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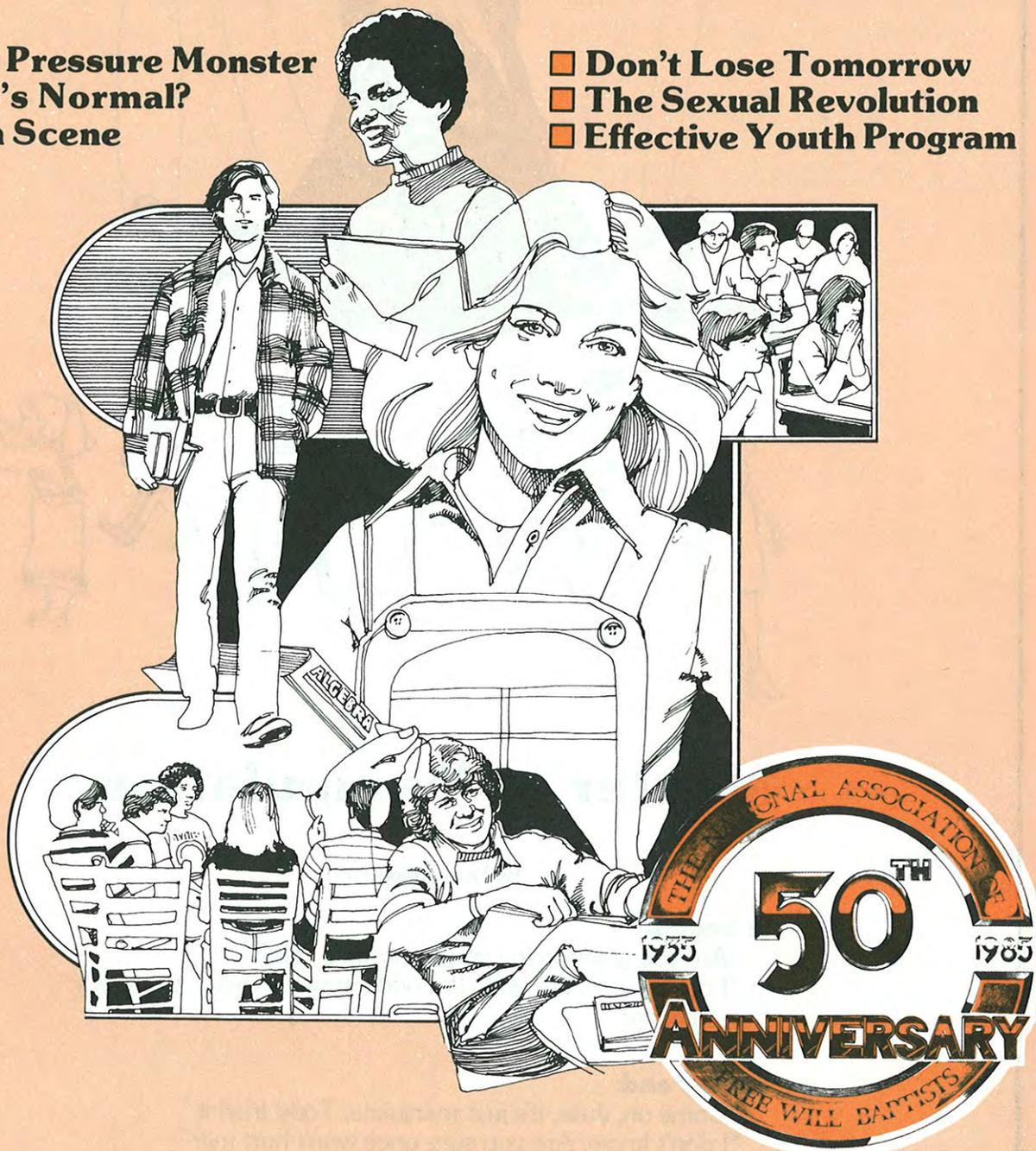
Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

A Teenager's World

- Peer Pressure Monster
- Who's Normal?
- Teen Scene

- Don't Lose Tomorrow
- The Sexual Revolution
- Effective Youth Program



The Peer Pressure Monster . . .



Master of Manipulation

By Doug Henderson

It begins:

"Are you going to the youth meeting, Julie?"

"I don't know, are you? Is Todd gonna be there? What are you wearing?"

It may end:

"Come on, Julie, it's just marijuana. Todd tried it."

"I don't know. Are you sure once won't hurt me?"

And on it goes. Why are young people so afraid to make decisions on their own?

Almost every teen has to deal with that monster called "Peer Group Pressure."

What is this creature anyway? Peer group pressure stalks teens to make them follow the standards of others in conduct, thinking and values.

Most of what involves teens at church, school or while relaxing is influenced by the opinions of their friends.

This pressure tells them what to wear, where to go, whether to drink, smoke, participate in drugs or sex, what's "in" or "out", and basically controls the teen's body and mind.

More often than not, this pressure leads teens to do wrong. Decisions that conform, in order to be "in", often override Christian standards which would make them a "peculiar people."

Now that we've identified the monster, how do we escape his clutches?

There are three areas that need to be part of the teen's arsenal of weapons: confidence, commitment and communication.

Most teens who are easily pressured are also insecure. Frank Hamrick says, "You get what you honor." This principle changed my approach to youth work. Criticism can destroy faster than commendation can build up self-confidence.

Let me suggest eight things to help build a strong front line of defense.

Sing his praises.

Brag on the good. Find something every day that he does right—a well-made bed, a caught pass, piano practice without a hassle.

Try a T.N.T. (The Nicest Thing) Notebook. When your teen does something good, jot it down in the notebook. Leave it open to that page for him to read. Have a family night when you spotlight him and read these T.N.T.s along with other praises from the rest of the family.

You could write notes and put them in private places (lunch box, jewelry box, sock drawer). Everyone likes to receive notes of appreciation.

Develop natural abilities.

"I can't do nothing right!" Sound familiar? The monster drags another teen under unless we supply him with a tested weapon. "God don't make no junk."

Every person has abilities. Our job is to locate and develop them.

Jack Hyles was too small for football, too short for basketball, but his dad made him learn to play tennis. That was the one thing this timid boy could do with pride. Make a list of his successes and strengths. Major on these, rather than the failures.

Respect him as an adult.

At the same time, expect him to behave like a child because there are days when he will. In time, respect helps to produce maturity. Maturity makes wise choices and defeats the peer pressure monster.

Date your teen.

Try it! About once a month take your teen out for something special. Chatting over a hot-fudge sundae, window shopping or a hot-dog on the mall could be the best spent money and time in building that self-esteem. Dad or mom's support helps when you stand against the crowd.

Draw up a dating and friendship contract.

The contract is between your teen and the Lord. Writing the standards he will abide by and the type of person he will date before personalities are involved help keep the monster from overtaking him.

All peer pressure is not bad. Sometimes the right crowd can be the very thing that will keep a weaker teen from doing wrong.

Positive Action for Christ publishes a booklet called *Ancient Landmarks*, an excellent guide for personal standards. It deals with areas such as movies, TV, books and magazines, places to go, speech, appearance, faithfulness to church, tobacco, alcohol, sex, drugs, friends and materialism. When feelings pressure him, he can recall his contract with the Lord and stand on principle.

Foster the right friend.

Joyce Landorf said, "Always pray for your children's peer group. It only takes one to keep your child from drowning, or one to pull him under."

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MONSTER (from page 3)

Every teen needs at least one friend who will help him grow and maintain Christian standards. Parents can encourage this relationship by dinner invitations, ballgames, overnight stays and other fun activities. Don't abandon your parental right to thwart relationships when you see your teen led the wrong way.

Reward doing right.

How about a gold watch or home computer at graduation for purity? What? Bribe my teen to do right? Yes, reward purity. God does. Set some short-term goals that can be more easily reached along with the longer ones.

Stockpile scripture verses.

Use them as weapons against the monster. Drill with your teen on what to

do under certain pressure conditions. The approach, "When I am tempted, I . . ." will work a lot better than, "Now Son, you should . . ."

A 3 x 5 card file might read something like this:

Lust

Psalm 101:3

"I will set no wicked thing before mine eyes . . ."

Drinking/Drugs

I Corinthians 6:19-20

"What? know ye not that your body is the temple of the Holy Ghost . . ."

Cursing

Ephesians 4:29

"Let no corrupt communication proceed out of your mouth . . ."

There is sunshine beyond the dismal mist that wages war on our youth. Hope follows heartaches in the home. Teens can stand. We can help.

These suggestions are not guaranteed to produce success. They are a starting point, a beginning to strangle the monster. We can't win the battle alone, but "greater is He that is in us, than he that is in the world."

Try one or two of the ideas. Adapt them to meet your particular situation. Rejoice with every small victory. With each successful skirmish, we go on to win the war. ▲

ABOUT THE WRITER: Reverend Doug Henderson is associate pastor at First Free Will Baptist Church, Raleigh, North Carolina.

Sender With The Lord

By Jerry Barron

God's missionary program is like a coin with two sides. On the one side, God breaks a man's heart and gives him a burden for a special mission field.

On the other side, God uses Christians who share the same burden to join in and complete the missionary ministry through *SENDING*.

The senders usually stay in the background and receive little or no recognition.

Fourteen years ago God broke our hearts and gave us a burden for Mexico. As we went out on itinerate services to share our burden and raise support, many of God's people covenanted together with us by faith promise to send us to Mexico.

John and Mary Thompson, members of Woodbine Free Will Baptist Church in Nashville, Tennessee accepted the challenge to get involved in sending a missionary family to Mexico. John P. Thompson was not a rich man

"How Shall They Preach, Except They Be Sent?"

by this world's standard, but over the years he wisely invested much of his money in precious souls in Mexico.

In 1973, John and Mary along with his mother and brother came to visit us in Guadalajara, Mexico. It was a



blessed experience for them as well as for us. John saw first hand what his mission investment was accomplishing. He met and worshipped with Mexican brothers and sisters who

were saved and in the family of God because of his faithfulness.

In Philippians 4:17, Paul says, "Not because I desire a gift: but I desire fruit that may abound to your account." John and Mary never missed a month sending in their mission gift in over 14 years.

Because of John's faithfulness, along with others, souls have been saved and Free Will Baptist churches have been established. This is fruit that is abounding to their accounts.

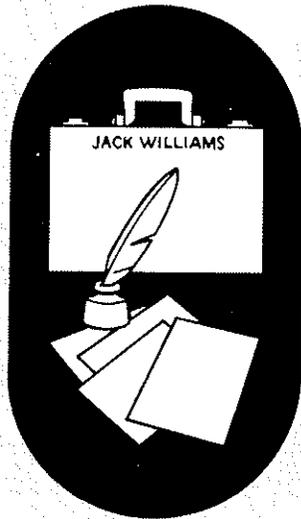
On October 28, 1984, the Lord called John, one of his faithful senders, home. His friendship and faithfulness have impacted my life and been a source of inspiration.

My prayer is that those of us who remain will be faithful in going and sending until Christ comes.

John Thompson did all he could while he could. We need more senders. Will you be one? ▲

ABOUT THE WRITER: Reverend Jerry Barron is a senior Free Will Baptist home missionary to Mexico.

Briefcase



Don't Lose Tomorrow

A few months ago I finally discovered a name for it—it's the Titanic Attitude or the Titanic Syndrome.

Dr. R. F. Smith, Jr., of Huntington, West Virginia, picked it up from an executive who complained that his organization was going through a restructuring process, hoping to solve its problems and save itself.

"But," the executive said, "restructuring our organization is like rearranging the deck chairs on the Titanic!"

Dr. Smith concluded that the executive's remark was both an interesting thought and a diagnosis. Chances are that restructuring will do little good if all attitudes are like that executive's.

Many who see problems within the Free Will Baptist denomination approach potential solutions with the Titanic Attitude. They've given up on the denomination or themselves or both.

The Titanic Syndrome is deadly. It shoots down ideas faster than we can get them in print. Those caught in its grip inevitably close shop on people who differ with them and ideas they'd rather avoid.

The Titanic Attitude throws a chill on trust and questions the integrity of even the best-intentioned motives. It points a finger at leadership and cries *worldly*, *unspiritual* or some other equally divisive label.

The Titanic Attitude is the last refuge of the disillusioned. It's easy to catch and hard to shake.

When Titanic Syndrome rumors surface, you can almost set your clock that it'll take five times as much effort to refute the allegations as it does to spread them.

The Titanic Attitude feeds on the same stuff as that which Charles Simpson calls "Crab Bucket Mentality."

Simpson tells of a fellow who encountered a salty old gentleman crabbing from a bridge. As the old crabber pulled crabs from his wire trap, he threw them into a large uncovered pail.

The man asked, "What keeps the crabs from crawling out of the bucket?"

The old crabber replied flatly, "I can see you don't know much about 'crabology'."

"Crabology!?" he retorted.

"Watch for yourself. All them crabs is trying to get out of the bucket at once. As soon as one climbs a little ways up the side, another one grabs it and pulls it back down. They just keep pulling each other back down and none of them ever get out."

There is a better way. For some, it'll be as simple as biting their tongues until change comes. For others, it will mean shucking the Titanic Attitude right down to the cob. Changing crabby attitudes is about as easy as moving a

beached whale. But it can be done, and it's worth the effort.

It's time to loosen up and relax in the knowledge that the Titanic sailed on another ocean in another time. Through our individual prayers, in a very real sense, the hand of every Free Will Baptist is on the helm of this denomination. Wherever we're headed, we're going there together.

Let's replace nightmares with dreams, rules with principles, law with love, and bondage with freedom.

We need the courage that a lady with spiritual problems had when she told Ronald Reese, perhaps with more than a little humor when her words became twisted and she blurted, "I have some answers I need questioned." Don't we all!

One day a long time ago when it seemed that Israel was going to hit the wall, God sent His people a special message—"For I know the plans I have for you, plans to prosper you and not to harm you, plans to give you hope and a future" (Jeremiah 29:11 NIV).

Maybe it's not too late for us. Maybe if we stop pulling each other back down, we can climb out of the crab bucket together.

Yes, we've got a ways to go. But I'm willing to try. And I'd like your company on the journey. ▲



Teens and the Sexual Revolution

By Kevin Parrish

“Our son doesn't talk about those things at school . . . he's a Christian.”

“Our daughter would never go out with a boy like that . . . she's been taught not to engage in pre-marital sex.”

“I'm so thankful our children have been raised in a Christian home so they won't be influenced by all that suggestive television junk.”

Heads up and out of the sand, parents; 1985 is not a good year for assuming that your son or daughter is not caught up in the amazing and often overwhelming sexual revolution that continues to sweep America.

Free Will Baptist homes are no exceptions. Satan works overtime when it comes to Christians.

FACE THE FACTS.

A few statistics:

- ° Seven out of 10 teenagers in this country have engaged in some form of pre-marital sex.

- ° Eight out of 10 believe it's all right to engage in sex before marriage.

- ° Fifty-five percent of all teenagers will live in a single-parent home (usually the mother) sometime during the teenage years.

- ° The number one reason given for engaging in sex during high school: “Why not? Everyone else is doing it. It doesn't matter. What's the big deal?”

Those numbers, though startling, are the findings of a U.S. Government survey into the morality of America. They tell us that the “free love” of the 1960's is still with us. They tell us that, while there is a spiritual awakening in the land, the problems of morality are worse than ever. They tell us that as Christian parents we may be out of step with our children.

What they don't tell us, but what is even more alarming is that sex is being peddled and pandered from every corner of our lives. Sex is more prevalent in TV commercials (Pepsi and Diet Coke are prime examples) and programming, more obvious in books and magazines (the cover of *People* is a good case in point) and more accepted than ever before. Sex is packaged in a more sophisticated manner than many of us ever dreamed possible.

We've almost become immune to the bombardment of sex in Aqua Velva ads, movie ads, prime time soap operas and—worst of all—MTV.

It's deluge has saturated our consciousness, like it or not, know it or not. It peeks at us around every billboard, pulls at us over the radio and pokes at us from every direction.

It has made good, old-fashioned, Bible-preached morality seem out of date, abnormal and bizarre in our society. It has blurred the lines of right and wrong.

HEAR THE TEENS.

And what does all this mean to the life of a Christian teenager?

Said one: “Someone always brings it up . . . there are lots of jokes about sex. Everyone wants to be popular and have friends. You begin your day with Jesus as your friend and then walk into class and leave Him outside. Class to class, you go along with everyone else and then you go home and He's there again.”

The norm in America is to make sex and all its facets an everyday, open and accepted part of life. And, for many, that

means experimentation, satisfying curiosities, fulfilling fleshly lusts and—in the best of situations—just going along with all the talk and bragging.

“There’s always a lot of rumors about what happened last night . . . a lot of bragging by the kids,” said one 14-year-old Christian girl. “You don’t want to be a nerd.”

Said another girl, 15: “It’s more something you just talk about, not that kids really do all that stuff, but there is pressure. Kids ask you if you’ve done stuff and you’re embarrassed to say, ‘no.’ With all these kids hanging around, it’s hard to know what to say. Sometimes, as a Christian, you freeze. There’s real pressure in groups.”

So sex is with us. And it permeates the lives of our young people. Some of them resist the pressure and some of them don’t. Many of them, while not actually participating in pre-marital sex, talk about it freely and go along with the crowd when it comes to bragging and showing off.

Hardly the witness that many of us as parents would like to see in our teenage sons and daughters. When the problems do arise or the questions or the need just to talk about it, many young people also confess that the last person they turn to is a parent.

Usually, it’s a particular teacher . . . often an unsaved teacher. Once in a while, it’s the church youth leader. Seldom is it the pastor.

WHAT WENT WRONG?

Why? What are we doing wrong that cuts us off from our own children? Why do they turn anywhere but to us with their pressures, their confusion, their concerns? Where did we go wrong?

The answers lie underneath what Christian teenagers across the land are saying:

- “Mom really doesn’t understand.”
- “My parents have such high expectations . . . I could never let them down and let them know what’s really on my mind.”
- “My folks are too protective. They put the lid on everything.”
- “I can’t tell them anything. They’ll quote the Bible and then fly off the handle.”
- “They should let you experience things for yourself, try a few things on your own.”

◦ “I can’t talk to my mom and dad anymore.”

What’s the hidden message in those comments?

The message is:

That parents, good, God-fearing, Christian parents, don’t fully understand all that’s happening in the lives of their Christian teenagers. They aren’t staying in touch. They aren’t in tune. They don’t understand what’s happening in their children’s lives. They have cut themselves off. The lines of communication—so strong just a few years earlier—are seriously eroded.

DISCOVER THE ANSWERS.

Surely, there are answers. Surely, God has a formula for success in raising teenagers. Surely, there are good and positive Christian examples.

From one Free Will Baptist father comes part of the formula. Said he: “They go from being too young to being too old too quickly. The big key is parents who set an example . . . an example in priorities, in consistency, in lifestyle.

“Our children must be able to ask us anything. I want my kids to feel like they can’t shock me . . . they must be able to ask anything without fear or threat. The only stupid question is the one that doesn’t get asked.

“Also, a key is being there and being sensitive when the ‘age of awareness’ really hits your kids. By the age of 14, the goals and values are set.”

Another Christian parent, the mother of a 16-year-old boy, said:

“Being available is important; putting your child first even though you’re tired from already doing that for 12 or 13 difficult years. When you say no or set a standard, you must provide an alternative. Do things with your children, constantly be a step ahead of them. Don’t wait for them to get lackluster or lazy or unconcerned.

“Always keep them on their toes. Challenge them; stimulate them; channel them. Never stop.”

Even more important than the word of parents is the Word of God, which does indeed have a formula for successfully raising Christian teenagers in the midst of the sexual revolution.

It begins with consistent and enthusiastic love for our children: “Let us not be weary in well doing: for in due season we shall reap, if we faint not” (Galatians 6:9).

It continues with an understanding of our roles as parents under God: “Children are an heritage of the Lord” (Psalm 127:3). It is our privilege to be raising them and they really are a gift from God; that they be His eternally should be our goal.

TRY GOD’S WAY.

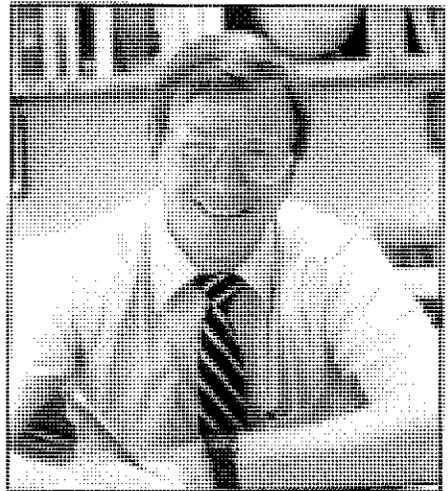
We need to fully understand four of God’s watchwords in developing our children: love, example, teaching, discipline. “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).

Use scripture as your point of reference in all things: “Children, obey your parents in all things: for this is well-pleasing unto the Lord” (Colossians 3:20).

In teaching responsibility, use Christ as the prime example: “But that the world may know that I love the Father; and as the Father gave my commandment, even so I do” (John 14:31).

As Christ opened His arms wide for the sins of the whole world, loving the unlovely and dying for us all, we too need to open our arms wide and fill our young people with the love of Christ.

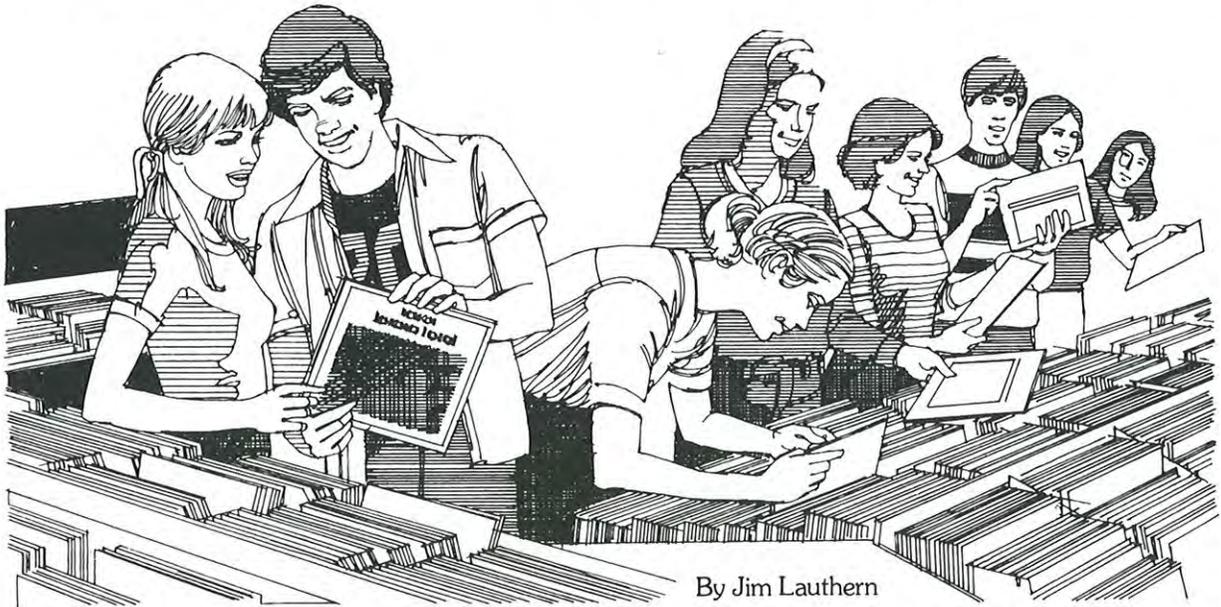
Only He can heal. Only He can protect. Only He can provide the strength for them to withstand the pressure of the day. ▲



ABOUT THE WRITER: Kevin Parrish is administrator at Northside Christian Academy, Stockton, California. He is a member of Northside Free Will Baptist Church.

The

Effective Youth Program



By Jim Lauthern

Q. Does your church have an effective youth program?

A. We have a high quality Sunday School and training program for our youth.

Q. Does your church have an effective youth program?

A. There are a lot of activities planned for youth, from skating parties to weekend retreats.

Q. Does your church have an effective youth program?

A. Our youth are really fine. I feel that some of our young men will enter the ministry in the near future.

One question, three different answers. It all depends on how you view the purpose and philosophy of youth ministry in your local church.

The first answer emphasizes the meeting or structured program. The second zeroes in on activities and special events. The third answer reflects the individual aspect of youth ministry.

If a church is trying to develop an effective ministry, all three concepts need to be incorporated into the youth program.

MEETING APPROACH

It's obvious that a scheduled, structured time for Bible study and training is

basic to youth ministry. This is foundational and gives group as well as individual stability. Quality workers, curriculum and facilities are essential.

Other meetings can also be included in this approach. Visitation and evangelism involving youth should be conducted on a regular and consistent basis. These activities reach lost youth for Christ and develop leadership and compassion in the lives of Christian teens.

Prayer groups, discipleship groups and Bible memorization groups could also gather as a scheduled meeting.

All weekly or monthly meetings should be in agreement with the purpose and philosophy of the total church program. These meetings should be scheduled and conducted under the supervision of the church boards.

Each meeting, whether it be a Sunday School class or a prayer group should be thoroughly prepared through prayer, study and planning. Regular meetings sometime become routine and fail to receive proper planning, publicity and enthusiasm. All meetings should be challenging with the intent of molding and changing young lives.

EVENTS APPROACH

Everyone, especially youth, needs a change of pace occasionally. Special events and activities meet this need.

Fun and fellowship events help fulfill the social needs of the youth. If you fail to provide social outlets, the world will offer your youth its ideas about fun and fellowship.

Sports events, parties, banquets, hayrides and many other events throughout the year not only help your teens, but also provide an excellent opportunity to reach out to other youth in the community.

Some events need to challenge and motivate the youth. Seminars, weekend retreats, overnight lock-ins, camping, youth rallies, youth revivals, and many other special events can be utilized to meet spiritual needs. These in-depth and intensive group sessions can also zero in on a particular area or problem facing your youth group.

Youth groups from nearby churches can be involved for greater participation and fellowship. Outside resource speakers can be used.

A positive side to special events is the concept of letting the youth do a major part of the planning, promotion and execution. However, just for the fun of it, spring some special events on the youth in which they are totally unaware of what's happening.

Special community outreach and missions programs and projects should be planned. Getting involved through serving and leadership roles is a must for spiritual growth.

In addition to the social and spiritual values of a special event, it's an excellent way to reward the youth group or give recognition to the group or individuals in the group.

INDIVIDUAL APPROACH

Christ ministered to large and small groups. To them He preached great sermons and illustrated simple parables. But He also ministered to the individual. It was generally on a one-on-one basis that salvation and discipleship training took place.

The same is true in youth work. Each individual must receive personal concern and attention. There should be a biographical card or sheet on each youth in your church.

Someone, whether Sunday School teacher, CTS leader, youth pastor or volunteer youth worker should consistently pray for and meet with each individual youth. It seems like an impossible task for one individual, doesn't it? Support teams of willing volunteers and concerned parents need to be enlisted and trained to assist with youth ministry.

The face-to-face individual approach can range from an informal meeting for a

coke to a planned counseling session. Non-verbal communication can vary from cards and personal letters to a "pat on the back" or a smile and even a tear of genuine concern.

Share a telephone call, a newspaper clipping about an individual's favorite sport or hobby, a prayer request, a praise item, a Bible passage, a compliment and countless other things to communicate love and concern to youth.

Be ready and be real. Be available and be approachable. Display Christ through your living and share Christ through your concern.

Sometimes working with a small group of two or three teens is the best individual approach. It doesn't place the youth "on the spot" and will allow you to establish a good relationship as you become better acquainted.

PUTTING IT TOGETHER

The scheduled meetings, special events and individual approaches must

be blended for an effective local youth program.

The following books are recommended in helping to establish and develop a youth ministry in your church.

Starting A Youth Ministry, Larry Keefauver, Group Books

The Youth Leader's Source Book, Edited by Gary Dausey, Zondervan Publications

Working With Youth: A Handbook For The '80s, Compiled by Ray Wiley, SonPower Publications

Many other books and resources are available. Never forget, the greatest resources are found through Bible study, consistent prayer and dependence on the Holy Spirit's leadership.

Let me pose the original question again. Does your church have an effective youth program? ▲

ABOUT THE WRITER: Jim Lauthern is director of the youth ministries division at Randall House Publications, Nashville, Tennessee.

The Dying Thief

By Floyd Wolfenbarger

How many sermons have been inspired by the repentant malefactor who trusted Christ on his dying day? There are few Christians who haven't been moved by Cowper's hymn/tribute "There is a fountain." Who hasn't felt the truth of, "there may I/though vile as he/wash all my sins away?"

But it's the other dying thief that concerns me now. The recalcitrant thief who feared not God is typical of a multitude himself.

I recently entered the hospital room of a very sick man. He was asleep and I had been warned that sometimes his disease impaired his thinking. However, though awakened suddenly, his mind was alert. I told him I was a minister and had come to see him at his family's request. His eyes told me I was welcome and he said he was glad I came.

"Have you ever made peace with God?" I asked. "No," he said. "Have you ever wanted to?" I probed. Without a quiver in his voice or fear in his eyes he said, "No, and I don't want to turn to him now."

This man was not deluded about his condition. He told me that as soon as his tests were finished he was going to mark off his burial site. We talked about brush arbor meetings long ago when the preacher and his teenage friends would "get him crying" and try to get him to go forward, but he said he just quit going to those meetings.

He recounted a recent dream of two roads and told me that the broad, well-trodden road led to destruction. I asked him to still yet turn to Jesus. His refusal was gracious but firm.

I had prayer at his bedside. I asked God to open his eyes, to convict his heart and to reveal His mercy to him. When I finished praying, he was weeping. The deacon with me made one last attempt to persuade him. With no hostility he politely declined.

As I left I realized once again that men usually die just like they live. An unrepentant life brings an unrepentant death. I thought about the young people in our church and hoped that I was not looking at their end. "Now is the accepted time." ▲

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

Deacons: What Are Their Duties?

By Wendell Walley

I believe that most deacons are conscientious men who really desire to do their job well. However, the church has done little or nothing to help them determine what that job is.

Retreats, conferences, seminars, classes and numerous other training opportunities abound for pastors, Sunday School teachers, soul-winners, choir members and other Christian workers. But virtually no specialized training is available in the average church for deacons.

In the absence of such formal instruction, deacons often develop their ideas about the office based on role models they have known. At best, such an approach is inadequate, and, at worst, it may be detrimental.

Even the Bible does not deal as extensively with the duties of deacons as it does their qualifications. This is not to say, however, that it is silent regarding

the subject. In fact, a diligent search of scripture will show that it does provide rather specific insight into the nature of the office.

By Definition

The first step in developing a scriptural understanding of their duties begins with a study of the word itself. Although the word *deacon* appears only five times in the King James Version, the Greek word from which our English word is derived, surfaces over 100 times in various forms in the New Testament. A careful look at the context in each instance provides valuable insight to understanding the word.

Most of the time the word for deacon is translated *serve*, *servant* or *minister*. Thayer, a respected Greek authority, defines it as "one who executes the commands of another, especially of a master; a servant, attendant, minister."

Although our English usage of the word is limited to the office of deacon only, the Greek word was used with considerable variety.

In II Corinthians 8:4 where it is translated "*ministering to the saints*," it has reference to financial aid. Again in 11:8 such assistance is called a *service*. It is translated *minister* in Acts 13:5 where it refers to the menial tasks of John Mark, who served as Paul and Barnabas' assistant on their first missionary journey.

By Role Model

It's clear from these and other references, that the basic idea associated with



the word is service or servanthood. Nowhere is servanthood more vividly portrayed than in the life of Christ.

The classic passage which best illustrates the word is found in Mark 10:45 and has reference to Christ who "came not to be ministered unto, but to minister." In thus defining His own work, He defined the work of deacons and serves as their best role model.

The idea of servanthood is a bit humbling in our society, but it was even more unpopular in the time of our Lord. In the ancient world the word *servant* was often spat out with much the same scorn as the word *leper* or *Gentile*.

But Jesus reclaimed the word and elevated it, giving it a new and loftier meaning. Thus used, He introduced a new concept of spiritual leadership affirming that "whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all" (Mark 10:43-44).

Jesus inverted the servant-master relationship. Later, He dramatically illustrated it in John 13 by humbling Himself to wash His disciples' feet.

By Timeless Principles

Additional insights regarding the role of deacons may be gleaned from several timeless principles which emerge from a study of Acts 6:1-7. This unique passage provides scripture's only glimpse of deacons in the actual performance of their duties.

Although the seven men ordained on this occasion are not specifically referred to as deacons, there is every reason to believe they were the church's first men to function in that office. The Greek word from which the word deacon is derived, appears twice in this passage.

Pastoral Nature

First we observe the office of deacon is pastoral in nature. This parallels what we have already learned. The office is pre-eminently an office of service. Nowhere in scripture does the office of deacon carry the connotation of power or prominence. Deacons are servants of God and the church, not lords over the flock.

Servanthood does not detract from the dignity of the role, but rather enhances it, since to be servant of all is to be greatest of all. This caring service role of deacons runs counter to much modern philosophy which presents deacons as

administrators or boards of directors charged with the responsibility of running the church.

Naturally, deacons who serve well "purchase to themselves a good degree" (I Timothy 3:13) of influence and standing, but that does not suggest official power and authority as being inherent in the office. Respect commanded by faithful performance of duty is one thing. Respect demanded is another. In Baptist churches the congregation is always the highest authority and final court of appeal.

Need-Oriented

A second principle suggests that the office of deacon should be need oriented. As originally designed and developed, it met a very practical need in the New Testament church. The particular need of administering assistance to the needy is but one example of how deacons might be used. Needs may vary from one time to another and from one congregation or culture to the next.

The supreme task of the church is to proclaim the gospel. Therefore, most of its time needs to be spent doing that. Nothing else is more important and all else is important only in the measure the church is consistent in declaring the gospel.

The apostles wisely recognized that "serving tables" threatened their responsibility for giving themselves "continually to prayer, and to the ministry of the word." Following the example of Moses, they sought help and their recommended solution to the problem "pleased the whole multitude."

The role of deacons in a local church should be determined by two basic needs: (1) the need of the pastor to be free from entanglements that threaten his prayer life and his responsibility of ministering the Word; (2) the legitimate needs of the congregation requiring pastoral care which may be appropriately rendered by qualified laymen.

Viewed in this light, the role of deacons is magnified. They are seen as an extension of the pastor, neither a threat to him nor in competition with him. They are laborers together in the Lord, doing jointly what could not be done separately.

Cooperation by distribution of labor is a fundamental principle of success both in and out of the church. Failure at this point is at least one reason why Free Will Baptist churches often remain small.

Bible Mandate

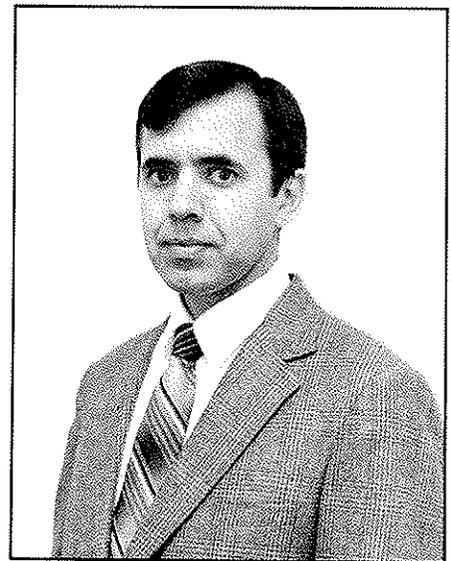
A third principle is equally obvious. The office of deacon is a scriptural office. This lends it dignity and justifies its existence in the 20th century. Deacons should be an integral, not incidental, part of every church. Their work, even when aimed at temporal needs, is a spiritual ministry.

We have no greater justification for abolishing that office than we do for eliminating the pastorate. Pastors and congregations should make every effort to help their deacons develop a correct understanding of the office and to function accordingly.

A final observation draws our attention to the practical results of the appointment and faithful service of deacons. "The word of God increased" because the apostles had sufficient time to devote to its study and ministry and to prayer.

With their priorities properly aligned, "the number of the disciples multiplied in Jerusalem greatly." Satan's attempt to sidetrack the mission and energy of the church was thwarted. The impact of the church was so tremendous that even her greatest enemies were won in record numbers. Luke tells us "a great company of the priests were obedient to the faith."

Surely such effectiveness stands as a perpetual reminder of the importance of deacons. An effectively organized, need-oriented, Spirit-directed board of deacons is sure to be a plus factor in the growth and success of any local church.



▲
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.



Spotlight On Mississippi



By J. L. Gore and Billy Tabb

Records of Free Will Baptist beginnings in Mississippi are hard to find. As best as can be determined, Free Will Baptists had organized churches in Mississippi by the late 1880's. It seems that most of these were in the northeast and in a section of southeast Mississippi at about the same time.

Three district associations began to be formed: The Little Brown Creek Association in the extreme northeast corner; the Northeast Association; and the South Mississippi Association. These groups had little contact and for many years worked independently of each other.

Some attempts were made to unify the Free Will Baptist work in Mississippi, and at one time an association

between the Northeast and South Mississippi groups was formed. This association was abandoned several decades ago.

On November 7, 1964, a meeting was conducted for the purpose of again organizing a state association. At the meeting—held at Lee's Chapel FWB Church, east of Laurel—the Northeast Association and the South Mississippi Association united to form the Mississippi State Association.

The Little Brown Association became a part of the state organization the following year. Thus, for the first time Free Will Baptists in Mississippi were almost totally united.

The vision of the need to organize more churches and to expand the Free Will Baptist outreach in Mississippi was the consuming goal that gave purpose to the State Association, and

was the one vital factor that bound it together.

From the very first session, an emphasis was adopted for home missions and plans were begun toward a cooperative effort to organize churches in areas of the state that had no Free Will Baptist witness.

On June 11, 1983, the Delta-Central Association of west central Mississippi was formed, and united with the State Association that same year. The association is composed of a majority of churches that were organized by the State Association through the Mississippi Home Mission Board.

The Free Will Baptist work in Mississippi is still very much "local and independent." Although the State Association has given opportunity for cooperation in many projects, Mississippi Free Will Baptist churches still



SPOTLIGHT (from page 13)

exercise a great independence. As is true among Free Will Baptists in general, there is great variety in thought and practice.

The State Association is presently comprised of four district Associations, representing 58 local churches. We have 71 ordained and eight licensed ministers. Two mission works are included in state work, and two others have recently become self-sustaining.

Church Training is moderately active in the state, operating under a standing board of three members, elected annually.

Each district association operates its own youth camp, with one association (South Mississippi) currently constructing its own youth camp facilities.

The State Association supports the children's home in Eldridge, Alabama.

The Mississippi Association operates its own Board of Home Missions and Church Extension. This Board has led in the organization of four missions in recent years.

A unique concept has been

adopted—that of completely building and furnishing a sanctuary for use of a newly organized congregation. The first such structure is the Gulf Coast FWB Church in Gulfport.

There are 19 local Master's Men chapters in the state. Statewide participation has not been well-developed to this point. An annual, centrally-located retreat has not been well represented from all sections of the state, though results have been highly acclaimed.

Foreign Missions is handled principally through local and district channels.

The Board of Conference and Itinerate Ministries, in addition to planning and coordinating the annual State Association meeting, promotes special events, such as a recent Pastors and Workers Conference for the entire state.

The *Messenger*, the official state publication has continued from the inception of the State Association and is published monthly. Policies are guided by a three-man committee, and free distribution is underwritten by State Association funds.

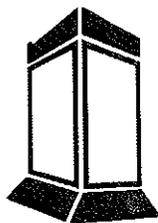
The state's four associations all have district Woman's Auxiliary organizations, which make up the State Auxiliary. The state meeting is held in conjunction with the State Association, which meets annually in early November. Though the state Auxiliary group is smaller than some other states, they have been among the top 10 in giving the last two years.

Through Mississippi Free Will Baptist churches have come many men and women who have distinguished themselves in the service of Christ. Due to the fact that a majority of Free Will Baptist churches in Mississippi were rural and small, ministers for the most part, have had to support themselves while pastoring.

For many years a "full-time pastor" was a rare exception. Only God knows the amount of personal sacrifice given by these men and their families to the cause of Christ among Free Will Baptists in Mississippi. ▲

ABOUT THE WRITERS: Billy Tabb is editor of the Mississippi FWB Messenger. He resides in Ridgeland, Mississippi.

Reverend J. L. Gore pastors Faith Free Will Baptist Church, Jackson, Mississippi, and First Free Will Baptist Church, Pearl, Mississippi.



The Free Will Baptist Pulpit

Reverend Lincoln Varney, Pastor

First Free Will Baptist Church, Louisville, Kentucky

Walking Worthy of God

I Thessalonians 2:11-12

INTRODUCTION

We still see too much looseness and carelessness on the part of believers in their Christian calling. We are aware of the fact that we are not saved because we are worthy to be saved, nor do we go to heaven because we are good. There are some admonitions in the Bible concerning walking worthy of the vocation wherewith we are called, walking worthy of the gospel and walking worthy of God. Christ has saved us from sin and made us worthy to stand before God.

Now let's see how we can walk worthy of God.

- I. Perfecting Holiness in the Fear of God (II Cor. 7:1)
 1. Separation from the world (II Cor. 6:14-18)
 2. Cleansing ourselves from all filthiness of the flesh (II Cor. 7:1)
 3. Not fashioning ourselves according to former lusts (I Peter 1:14-15)
- II. Honoring God's Word (I Thess. 2:13)
 1. Believing the Bible as God's Word (II Tim. 3:15-17)

2. Obedience unto the Word (I Thess. 2:13a)
—Keeps from sin (Psalm 119:9, 11)
- III. Having the Proper Relationship with the Church (I Thess. 2:14)
 1. Togetherness (Acts 2:44; Heb. 10:25)
 2. Fellowship (Acts 2:46; I John 1:3)
 3. Following the teaching and program of the church (I Thess. 2:14)
 - a. Witnessing (I Thess. 1:8)
 - b. Giving (II Cor. 8:4)
 - c. Sharing (II Cor. 8:1-7)

CONCLUSION

Are we walking worthy of God? Surely, if we will take heed, the kingdom will increase and heaven will be that much more heaven because of the abundant entrance that shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.

Thank You For
Your Contributions...



... Through the
Cooperative Channel

December 1984

RECEIPTS:

State	Design.	COOP	Total	Dec. '83	Yr. to Date
Alabama	\$ 91.00	\$ 18.75	\$ 109.75	\$ 1,372.65	\$ 11,336.30
Arizona	.00	.00	.00	303.83	327.48
Arkansas	.00	4,431.63	4,431.63	3,728.83	47,327.16
California	.00	852.34	852.34	1,131.86	12,773.72
Canada	.00	.00	.00	.00	10.00
Florida	.00	1,854.53	1,854.53	2,006.89	17,382.42
Georgia	3,324.86	5.00	3,329.86	8,005.73	37,777.49
Idaho	.00	.00	.00	.00	346.15
Illinois	5,842.20	512.94	6,355.14	6,572.77	87,016.08
Indiana	286.52	129.70	416.22	.00	6,471.55
Kansas	.00	158.16	158.16	72.42	1,926.38
Kentucky	.00	34.20	34.20	.00	3,282.34
Maryland	.00	.00	.00	.00	360.00
Michigan	2,761.67	1,951.85	4,713.52	3,097.59	57,048.50
Mississippi	.00	.00	.00	645.85	6,772.08
Missouri	2,041.28	11,397.19	13,438.47	12,466.40	91,002.39
New Mexico	.00	.00	.00	18.74	981.78
North Carolina	518.29	350.00	868.29	809.00	10,313.13
Northwest Assoc.	.00	.00	.00	.00	53.11
Ohio	461.62	1,764.00	2,225.62	3,099.40	32,166.47
Oklahoma	18,074.63	8,994.13	27,068.76	28,640.79	374,982.10
South Carolina	.00	.00	.00	.00	909.89
Tennessee	.00	196.58	196.58	1,299.68	18,272.80
Texas	3,046.44	569.45	3,615.89	417.28	59,296.80
Virginia	.00	134.91	134.91	192.78	5,606.50
West Virginia	7,368.03	282.73	7,650.76	4,156.45	54,697.88
Interest	.00	1,062.20	1,062.20	.00	2,050.27
Totals	\$43,816.54	\$34,700.29	\$78,516.83	\$78,038.94	\$940,490.77

DISBURSEMENTS:

Executive Office	\$ 70.60	\$13,045.11	\$13,115.71	\$11,814.11	\$156,154.47
Foreign Missions	27,859.24	4,980.71	32,839.95	34,039.14	446,145.93
FWBBC	1,629.31	4,980.71	6,610.02	6,857.77	75,847.96
Home Missions	11,619.52	3,897.89	15,517.41	15,714.94	163,990.38
Retirement & Insurance	309.60	3,248.31	3,557.91	4,553.93	36,743.58
Master's Men	29.32	2,815.17	2,844.49	3,137.75	31,376.81
Commission on Theological					
Liberalism	7.31	216.54	223.85	240.69	2,356.73
FWB Foundation	200.00	1,299.31	1,499.31	1,404.98	14,515.32
Historical Commission	5.26	216.54	221.80	239.15	2,359.02
Hillsdale FWB College	2,058.83	.00	2,058.83	19.80	9,692.60
Other	27.55	.00	27.55	16.68	1,307.97
Totals	\$43,816.54	\$34,700.29	\$78,516.83	\$78,038.94	\$940,490.77

**CONVENTION
HOTELS**

Look For
Reservation
Form in
April
CONTACT

Directory Update

Alabama

James Doherty to Liberty Church,
Crossville
Milton Gann to First Church, Decatur
Buddy Henry to Liberty Church, Guin
Donald Taggart to Love Joy Church,
Beaverton
Fred Graham to DePriest Chapel
Church, Gattman
Louie Nix to Mt. Harmony Church,
Vernon
Willard Pless to Carroll Wood
Church, Northport
Charles Fowler to Mt. Willing Church,
Guin
Dickey Dees to Piney Grove Church,
Guin

California

Alvin Kisner to Elmwood Church,
Stockton

Georgia

Billy Hanna to First Church, Albany
from Trinity Church, Bowling Green, KY

Mississippi

Warner Collier to White Hill Church,
Eupora from Eastvale Church, Blythe-
ville, AR

Oklahoma

Dale Vanderburg to Christ Chapel
Church, Blanchard from Blanchard
Church, Blanchard
R. D. Hester to Pretty Water Church,
Sapulpa

One More Frontier

By Vernie Hersey

Horses 'n' buggies to space-ships—potbellied stoves to central air—black powder cannons to nuclear bombs—coal oil lamps to electric lights—corrugated washboards to automatic washers—one room schoolhouses to consolidated schools—country stores to shopping malls—

If you are 65 or older, you belong to the generation who in one lifetime bridged changes that stagger the imagination! Even Solomon would be awed by what you have seen and experienced. You can remember your first encounter with telephones, computers, superhighways, radio, television, electric appliances, automobiles, airplanes

You survived two wars to end all wars, the great depression, dust bowls, hard times, and good times. Yours is the first in a line of generations that threatens to outnumber the young. And, you are among the first in modern history to live as much as half a lifetime after age 40. You are the first generation to enjoy independent living in retirement.

As Free Will Baptists you were among the pioneers who reorganized the National Association in 1935, uniting fragmented groups of a stately old American denomination dating from

the 1700's. You led the way in reviving and rebuilding a religious heritage of which we can be proud.

And, joined by sons and daughters of the generations you saw born and grow into adulthood, you conquered frontier after frontier to develop ministries that now encircle the world.

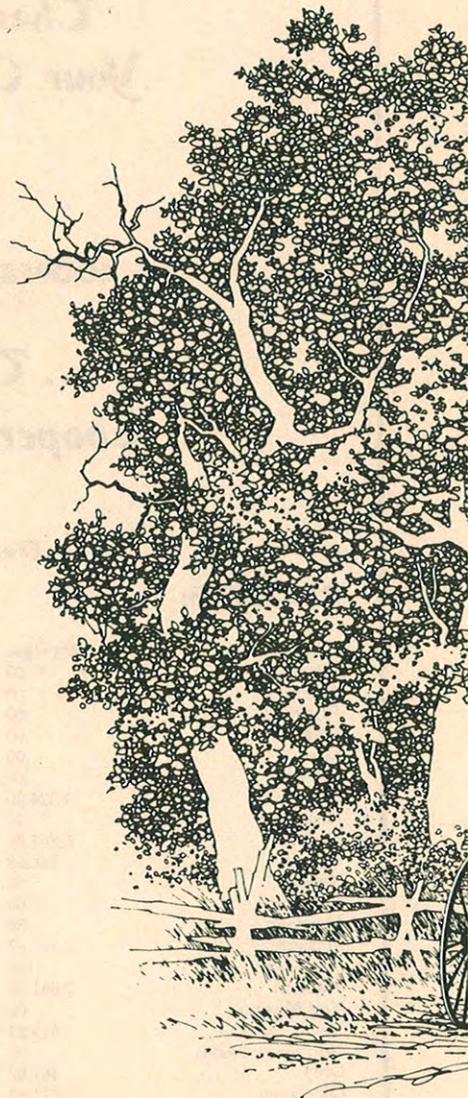
You were there to experience our growing pains from circuit-rider pastorates to full-time churches; from curtain-partitioned sanctuary classrooms to spacious educational buildings; from baptismal creeks to indoor baptistries

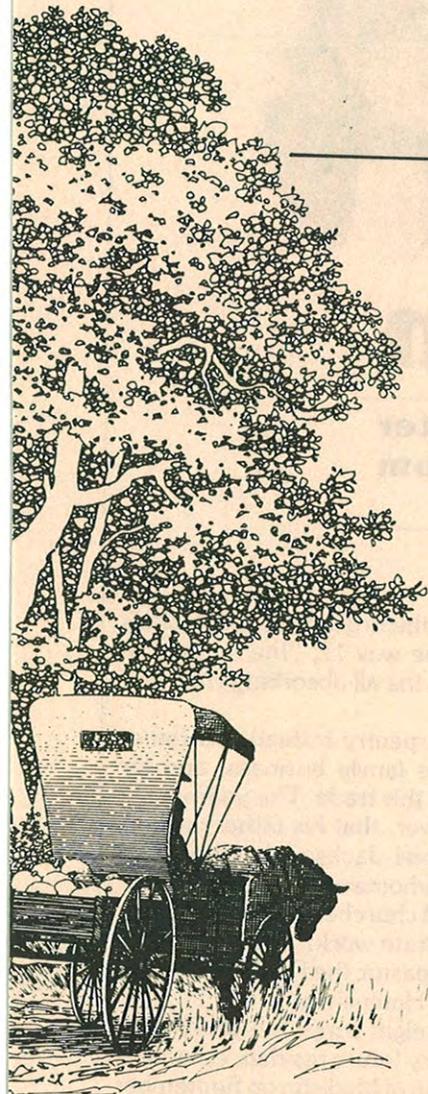
Uniting with younger generations you shifted from a rural base to add city dwellers to our ranks. Some of you were home missionaries before there was a home missions department. Others caravanned across country with nothing more than faith and family to start churches on shoestring budgets. You have lived to see the Lord's banner hoisted over 2,500 FWB churches in 42 states.

Three of your generation—Laura Belle Barnard, Tom and Mabel Willey—launched out to foreign frontiers and FWB foreign missions was born. Your generation remembers how difficult it was to develop that frontier with meager incomes from small congregations not yet awakened to missions. Yet, in

your lifetime you saw the denomination shake off her fears and rally to the cause. The three-member band of pioneers surged into a small army of 100 missionaries in eight countries.

Your generation heard the first dreamers speak of FWB Bible College. Some of you were those dreamers and those pioneers. You remember well when your dream became reality in 1942. You knew the hard times of its infancy and the good times of its maturing. You rejoiced as increasing numbers of graduates exited its halls to work with and beside you, among them your children and grandchildren.





Your generation of women banded together locally, then nationally, and courageously tackled frontiers of prayer, study and stewardship. You cultivated a frontier of unused talents into a viable force of feminine workers for the Lord. You heard the first drumbeats for missions—in fact, you and women a generation older were beating the drums. And, you pioneered the national youth movement.

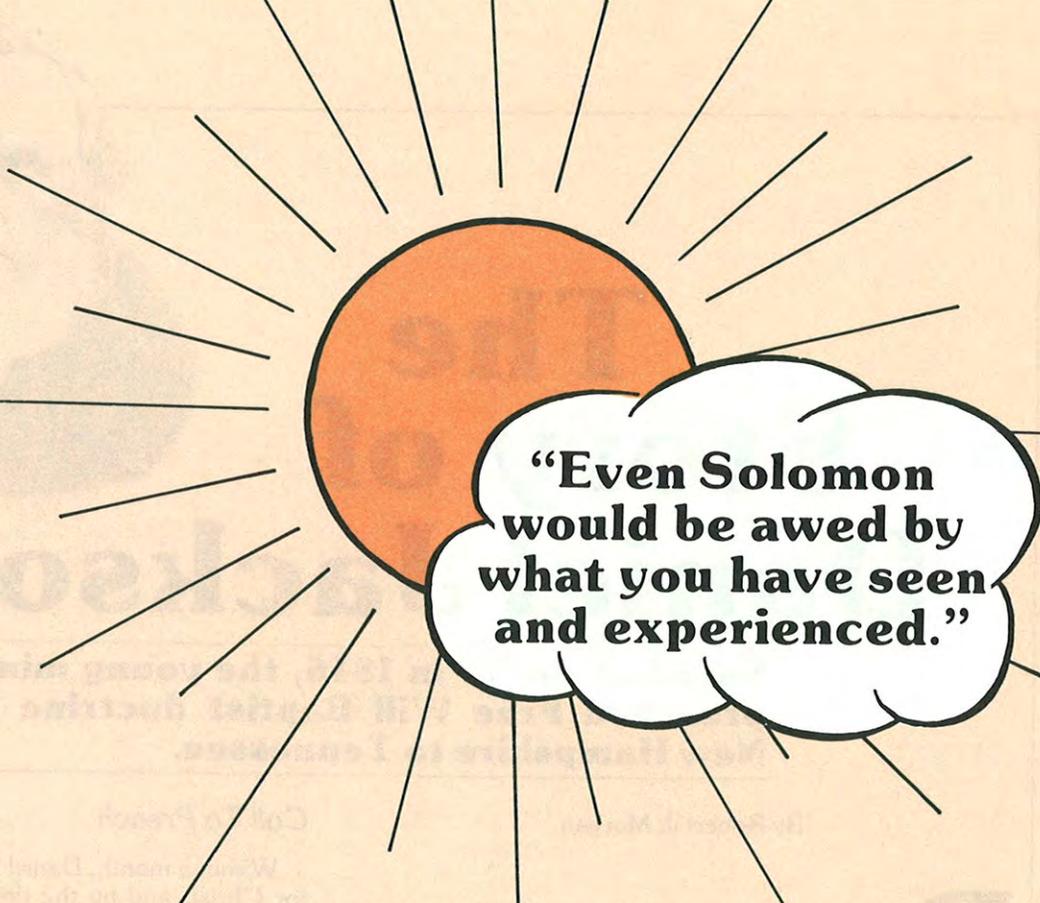
Your generation of men and women spoonfed the annual meeting of the National Association until it outgrew church buildings and met for the first time in a city auditorium in Columbus, Georgia, in 1949.

You gave birth to national departments and later saw them housed in our own office building in Nashville, Tennessee. You saw state colleges and Bible institutes founded; Randall Publishing House built; Master's Men organized; a church training program initiated; *Contact*, our national publication, created; state promotional offices added; and many other local and state ministries begun.

And during the decade of the seventies, your generation worked shoulder to shoulder with younger generations to establish an overdue retirement pension plan for ministers and church employees. You didn't seem to mind that you would never enjoy the benefits—but you cared that generations after you would.

How many frontiers for Christ has your generation helped conquer and develop? Who knows!

Your generation has done what every generation hopes to do—pushed the frontiers back and carved out a spiritual heritage for those who follow. Your footprints sanctify the frontiers of more than a half century of our history—a permanent testimony that you lived, served and cared. Your generation—and contemporary generations—grasped the flickering torch of our spiritual heritage and will pass it on, burning brightly.



“Even Solomon would be awed by what you have seen and experienced.”

“Well done!”—we would like to say—“You can take your rest now.” But, as always, there is just “one more frontier!” We need your help to establish a program of continuing support for the ministries to which your life has been dedicated.

Who can better lead the way than you pathfinders? Who can better set the example for younger generations? Who is better qualified to first establish the ministry of the newly created FWB Foundation?

Sure, the crowning glory for you would be for the Lord to return in your lifetime. But, suppose He didn't? What a testimony for Christ that your generation left its signature on the newest ministry of our denomination—that your generation be remembered as being faithful in stewardship even beyond death. ▲



ABOUT THE WRITER: Mrs. Vernie H. Hersey is editor of *Happenings*, published by the Free Will Baptist Board of Retirement.

The Story of Daniel Jackson



Saved at age 14 in 1816, the young minister preached Free Will Baptist doctrine from New Hampshire to Tennessee.

By Robert J. Morgan

Call To Preach

Daniel Jackson is among the unsung heroes of Christ whose stories have been nearly forgotten on earth. It was my fortune to find a well-preserved copy of his autobiography in the attic of an old antique shop near my wife's childhood home in Maine.

His colorful story, titled *The Religious Experience, Call to the Ministry, and Gospel Labors of Rev. Daniel Jackson*, was published in 1859 by Applegate and Company in Cincinnati.

Within a month, Daniel felt the urgency to reach souls for Christ, and by the time he was 17, "the subject of preaching the Gospel became the all-absorbing theme of my contemplations."

But he apprenticed into carpentry instead, his father desiring his partnership in the family business, and for three years devoted himself to this trade. The yearning to preach grew so strong, however, that his father yielded, and in 1824, 24-year-old Daniel Jackson left home to preach wherever he could to whomever would listen.

Conversion

Jackson was born in 1804 in Madison, New Hampshire. His father, a farmer and carpenter, and his mother were earnest Christians, members of a Calvinist Baptist church.

The first several years of his life were uneventful. But in 1811 the famed Free Will Baptist minister, Reverend John Colby, came to Madison, and in the general revival that followed, young Daniel was "solemnly impressed," though not converted.

When spotted fever ravaged Madison four years later, he again desired to be saved. Though still unconverted, he penned in his diary on October 12, 1816, "Today I am 12 years of age, and what has been the character of my life thus far? It has been a life of sin and rebellion against God"

Jackson's conversion occurred at age 14 in a cottage prayer meeting during a revival conducted by the Vermont Free Will Baptist preacher, Jonathan Woodman.

"O, the unutterable glory that overshadowed me, and filled me to the brim!" He and his brother, Thomas, were baptized in an icy New Hampshire river on the last day of 1818 and joined the Free Will Baptist Church of Madison, "where we found nursing fathers and mothers to help us on our way to heaven."

He was blessed with revived churches and conversions in many towns during his itinerate work. Two years later he was ordained and called to pastor the Free Will Baptist Church in East Ossipee, New Hampshire.

The congregaton gave him eight acres "on which they erected suitable buildings for my future residence," and he married Miss Mary P. Kenneson of Madison on September 20, 1827.

Early Ministry

The years at East Ossipee were spiritually prosperous, though financially lean, for this "was before the era of specific salaries in the denomination" and ministers lived off the miscellaneous gifts of their parishioners.

. . . Sometimes, my presents would be abundant; at other times, there would be a long, lean blank between them; and then again there would be gifts which we knew not how to dispose of. For instance, a woman once made us a present of cheese, the tasting of which was anticipated a number of days. At length one day, while the table was being set, I remarked to my wife that we would have a taste of cheese.

I applied the knife, but the cheese made a tough resistance; again, I employed more muscular power, but all effort was ineffectual, as the rind was proof against the instrument with which I labored so hard.

Unwilling to be foiled, and still anxious for a slice to supply other deficiencies, I carried the cheese out of doors, laid it on a large log of wood, and brought down the ax upon it with all the power of which I was master; but the effort was repeated a number of times, before I succeeded in separating it into two parts.

This being accomplished I took one of them, and hewed a long time before I could obtain any hewings or slices for the plate. A few of these I carried into the house, and presented to my thankful wife, whose hand gave them an inviting position upon the table; but there was not power enough in our ivory to penetrate the thinnest edge of a slice.

Finding ourselves unable to make any use of this commodity, the question as to what disposition should be made of it came up for serious deliberation; especially as we expected to be questioned in respect to its palatable flavor. I finally took a hoe, dug a hole in the ground, and buried it.

The New Commentaries

Shortly afterward, a more serious problem arose which resulted in Jackson leaving Ossipee. It is best told in his own words:

My stock of learning was limited to the narrow bounds of a common district school; and my knowledge of theology and ecclesiastical history was more limited still. I felt that my sermons were lean, for want of more knowledge. I looked around me for aid, but alas! I found it not. I could not avail myself to the advantages of the seminary, nor of the teachings of a clerical father.

My soul was pent up within me, and the key of knowledge was denied me. It was out of my power to furnish myself with a library, for I was poor, and living under the "old dispensation," which taught that it was wrong to give a minister a support, except when the "Spirit moved"

I therefore adopted a plan of rigid economy and retrenchment, and every dollar I received for solemnizing a marriage, or otherwise, I carefully laid by; and in the course of one year the sum amounted to twenty dollars, every cent of which I paid for *Benson's Commentary of the Bible*.

I went fifteen miles to make the purchase, and arranged matters so as to return at a late hour in the night, lest the neighbors should find out that I had obtained a Commentary.

I knew if such a dreadful thing as that should get out, it would at once be supposed that I was learning to preach, and therefore should lose the spirit and power of the gospel out of my soul. When I drove up to the house, my wife was at the door, to welcome me home, and assist in taking from my carriage the gospel freight I had brought with me.

This invaluable treasure we secreted in a private apartment, and when I could get a leisure hour, it was spent in persuing the sacred pages; my wife being on the lookout as a military sentinel, to give timely warning, if any one should be approaching.

At length, through the impertinence of a female visitor, the hidden treasure was discovered! "What now! Dear me, does your husband study out of his text?" In a few days the news flew like lightning through the whole society. If I had had the small-pox in a bookcase, I am not sure that the excitement would have been any greater than in the present instance.

Soon one of the deacons came to see me to ascertain the truth of the report. I told him the report was certainly true, and tried hard to show him the utility of such helps; but he listened apparently with a jealous look.

One of the members of the church said he thought I must have studied some book, for he noticed on the last Sabbath that I related a piece of history in explaining my text.

I had now been their minister nearly five years, but the "commentary excitement" assumed so serious an aspect, that I came to the conclusion that I must leave my flock (dearly as I loved them), and seek in some other section, a new field of labor. But did I abandon the "Commentary?" No. I carried it with me, and have ever since been adding slowly to my little stock.

Short Pastorates And Heartaches

In 1831 and for the next 15 years, Jackson engaged in a series of short-term pastorates that took him to several towns in Maine, New Hampshire and Massachusetts. He later regretted the short nature of his pastorates writing:

On a review of my life, I find a number of instances of tearing myself away from churches, under the mistaken notion that I could do more good somewhere else.

This constant moving of ministers from one church to another is calculated not only to render the ministry fluctuating and unsettled, but it exerts a deleterious influence on the churches themselves.

Some of these churches were small and struggling. Others were besieged by heresies like Millerism. Still others were divided and backslidden.

Jackson worked faithfully in each one, working so hard, for example, in South Berwick, Maine, that "my nervous system broke down, and I entertained strong fears that I should have to retire from the ministry."

Upon recovering, he assumed the pastorate of the Free Will Baptist Church in Lyndon Centre, Vermont, where on January 27, 1852, his wife died of consumption.

"In this bereavement, I am left as a lonely pilgrim," he wrote, "with no one to count my sighs, nor to wipe away the falling tear."

Within the year, he had moved to Gardner, Maine, and married Miss Hannah B. Fernald of Saco, Maine. His preaching, however, was interrupted by acute bronchitis, and his physician recommended wintering in a warmer climate. He decided upon Tennessee.

Train Ride To Dixie

He took the train from New England to New York City one November day in 1854, arriving at midnight.

During this nocturnal ride, I became quite familiar with a gentleman, who proposed that I should take lodgings at the same hotel with himself. We entered the public house just as the pealing strokes of the bell measured off the midnight hour. As we had been riding in the cold, my fellow traveler immediately called for something to warm his stomach.



DANIEL JACKSON (from page 19)

Supposing he had reference to some kind of Thompsonian preparation, to expel the cold from the system, I accompanied him and our host to another compartment, when lo! came on the decanters sparkling with the liquid fire, as it suddenly took a turn down the neck of my associate.

Being perfectly disgusted at this loathsome sight, I turned on my heel and made a sudden retreat. On their return, we were asked by the inn holder, if we would occupy beds in the same room together. No objection being made, we were escorted to a point somewhere between the earth and the stars; where, after a toilsome ascent, we were shown our quarters.

My friend turned the key, which bolted us fast in our silent apartment, and then said, it was not his practice to room with a stranger as he had considerable money about him, but having formed a favorable opinion of me, he consented to the proposition.

Deeming it proper that he should understand my character and profession, I told him I was a minister of the gospel; and that he might dispense with all fears as to himself and his money.

Ah! (said he) What denomination do you belong to? Being told the Free Will Baptists, he replied that he belonged to the same people himself. Seating himself with a violent motion by the table containing a Bible he read a chapter in a loud tone of voice, and then followed a long prayer in the same sonorous strain.

But so far as edification and enjoyment were concerned, I should much rather have heard the puffing and snorting of the iron horse on the railway; as that sort of music would advance me on my way with greater velocity than a thousand such rum-soaked prayers.

Next morning he complained bitterly of the headache and bad taste at the mouth. I told him I had rested finely, and felt very much refreshed, and doubted not it would have been so with him, but for the brandy he had taken.

From New York, he traveled by rail to Cincinnati, then by steamboat to Louisville where "a solemn sensation filled my mind, as this was the first time in my life that my feet were treading upon the soil of slavery."

From Louisville he took the stage to Nashville, where, he was told, they eat "cornbread and hog meat; and hog meat and cornbread."

While wintering in Middle Tennessee, he was offered the pastorate of a church in Winchester for \$500 per year, but declined due to his abolitionist convictions.

Indiana Pulpit

In May of 1855 he returned to Maine to resume his ministry. These were the days preceding the Civil War and "the whole country was racked from center to circumference."

His Southern sojourn had reinforced his holy hatred of slavery and he preached accordingly, declaring, "Shall the pulpit be silent and dumb, while slavery is swaying its iron scepter over the national domain . . . ?"

Jackson experienced another heartache preceding the Civil War, however, for on September 21, 1856, his beloved Hannah died following childbirth. He penned in his diary that evening:

This is a dark night. The die is cast. Hope has lost its anchor-hold. My dear wife has just breathed her last, Two weeks before this sad event, she gave birth to an infant daughter, but was not permitted to stay, to guide her feet along the pathway of future life.

Soon thereafter, at a Thanksgiving Day dinner, he was introduced to a widow, Mrs. Clara Hewes, and immediately experienced "a singular impression" that she was to be his third wife. They were married in the spring of 1857.

Now in his mid-50's, Jackson suffered a relapse of his bronchial difficulties and, accordingly, moved his family from the harsh weather of New England to Providence, Indiana.

Since the growing Free Will Baptist works there were crying for pastors, he purchased a house on an acre of land, transplanted 100 fruit trees, and established a circuit ministry shepherding the Providence church half-time, and two other quarter-time. It was there that he wrote his autobiography.

The only further information I have about Brother Jackson comes from the *Free Baptist Cyclopedia*, published 1889, when Jackson would have been 85.

The entry under his name reports that following an unusually successful ministry he and his wife were living in retirement in Vorysburgh, New York. Probably one of his children lived nearby.

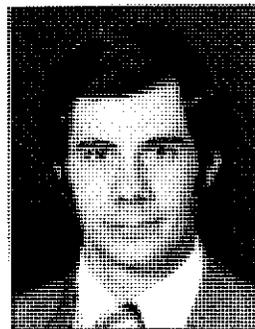
Jackson's concluding chapter is a warning to ministers about, of all things, burnout. He calls it "excessive pulpit labor," writing:

Look abroad, over the vast field of our beloved Zion, and see how many of our preachers are sinking down under the pressure of overtaxed labors, and going to an ultimately grave.

It's remarkable how many of our 20th century problems Jackson faced in the 19th century. Solomon wrote long ago, "There is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us" (Ecclesiastes 1:9b-10).

Brother Jackson served his generation, and ours, laying a foundation on which we still build. He grew weary, became discouraged, faced sorrow and labored on, just as we do. Through it all, the Lord stood by him, gave him a harvest of souls and received him into glory, just as He will do for us.

His work was not in vain in the Lord, and neither is ours. His story both charms and challenges us, for the witness of the past encourages the work of the present, and points us on to Heaven. ▲



ABOUT THE WRITER: Reverend Robert J. Morgan pastors Donelson Free Will Baptist Church, Nashville, Tennessee.



FREE WILL BAPTIST

newsfront



Linda and Chris Hummel (photo taken in late December 1984)

MINISTER, WIFE DIE IN NEW YEAR'S DAY FIRE

INDIANAPOLIS, IN—Reverend Carl Christian "Chris" Hummel and his wife, Linda, died January 1 in an early morning fire that swept through the house where they were staying in Beech Grove, Indiana.

The 25-year-old minister and his 24-year-old wife commuted from Nashville, Tennessee on weekends where Mrs. Hummel, the former Linda Cook, was a senior at Free Will Baptist Bible College. Reverend Hummel was assistant pastor

at Peace FWB Church in Beech Grove where the couple worked with youth and music.

Pastor Archie Ratliff said the Hummels left a New Year's Eve activity involving 24 church youth about 12:15 a.m., and returned to the one-story house behind the church which is maintained for the assistant pastor.

Beech Grove Fire Department officials said the fire was noticed at 6:44 a.m. by two women who were on their way to work. Chief Elbert Elder said the

Hummels were found in their nightclothes lying on the floor just inside the front door. They died of smoke inhalation.

The interior of the house was badly damaged and part of the front of the structure burned away. Fire officials believe the blaze started in the fireplace and spread to other areas of the house.

"Chris" Hummel, a native of Anderson, Indiana, graduated from FWBBC in 1984 with a B.S. degree in Bible. Linda, from Bonifay, Florida, would have graduated in May 1985 with the B.S. in Bible/Christian Education/Music.

Pastor Archie Ratliff said, "This is an extreme loss to our congregation. They were dedicated young people. They were very well liked in the church."

Ratliff praised "Chris" Hummel's work with the Indiana state youth work. "He was loved in our state," Ratliff said. "'Chris' was one of the best students who came our way."

While at FWBBC, Reverend Hummel was a campus Christian Service Leader, secretary of the Ministerial Fellowship and Student Body Parliamentarian his senior year.

Mrs. Linda Hummel was a Christian Service Leader her sophomore and junior years, and treasurer of her campus society her junior year.

Funeral services were conducted January 5 at Free Will Baptist Bible College, with burial in Nashville's Woodlawn Cemetery.



House in which Reverend and Mrs. Hummel died. (Photo courtesy *The Indianapolis News*; Gary Moore, photographer)

newsfront

(continued)

OHIO SCHOOL WINS FWBBC BASKETBALL TOURNAMENT

NASHVILLE, TN—The Heritage Christian Academy Hawks from Columbus, Ohio won Free Will Baptist Bible College's sixth annual High School Basketball Tournament, held January 10-12. Second place went to Woodbine Christian of Nashville, winners of last year's tournament. Van Buren Christian, Van Buren, Arkansas, took third place.

This is Heritage's second time to win the tournament, having taken first place in 1983. The only other high school to win two championships is Florence Christian, Florence, Alabama, who placed first in 1980 and 1982.

Judges picked Brad Sneed, a 6'2" junior from Van Buren as the most valuable player. Others chosen for the All-Tournament Team were Bob Crabtree (Van Buren), Michael Waddell and Kevin Wisdom (Woodbine), Parnelli Skaggs and Jamey Keys (Heritage), Doug Currington (Farm-

NASHVILLE, TN—Free Will Baptist Bible College's church growth conference, "Forward, '85," held on campus January 2-4, was well attended by pastors and church workers from across the denomination.

The meeting's special speakers—Tom Malone, James McAllister and Gordon Sebastian—challenged and encouraged hundreds of conference guests.

The 39 services and seminars, packed into three days of intensive activity, covered a broad range of ministries. Topics ranged from bus- ing for evangelism, music/drama in the

ington Christian, Farmington, Missouri) and Daniel Jenkins (Pleasant View Christian, Pleasant View, Tennessee).

For the second year in a row, the cheerleaders for Spring Valley Chris-

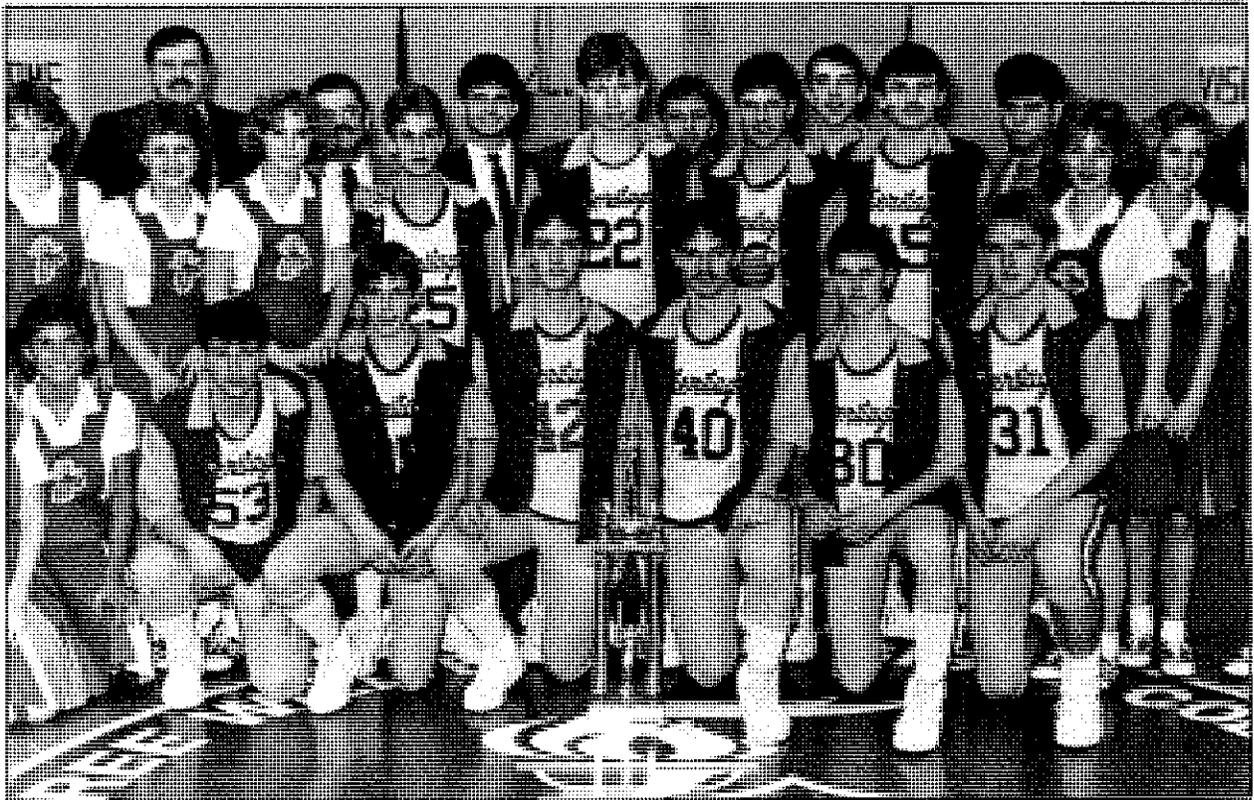
tian, and youth outreach, to sermon building and the Christian's family life.

President Charles Thigpen noted that registered conference guests came from 21 states and included several home and foreign missionaries. "The conference was received with great interest and enthusiasm," he said. "I was pleased to note that a large percentage of those who were here had never been to the college before."

Consideration is being given to scheduling another similar conference in the future.

ian, from Cleveland, Ohio, won the cheerleading competition.

Other participants in this year's tournament were Randall Christian, Memphis, Tennessee and Victory Christian, Jasper, Alabama.



Heritage Hawks (Heritage Temple FWB Church, Columbus, Ohio), winners of the 1985 FWBBC High School Basketball Tournament.

TEXAS MINISTERS PLAN 200-MILE WALK

WICHITA FALLS, TX—Two Texas pastors will begin a five-day, 208-mile walk-athon from Wichita Falls to Waco on February 25, says Reverend Thurmon Murphy, one of the two men involved.

Murphy, who pastors First FWB Church in Wichita Falls, and Reverend Jack Bankhead, who pastors Friendship FWB Church in Fort Worth, will make the long walk to raise funds for Covington Hall, a dining hall-lodge to be built near Bowie at West Fork Association's Youth Camp in honor of the late Reverend Tiff Covington (see February 1985 *Contact*, p. 2).

Pastor Murphy said, "The walk will be from one end of Texas' West Fork

Association to the other. This is phase two of our fund raising efforts. We hope to raise \$70,000.

"We are enlisting each pastor and one lay couple from each church in the West Fork Association, along with all of the young people in the churches to get sponsors for the walk."

Murphy and Bankhead began a training and conditioning program in December to prepare themselves physically. If the weather is prohibitive, they will change dates a week or so as necessary.

Murphy chairs the West Fork Board of Education and Directs the youth camp. Bankhead serves as Board treasurer and camp cook.



Thurmon Murphy (L), Jack Bankhead

TENNESSEE LAYMAN JOINS UNION MISSION STAFF

NASHVILLE, TN—Fifty-one-year-old Wade Trimble, member of Donelson FWB Church in Nashville, was named the men's program director at Nashville's Union Rescue Mission in December.

Trimble, who completed two years at Free Will Baptist Bible College, was informed of his appointment by Union Rescue Mission Director Reverend Carl Resener on December 17. He began full-time duties December 19.

Mr. Trimble's varied responsibilities include education, care, administration and counseling duties.

Trimble said the Mission operates a school less than a block from the main facility where twice-weekly classes taught by volunteer instructors prepare transients for job placement as truck drivers, welders, carpenters and other trades. Instructors also guide individuals studying for G.E.D. testing.

Mr. Trimble said his duties include building security, maintenance and custodial supervision. He is involved in initial and follow-up counseling as well as teaching Bible classes.

Trimble served four years as a trustee at Donelson FWB Church, one year as Sunday School superintendent, and several years as a Sunday School teacher.

The Nashville Union Rescue Mission is a member of the International Union of Gospel Missions. The facility features separate quarters for men and women, and can accommodate more than 500 transients. The Mission is supported by Nashville churches, businesses and individuals.

NEW CHURCH ORGANIZES ON LAST SUNDAY IN 1984

BLANCHARD, OK—Seventy people presented themselves as charter members on December 30 in the last Free Will Baptist church to be organized in 1984. Christ Chapel FWB Church was set in order by a five-man organizational committee composed of E. E. Morris, Wade Jernigan, Dan Harper, DeArthur Yandell and L. D. Yandell.

The new church called Dale Vanderburg as its first pastor. Vanderburg formerly pastored Blanchard FWB Church.

The group petitioned the First Oklahoma Association for membership and voted to support the Cooperative Program with 10 percent of tithes and offerings.

A group of 53 persons met on Wednesday, December 12 in Blanchard with the intention of organizing a church. Services were conducted Sunday morning, December 16 in the Veterans Hall with 69 present. Joel Greasson preached the morning message.

That evening, 70 persons returned for services. Evangelist Wade Jernigan preached, with four conversions. The group continued meeting in December with a high attendance of 90. Tithes and offerings averaged \$1,200 per Sunday.

Christ Chapel FWB Church meets regularly in the Blanchard Veterans Hall at 110 S. Main. Members expect to locate permanently later this spring. They submitted a bid on and hope to purchase an existing brick structure in the city.

TENNESSEE CHURCH BURNS MORTGAGE

PORTLAND, TN—Members of Portland FWB Church, Portland, paid off their final bond payment 17 months ahead of schedule and celebrated with a Sunday afternoon ceremonial mortgage burning, according to Pastor William Baird.

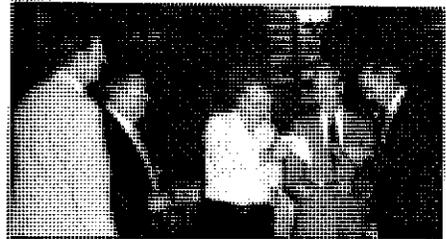
Reverend Baird said the group designated one Sunday as Victory Day and agreed among themselves to raise approximately \$5,000 on that day. The congregation gave more than \$4,100, and that, along with funds on hand allowed them to burn the mortgage.

Guest speaker Bob Shockey, director of Christian service and campus pastor at Free Will Baptist Bible College, preached three sermons. Seven young people made professions of faith.

The Victory Day continued with a dinner-on-the-grounds and afternoon singing. Pastor Baird, a Tennessee native

and an alumnus of FWBBC, said, "The Lord gave us a blessed and victorious day, and we praise Him for it."

Prior to pastoring the Portland FWB Church, Reverend Baird pastored three churches in Alabama. While in Alabama, Baird served on the Board of Christian Education, the Youth Camp Board, and various offices in the Progressive Association.



Pastor William Baird (L), Bob Shockey, Trustee "Red" Atkins, church founder John Lindsley, and Deacon Haron White

Currently . . .

The **Indiana State Association** executive committee appointed a three-member committee to study and recommend ways that the state association can raise \$10,000 to host the tentatively scheduled 1992 National Convention in Indianapolis. **Bill Gardner** chairs the committee. Other members are **Henry Patterson** and **James Forlines**.

Each year a number of churches operate membership post offices and give the money which would have been spent on stamps to some worthy cause. Members of **Lawnwood FWB Church, Tulsa, OK**, saved more than \$200 on postage and gave it to missions. **J. C. Morgan** pastors.

Pastor **Roger Lucas** said attendance at **Northside FWB Church, Columbus, MS**, surged to 102 recently. Pastor Lucas said that figure was up from 34 on his first Sunday with the congregation.

California Executive Secretary **Paul Kennedy** said the property at **Dorris FWB Church, Dorris, CA**, has been sold and the funds given to California's Northern Association.

Campbell FWB Church, Campbell, CA, reports 27 conversions in 1984. **E. B. Condit** pastors.

CONTACT welcomes *In Your Community*, publication of **Newcastle FWB Church, Newcastle, OK**. **Frank Giles** pastors.

Pastor **Brian Atwood** said more than 90 people made professions of faith at **Emmanuel FWB Church, Wabash, IN**, in 1984. Atwood confirmed that more than 50 of that number were baptized and 70 became members of the church.

The Master's Men of **Central Association in Arkansas** organized a district association in December. The group elected **Wendell Leckbee** as president. Leckbee is a deacon in **North Little Rock FWB Church, North Little Rock, AR**.

Moderator **Bill Robinson** said that the **South Georgia Association** raised more than \$5800 for Free Will Baptist Bible College last fall. The association's executive committee coordinated a fund-raising effort among the association churches in a month-long drive.

Welcome Days at **Free Will Baptist Bible College** last November attracted 209 visitors to the college. Officials said the group came from 58 churches in 16 states to sample Bible College life. The largest numbers came from North Carolina (40), Tennessee (35) and Illinois (24).

The children of **Fellowship FWB Church, Antioch, TN**, collected more than \$50 for Free Will Baptist Bible College by placing their change in a glass jar. **Doug Nance**, children's church director, encouraged the

youngsters to help other FWB young people by making weekly contributions. **Larry Clyatt** pastors.

Dry Branch FWB Church, Dry Branch, WV, celebrated its 100th anniversary in 1984. **Rex Thompson** pastors.

The youth group at **Oceana FWB Church, Oceana, WV**, purchased two buses and a van to transport youth to church and other activities. Since the purchase of the vehicles, attendance on youth night has grown steadily from the twenties to about 60. **Ottis Hensley** pastors.

Before his resignation last October, Rev. **John Warren** had pastored **Yakima FWB Church, Yakima, WA**, 15 years. While a number of FWB ministers have pastored this long and longer, Rev. Warren has set something of a mark in the isolated **Northwest Association** among our fellowship.

Delegates to Maryland's **Central Virginia Quarterly Conference** got a special treat at a recent session. Reverend **Cary Campbell** preached during the worship hour. Brother Campbell is 84 years old!

Members at **Yorkshire FWB Church, Manassas, VA**, completed a second story to their educational building. Pastor **Lonnie Salyers** said the additional space will be utilized for classrooms.

CONTACT welcomes *Life Line*, publication of **New Life FWB Church, O'Fallon, MO**. **Greg McAllister** pastors.

More than 150 friends met November 18 to honor Rev. **John J. Postlewaite** upon completion of 40 years as a FWB minister. Postlewaite, who pastors **First FWB Church, Mt. Vernon, IL**, received a number of tributes from people whose lives he had touched by his ministry. Rev. **William Mishler**, who was Bro. Postlewaite's pastor at the time of his ordination, presented a special address. Postlewaite has pastored in Missouri, Oklahoma, Washington, Oregon, Arkansas and Illinois. He was the denomination's first home missionary in the Northwest and was instrumental in beginning eight churches. Pastor Postlewaite was presented a special plaque.

CONTACT welcomes *Thoughts From Trinity*, publication of **Trinity FWB Church, Greenville, NC**. **Kristi Bryan** edits the publication.

Pastor **Bobby Whittaker** says members of **Reynolds FWB Church, Reynolds, GA**, purchased land in the city on which to build. The property was previously the Reynolds High School.

Pastor **W. G. Turner** says **New Life FWB Church, Thomasville, GA**, plans to relocate and has purchased three lots located about two miles out of town for that purpose. ▲

Local Scene

Oklahoma

An Oklahoma youth group joined together to celebrate the new year in a fun and meaningful fashion. Dean Stone reports that youth from First FWB Church in Ada participated in a New Year's Eve lock-in.

Mr. Stone led the evening's activities which began at 8:00. Next came pizza, then the film, "A Time to Run," bowling, more games, a Polaroid Panic Party, and, finally, a 6:30 a.m. breakfast and time to go home and sleep. Special emphasis for the evening focused on parent/teen relationships as the film and group discussions explored this topic.

This youth group also joined with other area youth groups to establish a district youth program now in its fourth month of twice-monthly activities. One meeting involves the LIFE program, featuring Bible studies and discussions. The second allows fun and fellowship as they all go skating.

Stone says attendance is rising as the program gets more established. They reached a high mark of over 100 and are still climbing.

Missouri

Another brass ensemble has been located! This one is west of the Mississippi River. The youth brass ensemble from Fellowship FWB Church in Flat River, Missouri has 15 members, and performs twice a month in church worship services.

Youth Pastor Curt Gwartney says the youth utilize their musical abilities learned from school. More churches could benefit by pooling their young people's talents through instrumental music. Instrumental music can work as well in the church as in the school.

TEEN Scene

National Scene

Explorers know that at the end of every rainbow is a pot of gold. So at the end of last year's rainbow of rejoicing, there's treasure awaiting youth groups the National Youth Conference in 1985. Let your youth explore the extravaganza of activities that will make up this golden anniversary year NYC.

Activities for children and youth alike are scheduled after each evening service. A traditional favorite, the banquet, will be held again this year. Afternoon seminars for youth and youth workers will explore interesting topics.

It all starts July 22 with Sunday School for all age groups. The Sunday evening youth keynote service promises to be one of the best services ever. Bring your youth to Nashville, and join us as we "Reach for the Gold" at the National Youth Conference, July 22-25.



Youth group activities at New Year's Eve lock-in, First FWB Church, Ada, Oklahoma





Free Will Baptist Music Ministries

Insist On Variety

By Philip L. Long

This year, Free Will Baptist Music Ministries will emphasize the importance of congregational singing in the local church. Let's consider some practical ideas for giving variety to this part of our worship services. These ideas can be used by any church musician, trained or untrained.

First, include the third stanza of a song! This lonely stanza is often omitted. Songs such as "Wounded for Me" are incomplete unless all the stanzas are sung.

Hymn stories can add depth to congregational songs. Have the pianist or organist play the hymn while you tell the story. The messages of songs such as "It Is Well With My Soul" and "He Keeps Me Singing" are more vibrant when you know the circumstances surrounding their writing.

Interesting details can come out of hymn stories. When I was searching behind "He Keeps Me Singing," I learned that the author had years before pastored in nearby Morehead City, North Carolina. *Forty Stories of Famous Gospel Songs* by Ernest K. Emurian is a good place to start.

Sunday nights are ideal to sing old, familiar hymns, gospel songs and choruses by memory. The "Pastor's Pals" and "Booster Band" do it all the time. Certainly a congregation can. Give the first phrase of the song to get everyone mentally ready, and make sure you as a leader know the song.

Sunday nights are also good to have "request" time for old favorites from the hymnal.

Another Sunday night idea is *antiphonal singing*, that is, alternating between sides of the sanctuary, or between the men and the women. Sing "Nothing But the Blood" and have one side of the sanctuary ask "What can wash away my sin?" while the other side answers "Nothing but the blood of Jesus." Continue alternating and all join together on the chorus.

Song leader, why not designate certain Sundays to sing a *particular topic*, such as the blood of Christ or assurance of salvation? Using the topical index in the back of the hymnal, you could use "There is Power in the Blood" and "There is a Fountain Filled With Blood".

On the Sunday that our Adult Choir sang an arrangement of "It Is Well With My Soul," the congregation was reminded that God's Word teaches us that we can know that we are saved, and we sang "Blessed Assurance" and "I Know Whom I Have Believed."

Variety within a song can spark added flavor to your congregational singing. When you sing "The Old Rugged Cross," sing the last stanza *cappella*, that is, without accompaniment. The effect is beautiful and it heightens the message.

Have a soloist or a choir sing one of the stanzas of a congregational song. One of our sopranos usually sings one stanza of "Silent Night" every year on

the Sunday morning before Christmas, and it adds much to that carol.

If you are aware what the pastor will be preaching, you might plan the congregational singing around that topic or sermon text. If he preaches from Ephesians 6 on the warfare of the Christian life, appropriate songs would be "Onward, Christian Soldiers" and "The Banner of the Cross".

A source of information along this line can be found in *Hymn and Scripture Selection Guide*, compiled by Donald A. Spencer, published by Judson Press, Valley Forge, Pennsylvania.

Many songs in the *Free Will Baptist Hymn Book* can be made easier to sing if they are transposed to a lower key. To aid accompanists, we supplement our hymnal with *Great Hymns of the Faith*, published by Zondervan. At least a third of our songs are lower in that hymnal. The song leader needs to plan ahead so the pianist and organist can practice, but the effect will be worth it.

If you are fortunate to have proficient accompanists, an interesting change of pace is to change keys on the last stanza of a congregational song. One simple way to do this is to change a song from flats to sharps. Be sure and tell the congregation to pause before the last stanza while a "gear change" is made. ▲

ABOUT THE WRITER: Philip L. Long is minister of music at Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina.

Beware when someone says you need something more than Christ to make you perfect. Some were telling the Colossian believers that. Paul's answer stands for all time: "You are complete in him" (v. 10). The whole passage is a pointed warning against any teaching that seeks perfection outside Christ.

Warning: A Teaching Not After Christ (v. 8). Verse 4 indirectly suggested that someone was a danger to the Colossians; that hint—slightly stronger—appears again here.

The Greek reads, literally: "Be looking, lest there is one who is 'spoiling' you." The word "spoil" (Greek *sul-lagogeō*) means to carry off into captivity. This threatening teaching is a "philosophy" (Greek *philosophia*, the love of wisdom) that is a vain, empty, deceiving thing. A lot of things appear great and offer much, but too late are found to yield only fraud.

Three phrases describe this captivating philosophy. (1) "After the traditions of men"—in contrast with the apostolic-biblical tradition behind verses 6, 7. (2) "After the rudiments of the world." The Greek word (*stoicheia*) is the same as in Galatians 4:3, 9, meaning the elementary principles (like A, B, C's). Man-made philosophies do not offer perfection but reversion to childhood! (3) "Not after Christ."

Correction: Truths That Oppose This Error (vv. 9-15). These truths were evidently, in some way, discounted by the false teaching at Colosse.

1. The person of Christ and our perfection in Him (vv. 9-10). Paul repeats the truth of 1:16, 19 with this obvious inference drawn: since Christ is the fullness of the Godhead, there is no greater perfection than being in Him. Given who He is, our highest attainment is in Him. (The "bodily," by the way, stresses the real humanity of Christ, while "The fullness of the Godhead" stresses His deity.)

2. The true circumcision and new life in Christ (vv. 11-13). Probably the false teaching insisted on circumcision and other Jewish ceremonies. Paul responds in a way similar to Philipians 3:3; Romans 2:28-29; and elsewhere.



Robert E. Picirilli

Colossians 2:8-17



Green Tree Bible Study

Complete In Christ

Just as physical circumcision put away the foreskin, so being in Christ is a spiritual circumcision that has put away the whole fleshly body—not literally, of course, but in the defeat of the rule of the flesh in our lives (as in Galatians 5:16-24).

Verse 12 is like Romans 6:3-4: we are dead, buried and risen to new life in Christ. We who are Gentiles (v. 13), formerly dead in sins and in an outcast, uncircumcised state, are now forgiven all those transgressions and made alive ("quicken") in Christ.

3. The victory of the cross of Christ (vv. 14-15). Christ's cross may have seemed like defeat, but it was a two-fold triumph. First: over the "handwriting" that was in force over us, actively contrary to us (v. 14). The Greek word (*cheirographon*) generally means a signature, especially on a note of obligation, a "certificate of debt."

Apparently Paul is using this as a metaphor for man's obligation to the ordinance of God, universally unkept. It is as though all have "signed" the great IOU: "I owe God obedience to His will. Signed, Mankind" (Moule). But Jesus has blotted out—Greek *exaleipho*, wash out—this note. He took it "out of the midst" (literally) and nailed it to His cross, cancelling it by His own payment of our debt.

Second: over the "principalities and powers" (v. 15). Compare 1:16; 2:10:

these are the powerful forces of evil, personal and Satanic, who war against us in the realm of spiritual reality (Ephesians 6:12). The picture used here is that of a victorious Roman general marching back home with the enemy in captivity.

Three verbs are used: disarmed ("spoiled")—with the idea, literally, of stripping the enemy (Greek *apek-duomai*); made a public spectacle (Greek *deigmatizo*); and triumphed over—literally leading (the captives) in a public procession (Greek *thriambeuo*), displaying their subjugation and defeat. Just so, Jesus has conquered the forces of Hell.

Exhortation: Seek Substance, Not Shadow (vv. 16-17). "Therefore" links this with the preceding. Paul's point is that the Jewish ceremonies (any others, for that matter) are mere shadow; the substance is Christ. These ceremonies prefigured Christ: included are the *annual* festivities, the *monthly* observances, and the *weekly* sabbaths. But no one who can have the real thing would prefer the shadow it casts!

Jesus is reality. Neither the Colossians nor we should let anyone stand in judgment over us to lead us to any emphasis but Him. We are complete in Him. ▲



ON LITTLE LANES

BY DONNA MAYO

Murder At Sunset

The sun was setting behind the treetops, and Megan knew she should be heading home. Her mother would have supper ready, but Megan couldn't resist the temptation to walk through the fields and pay Mrs. Douglas a visit.

When Megan got to Mrs. Douglas' house, she was surprised that there were no lights on. She knocked on the door, but there was no answer. Megan walked around back and saw Mrs. Douglas off in the distance in the garden spot. There was a man in the garden, but he was too far away for Megan to identify.

Megan began walking toward them, when suddenly Mrs. Douglas screamed!

"Mrs. Douglas, what's wrong?" cried Megan as she ran toward her. Megan stopped in her tracks when she saw Mrs. Douglas raise a shotgun and shoot the man. He fell to the ground.

Megan's mouth flew open, but she couldn't scream. Her feet wouldn't run—they seemed stuck to the ground. Then, as if startled out of a deep sleep, she turned and raced for home.

Back home, the Lanes had just sat down to eat. Mrs. Lane was putting supper on the table when Megan slammed the kitchen door and locked it. She leaned back, gasping for breath.

"Megan, what on earth's the matter with you?" asked Mrs. Lane.

"I've seen a murder!" panted Megan.

"I always knew you were crazy," giggled Marty.

"A murder? Now, Megan . . .," said Mrs. Lane.

"I did, I really did," she insisted.

"Megan, why don't you calm down," said Mr. Lane, "and tell us what you're talking about."

"Well," Megan began breathlessly, "I was going to see Mrs. Douglas. She didn't answer when I knocked on the door, so I went around back. I saw her and a man off in the garden. Then Mrs. Douglas screamed, and she shot the man."

Mr. Lane roared with laughter. "Mrs. Douglas—shoot somebody. Why she wouldn't hurt a fly."

Mrs. Lane tried to hide a smile as she explained to Megan that she must have imagined it.

"No, I didn't," said Megan firmly. "I saw it with my own two eyes. She screamed an awful scream, and POW!, she shot him. I don't know where she hit him—his head looked a little loose, but he fell flat to the ground."

Mr. Lane, Marty and Jeff had started eating supper. "How can you sit here and eat?" asked Megan. "Shouldn't we do something—call the police or something?"

"Now, Megan, be reasonable. Do you honestly think Mrs. Douglas would shoot somebody? Why she's the kindest, gentlest woman I've ever met," said Mrs. Lane.

"Honey, sometimes our eyes play tricks on us," added Mr. Lane. "It was just about dark wasn't it?"

"I know what I saw," said Megan crying. "I can't believe that Mrs. Douglas would shoot somebody either, but she did. And you won't believe

me!" Megan ran to her room in tears.

"What a story!" said Marty who thought his sister was playing a joke on them. But when he finished supper, Marty went to Megan's room.

"Marty, I'm not lying, and I didn't imagine it. I saw Mrs. Douglas murder a man, and I'll prove it," said Megan. "Come with me."

Megan opened her bedroom window and pushed the screen out. She climbed up on the sill and jumped to the ground.

"This is crazy," said Marty, but he followed his twin into the night.

The twins reached Mrs. Douglas' farm. "What do we do now?" whispered Marty.

"Let's go out back to the garden," said Megan. "Maybe she left the body out there."

The twins searched the field, but they saw no traces of a murder.

"What now?" asked Marty.

"Look," said Megan, "a light just came on in the barn. I bet she stashed the body in there."

Marty and Megan tiptoed quietly up to the barn. Mrs. Douglas had left the door cracked open, and the twins peeped in. It was a familiar scene—two milk cows, a tired gray horse, the warm glow of a lantern and the sweet smell of hay. Mrs. Douglas was kneeling over what must have been the body. The twins could only see some legs and a pair of men's boots sticking out.

"You poor thing," said Mrs. Douglas. "I didn't mean to shoot you, you know. But don't worry, I'll patch

you up good as new in the morning." The twins stared at each other with big eyes.

Mrs. Douglas continued, "I'll set up your neck. That fall sorta made your head wobbly." Then Mrs. Douglas grabbed the man by his boots and dragged him into an empty horse stall.

Marty gripped Megan's hand, and they didn't stop running until they reached home. They banged on the kitchen door with their fists. "Let us in! Let us in!"

"What on earth . . . What are you doing out there?" asked Mrs. Lane opening the door.

"Never mind right now. Dad, Megan's right. It's the truth. She really did see a murder," said Marty.

"Now she's got you believing this," groaned Mr. Lane. "Once and for all, are you playing a trick on us, Megan?"

"No, Sir, Daddy, I promise," said Megan solemnly.

"Come on," said Mr. Lane herding the family out the door. "We're going to get to the bottom of this." The Lanes got into their car and drove to the Douglas farm. On the way over the twins told their parents what they had seen and heard through the crack in the barn door.

"I still don't believe it," said Mrs. Lane. "This is so embarrassing. Mrs. Douglas is like our grandmother. How is she going to feel when we accuse her of murder?"

"No one is going to accuse her of anything," said Mr. Lane. "We're just going to pay her a friendly visit."

Mrs. Douglas was, as always, glad to see the Lanes. "Come in. Come in," she said warmly. "I was just taking some cinnamon rolls out of the oven." She bustled about getting cinnamon rolls for everyone, and coffee for the adults and milk for the children. She was too busy to notice that the twins were unusually quiet. She did notice, however, when they didn't eat their cinnamon rolls.

"What's the matter? I usually can't keep these coming fast enough for you. I've sorta lost my appetite too. Had quite a scare today," said Mrs. Douglas.

The Lanes listened as Mrs. Douglas talked. "Saw a copperhead out in the garden today. I tried to shoot him, but I was so shaky I hit my poor old

scarecrow. But all the ruckus scared that snake away."

Megan felt like a hundred-pound weight had been taken off her shoulders. She and Marty heaved big sighs of relief. Mr. and Mrs. Lane giggled. Then they explained why they had come for a visit. Mrs. Douglas laughed so hard she had to dab the tears from her eyes with the corner of her apron.

"I hope you aren't mad at me," said Megan giving her a tight hug. "I knew

you were too sweet to hurt anybody, but I was so scared.

"Land sakes, child," said Mrs. Douglas. "I'm not a bit mad. It's 'bout the funniest thing I've heard in ages. It just goes to show you, though, 'don't believe anything you hear and only half of what you see.'"

"I think the twins have learned their lesson," said Mr. Lane. "From now on they'll get their exercise some way other than jumping to conclusions."▲

Top Shelf



F. F. Bruce, *The Gospel of John*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1983, hardback, 425 pp., \$13.50)

This volume, the result of almost 30 years' study by one of the outstanding biblical scholars of our century, is a welcome addition to the field. The commentary is not designed for professionals only, but can benefit all who seriously want to understand John's message.

Although Dr. Bruce gives attention to questions of date and authorship, he does not dwell on minute details of modern critical theories. He is more concerned in helping readers understand the meaning of the Gospel of John for its day and for our day.

One great strength of this commentary is its presentation of the background and setting of the book. The gospel writers did not write from ivory towers. They were involved in the growth and development of these early churches. The Christians who first received and read this gospel were real human beings with their own unique problems and fears who were searching for answers in the Gospel of John.

We cannot be completely sure of the exact circumstances in which John was written, but Dr. Bruce helps us understand the book in light of what we know about the problems and difficulties the early churches faced. In order to comprehend the message of the gospel, we must have some understanding of the conditions the readers faced.

Since the earliest days of the Church, followers of Christ have recognized the theological nature of this gospel. Stories and sayings recorded in the gospel are not simply beautiful, but designed to teach certain lessons about God and how we can be related to Him.

In my opinion, Dr. Bruce does an excellent job presenting the teachings of this gospel in a simple and straightforward fashion. He regularly stops to answer the question, "What does this passage say to me today?"

The author mentions several archaeological discoveries which help us understand the Gospel of John. He examines the writings and traditions of the Jewish rabbis and explains how these writings help us understand the beliefs, attitudes and social customs of the first century.

Dr. Bruce does not ignore the problems which are faced in the study of the gospel. He deals frankly and openly with the differences between the Gospel of John and the synoptics. Bruce explains that in certain passages all the early manuscripts of John do not read the same way. He points out that certain passages are extremely difficult to interpret.

He does not, however, allow these difficulties to obscure the basic message of the gospel. In spite of these few problems, the message of the Gospel of John is quite clear. This is a most useful commentary on one of the most significant (and often neglected) books of the New Testament.▲



**NEWS OF THE
RELIGIOUS
COMMUNITY**

**SALE OF HANDWRITTEN BIBLE
BRINGS WORLD RECORD \$825,000**

NEW YORK, NY (EP)—The recent sale of a handwritten 14th century Bible for \$825,000 represents a world record price for the sale of historical material relating to Judaism.

Sootheby's spokeswoman Batya Monder said "There isn't anything that's even come close to it."

The Bible was part of the collection of David Solomon Sassoon. Sassoon collected more than 1,000 volumes of Hebrew manuscripts before his death in 1942, and is said to have committed the Bible to memory before he was 18.

The volume was purchased by an anonymous European collector.

ILLINOIS CHURCH HAS TOO MUCH MONEY

KINMUNDY, IL (EP)—The United Methodist Church in this tiny farming community has money problems. But unlike many churches, this congregation has too much money, and can't decide what to do with it.

The problem began in 1984 when Ceja Corp. of Tulsa, Okla. struck oil on church property. The well began producing in May, averaging 114 barrels each day. Oil was also found on adjacent property, in which the church has an interest. Royalty payment from the two wells come to about \$20,000 each month, according to Rev. John Hartleroad, pastor.

"They don't give you a course in seminary on how to deal with abundance," says Hartleroad. "It's always how to make ends meet on limited resources."

The 170 members are divided on how the money should be used, but agree that it should be spent to help others, and not on themselves. "It's all new for us, and we want to do it right," explains Hartleroad. "It's a tremendous opportunity to further God's work, but it's a complex problem. It's been difficult. Everybody has their own projects that they would like to see the church contribute toward."

Discussion on how the money should be spent centers on one issue, according to Hartleroad. Some members want to use the money for projects as it becomes available. Others want to invest the money, and use the interest as a perpetual fund for project support. "The two groups are having trouble seeing each other's viewpoint," says Hartleroad.

The money will not be used for the church itself, according to the pastor. The 80-year-old building is paid for, and still usable, so the congregation is "free to minister to others," according to Hartleroad. "It's difficult being pastor and being stuck in the middle, but what's been exciting to me is that they really want to use it in the best way possible."

Hartleroad says that people in his farming community have expressed a great concern over world hunger, and predicts that at least some of the money will go for hunger relief projects.

Hartleroad says he's been getting plenty of advice from his colleagues. "All of my friends in the ministry have prophesied doom, and said this will mean the end of giving in my congregation," he relates. "Actually giving has kept right up and is a little ahead of last year. My people say giving to the church is their service to God and their privilege."

ONE MILLION SCRIPTURES PROVIDED FOR MANILA '85

EAST BRUNSWICK, NJ (EP)—The International Bible Society will help provide one million New Testaments for Manila '85, an evangelistic outreach program aimed at bringing one million people to faith in Christ during 1985.

The Bible Society is cooperating in the evangelism effort with Action International Ministries (AIM), the sponsor of Manila '85, and with the World Home Bible League, which will share in the cost of publishing the Scriptures.

According to Doug Nichols, director of AIM, the goal of Manila '85 is to see one million new

believers in the Philippine capital. By the end of 1985 the population of Manila should be 10 million people. Manila '85 hopes to see 10 percent of that population evangelized, disciplined, and part of a church or home Bible fellowship.

To accomplish this goal, AIM has organized a program of personal evangelism, street witnessing, mass evangelism campaigns, telephone ministry, literature distribution, and advertising. The program will bring together many of Manila's 400 protestant churches and over a dozen Christian ministry organizations from the Philippines and the United States.

**NEW YORK ARCHDIOCESE
STANDS FIRM AGAINST GAYS**

NEW YORK, NY (EP)—The Roman Catholic Archdiocese of New York will give up \$72 million a year in city funding for its social programs if the alternative is being forced to accept Mayor Edward Koch's order banning discrimination against homosexuals, according to Archbishop John J. O'Connor.

During a City Hall press conference on another topic with Koch, O'Connor said "Even the mayor doesn't know this. We have been examining how we could provide precisely these services without any city, state or federal support at all."

"That's impossible," interrupted Koch. "That's \$72 million you just gave up."

O'Connor noted that it was much more than \$72 million when matching funds from state or federal grants was taken into account, but said that the social services the archdiocese provides to 5700 youngsters might be able to operate just as effectively with private funding. "We have no intention of closing these agencies or not taking care of those youngsters. [The mayor] can threaten me if he wants."

O'Connor repeatedly stated that the Archdiocese does not discriminate against homosexuals in hiring for government-funded programs, but held that complying with Koch's Executive Order 50 would signify acceptance of the homosexual lifestyle.

A State Supreme Court Justice ruled in September that Koch overstepped his authority by ordering all agencies receiving city funds to sign a form of non-discrimination on the basis of sexual preference. The Justice ruled that such a policy required legislation, and not merely an executive order. The order has been blocked while the case is appealed.

**PHENOMENAL CHINESE
CHURCH GROWTH CONFIRMED**

NEW YORK, NY (EP)—The church in China is experiencing phenomenal growth despite governmental restrictions on its activities, according to the Rev. Gerald Currens, executive director of the Lutheran Church in America's division of world mission and ecumenism, who visited the People's Republic of China this fall.

"People crowd into the churches and overflow into the courtyards during the several services held each week," he reported. "The behavior and attitude of Christians in their daily life arouses curiosity and interest in others. This affords an opportunity for Christians to speak about Jesus, about their faith."

While preaching, Christian teaching, Bible studies, and worship are permitted within churches or homes, no Christian activity is tolerated in society-at-large. In spite of these restrictions, Currens reports that the number of conversions is growing rapidly.

Currens observed that church growth is occurring because the church is perceived as a Chinese church, and not as a foreign import. He added that the phrase "One more Christian, one less Chinese," no longer applied.

**NEW MUSEUM WILL HOUSE
\$40 MILLION IN BIBLE RELICS**

JERUSALEM, Israel (EP)—A new museum will be established in Jerusalem to house archeological relics with an estimated value of over \$40 million. Plans for the Bible Lands Museum have been approved in principle by the Jerusalem municipal planning commission, according to Gidon Shomron, future director of the museum.

Shomron, who has spent the last five years directing Christian relations at the Israeli Embassy in Washington, D.C., expects construction of the museum to take at least two years.

The Bible Lands Museum will display rare pieces accumulated over a period of 40 years by Dr. Elie Borowski, an international art collector. The collection includes 1,800 archeological finds from Middle Eastern countries. The pieces date from 5000 B.C. to 500 A.D. About 300 of these pieces relate directly to Bible stories. Borowski, who will donate the collection to the museum, says his collection is the world's largest and most complete collection of Bible-related documents.



THE SECRETARY SPEAKS

By Melvin Worthington

Tell the Truth



The Christian's word must be his bond. Every syllable he utters ought to flow from an inward honesty.

J. Eadie says, "Christians are to speak the whole truth without distortion, diminution, or exaggeration. No promise is to be falsified—no mutual understanding violated."

Paul's admonition in Ephesians 4:25 includes a prohibition, a prescription and a principle.

A Prohibition

Paul declares that lying is forbidden. It's an abominable habit which must be forsaken. Having been converted, the vicious habit of lying practiced among the heathen must be abandoned.

Lying lips are an abomination to the Lord (Proverbs 12:22). God hates lying (Proverbs 6:16-19). Righteous men hate lying (Proverbs 13:5).

Lying is detrimental to society. It damns the souls of men and degrades saints in the eyes of their fellow man.

Those guilty of this awful habit of lying need to be forgiven. Strauss declares, "Lying is satanic, for the Devil is the father of lies. 'When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it' (John 8:44)."

The sin of lying is a violation and desecration of the Decalogue and a rebellion against God. Sorrows result-

ing from lying are found throughout the pages of the Bible.

Lying will cease when we take seriously the prohibition, "Wherefore putting away lying..." Before speaking, we must ascertain the facts and then articulate those facts as they relate to individuals.

A Prescription

The Christian must not just put away lying; he must also speak the truth with his neighbor (Ephesians 4:25). The opposite of lying is speaking the truth. No deceitful or devious words must be spoken by the Christian. The truth and nothing but the truth must be the rule for the Christian.

Albert Barnes argues, "Nothing is more important in a community than simple truth—and yet, who can lay his hand on his breast and say before God that he is in all cases a man that speaks simple and unvarnished truth."

The rule for the Christian life should be *I will speak the truth*. The responsibility of the Christian life should be *I am speaking the truth*. The reflection of the Christian should be *I have spoken the truth*.

A Principle

Paul concludes his admonition to put away lying and to speak truth by stating the basis upon which the prohibition and

prescription is given—we have put on the "new man" and are members of the body of Christ.

Albert Barnes firmly declares, "This idea is, that falsehood tends to loosen the bonds of brotherhood. In the human body harmony is observed. The eye never deceives the hand, nor the hand the foot, nor the heart the lungs. The whole moves harmoniously as if the one could put the utmost confidence in the other—and falsehood in the church is as ruinous to its interests as it would be to the body if one member was perpetually practicing a deception of another."

Speaking the truth binds, bonds and brings blessings to any fellowship of believers. The truth must not be trimmed, tailored or tampered with.

The Christian's conversation ought to be characterized by telling the truth, the whole truth and nothing but the truth. No half-truth for him. ▲

The Secretary's Schedule

- March 4-8** Heritage FWB Church
Fredericksburg, VA
- March 9** Arizona State Association
First FWB Church
Phoenix, AZ
- March 22-23** Illinois State Association
Camp Hope
Ewing, IL
- March 25-31** Bethel FWB Church
Allen, OK

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