years ago our fathers dreamed the impossible dream again and bridged the impossible gap again. They pieced together the splintered Free Will Baptist movement that lay scattered from North Carolina to Nebraska, buried beneath two decades of fear and mistrust.

Somehow, in 1935, our fathers found the maturity and the tolerance to put aside personal preferences, and the foresight to recognize that the only way they could reach their goals was by sacrificially cooperating together.

We serve in a denomination that others built for us. We claim a doctrine that others taught us. We delight in a legacy that others left us. But we're writing a new chapter this year.

We're working together to harness the same maturity and tolerance that our fathers displayed 50 years ago. We intend to finish the task they began in 1935.

The fields have never been whiter, the harvest never greater nor the laborers fewer. There's a place for you. Your Lord needs you. Your brethren need you. Will you join with us in this great quest? ▲

—1935— As I Saw It



Coker's Chapel Free Will Baptist Church

By Agnes B. Frazier

IN 1925, I moved to Nashville, Tennessee where in the early years much of the planning work for Free Will Baptists was done. Soon thereafter, I had my first opportunity to participate in Free Will Baptist activities. Some of those leaders were my friends and members of East Nashville FWB Church, my

church the 25 years that I lived in Nashville.

But a long time before I was old enough to be officially connected with Free Will Baptist activities, I saw much of its history transpire from the sidelines. Somewhere over the years, I came upon these wise statements that seem to fit in very well right here:

Coming together means beginning.
Working together means progress.

Staying together means success.

The first day after our move to Nashville, a winsome, dedicated Christian lady visited me and invited me to her class Sunday. Sunday morning found my husband and me at the East Nashville F.W.B. meeting place which was then in the Odd Fellows' Hall at 12th and Woodland Streets in Nashville.

That Sunday was the beginning of many precious life-long friendships for both my husband and me. In addition to the members of Mrs. Ray's Gleaners Class, I met her sister Mrs. Fannie Polston that day. Mrs. Polston and I became close friends and co-laborers.

We were co-laborers in prayer, in planning, in traveling together to various committee and church meetings within the General Conference area, as well as co-laborers in weeping together for joy over any mite of progress, and also for sorrow over the visible evidence, almost everywhere, of denominational apathy. Mrs. Polston's deep unswerving desire for her church's growth in the nurture and admonition of the Lord easily became that of her co-laborers too.

Four years later, in 1929, the Reverend J L Welch became my pastor and an encouraging, informative influence in my spiritual development. He also influenced my denominational activities which, at that time, were those of the General Conference, a group of Free Will Baptist churches east of the Mississippi River.

Some years prior to 1935, and while Brother Welch was the pastor, the General Conference held its annual meeting at the East Nashville F.W.B. Church which then was located at 510 Woodland Street. During that session, a tour of The Hermitage was planned for the visitors.

While the visitors toured the lovely historic mansion, Brother Welch and I engaged ourselves in a conversation of evaluations. Some of his words made an indelible impression on my mind that day. He said, "Agnes, during this session, you have seen and met what Free Will Baptists have for leaders. Look them over carefully for these are the cream of the crop!"

If my memory serves me correctly, there were some 30 men and women representing the member churches that were thus evaluated. The more I looked and listened, the more I thought—What a crop! Who failed to cultivate and harvest over the years?

"What is wrong?" I said, "What can be done?"

In his customary matter-of-fact manner, Brother Welch replied, "Train up some in the way they ought to be!"

"Where?" I asked, "We have no

schools, you tell me!"

"But we will! We just must! And you and other young people will have to see that we do have one soon!" was his knowledgeable reply.

That conversation and others kindled my concern for and abiding interest in Christian education, and that soon for Free Will Baptists everywhere.

The following years brought forth plans, committee meetings, conferences and the execution of plans that eventually resulted in what is now known as the National Association of Free Will Baptists.

For Free Will Baptists, 1935 was a historic year. Delegates and visitors from member states assembled at Cofer's Chapel FWB Church which at that time was located on 10th Avenue North; Reverend J L Welch had become the pastor there at that time.

For the first time in the history of Free Will Baptists, those member churches west of the Mississippi River and those east of it were united in mind and purpose and decisions, at least so were the majority, to vote enthusiastically for the organization.

There was more rejoicing among those Free Will Baptists that day than I had ever seen or heard anywhere I had ever been among Free Will Baptists. Those leaders assembled there at Cofer's Chapel Church were, I believe, in earnest about the great organizational needs among Free Will Baptist people, and so they gladly gave of themselves and their time and substance for the plan's consummation.

There was a depth of earnestness, a complete dedication of self and a dependence upon God which laid the foundation upon which we build today. How wisely those leaders built they themselves did not know!

Now when I see all of the people busy at their many tasks, I marvel and rejoice because it takes so many today to do our denominational work. I remember the years when the Executive Secretary did practically everything. In 1935 just one worker, now 201 perhaps!

This is just one indication of how the National Association of Free Will Baptists has grown. It is still so true, "If you want to reach a destination, you must take the road that leads

to it." Also, it is still true that "He who aims at nothing, hits it!"

So, we have seen how Free Will Baptists of a few states came together to organize their Christian ministries and how through these two score and ten years, they have *worked together* for progress and have *stayed together* for success.

Do I have nostalgia when I make these observations? Of course, I do! One cannot give herself to a task for some 40 years and not miss it when the associations and responsibilities are no longer hers.

But most of the time, I am sensible, remembering with gratitude what has been and rejoicing because the work is going ahead in such a wonderful way.

If that does not dry the tears, I settle myself in a comfortable chair with a recent edition of some Free Will Baptist publication, or turn on my TV . . . and remember that "they also serve who only stand and wait." ▲

ABOUT THE WRITER: Mrs. Agnes B. Frazier was 38 years old when she attended the 1935 meeting in Nashville. Sister Frazier served as a Woman's Auxiliary officer for 40 years. She was the first editor of Co-Laborer Magazine. She served as secretary for the National Home Missions Board (1936-39) and as clerk of the Tennessee State Association (1939-58).

Know someone who deserves a journalism scholarship?

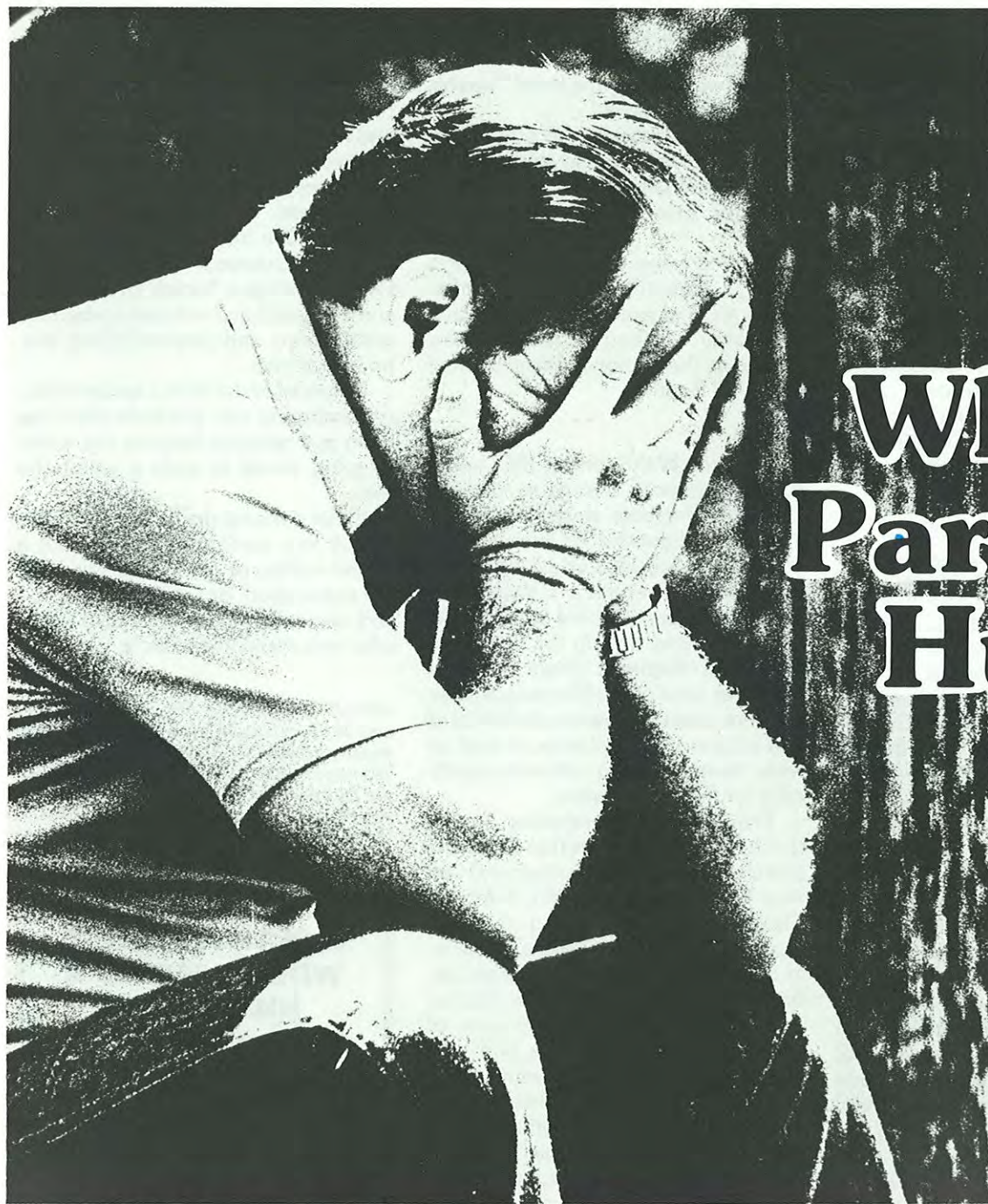
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When Parents Hurt

H. Armstrong Roberts

By Brenda Evans

Jody, a 15-year-old shoplifter on probation, left for school and did not return. Her parents were distraught. Jody's older sister said, "Forget her. She's no good. We're better off without her." Jody's younger brother blamed his parents, saying that they should get off Jody's case and maybe she'd straighten up.

A chaos of feelings engulfs the family in distress. We parents want

to protect, forgive and make excuses for our children even when they are rebellious and arrogant. Siblings take sides.

Red-eyed parents turn inward: *Where did we go wrong? What will people think? What can we do now?* Embarrassment and anger rise like dragons in the soul. And towering above everything else is an overwhelming feeling of aloneness.

"Hello, Mom, I'm at the police station. Can you come down here with some money for bail?" The

words from their daughter hit Bob and Sue Holt with sickening horror, disbelief and anger.

"We cried. We talked. We hid from it. And finally we called Carl, our friend. This was one trip we could not make alone," they said.

Margie M. Lewis, author of *The Hurting Parent*, has studied hundreds of Christian parents in pain. Margie is a hurting parent. She believes that *realizing we are not alone* is the first step needed for surviving as a hurting parent.

"I've known and talked with Christian parents who agonized over everything from a child's homosexuality and sex-change operation to a young daughter's dating a non-Christian boy, from a son's imprisonment for drug dealing and murder to a junior high's boredom with Sunday worship. So while every family is in a way unique . . . there isn't any type of hurt that already hasn't been felt by some Christian family," says Lewis.

Parents Need Help

Though it's humbling and perhaps risky, we hurting parents *must admit our need and find help*.

"We were afraid of what our church friends would think if they found out about Tammy. She was rude and hostile and hanging out with kids who never seemed to sleep and who hated their parents. We tried everything," said the Holts.

Trying to keep the problem to themselves because they feared their friends' criticism and church's rebuke isolated the Holts from the very help they needed.

"Our church was strong on family discipline. The pastor brought his 3-year-old daughter to the pulpit one evening. He said that if Joanie went bad in her teen years it would not be her fault. It would mean that he and his wife had failed to bring her up in the nurture and admonition of the Lord. After that, we felt too guilty to confess our need," they said.

Hurting parents need practical help not proclamations. And a few churches are offering it—leaders who provide more than an occasional lesson or sermon on parent-child relationships; members who serve as a community of understanding and source of counsel; parents who give appropriate accountability to both hurting parents and rebellious children.

Jay Kesler, a pastor, arranges for hurting parents whom he counsels to meet another couple who has faced similar trouble.

But hurting parents can't always wait for pastors to make the first move. We have to act, too. One father says that he looks for someone who knows that parents in pain need more help than pity. He

found it in a wise pastor and his wife from a nearby town who had learned from their grandchild's rebellion.

Admit Limitations

Admitting our own limitations in effecting change in defiant children is scriptural. Though young people in general are pliant and strongly influenced by parents as a recent survey reaffirmed, highly rebellious teens and young adults defy parents at every turn. They manipulate and exploit; they conspire to rebel and lack ordinary feelings of affection and respect.

"When parents feel they could have changed things dramatically for the better if only they'd done this or that, they assume a kind of power they simply don't possess," says Myron Brenton who frequently writes on the subject of rebellious teenagers.

As children become young adults, we realize that we cannot *make* them conform. We cannot change their misbehavior nor arrange their thoughts. We cannot even protect their lives in the ultimate sense.

The reason is this: rebellious young people, like all mankind, have been given what Madeleine L'Engle calls "the terrible gift of free will . . . the ability to make choice . . . (the ability) to help write our own story."

Current psychological fashion for kids, therapists and sometimes churches, blames parents for everything. David Wilkerson spent years blaming parents for what he saw among slum-dwelling youths of New York City. He later confessed he was wrong to place sole blame on parents, for the young people he dealt with had a choice.

If we're counting blame, certainly parents can be blamed. Even Christian parents blunder and fail. Perhaps we don't train our children well. We embitter them by wrong attitudes or are too occupied with ourselves or our work.

We fail "by placing no limits, by taking no stand, by allowing ourselves to be manipulated, by being gullible, by relinquishing our authority," as one hurting couple admits.

We parents *do* sin in our parenting. Some of our children's sins are, no doubt, first our sins. And

we must confess that and turn ourselves around. But blaming ourselves is not the end of the story. There are two plot lines and one of them involves rebellious children, for they, too, are responsible.

Stoning is extreme and final. But in Moses' day it was demanded when parents were at their wits' end with rebellious, indulgent sons (Deuteronomy 21:18-21). Parents were prosecutors; elders at the gate sanctioned the decision; townspeople became executioners. It seems unthinkable.

But if God is just, (I trust Him to be both just and right) and if a young adult son is responsible for his own behavior (and therefore parents are not at fault), then I understand the graphic lesson and even the justness of the law. It shows whom God holds responsible.

A parent is responsible under God to properly train, restrain, love, warn and impose penalties for misbehavior. Young people, on the other hand, are accountable to respond to and follow that training.

They are accountable to obey. But they can choose, for obedience is a choice. And so parents are limited by our teenager's free will.

Resolve Guilt

Can't parents do anything? Yes, we can. As families in distress, we can work on what we *can* change—ourselves. And as an added blessing, we then often see change in our rebellious children.

We must begin by resolving our guilt. Guilt is a good thing—to a point. In fact our culture encourages parental guilt. We are bombarded with *should* and *ought* in everything from how to birth babies, rear geniuses and get our way with children, to how to be the parents of a happy teenager.

Life is prescriptive and easy. A set of how-to's, our culture says. When those formulas fail us or we fail them, guilt results.

In addition, Christian parents bear another special brand of guilt. We grasp Proverbs 22:6 as an amulet, claiming nothing will go wrong if we train up our child in the way he should go. Or if it does, he will



WHEN PARENTS HURT

(From page 9)

eventually return to his family and to God.

When the child doesn't, we raise that same verse as a cat-of-nine-tails to flagellate ourselves for our failures large and small.

While the verse seems to give comforting guarantees, it is in fact a principle, not a promise. Well-trained sons and daughters do rebel and not return. Samuel's sons appear to be examples (I Samuel 8:1-5).

Furthermore, Solomon is clear in Proverbs that a few sons and daughters reject parental discipline to follow the paths of their peers, and for that, parents are not held responsible (Proverbs 1:8-18, 29-31).

They may steal from their parents, curse them, become physically violent toward them, scoff their reproof and in general disregard their warnings and pleadings (Proverbs 15:5, 20; 19:26; 28:24; 30:11).

And so guilt is a good thing only to a point. When we are justly responsible and chargeable in God's sight, guilt is good, for it comes from the Holy Spirit whose duty it is to tell us our faults and urge us to repentance.

Beyond that, guilt is a negative and destructive form of self-imposed suffering. Martyn Lloyd-Jones says unjustified guilt is a sign that a person is "morbidly and sinfully preoccupied with self."

This self-inflicted barrage of "what if's" and "how it might have been's" is a time waster and paralyzing preoccupation that can and should be disavowed.

Avoid Manipulation

We must set limits and not allow ourselves to be manipulated. Though we have limited power to change our rebellious children, we have the God-given authority and responsibility to decide what is appropriate behavior for our children and what is not. Limits must be explained calmly and firmly, then adhered to.

A repeatedly reckless teenaged driver is deprived of use of the family car. If he insists on driving carelessly, he can provide his own car, pay his own fines or serve his time in jail.

Abusive, insolent children who will not help with chores should not be furnished allowances, transportation or virtual maid service. Irresponsible behavior must be called to accountability.

Phyllis York, a family counselor, says, "The way you get cooperation from unruly young people is to withdraw the family resources which allow them to exploit." This includes covering up for their misbehavior and providing for their every whim. Depriving children of suffering the consequences for what they have done deprives them of learning accountability. By young adulthood, they are then well-accustomed to letting someone else worry, cry and sweat over their misdeeds.

Trust God

Finally, *we Christian parents must put our rebellious child into God's hand.* Hurting parents are perpetually seeking solutions. We want our child to change, and so we search for answers to change everything from sassiness to drug abuse. We look for something we can do to make it happen.

One thing we can do is release our child into God's hand and allow Him to work.

"Something unexplainable happened when we built up enough faith, or perhaps it was when we got desperate enough to release our son, to entrust him totally to God . . . This doesn't exempt us from further concern or even further action, but it

lays the responsibility for change on God," a rural pastor told Lewis.

Leaving change to God means we quit rescuing and instead, allow consequences to accrue. Karen spent 40 minutes every morning getting her 14-year-old Jennifer out of bed and into the bathroom. She called repeatedly, begged, threatened and later wrote excuse notes explaining away the lateness.

Finally, Karen changed her approach. She purchased an alarm clock. Jennifer would take the responsibility herself, Karen said, or else face the principal late and without an excuse.

Jennifer snarled that she would forget to set the alarm or not hear it. And the first two mornings she did oversleep. After that, lapses were rare.

One father who had practiced getting his son out of hot water for years said, "School work was always a problem. We fought constantly. I was always urging, monitoring, helping. He was always failing.

"In 10th grade I finally told him I couldn't get his diploma for him, so I quit killing myself and angering him. He did graduate, though not with very good grades. But I learned a valuable lesson—my son could manage when I allowed him the responsibility to do so."

Leaving change to God means taking risks, and where the risks are high, we'd like some guarantees. There are none. The prodigal son was released by his father, wasted his inheritance, yet finally came

MORE THAN JUST A PHASE

When is there real trouble with your teen? When is his behavior more than just a phase he is going through? What are the danger signals? Extended periods of extreme behavior are signs of trouble.

- Good student loses interest in school, becomes negligent in work or truant.
- Outgoing and agreeable teenager becomes sullen and withdrawn, avoiding interaction or eating with family members.
- Non-drug user begins using regularly, signaled by mood shifts, stealing, sloppiness in clothes and habits, changes in friendships.
- Formerly cooperative teen chafes at

parental restrictions and defies authority whenever he can.

- Violence-prone teen begins directing anger toward people rather than objects, hitting, slapping, hurting.
- Teen who used to meet curfew begins staying away from home as much as possible, comes in very late, or stays overnight with friends "forgetting" to tell his parents.
- Teenager rejects his formerly decent friends for new ones who defy authority and live a "free" lifestyle.

Adapted from How to survive Your Child's Rebellious Teens, by Myron Brenton

home. Not all do.

"On the other hand," one Christian father said, "I couldn't have kept my prodigal daughter in a good safe life even if I had refused to release her to God."

Leaving change to God is humanly impossible while engrossed in fear and agitated by worry. Lloyd-Jones, in his book *Spiritual Depression*, says he is hard on ordinary psychology. But Philippians 4:6-7 is "a very profound piece of Biblical psychology," he says.

For worrying Christians, the problem is hearts and minds that are out of control. It does no good to say to ourselves, "Don't worry." In fact, that is not the biblical approach.

Paul's remedy is a positive injunction attached to that "Don't worry." More precisely, he says that worry is thwarted and peace gained by prayer, supplication, thanksgiving.

Prayer in this case refers to worship and adoration, says Lloyd-Jones. "Realize that you are face to face with God . . . and pour out your heart in adoration" before asking God for anything, he says.

Then, we can bring our supplications, our specific requests to Him. And finally, speak to Him with *thanksgiving* not doubting the goodness of God, but recollecting His mercy, love and salvation.

When we have done what we should do, God keeps the promise He has made for a remedy. "What will happen is that the peace of God will walk round the ramparts and towers of our life," says Lloyd-Jones. God does that for us.

Leaving change to God means waiting for Him to work in our child. "God is with our prodigals in the far country, even when we're not. And He's working . . . A friend of mine has called these the secret operations of the Holy Spirit," says Lewis.

And in the end, hurting parents learn that leaving our children and leaving change in the hands of God is the wisest and best thing we can do. For with Him there is hope—genuine hope that our wandering children will at last come home. ▲

ABOUT THE WRITER: Brenda Evans is a freelance writer who resides in Ashland, Kentucky.

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COOPERATIVE CHANNEL Free Will Baptist

... Through the Cooperative Channel

October 1984

RECEIPTS:

State	Design.	COOP	Total	Oct. '83	Yr. to Date
Alabama	\$.00	\$ 1,481.45	\$ 1,481.45	\$ 374.97	\$ 10,227.69
Arizona	.00	.00	.00	.00	259.98
Arkansas	45.00	2,688.29	2,733.29	4,317.82	37,246.88
California	500.00	862.85	1,362.85	1,018.04	10,298.73
Florida	.00	706.06	706.06	1,456.19	14,248.31
Georgia	1,347.56	5.00	1,352.56	2,407.21	30,468.66
Idaho	.00	.00	.00	.00	175.96
Illinois	4,354.59	1,645.79	6,000.38	14,025.78	75,262.50
Indiana	250.56	.00	250.56	91.72	5,466.56
Kansas	.00	163.63	163.63	.00	1,768.22
Kentucky	.00	1,057.00	1,057.00	182.00	3,052.14
Maryland	.00	90.00	90.00	.00	360.00
Mexico	.00	.00	.00	2.00	.00
Michigan	7,993.51	267.00	8,260.51	3,557.52	49,262.10
Mississippi	.00	437.44	437.44	683.64	6,162.91
Missouri	1,073.04	5,991.12	7,064.16	5,815.46	67,674.08
New Mexico	33.86	16.92	50.78	16.52	911.56
North Carolina	288.15	300.00	588.15	695.00	8,466.59
Northwest Assoc.	.00	.00	.00	.00	53.11
Ohio	301.00	1,430.00	1,731.00	1,100.00	26,915.35
Oklahoma	16,072.25	9,140.07	25,212.32	20,407.47	315,911.86
South Carolina	405.31	.00	405.21	.00	899.89
Tennessee	325.06	1,174.28	1,499.34	1,836.01	16,812.23
Texas	8,027.43	1,147.02	9,174.45	.00	50,516.90
Virginia	.00	1,584.69	1,584.69	120.24	5,307.51
West Virginia	3,378.60	231.37	3,609.97	2,467.25	42,378.00
Interest	.00	.00	.00	.00	998.07
Totals	<u>\$44,395.92</u>	<u>\$30,419.98</u>	<u>\$74,815.90</u>	<u>\$60,574.84</u>	<u>\$781,105.79</u>

DISBURSEMENTS:

Executive Office	\$ 85.70	\$12,884.42	\$12,970.12	\$11,825.92	\$130,138.64
Foreign Missions	33,538.64	4,033.17	37,571.81	25,226.16	378,002.73
FWBBC	2,109.70	4,033.17	6,142.87	5,700.64	63,264.84
Home Missions	6,629.28	3,156.42	9,785.70	11,899.25	132,001.61
Retirement & Insurance	603.09	2,630.38	3,233.47	2,415.50	29,036.94
Master's Men	25.90	2,279.63	2,305.53	2,020.64	25,708.71
Commission on Theological					
Liberalism	6.40	175.35	181.75	160.14	1,929.19
FWB Foundation	175.00	1,052.09	1,227.09	1,104.86	11,645.91
Historical Commission	4.00	175.35	179.35	158.68	1,935.63
Hillsdale FWB College	1,094.86	.00	1,094.86	15.14	6,183.10
Other	123.35	.00	123.35	47.91	1,258.49
Totals	<u>\$44,395.92</u>	<u>\$30,419.98</u>	<u>\$74,815.90</u>	<u>\$60,574.84</u>	<u>\$781,105.79</u>



"Send Them, Not Me!"

By Clifford Donoho

What would drive a pastor to leave the security of an established church, go to a strange city and whittle a home mission work out for the Lord?

Why would a man leave a pastorate where everything was going well? God was calling!

Let's pack the kids, dog, cat and go, right? While that sounds simple enough, it was wrong. I did not want to go.

I was pastoring Blue Point Free Will Baptist Church in Southern Illinois, and enjoying what some consider a successful ministry. By that I mean that we had developed some life-long friendships and the attendance was about the same as it was when we went there.

True, we had won several families, but on the other hand, several families had moved or left also. I was serving my second term on the Illinois Board of Missions, and was chairman of that board.

Acting as chairman for the Board carried the responsibility of being a member of the Illinois Executive Board. To be completely honest, I feel as though that position is one of the most important offices in the state.

While preaching a revival at Hazel Dell Free Will Baptist Church in Sesser, God spoke to me about going to the mission field, specifically, Salem, Illinois. There were no earthquakes, famines or floods, and nothing went bump in the night.

God spoke to me and a desire was instilled that would not go away. For the next 18 months I was miserable. I tried to appease God and told Him I would go later after I built my

present pastorate into the largest church in the world.

Being chairman of the mission board, I even contacted a few men to see if they were interested in going to Salem. After all, I was in the full-time pastorate; God wasn't calling me to the mission field. Surely God was speaking to me to have the mission board send a man to Salem. Surely I had misinterpreted God's call.

Needless to say, no one was interested in going into mission work, and especially into Southern Illinois and Salem.



Why is it that we fight and argue with God on everything? We balk at the call into the ministry, and we balk at every decision after we are in the ministry. When will we learn to accept God's will and follow it?

After struggling with this for over a year and trying to ignore it, feeling or hoping that it might go away, God had me where He wanted me. I was the evangelist at Mascoutah Free Will Baptist Church, and I was preaching a sermon on "God will burn your barley field."

I told them that God calls in the matter of service, He calls once, He calls twice, then God will do what He has to in order to get our attention. At that moment, as I surrendered to His

will, a joy and excitement swept over me and brought a peace to my heart that only comes from God.

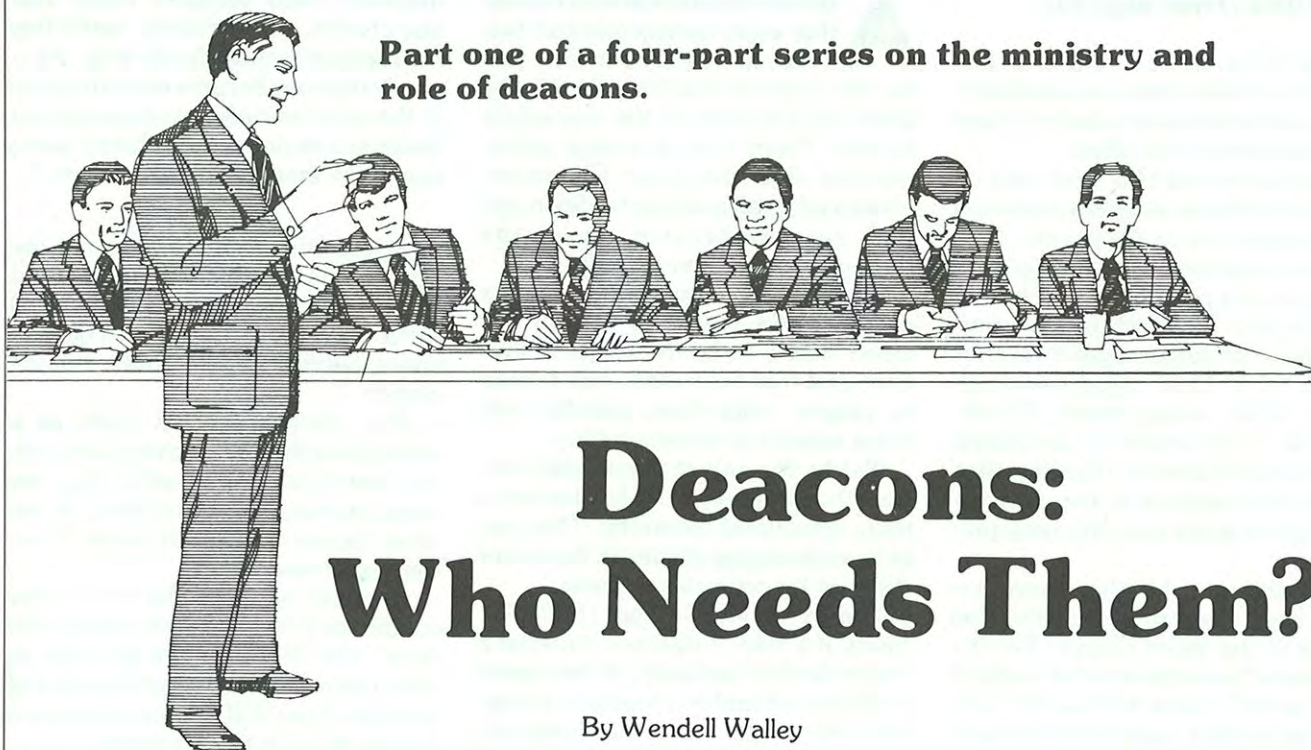
"I will never leave thee, nor forsake thee" was the only thing I could comprehend.

After making the decision I have never regretted it. I am glad God has allowed me to be a part of what He is doing here in Salem, Illinois. One Sunday afternoon soon after arriving in Salem, we had our first baptism. We baptized 11.

O Lord, send them not me? No way! Here am I, Lord, send me! ▲

ABOUT THE WRITER: Reverend Clifford D. Donoho is a National Home Missionary who pastors Calvary Free Will Baptist Church, Salem, Illinois.

Part one of a four-part series on the ministry and role of deacons.



Deacons: Who Needs Them?

By Wendell Walley

Who is on the board of deacons in your church? What are their primary duties? Do they make a valuable contribution to your church ministry or would the church be better off without them? Is your pastor and church in general agreement with the deacons regarding their role or is there a power struggle?

In short, does your church work through its deacons or *around* and *in spite of* them? Do you suppress guilt because of your deep feelings that somehow the church would be better off if the entire deacon board could be quietly laid to rest?

I commend Free Will Baptists for guarding the office of deacon in our organizational structure and for insisting that all candidates measure up to qualifications set forth in scripture.

The 20th century church with its trained pastors and expanding list of skilled associates has not outgrown the need for deacons. Neither the frustration of working with uncooperative boards nor the never-ending search by congregations for qualified new recruits for the office justifies throwing the baby out with the bath water.

The tap root of the office of deacon is as securely anchored in the sacred soil of scripture as is the ministry. Therefore, hurdles related to working with deacons must be overcome.

Frequent problems can be traced to weaknesses in the screening process which allow unqualified men to be ordained. More often than not these problems point to a lack of clarity in understanding the deacon's role.

Add to that the church's failure to provide instruction, training and personal development opportunities for deacons, and the result spells certain disaster.

We foolishly assume that because a man is ordained, he automatically knows what he's supposed to do. However, even scripture is fairly silent regarding specific duties of deacons, choosing instead to emphasize their character and qualifications.

Most deacons have been left to construct their own view of the office from the deacon models they have seen—a risky business at best.

IT'S time Free Will Baptists took greater pride in the office along with new efforts to develop clearer concepts of the deacon's role

DEACONS (From page 13)

in today's church. A careful examination of the role in scripture and church history lends new appreciation for and understanding of the office.

Like Aaron and Hur who held up the arms of Moses, deacons perform a vital support role to the pastor. They are God's ordained way to multiply the ministry of the pastor and the church.

Numerous Bible scholars support the belief that deacons got their start in Acts 6:1-6. Their origin was occasioned when foreign-born, Greek-speaking Jews residing in Jerusalem accused native Jews of discriminating against their widows in the daily administration of the church's relief program.

To have ignored the dissension would have threatened the fellowship and life of the infant church. For the apostles to "leave the word of God and serve tables" (Acts 6:2) would have been in conflict with their primary responsibility of giving themselves "continually to prayer and the ministry of the word" (Acts 6:4).

Like Moses in the wilderness, this situation called for further organization. The congregation unanimously endorsed the idea of appointing seven qualified men over this business, for Jews had traditionally demonstrated compassion for the poor and needy.

God's earliest legislation to His people proclaimed His concern for the underprivileged. He raised up barbed prophets throughout history to sternly remind Israel of His undying concern for the poor.

A review of historical data reveals that every synagogue had two boxes to aid the poor. One was for the poor in the Holy Land, the other for the poor in the immediate locality. From this, it seems rather obvious that the New Testament church adopted a similar tradition and that deacons became the agents through whom it was carried out.

Literature from early church fathers demonstrates that they also understood Acts 6 to be the origin of deacons and that their work was related to charity, education, worship and some aspects of administration.

But by the end of the second century, the clergy began to develop into a more structured hierarchy. This was to have damaging effects on the role of deacons for centuries to come.

During the Middle Ages (A.D. 500-1500), the role of deacons suffered a major decline because of increased emphasis on and involvement in worship. No longer were they primarily concerned with works of charity and practical service. Service in the office was no longer an end in itself but a means to an end, the first stage in the move to the priesthood.

Monastic orders assumed many of the caring and practical ministries formerly carried out by deacons, and a sharp contrast developed between clergy and laity. Status took priority over function.

However, the Protestant Reformation of the early 16th century witnessed the rebirth of the scriptural role and functions of deacons. Luther taught that deacons should distribute the church's aid to the poor instead of reading scripture in the worship services as then practiced.

John Calvin believed in the appointment of deacons to distribute alms and take care of the poor, citing Acts 6 as an example of the apostolic church.

John Smyth, founder of the first Baptist church in history, believed the church had power to elect and ordain deacons for the purpose of collecting and distributing monies to minister to its members. Thus, a critical link was re-established between deacons and service.

Regrettably, however, the latter half of the 18th century saw the ill effects of big business spill over into the church. Church committee structures were not as developed as they are today and

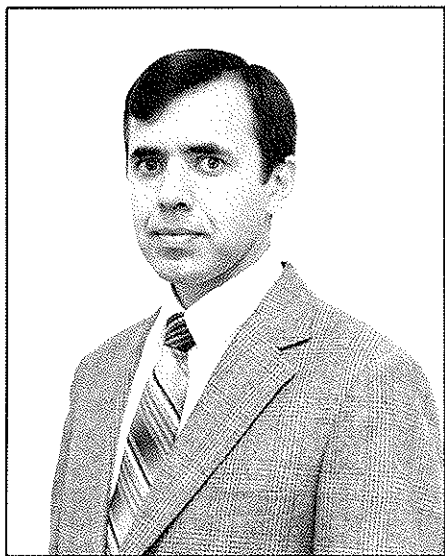
ministers often pastored more than one church, thus severely restricting their administrative leadership. As a result, deacons became more involved in the administrative, managerial and business functions of the church giving rise to the emergence of "bossism."

Free Will Baptists were not immune to this damaging trend and many of our churches still suffer from the ill effects of a deacon board that runs or attempts to run the church.

The office is viewed more as a power base than as a service base with the heartbreaking results that the congregation, pastor and deacons are often locked into a relentless three-way tug-of-war.

As early as 1923 this trend was condemned by Frederick Agar in his book, *The Work of the Deacon*, in which he called for a rotating board of deacons. Free Will Baptists have been slow to move in this direction.

Whether or not we do, our most pressing need is to at least take the time to more clearly define the role of deacons. What the Bible has to say in this regard is of primary importance. That's where we will begin in the next article. ▲



ABOUT THE WRITER: Reverend Wendell Walley pastors East Nashville Free Will Baptist Church, Nashville, Tennessee. He is a graduate of Free Will Baptist Bible College and Graduate School.

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The Touch of A Christian School



H. Armstrong Roberts

By Sam Henderson

Do you know that children reared in Christian homes don't necessarily become Christian adults? (I Samuel 2; 12) Even the best Christian parents sometimes produce cold, unconcerned, uncommitted pew warmers who soon disappear from the church rolls.

We have all had some contact with young persons who, after high school or college graduation, leave home, fall out of the routine of regular church attendance, and eventually lose all contact with the church and whatever feelings they once had for God.

It's sad, but true. But what can parents expect when they feed their children three or four hours a week of "angel food," and the world feeds them 30-40 hours a week of "devil's

food." What else can this sort of diet produce but worldly appetites and spiritual anemia.

Our children need the kind of nourishment that Christian schools by nature are designed to provide: A daily environment which produces Spirit-oriented children. Children who can be an active force working *within* the church, not against it; children who can be a positive factor in the operation and implementation of local social programs, not producing a greater need for them; children who not only learn about God today, but who will be capable of leading God's people tomorrow; not according to worldly wisdom, but according to God's.

Children in Christian schools receive an education based upon the principles of eternal truths. The Bible is seen as a text book for life, and God

is embraced as a living, interested personality involved with His creation. The church is hailed as God's agency on earth, necessary for the redeemed's well-being.

Children in Christian schools have before them, on a daily basis, godly examples and role models in the persons of born-again teachers, workers, and administrators. All children learn by doing, and they learn to do what their adult examples practice.

If those examples drink, smoke and swear, the children, too, may someday exhibit these traits. If their adult models pray, read their Bibles faithfully and attend church regularly, they, too, will consciously grow to value these practices as a normal part of Christian life (I Timothy 4:12).



CHRISTIAN SCHOOL (From page 15)

It has been said that children who attend Christian school are isolated from the real world, that they develop tunnel vision in regards to everyday society and its practices; that they tend to have a narrower circle of friends and acquaintances.

If the real world promotes immorality, sensuality and lasciviousness, praise God for these so-called isolation wards named Christian schools!

If society says adultery is acceptable, divorce is normal, and even abortion is justifiable, praise God for the spiritual blinders that teach our children to avoid such heartaches and sin.

If the average teenager has tried drugs, has experienced intimate sexual relations and openly rejects authority and decency, thank God for the yoke of Christ which binds believer to believer in Christian fellowship! (II Corinthians 6:14).

Think what Christian schools can do for your church. When used as a church ministry, it serves as an additional outreach to families you may not otherwise reach (lost folks and backsliders send their kids to Christian schools, too). Experience has shown that Christian schools produce earlier spiritual maturity in their students. When so instructed at an early age, these students produce natural, unprejudiced witnesses, and willing, dedicated Christian workers (II Timothy 2:15).



Now, admittedly, Christian schools may produce students who demand more out of the church staff. There may be a need for a youth pastor; the church facilities may be used every day, instead of just one or two days a week; there may be more challenge to the Sunday School teachers to prepare in-depth lessons; there could even be need for more quality-time programs on a regular basis.

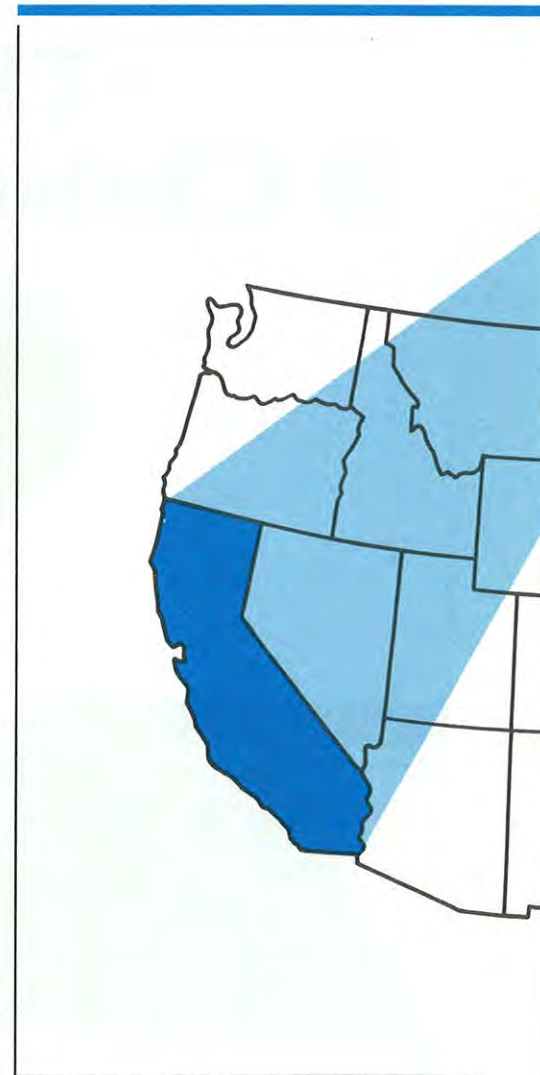
Imagine the effect on your community if there were more good, solid Christian schools producing greater numbers of good, solid Christian young people. Young people who have been taught to respect authority and to assume responsibility. Young people who are receptive to the demands of citizenship, who are community-conscious and proud of their heritage as Americans. Young people who will one day produce leaders and workers who will manage this world we share.

Of course, there could be an "adverse" affect of too much religion in the realm of civics. There may develop less need for government services and government say-so in regards to the individual. You see, Christians who provide for their own families, commit themselves to more stable marriages, and support morality and sobriety don't need government programs aimed at curing society ills.

There may even develop citizens with a greater awareness of government affairs concerning programs either questionable or unproductive in nature, who are more informed on the issues and problems affecting not only their generation, but the ones to come. In other words, citizens who know how to distinguish campaign rhetoric from consistent reasoning.

God ordained three units which, in effect, control every aspect of our lives: first, He ordained the home and gave to it the responsibility of life training: instructing the children in knowledge, understanding and wisdom (Proverbs 1:7-8).

Second, He ordained the church to lead His people in a right spiritual relationship with Him and to aid in the instruction of their children (Isaiah 28:9, John 21:15).



Third, He ordained government to provide for social order, justice and the defense of the people, their homes and their children (Ezekiel 7:26; I Peter 2:13-14).

Nowhere did God instruct or intimate that government was to train the children. We, as responsible Christian citizens, should *not* shirk our duty and surrender our right to raise our children in the nurture and admonition of the Lord (Ephesians 6:4).

I believe God commands it, duty demands it, and children deserve the best God has to offer—Christian schools. ▲

ABOUT THE WRITER: Sam Henderson is associate pastor of First Free Will Baptist Church, Baton Rouge, Louisiana. The Illinois native also serves as supervisor-assistant principal at Shenandoah Christian Academy in Baton Rouge where his four children attend. Henderson graduated from Aurora College and plans to complete his master's degree at Free Will Baptist Bible College.



Spotlight On California



By Paul Kennedy

“GO west young man,” Editor Horace Greeley advised young Americans during the last half of the 19th century. The Civil War would soon be over and the spotlight was on California.

HISTORY

The city of San Francisco was established in 1776 as Yerba Buena, but for decades the area had only the isolated mission, San Francisco de Asis and a nearby fort called the Presidio.

In June 1846 a group of Yankee settlers from the Sacramento Valley took over the town of Sonoma and

announced the established, short-lived California Republic.

Three weeks later, U.S. troops under Commodore John D. Sloat occupied the Mexican capitol at Monterey and John B. Montgomery, captain of the USS Portsmouth, completed occupation of the northern half of the province by raising the American flag over the plaza at Yerba Buena. The following year, Yerba Buena was renamed San Francisco.

On January 24, 1848, gold was discovered on the south fork of the American River at Captain Sutter's saw mill. Eight days later the treaty of Guadalupe Hidalgo was signed ending the war with Mexico and ceding California to the United States.

After gold was discovered, San Francisco's population leaped from 900 to 25,000 in two years. By 1890 its

300,000 residents made it the nation's eighth largest city.

EARLY ORGANIZATION

In the midst of these changing times the northern Free Will Baptists (Randall movement) established the first California Free Will Baptist church in San Francisco. The church was organized October 31, 1876, on the perimeter of Union Square. A mission was started in Oakland a few years later and organized March 16, 1884, with 15 charter members.

These two churches and six missions in the East Bay organized the Golden Gate Association of Free Will Baptists in March 1889. The San Francisco church flourished for 30 years, but on Wednesday April 18, 1906, the building was razed by the earthquake and fire. The building was never rebuilt.

Some of the members moved to Oakland, but this church and the missions were swallowed up in the 1910-11 merger with the Northern Baptists.

CURRENT ORGANIZATION

The depression and the dust bowl of the 30's brought midwest Free Will Baptist families to California. Some entered the golden state from other areas to work in the ship yards and aircraft plants to help the war effort in the 40's.

The Free Will Baptist work was revived when the present work began in the southern part of the San Joaquin Valley at Porterville. The church was organized in 1940 under the leadership of Reverends C. D. Finley and H. E. Dixon.

The second church was organized March 22, 1942, at Turlock. The third church was organized March 1, 1944, at Winters at the end of a tent revival. These three Free Will Baptist churches met to organize the First Free Will Baptist Association May 5-6, 1944, at Turlock.

God has continued to send dedicated ministers and laymen to build His Church. The State Association in the 1947 session voted to divide the state into three associations and name



SPOTLIGHT (From page 17)

them: Golden Gate, in remembrance of the early associations, Center and Southern. West Coast, Northern and San Joaquin Associations have been added, and currently there are six associations with 80 churches and a combined membership of 5,000 that constitute the California State Association of Free Will Baptists.

They gave \$108,251.63 to national ministries last year. The State Association has hosted the National Convention four times—1950, 1960, 1970 and 1980. The present moderator is Reverend Lynn Wood.

AUXILIARIES

One of the first projects of the State Association was a state youth camp at Turlock in 1948. The annual youth camps conducted by each association continue to be a strong part of the state work.

The state Woman's Auxiliary Convention was organized in 1950. The convention in the spring and the retreat in the fall boost the year-round work of a strong state women's group. The current president is June Rolan.

The California Youth Conference is an annual "blast" for the Free Will Baptist youth of the state. Reverend Stan Gulloto is the state sponsor.

MISSION BOARD

The State Association elected the first mission board in 1951 to assist and encourage the organization of new churches. They have completed three joint projects with the National Home Mission Board. These are: Sacramento, Capitol; Chula Vista; and Stockton, Northside.

There is a current project at Fairfield. The board has also completed state projects, two of which are Spanish churches. There is a current Spanish project at Modesto.

A resolution of an early State Association read, "Be it resolved that every church start a mission work." In reviewing this plan, the State Association voted in 1981 to adopt the 200 X 2000 project.

This represents a goal of 200 Free Will Baptist churches in California by the year 2000. Reverend Milburn Wilson chairs the State Mission Board.

CHRISTIAN EDUCATION

Another project of the State Association has been to establish and maintain a Free Will Baptist Bible college. The humble beginning was a six-week Bible Institute in 1955 at the Richmond

Church. Reverends Dean Moore and Wade Jernigan were the instructors.

In 1962 California Bible Institute became a full-time school. The school moved to the Fresno area in 1965 and purchased the present property the following year. The name has been changed to California Christian College.

The 6.5-acre campus has been developed and is located at 4881 East University Avenue in the northeast section of Fresno. Reverend John B. Smith is the president.

PUBLICATIONS

Free Will Baptists of California keep informed about State and National work by reading the *Voice*, the official publication of the State Association. The publication began in 1950 and continues as a responsibility of the executive secretary.

The *Voice* is underwritten by cooperative funds of the state office and contributions from local churches. Paul Kennedy is the current editor and executive secretary of the State Association.

FUTURE

The 1980 census listed California's population as 26.4 million. This means one out of every 10 people in America lives in California. The census also listed 10 California cities among the 100 largest cities in the nation. Only two of these cities have Free Will Baptist churches.

There are large ethnic groups which have never heard of Free Will Baptists or of free will, free grace and free salvation. California is a mission field ready to harvest.

We need missionaries who are committed to the harvest to reach the projected goal 200 x 2000. Please pray with us that the Lord of the harvest will send forth laborers into His harvest. ▲

ABOUT THE WRITER: Mr. Paul Kennedy is executive secretary for the California State Association of Free Will Baptists and editor of the *Voice*.

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newsfront

ALABAMA MISSIONS SERVICE TOPS \$14,000

DOTHAN, AL—Delegates to Alabama's 65th annual State Association November 8-10 rallied to raise \$14,000 during the Thursday evening service to pay off the Montgomery Land Fund, reported Moderator John Edwards. Edwards praised the worshipers' cooperative spirit as well as their enthusiasm for the entire state work.

Delegates also agreed to send state officers to the 1984 Leadership Conference which met December 5-7 in Nashville, Tennessee.

More than 300 gathered to hear seven sermons in the State Association and the Ministers and Deacons Meeting. Pastor Milton Gann was elected to moderate the 1985 Ministers and Deacons Meeting. Woodrow Matthews moderated the 1984 session; Alabama ministers Danny Thompson and George Ritter joined Home Missions Director Roy Thomas speaking on the theme, "Persuading Men to Christ."

Guin pastor Richard Cordell keynoted the State Association preaching program with his Thursday evening message. Other speakers included pastors Dennis Kizzire, Milton Gann and M. H. Hollis.

Missionary appointee to Uruguay Rick Bowling spoke to 100 at the Friday evening Woman's Auxiliary Banquet.

Moderator John Edwards said the Alabama churches are raising the \$10,000 to host the 1987 National Convention in Birmingham.

The 1985 State Association meets November 7-9 at Huntsville Free Will Baptist Church, Huntsville.

OKLAHOMA APPOINTS 14-MEMBER OIL STUDY COMMISSION

MUSKOGEE, OK—Delegates to Oklahoma State Association's 76th annual session October 15-18 appointed a commission to study how to disburse revenue from two oil wells (one of which was in production in October) on property owned by the State Association.

Executive Secretary Lonnie DaVoult said the 14-member study commission—composed of the Executive Board, chairmen of the four state boards and three members at-large—will report to the 1985 State Association and recommend disbursement allocations for 1986.

DaVoult said that if one or both oil wells continue to produce at the present rate, the Oklahoma State Association could expect revenues between \$300,000 and \$500,000 in 1985. Delegates voted to give 10 percent of the 1985 oil revenue to the Cooperative Plan. The remaining 90 percent will be disbursed to the Oklahoma State Mission Board (10%) and Hillsdale FWB College (90%) for endowment funds and improvements.

The State Association, which met in the Muskogee Civic Center, attracted 600 delegates and visitors. Four Oklahoma pastors preached sermons explaining the 1984 theme, "In Remembrance of These Things,"—Orville Hood, Earl Scroggins, Bailey Thompson and Jerry Pilgrim.

Delegates rejected a 1983 proposal from the First Mission Association which had been referred to a committee for further study asking that consideration be given to ordaining non-called individuals who serve as Christian education and music directors and in other areas. Delegates agreed that none would be ordained as "min-

isters" except preachers.

Officials said 125 attended the Tuesday Ministers Conference preceding the State Association. Four ministers preached during the conference—David Archer, Ray Gwartney, Danny Hester and Wade Jernigan.

Foreign Missionary Lynn Miley addressed 250 at the Oklahoma Woman's Auxiliary Convention which met concurrently with the Ministers Conference.

Home Mission Staffer Connie Cariker spoke Monday evening to the state Master's Men who gathered for their one-day conference. One hundred attended the meeting.

In other action, State Association delegates adopted a \$1.7 million budget (this does not include any oil revenue) for 1985. State cooperative plan funds will be disbursed with 62 percent remaining in Oklahoma for state projects and 38 percent sent to national ministries. The 1985 cooperative plan receipts are expected to exceed \$300,000.

The State Home Missions Board gave special recognition to Reverend J. B. Chisim for his lengthy service on the Board.

Delegates elected Jerry Dudley as state moderator and Waldo Young as state clerk. Dudley succeeds David Sutton who served two years as moderator.

The 1985 state meeting convenes October 21-24 at the Tulsa Convention Center.

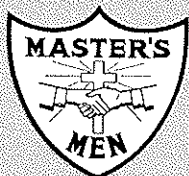
Executive Secretary DaVoult called the 1984 session "one of the best business meetings we've had, with better representation from across the state. Our delegates showed tolerance and maturity during the lively debates."

THE SEVENTH NATIONAL CONFERENCE

"BE MY DISCIPLE"

April 25-27, 1985 Camp Linden, Tennessee

Pre-registration fee \$6.00, Due by March 31, 1985



For Program Schedule Write Or Call:

Master's Men Department

P.O. Box 17306

Nashville, Tennessee 37217

1-615-361-1221

newsfront

(continued)

FLORIDA RAISES \$3,000 FOR MISSION PROPERTY

HOLLYWOOD, FL—The Florida State Association gave a \$3,000 offering to purchase property for the Gainesville Mission during its Thursday evening missions service, reports Clerk Larry Montgomery. The Thursday night traditional missions emphasis at the state meeting includes introduction of missionaries and a missionary challenge.

The 40th annual State Association met October 31-November 2 at Hollywood FWB Church, Hollywood, Florida. Gene Helton moderated the session. Clerk Larry Montgomery said 200 people attended from eight associations within the state. The number included 35 ministers.

Farmington, Missouri pastor James McAllister preached three messages on the theme "God's People Ministering To Their Community." McAllister called for local church commitment to reach people in their communities and cities.

Delegates endorsed a resolution supporting a nationwide boycott of 7-11 stores for selling pornographic magazines.

In other action, the voting body adopted a \$60,000 State Cooperative Plan budget. Cooperative funds will be dispersed with 35 percent sent to national ministries and the remaining 65 percent divided among state projects—Home Missions (63%), Promotion (10%), Youth Fund (12%), General Fund (10%), Alabama Children's Home (5%).

A five-person State Promotional Committee was elected to promote Florida Free Will Baptist work. Delegates also heard glowing reports from the burgeoning Spanish work in the Miami area. Property has been purchased to start another Spanish church there.

The 1985 State Association meets October 30-November 1 at First FWB Church in Auburndale.



Wolfenbarger



Wilcox



Miley



Thigpen

FOUR SPEAKERS SET FOR FWBBC BIBLE CONFERENCE

NASHVILLE, TN—Free Will Baptist Bible College will feature four preachers at the school's annual Bible Conference, March 10-14. Speakers from outside the college are Reverend Willard Wilcox and Reverend Floyd Wolfenbarger. Representing the administration and faculty on the program are President Charles Thigpen and Dr. LaVerne Miley.

Reverend Wilcox, an evangelist who makes his home in Greeneville, Tennessee, has pastored in Kentucky, Tennessee, Ohio and Florida. His weekly television program is seen in six states. Wilcox is a Kentucky native and a graduate of Asbury College and Seminary.

Reverend Wolfenbarger, pastor of First Free Will Baptist Church of Russellville, Arkansas, began preaching at age 12. He has attended Free Will Baptist Bible College, Hillsdale Free

Will Baptist College, Cedarville College, Wittenburg University and Ohio State University. He served three years as moderator of the Ohio State Association. He has also been on the General Board and the Executive Committee of the National Association.

Dr. Thigpen has been associated with the Bible College since 1948. After serving for a number of years as dean, he was chosen as the college's third president in 1979.

Dr. Miley, who served 19 years as a medical missionary to Ivory Coast, rejoined the faculty in 1979 to teach Bible and science courses.

Free Will Baptists from across the country will join the 500 plus members of the college family for five days of Bible preaching. Free Will Baptist Bible College alumni also consider Bible Conference their annual homecoming time.

MISSISSIPPI ELECTS EDDIE VINCENT MODERATOR

GULFPORT, MS—Delegates to the 20th annual Mississippi State Association elected Amory pastor Eddie Vincent as moderator during the November 2-3 session at Gulf Coast Free Will Baptist Church in Gulfport.

Reverend Vincent (40), pastor of First Free Will Baptist Church in Amory, is a Missouri native and graduate of Free Will Baptist Bible College. He served churches in Michigan and Indiana before moving to Mississippi in 1979.

Vincent succeeds outgoing moderator Luther Gibson who gaveled the well-attended 1984 State Association through two days of business and reports.

Vincent praised the "good spirit and fellowship" at the meeting and said that all the local associations were represented in business sessions. He

said the Mississippi Master's Men hope to build the next state home missions church themselves by volunteering time and skilled labor.

Four ministers preached during the Friday Bible Conference—Gene Gilbert, J. M. Creech, Steve Trail and Clyde Eldridge.

Sunday School and Church Training Assistant Director Harrold Harrison preached the State Association keynote address Friday evening. Luther Gibson brought the final message on Saturday.

Woman's National Auxiliary Convention Executive Secretary Cleo Pursell spoke twice during the Woman's Auxiliary Convention, including a Friday banquet.

The 1985 State Association meets November 1-2 at First Free Will Baptist Church in Booneville.

TENNESSEE TO PRINT STATE HISTORY

NASHVILLE, TN—The four-person Historical Commission appointed a year ago reported to delegates at Tennessee's 47th State Association that a 32-page history booklet will be printed in time for distribution at the 1985 National Convention, says Moderator Larry Clyatt.

Clyatt said that Free Will Baptist Bible College Dean Robert Picirilli will write the manuscript detailing the Tennessee Free Will Baptist story.

The October 29-31, 1984, session met in Nashville at Donelson Free Will Baptist Church. Moderator Clyatt, re-elected to his second term, assessed, "We had an excellent, warm spirit at the meeting . . . a spirit of cooperation . . . and good working relationships with each other within the state."

Delegates presented a plaque of appreciation to former moderator

Richard Adams (1979-1983) just before he preached on Tuesday evening of the three-day meeting.

In seeking to perpetuate the spirit of cooperation, delegates instructed a five-man Pastor's Retreat Committee to plan an annual pastor's retreat for Tennessee ministers. Moderator Clyatt who chairs the committee said he preferred a late winter retreat.

Free Will Baptist Bible College missions professor Bobby Aycock preached the keynote sermon Monday evening on the subject of the Holy Spirit. Former moderator Richard Adams and Joelton pastor Vernon Barker spoke Tuesday and Wednesday evenings. Aycock and Evangelist Frank Thompson also spoke during the Tuesday morning Bible Conference.

Delegates postponed until 1986 a recommendation from the Executive Committee that the State Association meet permanently in Cookeville.

A denominational budget surpassing \$835,000, including nearly \$40,000 for the Tennessee State Office, won approval.

Tennessee Woman's Auxiliary Convention President Kay Hampton said that Neil and Sheila Gilliland, missionaries to Ivory Coast, spoke during the Tuesday auxiliary meeting and banquet. Outgoing Woman's National Auxiliary Convention Executive-Secretary Cleo Pursell drew a standing ovation as she gave her final report to the state delegates.

The 1985 Tennessee State Association meets November 4-6 in Cookeville.

NORTH CAROLINA CHURCH HONORED BY GOVERNOR

WILLIAMSTON, NC—Citing "exemplary community involvement and outstanding accomplishments in Pitt County," Governor Jim Hunt praised Trinity Free Will Baptist Church, Greenville, North Carolina, on September 25, 1984 at the Williamston High School campus.

Pastor Leroy Welch accepted the award for Trinity Church. The group was nominated because of their outreach with the Special Olympics. Trinity Christian School, an outreach of Trinity FWB Church, is the only school in the Greenville area that recesses for

the Special Olympics each fall and spring.

Trinity students and staff participate as they provide refreshments, pin award ribbons and aid the children in Special Olympics activities.

Governor Hunt commented about Trinity's outreach, "Our goal in North Carolina is to have all citizens give some time, attention, love and caring back to their communities. Thank you for what you have done to set an example as a volunteer in your community."



Governor Jim Hunt (R), Mrs. Hunt, Pastor Leroy Welch

NORTHEAST SETS WINTER RETREAT

HOULTON, ME—The Northeast Association, meeting November 9-10 at Linneus Free Will Baptist Church in Houlton, Maine, agreed to conduct their annual Winter Retreat at Camp Berea February 28-March 2, according to Moderator Jim Nason.

Nason said he expects 50 people at the second annual family retreat which highlights the church year for Free Will Baptists in the Northeast area.

The 60 delegates and visitors at the two-day meeting heard Herman Hersey, director of the Retirement and Insurance Department, speak and present a broad perspective on Free Will Baptist ministries. Nashville, Tennessee pastor Jim Walker preached two sermons to the delegates.

The Friday Pastor's Conference discussions resulted in the establishment of a Missions Fund to assist in starting new churches in the Northeast. Moderator Jim Nason said that the voluntary funds from member churches would be available for land purchases or other needs.

The 1985 annual meeting is scheduled November 8-9 at First Free Will Baptist Church, East Greenwich, Rhode Island.

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(continued)

DON RICHARDSON TO LEAD WRITERS' CONFERENCE

NASHVILLE, TN—Gifted missionary-writer Don Richardson, author of *Peace Child*, will highlight the fifth annual Free Will Baptist Writers' Conference May 17-18, says Conference Director Harrold Harrison.

Mr. Richardson will deliver a major address during the conference banquet on Friday, in addition to conducting three seminars. Richardson's *Peace Child* was condensed and published by *Reader's Digest*. He is also the author of six other books.

The Writers' Conference meets at Free Will Baptist Bible College with a program designed for new and established writers.

Joining Don Richardson as conference speakers will be two FWBBC staffers, Dr. Mary Ruth Wisehart and Dr. Robert E. Picirilli. Dr. Wisehart, who heads up the English Department, will speak regarding *Creating The Taste For Poetry*. Dr. Picirilli, academic dean, will give a seminar on *Writing With Clarity and Brevity*.

In addition, a seminar covering the *Basics of Copyright* will be conducted by copyright attorney, Mr. Walton Conn.

A free descriptive brochure and program guide will be sent upon request. Address your inquiry to: Reverend Harrold D. Harrison, conference director, P.O. Box 17306, Nashville, Tennessee 37217.

SUNDAY SCHOOL DEPARTMENT LAUNCHES ENLARGEMENT CAMPAIGN

NASHVILLE, TN—The Sunday School and Church Training Department announced the annual Sunday School Spring Enlargement Campaign for the five Sundays of March.

Materials for the "Bringing Forth Fruit" campaign may be secured from the Sunday School and Church Training Department. Entry blanks must be filed no later than March 1. Deadline for reporting increases is April 5.

The Spring campaign begins Sunday, March 3, and continues for five Sundays through March 31. Sunday Schools in each division that experi-

ence the greatest percentage of gain over the 13 weeks average attendance for September, October, November 1984 will be declared winners and awarded trophies denoting first and second place.

This campaign is based on the words of Christ in John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The campaign challenges Sunday School members to be fruitful in every area of their lives, not only through personal spiritual growth but

also through reaching out to those in need of Christ.

The present size of each church does not hinder the opportunity to win. The divisions for competitive purposes are as follows:

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

FIVE SPEAKERS TO KEY SOUTHEASTERN FWB COLLEGE CONFERENCE

VIRGINIA BEACH, VA—The third annual conference on Soul Winning and Evangelism March 31-April 3 at Southeastern FWB College will feature three pastors, a college professor and a denominational executive, according to Southeastern Dean Lorenza Stox. Dean Stox said, "We are asking God not just to stir us but to change us."

Conference speakers include Dr.

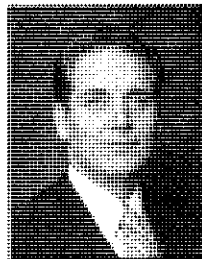
Tom Malone, pastor of Emmanuel Baptist Church, Pontiac, Michigan; Rev. Richard Cordell, pastor of Guin FWB Church, Guin, Alabama; Rev. Johnny Pike, pastor of Laurel FWB Church, Charlotte, North Carolina; Rev. A. B. Brown professor at Southeastern FWB College; Trymon Messer, assistant director of the National Home Missions Department.

Ray and Ann Gibbs from Memphis, Tennessee will be featured singers for the conference.

Workshops will be conducted Tuesday afternoon by Jane Burden, Mark Thomas and Brian Peters. The Cooperating Board of Southeastern FWB College will meet on Tuesday afternoon.



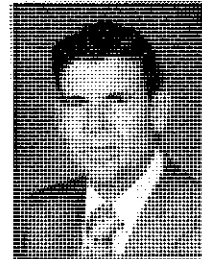
Brown



Cordell



Malone



Messer



Pike

SHOCKEY COMPLETES HOME MISSION PROJECT

CANNONSBURG, KY—Reverend Robert (Bob) Shockey finished his work with the National Home Missions project in the Cannonsburg/Ashland area of Kentucky in September 1984. Shockey, now serving as campus pastor and Christian service director at Free Will Baptist Bible College, moved from Columbus, Ohio to Kentucky in 1979 in order to establish a self-supporting church.

The first service at what was to be named Heritage Temple FWB Church attracted 161 people on August 5, 1979. Dedication services for the first sanctuary were held a year later on August 17, 1980. That original sanctuary is now the Fellowship Hall.

Under Brother Shockey's leadership, the group immediately launched a 16-month, \$150,000 building program which resulted in construction of a 300-seat sanctuary and 13 Sunday School rooms on a 5.56 acre site one mile north of I-64 in Cannonsburg.

Shockey said that the church property and buildings are appraised at a value in excess of \$250,000. The church averages 165 in attendance and operates from a strong financial base in the community.

Reverend William (Bill) Evans serves as interim pastor. He is assisted by fellow ministers, Willard Nolen and Kenneth Bradford.

The land on which the church was built was given by Mrs. Nellie Griffith in memory of her husband, Deacon Ernest O. Griffith.

TENNESSEE MASTER'S MEN CONDUCT RETREAT

GREENEVILLE, TN—Fifty-seven men gathered September 28-29 at Central Youth Camp near the Free Will Baptist Home for Children at Greeneville for the third annual Tennessee Master's Men Retreat.

Officers selected "A Man For All Seasons" as the theme. The program focused on youth, young adult, adult and senior citizen points of view of men and how they live.

Nashville teenagers Michael Gragg and Derek Bell portrayed youth. Dwight Mitchell led the young adult testimony time around the campfire. Outgoing state president Jim Lauthern

RANDALL HOUSE SETS REQUIREMENTS FOR WRITERS' CONTEST

NASHVILLE, TN—The eighth annual Writers' Contest is being sponsored again this spring by Randall House Publications, says General Director Roger C. Reeds.

The purpose of the Writers' Contest is to discover new talent, afford expression to existing talent and give recognition and encouragement to superior talent.

RULES OF ENTRY

1. Any member of a church in the National Association of Free Will Baptists may enter.
2. Each entry must be religious in nature and the original, unpublished work of the contestant.
3. Entries must be typewritten; otherwise, they will not be considered. Each typewritten page should have 25 double-spaced lines of type. Each line should be approximately 70 spaces in length.

The writer's name, address, and category of entry (Short Story, Poetry, etc.), as well as the approximate total number of words in the entry, are to be placed in the upper right-hand corner of the first page.

Please adhere to the requirements listed under "CATEGORIES" regarding length of each entry in the seven categories.

4. Entries must be postmarked no later than March 15, 1985. Entries postmarked after March 15 will not be considered.
5. A contestant may submit one entry in no more than two categories (the \$3 entry fee is required for each entry); however, the entrant is eligible for first place in only one category.

(Please do not send more than one entry in any one category and no more than two entries total.)

All entries become the property of Randall House Publications.

6. Winners will be announced in press releases to editors of Free Will Baptist state papers, where applicable and in *Contact* magazine.
7. Winning entries may be published; space, time and priorities permitting.

CATEGORIES

1. *Exegesis/Sermon*. Each exegesis should develop a brief passage of scripture, not to exceed 15 verses in length. Each entry should be at least 10 pages in length but not more than 14 pages. Sermon text and subject are left to the discretion of the writer. Outlining is suggested, but not mandatory.

Deadline for all entries is March 15. Fees for each entry have been reduced to \$3.00. Direct entries and fees to: Reverend Harrold D. Harrison, Writers' Contest Director, P.O. Box 17306, Nashville, Tennessee 37217. Make checks payable to Randall House Publications.

2. *Short Story*. A short story should not exceed 25 pages in length.
3. *Poetry*. Poetry entries should consist of rhymed or unrhymed verses of not more than 100 lines which develop a central theme or image.
4. *Tract*. Gospel tracts or tracts on special spiritual subjects are acceptable. These should be short enough to be published in the usual tract format; not more than six pages.
5. *Play/Skit*. Not to exceed 14 pages in length, plays or skits should contain plot, theme, dialogue, characterization, setting, suggested set design and stage directions.
6. *Book*. A book entry may be of any nature as long as it serves a religious purpose. Suggestions include devotional guides, novels, commentaries, guides to practical Christian living, etc. Length should not be less than 50,000 or more than 90,000 words. *Only book entries accepted for publication will receive awards.*
7. *Art/Visuals*. In this category, any one of the following would be acceptable: a photo, painting, drawing or poster, adhering to the main principles of element and design. Each entry must be a minimum of 8" x 10".

CRITERIA

Entries will be judged on the basis of contestant's creativity, composition techniques, originality, expertise of the literary or art form selected, impact and theme content.

AWARDS

In each of the categories except books the awards are:

First place—\$50.

Second place—\$25.

Books accepted for publication

First place—\$250. (plus Randall House royalty contract)

Second place—\$250.

presented adult insight for the men, while 73-year-old Ralph Staten led senior citizen devotional time.

The group named former general director Loyd Olsan to assist in coordinating usher and security duties at the 1985 National Convention.

Tennessee State Master's Men officers for 1985 include Ed Hall, president, and Keith Walkley, state senator.



Pastor **Tommy Street** said homecoming activities at **Parsley Bottom FWB Church, Lenore, WV**, attracted more than 300 people. Guest speaker **Carl Vallance** addressed the overflow crowd. The \$4600 morning offering helped pay off all church indebtedness, including the recently black-topped parking lot.

The youth ministries division of **Randall House Publications** appointed **Gene Floyd** as National Youth Conference Competition Coordinator. The South Carolina native is also employed as a camera technician in the printing division at Randall House Publications. NYC Director Jim Lauthern said that Mr. Floyd will assist with competitive activities on a local, district or state level as his expertise is needed. Floyd succeeds Clarence Lewis who served four years in the same capacity.

One of the senior statesmen among FWB pastors, Rev. **Harold Pitts** who recently resigned from First FWB Church in Tuscaloosa, AL, is now involved in weekend revival ministries and in assisting other ministers in the ministry of the local church.

Pastor **Randy Bishop** of **Hazel Creek FWB Church, Kirksville, MO**, said 12 youth from the church showed up on Saturday morning preceding revival services to distribute brochures door-to-door in the city. The revival, with Evangelist **Clarence Newman** from Ohio preaching resulted in three conversions, 15 rededications, 20 commitments, two baptisms and three new members for the church.

Members of **Heritage FWB Church, Fredericksburg, VA**, set October 21, 1984 as GOAL DAY, according to Pastor **David Reese**. The day ended with a record attendance of 82 and a record offering of \$1500.

Pastor **Danny Thompson** said **First FWB Church, Pleasant Grove, AL**, started a bus ministry.

Members of **Calvary FWB Church, Bessemer, AL**, plan to have a \$5000 down payment by January in order to purchase 1.8 acres on which to build. **Charlie Weaver** pastors.

Pastor **Richard Cordell** says members of **Guin FWB Church, Guin, AL**, gave more than \$26,000 in a special Payday Sunday promotion.

First FWB Church, Lebanon, MO, installed a new public address system and completed fund raising for the handicapped ramp and basement entrance at the church. **Joe Braddy** pastors.

Tammy Thompson, a junior at Free Will Baptist Bible College, led a doctor to the Lord during the school year. Tammy, a nurse from Farmington, MO, introduced the physician, who was reared a Roman Catholic, to Christ. He made a public profession of faith during the fall campus revival at FWBCC.

Seventeen Free Will Baptist Bible College students participated in a fall walk-a-thon to raise funds for **Dr. Kenneth Eagleton**. The 10-mile walk-a-thon produced \$2000 for Dr. Eagleton, who is a special student at the college preparing to go to Ivory Coast, West Africa, where he will serve as a medical missionary.

Jonathan Thigpen, an FWBCC Christian education teacher, conducted a seminar on crucial issues for Christian educators at the annual meeting of the American Association of Bible Colleges in Kansas City.

Members of **First FWB Church, Baton Rouge, LA**, marked their 11th anniversary last September by conducting a week-long revival with a high attendance mark of 158. The work in Baton Rouge is a former home missions project begun by Pastor **Larry Russell**. Members helped make the occasion special for Pastor Russell by presenting him with a trip to the Holy Land.

Members voted in a business meeting at **Trinity FWB Church, Greenville, NC**, to purchase a 15-passenger van. Nineteen people volunteered to make monthly payments of \$300 on the van. **Leroy Welch** pastors.

Members of **Blue Point FWB Church, Cisne, IL**, helped Pastor **Ernie Lewis** celebrate his birthday during one week of activities last fall. The week began with a surprise dinner for the pastor, cards from numerous individuals, and a love offering. But the biggest surprise came when the church voted to begin building a new parsonage. Congratulations to the fortunate pastor and the thoughtful people.

Pastor **Jim Summerson** said **Mt. Calvary FWB Church, Hookerton, NC**, purchased a 60-passenger bus to use in their bus ministry.

When **Jim Bowman** turned 75 years old, his church paid special tribute to him for his leadership. What makes Jim Bowman unusual is that for the past 13 years he has headed up the bus ministry

and ladies visitation program at **Gateway FWB Church, Virginia Beach, VA**. The church presented Brother Bowman with a swivel chair for his desk, a sweater to wear on visitation, an adding machine to help in his calculations and a clock radio to keep him on time. **Dale Burden** pastors.

Moderator **Fred Hanson** of the Atlantic Canada Association of Free Will Baptists, praised Louisa, KY, Evangelist **Tim York** for his sermons during two weeks of revival in New Brunswick, Canada at the Wakefield and Upper Brighton churches. York also spoke four times during a Canadian quarterly meeting. Hanson said several Canadian churches have arranged for York to conduct revivals later in 1985.

Pastor **J. B. Varney** of **Kirby FWB Church, Taylor, MI**, celebrated 30 years as pastor of the church this past November. Congratulations to the pastor and the church who can work together three decades.

Southeastern FWB College, Virginia Beach, VA will observe "Get Acquainted Days" for junior and senior high students March 28-31. Prospective students will arrive on campus Thursday night and leave after Sunday morning services. They will attend classes and chapel on Friday with activities planned Friday night. Saturday, they will visit bus routes, military bases, Sunday School classes and teenage soul winning, capped off by a giant youth rally Saturday night at Gateway FWB Church under the direction of Nate Ange. ▲

DIRECTORY UPDATE

FLORIDA

James Roebuck to Blackwelder Memorial Church, Lake Butler from Harmony Church, Lake Butler

ILLINOIS

John Postlewaite to Mt. Vernon Church, Mt. Vernon

TEXAS

Will Harmon to Western Hills Church, Fort Worth

Clyde Tucker to Forest Park Church, San Angelo

Butch Shephard to Bayshore Church, Baycliff

TEEN Scene

Indiana State-Wide Youth Rally

Teens in Action for Christ (TAC) seems to be an appropriate name for Indiana youth who are serious and excited about serving the Lord.

More than 170 youths from 13 Free Will Baptist churches came together November 2-3 in the Wabash, Indiana area. Friday evening and all day Saturday were packed with activities. Here is a sampling:

Friday evening started with a service and film at Emmanuel Church in Wabash. This was followed by a miniature golf tournament and video game competition for late, late night activities. The youths then scattered among families in the Wabash area churches for a brief time of sleep.

Saturday started with devotions and discussion time at Erie Street Church. This was followed by a business session where youth officers were installed and state youth projects adopted. They then loaded up in buses and traveled to nearby Salamonie Reservoir for a picnic and outdoor games.

Tired, but still going strong, the youth gathered at LaFontaine Church for the evening meal and final service. There were numerous altar decisions in both the Friday and Saturday evening services, some for salvation.

Chris Hummel, a 1984 graduate of Free Will Baptist Bible College, spoke during the services and devotional times. Chris, an Indiana native, now serves the Peace Church in Indianapolis as youth pastor.

Indiana Youth Coordinator Greg Hanson guides the state youth ministry. The state youth meet together quarterly in various regional areas. Hanson coordinates other activities including winter ski retreats, summer trips and a camping ministry.

This state-wide youth emphasis has influenced many young people and has given the denomination some effective church leaders. And it's only the beginning.

One youth put it aptly in his testimony at the conclusion of the Saturday evening service, "I pray that some day I will be able to preach to the youth as Brother Chris did this week-end."

Arkansas Teens Reach Out

Two junior high girls went all-out in the Fall Sunday School Campaign at Faith Free Will Baptist Church in Jonesboro, Arkansas. Pastor Jim Mullen says that Patti Phipps and Tonya Guthrie brought 80 of the 112 visitors during the four-week campaign.



Patti



Tonya

Excitement mounted as the final big day of the campaign neared. Sunday morning dawned to a heavy thunderstorm that lasted well into the afternoon. Even the pastor doubted the success of a big day of attendance.

But God blessed in spite of the circumstances. Patti and Tonya brought 45 of the 52 visitors that morning. The old church attendance record of 142 was broken with an attendance of 146!

Great job, girls. Getting involved in your local church and in the lives of others is exciting.

What's Happening With You?

Please let us hear from you about the activities of your youth group. Send information (and pictures if possible) to Youth Ministries Division, P.O. Box 17306, Nashville, TN 37217.

The Free Will Baptist Pulpit

Clarence Hearron, Pastor

First Free Will Baptist Church, Denison, Texas

The Church

Matthew 16:13-19

Introduction:

Since the Church in its universal and local relationship is God's institution for getting the gospel to the whole world and to equip the saints for service, every Christian should have a greater appreciation for his own local organization.

I. The Foundation of the Church

- A. Christ (I Corinthians 3:11; I Peter 2:6)
- B. Apostles and prophets (Ephesians 2:20)

II. The Fabric of the Church

- A. Lively stones (I Peter 2:5)
 1. A spiritual resurrection (Ephesians 2:1)
 2. A new birth (John 3:3)
- B. Wood, hay, stubble (I Corinthians 3:12)
- C. Gold, silver, precious stones (I Corinthians 3:12)

III. The Force of the Church

- A. By the proclamation of the Word (Romans 1:16; I Thessalonians 1:5)
- B. By the presence of the Lord (Matthew 18:20; Hebrews 13:5-6)

IV. The Future of the Church

- A. Glorious church (Ephesians 5:26-27)
- B. Eternal church (Ephesians 3:21)

Conclusion:

Since the Church has been ordained by the Lord to reach others for Christ, and since it will last forever, every Christian should be ready at all times for that great presentation of the Church and be without spot or wrinkle.



Green Tree Bible Study

Robert E. Picirilli

Colossians 1:24-29



Christ's Work Is Our Work

The work of Christ (vv. 20-23) was to reconcile men to God and to present them sanctified, at last, to God. This is the content of the gospel, and in the cause of preaching that gospel Paul was made a minister (v. 23b).

This claim leads Paul to describe his own role: Christ's work is not fully accomplished without the work of Paul and all of us who minister His gospel.

Paul as sufferer for the church (v. 24). He was imprisoned at the time. Add to that the regular pattern of suffering he endured throughout his ministry. In those sufferings Paul rejoices. They are on behalf of the Colossians in particular and the whole body of Christ, the church, in general.

The phrase "fill up that which is behind (literally, lacking, wanting) of the afflictions of Christ" is an interpretive problem.

It certainly does not mean that Christ's atonement for sin lacked something that must be completed by others. Probably it means that Christ's sufferings were not the end of sufferings involved in the building of the church. Others must suffer, too, for the gospel to be carried and for the church to be planted and built.

Paul as minister of the church (v. 25). In verse 23, the "whereof" refers to the gospel; here it refers to the church: Paul is a minister—a servant (Greek *diakonos*: a helper, attendant)—of both. This is a dispensation, a "stewardship" (Greek *oikonomia*) that God entrusted to him.

Paul as revealer of a mystery (vv. 26, 27). Paul uses "mystery" often in his writings, referring to something that can be known only by supernatural revelation. As preacher of the gospel, Paul shares what God has revealed.

Here, the mystery is Christ, specifically that Christ is in men, even the Gentiles, by faith (Compare Ephesians 3:3-6). This truth was hid in ages past, when Gentiles were without hope (Ephesians 2:12) and when the indwelling of Christ was undreamed of. This indwelling of Christ is, in turn, a "pledge of future glory" (Peake).

Paul as a preacher of Christ (vv. 28, 29). This is one of the best summary statements anywhere of how Paul conceived his ministry, and of how all of us ought to conceive ours. The content

of his preaching is Christ ("whom").

The method of his preaching is twofold: warning (Greek *noutheteo*: to put in mind, admonish) and teaching. "To bring men to Christ was only the first step in his ministry.

"It was his design . . . so to teach Christ that the quality of his ministry would be attested by (their) maturity" (McDonald).

The aim of his preaching was to present not just bare converts but perfect (Greek *teleios*: complete, mature) Christians to God. The word "present" is the very same as in verse 22.

The object of Christ's work is to present people to God as holy, blemish-less and irreproachable—thus wholly sanctified. The objective of Paul is nothing less than this. In preaching Christ he is carrying out Christ's work.

The manner of Paul's preaching is well described in verse 29. He labors (Greek *kipiao*: wearying toil). He strives (Greek *agonizomai*: an athletic struggle against an opponent).

But all this is performed in the power worked in him (Greek *energeo*: to work in, whence our word "energy") by Christ. The "energy" of Paul is as of one "energized" by the Lord.

Paul is not the only one that all this applies to. We, too, are servants of the gospel and of the church. We, too, labor—and sometimes suffer—for the building of His body. We, too, preach Him so that He is revealed as indwelling the believer.

We, too, must aim at the goal Christ Himself aimed at: presenting well-developed saints to God as the crowning joy of our service (1 Thessalonians 2:19, 20). Christ's work is our work. ▲

Top Shelf



Thomas Marberry



Yechiel Eckstein, *What Christians Should Know About Jews and Judaism* (Waco; Word Books, 1984, 339 pp., hardback, \$13.95).

This volume is written by a Rabbi of the orthodox persuasion who has had considerable contact in recent years with Christians of different denominations. Rabbi Eckstein demonstrates an understanding of and appreciation for the Christian faith, but he does not avoid the significant differences in belief and practice which separate Christianity and Judaism.

Unfortunately, contemporary Christians have little understanding of Judaism's development since New Testament times. Modern Judaism is quite different from the Judaism we see on the pages of the New Testament.

Tremendous historical and religious development has taken place. Such events as the Holocaust and the rise of Zionism have deeply affected the beliefs and attitudes of contemporary Jews. Perhaps nothing has had as great an impact as has the rise of the state of Israel.

Eckstein gives a clear, concise picture of Jewish family and religious life. He describes the rituals and traditions which are so much a part of every Jewish household. He also explains Jewish holidays and festivals and how they're observed by Jews around the world. While this is not a book on Jewish history, the author gives an

Psalm 150 champions the praise of God in public worship with trumpets, harps, stringed instruments, organs and cymbals.

Can you imagine such a scene at First Free Will Baptist Church, Your Town, USA? The service begins with the congregation singing "All Hail the Power of Jesus' Name." In keeping with Psalm 150, they include several instruments in the worship.

There's Tim and Tom Trumpet, the twins who are also involved in their local high school band; Clara Clarinet, the eighth grader who was recently converted and has played clarinet for two years in her junior high band; Ted and Freda, the young married couple who play trombone and flute respectively, but have not played much since their high school days.

Then there's Steve Saxophone, the ace of the high school woodwind section, and, of course, there's Sam. Sam Cymbal is that obnoxious junior high kid who dropped out of youth choir because he couldn't carry a tune, but has found his niche serving the Lord by crashing the cymbals every four measures as the congregation sings.

As humorous as the preceding paragraphs may be, it's not all intended to be taken lightly. In many Free Will Baptist churches there are people of all ages who either play or have played band instruments. While most of our churches don't include instrumental (notice I did not say "accompaniment") with our congregational singing, it need not remain that way.

The use of instruments in worship can be an avenue of service for those talented to play such instruments. It can also add a new dimension to the musical program of any church.

excellent overview of the most important events of Jewish history.

Considerable attention is devoted in the book of Jewish-Christian relations in this century and in earlier centuries. He presents the Jewish view of this relationship as only a Jew can.

There is much that Free Will Baptists can learn from this volume. Jewish people form an important segment in our world today, and we cannot afford to be ignorant of them and their culture.

We cannot, however, do the one thing that Rabbi Eckstein asks us to do. We cannot cease our efforts to



Free Will Baptist Music Ministries

Strike Up The Band!

By Rodney Whaley

Most people who consider incorporating instruments into the church music program are primarily interested in a performing group that would perform individually, i.e., "special music." Rather than taking that approach, I suggest that a church initially involve their instrumentalists in playing with the congregational singing.

There are three basic reasons for this approach: 1) for instrumental groups to develop a creditable sound, it takes more rehearsal time than most church instrumentalists can give; 2) when band instruments make mistakes they are very obvious (more so than keyboard instruments); and 3) most church instrumental groups have an unusual combination of instruments making it difficult to find music.

Since most band instruments are not in the same key as the piano, these instruments cannot play directly out of the hymnal. However, if one chooses to play the vocal lines as printed in the hymnal and transposes them into the different keys of the instruments, I suggest purchasing instrument books that accompany the hymnal *Great Hymns of the Faith* published by Sing-Spiration. They have a separate book for each desired instrument.

In my opinion, the best material for instrumental playing of hymns in worship is the *500 Hymns for Instrument*

published by Lillenas Publishing Company, Kansas City, Missouri. There is a separate book for each instrument, but rather than just being *transposed* into each instrument's key, these are actually scored for the different instruments.

For example, flutes and clarinets have runs and trills, euphoniums and saxophones have counter-melodies, etc. No matter how few in number or how limited the instrumentation of a group, this series will bring pleasing results without strenuous rehearsal time.

To add fanfare of sorts to congregational singing, there is available from Hope Publishing Company *61 Trumpet Hymns and Counter-Melodies* (also *61 Trombone Hymns and Counter-Melodies*) by Douglas Smith. Augsburg Publishing House provides *Hymns, Descants, and Fantasias for Brass Ensembles*.

One word of caution here, however. These are a bit more difficult and should only be attempted by your more experienced players.

On occasion when I'm the only non-keyboard instrumentalist in a service, I use my trumpet to play along as I direct the congregational singing. I usually join in on the chorus or the final stanza of the hymn. Although this approach is good, it's prohibitive for any instrument other than trumpet, trombone or similar instrument.

Psalm 150 concludes with, "Let everything that hath breath praise the Lord." Let's not be guilty of suggesting that only those who sing and/or play keyboard instruments can join their talents together in worship. Let's seek to utilize everybody's talents, especially those with abilities in non-keyboard instruments. ▲

ABOUT THE WRITER: Rodney Whaley is a member of the music faculty at Free Will Baptist Bible College where he directs the Concert Band.

evangelize those who are Jews and bring them to a saving knowledge of Jesus Christ.

We should certainly reject all attempts to evangelize which involve persecution, intimidation or deception. These have often been a part of Jewish-Christian relations in the past, but they should not be today. As followers of Christ, however, we cannot ignore His mandate to preach the gospel in all the world. ▲



ON LITTLE LANES

BY DONNA MAYO

When Nice Isn't So Easy

IT was a cold January morning, and Marty and Megan walked with quick steps to school. As they reached the school yard, an old van pulled up. Dented and rusty, it rattled and bounced and finally sputtered to a halt. The twins watched curiously as a man and a little boy got out.

"Wonder who they are?" asked Marty.

"I don't know, but I bet they're cold. Can you believe that boy is only wearing a sweater on a day like this?" said Megan.

The twins hurried to their room. Mrs. Curtis, their teacher, was about to lead the class in the "Pledge of Allegiance" when a knock at the door interrupted them. The principal entered with the boy Marty and Megan had seen earlier.

"Mrs. Curtis," said the principal, "I want you to meet Lucas Daley. He's going to be in your class. His family just moved here from Florida."

"Welcome, Lucas," said Mrs. Curtis warmly. "We're glad to have you in our class."

All eyes turned toward the thin boy with shaggy brown hair, but he kept his own big, dark eyes on the floor as the class members introduced themselves.

It was obvious from his clothes that Lucas came from a poor family. His patched jeans were faded and a little too short. His shirt and sweater were

too thin for January weather. Mrs. Curtis showed Lucas to an empty desk, then continued with the pledge.

At lunch Marty sat at his usual spot with the boys. When he saw Lucas enter the lunchroom, he called, "Hey, Lucas, wanna sit with us?"

Lucas walked toward the table. One of the other boys said quickly, "Marty, there's really not any more room here."

Lucas knew the boys didn't want him to join them, so he sat at a table by himself. Marty picked up his tray and walked over to Lucas' table. "Can I sit here?" he asked.

"Sure, if you want to," answered Lucas. Then Megan joined them, and the twins dug into their lunchboxes. They couldn't help but notice that Lucas had only an orange and a cold biscuit in his brown bag.

Megan ate part of her sandwich, but it seemed to stick to the roof of her mouth. "I'm not very hungry," she said. "Marty, do you want the rest of this?"

"Sure," he answered, but when Megan gave him a kick under the table, his answer quickly changed to, "Ouch, uh, no thanks. How about you, Lucas?" Lucas ate it gratefully.

"Why did your family leave Florida, Lucas?" asked Megan trying to make conversation.

"My dad was through picking oranges," answered Lucas, "so it was time to move on."

The twins looked puzzled.

"That's how he makes a living," explained Lucas. "He picks stuff. We've picked apples in Washington, blueberries in Michigan, and once we dug potatoes in Idaho."

"Wow!" exclaimed Marty. "That's neat, moving around and seeing lots of new places."

"It's OK," said Lucas flatly. "Sometimes I get tired of it. I just make friends, and then it's time to move again. And it's hard to keep up in school."

"Why did you come here?" asked Megan. "We don't have anything to pick."

"My dad's gonna try to find a permanent job. My mom's gonna have a baby, and Dad says the van just won't hold another person, no matter how little. I hope we get to live in a real home soon," said Lucas wistfully.

"You mean you live in a van?" asked Marty enviously.

The twins and Lucas had a good time talking. All too soon the bell rang, signaling that lunch was over. As they walked down the hall to their classroom, Marty whispered to Lucas, "It's supposed to snow by the end of the week. Maybe you can spend the night with me Friday and we can go sledding Saturday."

Lucas' eyes brightened. "That would be super," he smiled.

That evening Marty and Megan were telling their parents about Lucas and his family when the tele-

phone rang. Marty went to answer it. After talking, he came back into the room bubbling with excitement.

"That was Rob Johnson," he said. "His dad is taking him and Mike to see the Globetrotters Friday night. They want to know if I can go with them. I can, can't I, Dad?"

"Sure, Son," answered Mr. Lane. "Sounds like fun. I'd like to go too, but I have a deacons' meeting at church that night."

"Marty," said Megan, "did you forget that Friday night is when you asked Lucas over to spend the night?"

"Oh, no," groaned Marty, slapping himself on the forehead. "What am I going to do?"

"You can't weasel out on him now," said Megan. "Lucas would be hurt."

"I'll just tell him that my parents won't let me have anybody over this weekend," said Marty.

"Oh no you don't," said Mr. Lane quickly. "Don't go blaming it on us."

"I've got the perfect solution," said Mrs. Lane calmly. "Just ask Rob and Mike if Lucas can come along too. I'll be glad to pay for his ticket."

Feeling very relieved, Marty smiled, "That's a great idea, Mom." And off he ran to the phone to call Rob and Mike.

When Marty returned, however, his angry expression revealed what Rob thought of the idea.

"He doesn't want Lucas to go," Marty said.

The rest of the Lanes were stunned. "Why not?" they asked.

"Oh, he really didn't have a reason," said Marty. "I guess he just doesn't think Lucas is good enough."

"What are you going to do now?" asked Megan.

"I don't know," said Marty shaking his head. "I don't want to hurt Lucas' feelings—I know he needs a friend and everything—but I sure would like to see the Globetrotters."

Marty had an agonizing week at school. He continued to be friendly with Lucas, but the other boys continued to snub him. By Thursday afternoon, Marty had still not decided what to do.

"I didn't know being nice was going to be so hard," he thought glumly. Marty was trying to concentrate on his homework when Mr. Lane came into his room.

"Son, about tomorrow night . . ." began Mr. Lane.

"I know, Dad, you think I ought to still invite Lucas over," said Marty.

"It's your decision," said Mr. Lane. "You're the one who has to live with it."

"I know," said Marty firmly, "and I've decided no matter how much it hurts not to see the Globetrotters, it would hurt more knowing I hurt Lucas' feelings."

Mr. Lane smiled and hugged his son. "I'm proud of you, Marty. It seems like the way to be happy is to do what you want to, but if you want real joy, put other people and their feelings first. You won't be sorry."

"I hope not," said Marty with a half-hearted laugh.



OUR READERS COMMENT

LOCAL AUXILIARY SUBSCRIBES

We think CONTACT is uplifting and rewarding. We want all our auxiliary members to receive it.

*Woman's Auxiliary
Webb Free Will Baptist Church
Camargo, Oklahoma*

STUDENT'S WIFE THANKFUL FOR ARTICLE

Thank you for printing the articles, "I'm Thankful . . ." The one by Shirley Hutchinson was especially helpful to me.

You see, my husband and I have been married for nine and one-half years. We have always been together, whenever and wherever we would go. Then my husband answered the call to full-time Christian service, and is now attending Southeastern Free Will Baptist College.

We see very little of each other because of school and work. I have to carry the load of raising four small children almost alone.

I was feeling lonely and depressed the day CONTACT came to our house. I read the section written by Mrs. Hutchinson and realized how wonderful and great I really should be feeling.

I cut out the last paragraph of her section and saved it. That is exactly what my husband is to me, also. Thanks so much for CONTACT, and for Mrs. Hutchinson's article.

*Connie Price
Virginia Beach, Virginia*

"Now I've got a surprise for you," said Mr. Lane. "The preacher just called with some good news. He has the flu . . ."

"That's good news?" puzzled Marty.

"No," laughed Mr. Lane, "the good news is that our deacons' meeting has been canceled, and I can take you and Lucas to see the Globetrotters."

"Yippee!" shouted Marty jumping up in the air. Then, coming back down to earth, Marty looked at his father and said, "Say, Dad, why didn't you tell me this earlier? You sure would have saved me a lot of worry."

"I know, Son," said his dad putting his arm around Marty's shoulder, "I guess I just wanted to give you a little test. And you passed with flying colors!" ▲

ANOTHER OPINION ABOUT CHRISTIAN SCHOOLS

I am writing in response to the October article, "Should Your Church Start a Christian School?". Let me say that I am for educational excellence in both the public and the church school setting. I thank God for Christian educators who have answered the call of God to teach in both school settings.

However, I am embarrassed and ashamed of the remarks made by Mr. Maines. His comments, "That public education in America is godless and almost void of any truth and teaches principles that are in direct conflict with the Word of God," reflect immaturity and ignorance. This simply is not true of every public school in America.

God has commissioned His Church to go to the ends of the earth and preach the gospel to every creature. Jesus told His disciples in Samaria (a wicked and somewhat godless area) to look upon the fields for they were white already to harvest. He saw His own people as sheep having no shepherd and said that the harvest is plentiful but the laborers are few.

Brother, instead of making comments that hurt the cause of both public and church schools and the Christian faith, we should be on our knees praying that God would raise up from among us Christians who would be willing to become Christian educators. We should be praying and encouraging those Christian educators who are presently laboring in both the public and the church schools.

There are many Free Will Baptist educators teaching in public schools simply because they have answered the call of God to serve Him there. Let us band together around the banner of the cross and lift up the Lord in both public and church schools.

I want to let Christian educators in both public and church schools know that we stand behind them in both our prayers and support.

*Russell Clouse
Iuka, Mississippi*



NEWS OF THE RELIGIOUS COMMUNITY

ATHEIST TV PROGRAM BEGUN IN OHIO

COLUMBUS, OH (EP)—Frank Zindler, a former college professor who operates a "Dial-an-Atheist" service here, has begun broadcasting the American Atheist Television Forum on four cable systems. His programs, which are carried on local public access channels, deal with such topics as creationism, church-state separation, school prayer and the Moral Majority.

The first few programs have been supplied by the American Atheists organization headed by Madelyn Murray O'Hair. When Zindler produces his own shows he hopes to interview preachers and creationists.

Zindler, who once studied for the Lutheran ministry, says he expects some hostile reaction from fundamentalist Christian groups, though he doesn't think any cable network operators will lose their licenses because of it.

Jerry Murray, the general manager of Warner Amex Qube cable service in Columbus, said he didn't hear about the new series until it appeared in the press. He said he didn't expect any public reaction. "We have everything from CBN to the Playboy Channel," he said.

PASTORS ADVISED TO FIND WAYS TO DEAL WITH STRESS

GLORIETA, NM (EP)—Ministers, organizational leaders and others in positions of responsibility sometimes create their own stress by assuming that they have to be able to answer every problem brought to them.

"We shouldn't give an answer when we don't have one," warned Brooks Faulkner, supervisor of the Baptist Sunday School Board's career guidance section. "We need to say 'I don't know.' To deal with stress, you have to learn to live with ambiguity."

Stress is related directly to physiological problems, Faulkner stated. "Either deal with stress or it will affect your health, as it may weaken your immune system," he said.

To help manage stress Faulkner advised using I Thessalonians 5 as a guide for living. "Live in peace with one another," he said, "admonish the unruly, encourage the faint-hearted, help the weak, be patient with all persons."

He also suggested the importance of setting priorities in life, learning to say "No" and developing a support system of friends who will be honest with you. Too much stress, according to Faulkner, can make a person aggressive, distort realities or make one a compulsive conformer to show that stress isn't taking its toll.

HIGH SCHOOL DRUG USE DROPS NEARLY 10 PERCENT SINCE 1979

ANN ARBOR, MI (EP)—Use of marijuana and other drugs by high school students in the U.S. has dropped nearly 10 percent according to a research study conducted by the University of Michigan's Institute for Social Research.

Marijuana use by high school seniors stood at 51 percent in 1979 and had dropped to 42 percent in 1983. This change represents an apparent change in attitude by high school seniors according to researchers who conducted the study of 17,000 students. In 1983, 63 percent of the high school seniors believed that regular use of marijuana would be harmful as against 35 percent who felt this way in 1978.

A decline in the use of other drugs such as amphetamines, barbiturates, quaaludes and LSD was also in the University of Michigan study. The use of heroin and cocaine, however, remains virtually unchanged since 1979. The 1983 senior high school students who were surveyed indicated that 16 percent had used cocaine at some time, nine percent had experimented with some sort of opiate other than heroin and 1.2 had tried using heroin.

Daily use of alcohol was reported by 5.5 percent of the seniors, but 41 percent had reported taking five or more drinks in a row during a previous two-week interval. Following a sharp drop in cigarette smoking between 1977 and 1980, cigarette smoking by seniors has remained at a relatively constant 21 percent since then.

NKJV SALES HIT THREE MILLION IN TWO YEARS

NASHVILLE, TN (EP)—After being on the market for two years the New King James Version of the Bible has sold more than three million copies, making it second in sales to the original King James version.

The New King James Version was developed by Thomas Nelson Inc., the nation's largest Bible publisher, after seven years of study by 130 scholars, two nation-wide surveys and \$4.5 million in research and development. The study of Bible users indicated that most people preferred the familiar KJV, but that 62 percent of the population also didn't find the Bible relevant.

As a result the New King James Version has replaced archaic words such as 'taketh' with 'take' and 'lest' with 'since' to make it more understandable.

Buyers of the Bible are from all segments of society, including "the rich and poor and middle-income people, white-collar and blue-collar workers, moms and dads and single parents," said Robert Schwalb, vice president of advertising for Thomas Nelson, Inc.

Bible sales accounted for 58 percent of Thomas Nelson's projected 1984 sales of \$61.5 million. Nelson produces 550 styles of Bibles in eight of the nine major translations.

Nationwide, the sale of religious books rose from \$117 million in 1972 to \$454 million last year, according to Association of American Publishers. This increase has made religious publishing the fastest growing segment of the publishing industry.

APATHY—NOT COURTS OR OPPOSITION KEEPS GOD OUT OF PUBLIC SCHOOLS

WASHINGTON, DC (EP)—Apathetic Christians, not courts or opposition have kept God out of public schools. That's the view of Sam Ericsson, coordinator of the Center for Law and Religious Freedom.

There are means of reaching public school students with the Christian message if concerned groups and individuals will take the effort to do so, according to an article in the Christian Legal Society Quarterly.

Ericsson said that released religious education classes "had received a strong blessing by the U.S. Supreme Court in 1953, but it was hardly ever used except by some Catholic and Mormon groups. I also discovered that campus groups like Campus Life, student initiated and student-run were barred from meeting on most secondary school campuses."

However, Ericsson emphasized, "The Supreme Court has never declared in a decision that student-initiated and student-run meetings with religious content violate the Establishment Clause."

The primary reason for the lack of religious instruction or religious activities in public schools is the confusion as to what is constitutionally permissible, said Ericsson. "Most of the major Supreme Court decisions on the subject have been miscommunicated, misinterpreted and misapplied," he said. "The common thread running through the Supreme Court decisions on religious activities in public schools is this: State-initiated, school-sponsored and teacher-led religious instruction or religious exercises violate the Establishment Clause."

Ericsson said that open doors for a Christian witness in the public schools are to be found through these means: 1) released time instruction, 2) religious instruction before and after school, 3) teaching the Bible objectively as literature and history, 4) the witnessing life of a Christian teacher, and 5) student-run and student-initiated Christian groups at school primarily on a high school level.

Ericsson quoted some "pair words" originated by James V. Panoch:

- The school may sponsor the **study** of religion, but may not sponsor the **practice** of religion.
- The school may **expose** students to all religious views, but may not **impose** any particular view.
- The school's approach to religion is one of **instruction**, not **indoctrination**.
- The function of the school is to **educate** about all, not to **convert** to any religion.
- The school's approach to religion is **academic**, not **devotional**.
- The school should **study** what people believe, but should not **teach** a pupil what he should believe.
- The school should strive for student **awareness** of all religions, but should not press for student **acceptance** of any one religion.
- The school should seek to **inform** the student about various beliefs, but should not seek to **conform** him to any one belief.



Taming the Tongue



THE NATIONAL ASSOCIATION OF
Free Will Baptists

THE SECRETARY SPEAKS

By Melvin Worthington

The Bible says a great deal about the tongue. David prayed for the Lord to set a watch and keep the door of his lips. The writer of Proverbs declared that they hypocrite with his mouth destroyed his neighbor.

Jesus warned regarding use of the tongue, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36-37).

James said it takes a perfect man to not offend by words (James 3:3). The way a man talks reveals what he thinks, for out of the abundance of his heart a man speaks. The use of the tongue either crowns or curses the Christian community.

The plain truth is that the tongue can be used for the glory of God and the good of society. But it can also bring sorrow, schism and strife.

The index to a Christian's spiritual health is how he talks. One's speech reveals what kind of person he is.

The Power to Direct

James 3:3-5 illustrates how the tongue directs—the bit to control a horse and the helm to control a ship.

So the tongue has the power to direct the lives of others into right or wrong paths.

We must ever beware of the idle word, the questionable story, the deliberate lie or a half-truth which is in reality a whole lie. If the tongue is properly regulated, the whole man—as a horse is managed by the bit and a ship is steered by the helm—is brought under control.

The tongue is insignificant in size. But it instigates great things and is capable of incalculable mischief. An uncontrolled, unruly and unrestrained tongue is to be dreaded. The tongue has and exerts a powerful influence.

The Power to Destroy

James describes the tongue as a fire, a world of iniquity (3:6). He further states that it defiles the whole body, sets on fire the course of nature and is itself set on fire of hell. A powerful indictment!

Albert Barnes asks, "Who can measure the evils which arise from scandal and slander and profaneness and perjury and falsehood and blasphemy and obscenity by the tongue?"

Then Barnes cogently argues, "If all men were dumb, what a portion of the crimes of the world would soon cease! If all men would speak only that which ought to be spoken, what a change would come over the face of human affairs."

The tongue defiles, destroys and damns men by suggesting sin, committing sin, condoning sin, excusing sin and defending sin.

James abounds with principles regarding the potential destructiveness

of the tongue—the hasty tongue (1:19), the hellish tongue (3:6), the heathen tongue (5:12), the hypocritical tongue (1:26) and the heartless tongue (2:15-16).

The Power to Delight

The tongue has power to delight. James uses a fountain to set forth this truth (3:9-17). He declares that it is impossible for a fountain to give both fresh and salt water at the same time. Likewise it is impossible for the tongue to speak blessings and cursings at the same time.

The Christian must discipline his tongue. The holy tongue, happy tongue, honest tongue and humble tongue characterize the Christian. He uses his tongue to pray for wisdom, help for the afflicted, for healing and for backsliders to be restored. He uses his tongue to praise his heavenly Father for His glory, goodness and greatness. He uses his tongue to proclaim the gospel.

The tongue can only be tamed by the Holy Spirit. We are exhorted to yield our members (Romans 6:13) to the Lord. That includes the tongue.

Perhaps it's time we all gave our tongues to the Lord and prayed, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). ▲

The Secretary's Schedule

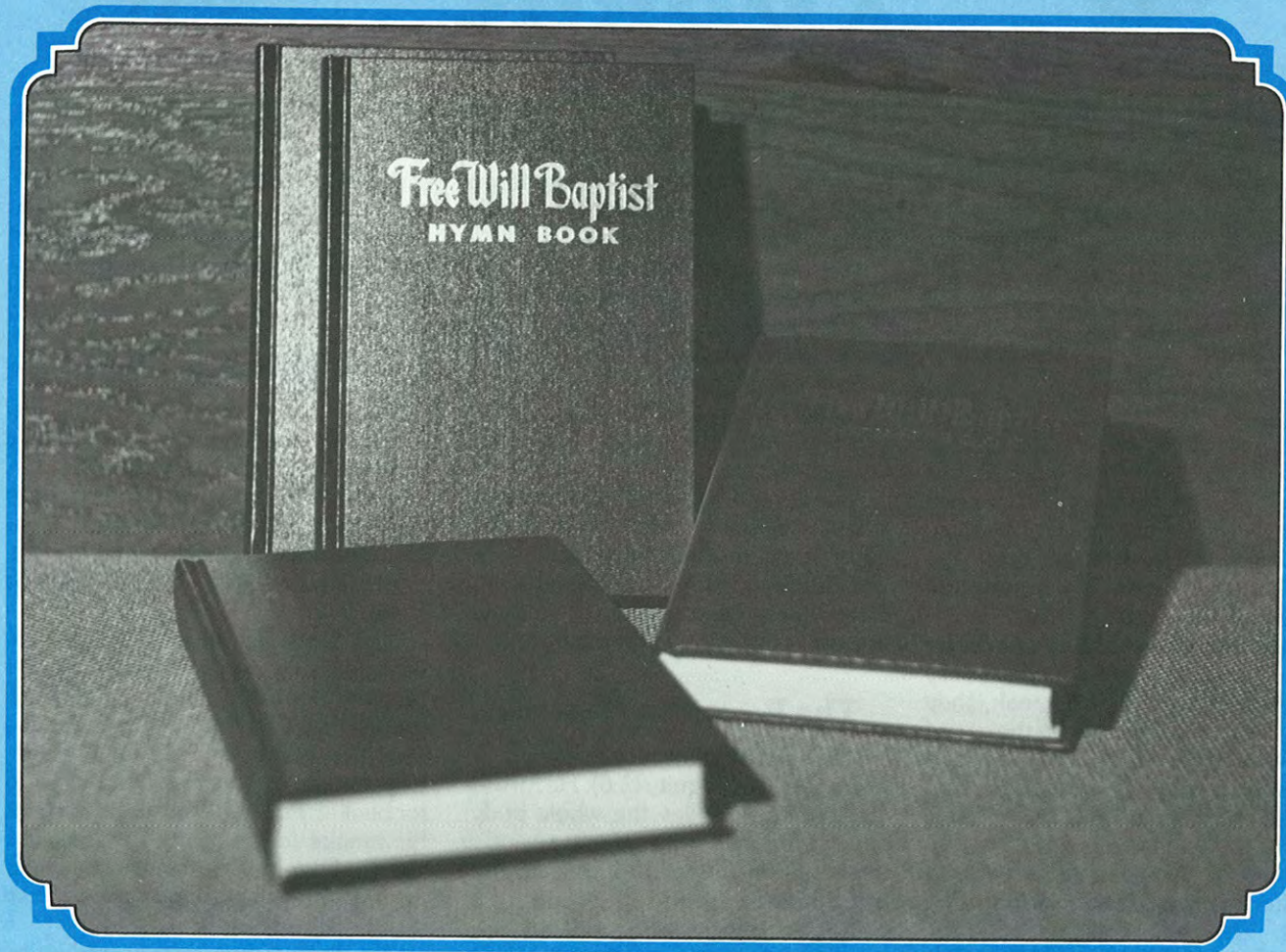
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