

How To

a Sermon

Illustrate



By Robert Morgan

The wife of a famous evangelist has some advice for young preachers. It's homiletics in a nutshell. "Preach expository sermons, keep them short, and illustrate them well." Let's consider her last suggestion.

The word "illustration" comes from the Latin *illustrare* meaning "to light up, to illumine." If a book is illustrated, it contains pictures which attract the reader's attention, helping him visualize the story.

If a sermon is illustrated, it contains verbal pictures which capture the listener's attention, helping him personalize and apply the message.

Illustrations have impact for a profound reason. When God created the physical and spiritual spheres, He used the same pattern for both. A clear, recurring, built-in parallel exists between the natural and supernatural realms.

Thus, faith is compared to a mustard seed, troubles mirrored by stormy seas, scripture is likened to a lamp, Christians to salt, and God Himself to a Mideastern shepherd.

In giving His written revelation, God could have presented us with a theology book. Instead, He gave us a story book. Jesus loved to teach with stories, too—"Without a parable spoke he not unto them." Why? Several reasons.

Why Use Illustrations?

Illustrations are like padded hammers that drive nails of truth into human hearts. Nathan engrossed David in the pathetic story of a rich man who slaughtered his neighbor's pet lamb. Then he sliced David's royal heart with the words, "Thou art the man!"

Illustrations also clarify. I've found a wedding ring, for example to be a perfect illustration for baptism—a beautiful symbol which seals and publicizes a personal commitment, though useless until the vow is made.

Almost as important, illustrations help hold the listener's attention. You may lose them when expounding on justificational remission, but you'll find them again when telling of the homebound runaway whose father tied yellow ribbons to the old oak tree.

Clarence Macartney declared, "Sermons without illustrations are like

houses without windows, and it will tire the mind to listen to them."

Where to Find Them?

DAILY LIFE

Where can you find good anecdotes? First, try the illustration book of daily life. Phillips Brooks wrote, "The world is as full of parables as it was when Jesus painted the picture of the vineyard between Jerusalem and Shechem, or took his text from the recent terrible accident at Siloam."

Some preachers keep notebooks, recording observations in the world around them. Last year, when I spotted a robin building a nest under the protecting eaves of our church, I had a good illustration of parents bringing their children to Sunday School.

Have you noticed how a soap opera can illustrate the Psalm 1:1 pattern of walking, then standing, then sitting? The housewife walks by the TV, glancing at the scenes. Pausing, she stands a few moments and watches the action. Then she edges over to a footstool, sits down and is absorbed in the story.

PERIODICALS

Good illustrations abound in newspapers, books and magazines. I once asked a well-known Baptist preacher where he found his gripping illustrations. His four-word reply: "I read a lot." Current periodicals provide illustrations which fling the ancient truths of scripture into the 20th century.

CLASSICS

Don't forget the classics. Bunyan's *Pilgrim's Progress* provides an illustration for practically any point you'd want to make.

I once heard a preacher vividly illustrate the danger of "little" sins using the story of the small, unlocked lattice window through which Oliver Twist crawled to burglarize the otherwise securely locked house.

NURSERY RHYMES

Even nursery rhymes can fit. Looking for an illustration to portray the danger of taking your eyes off Christ?

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SERMON (From page 3)

Try quoting the poem about the pussycat who went to see London's queen only to become distracted by the mouse under the chair!

HISTORY

History brims with illustrations. What better picture of the radical nature of commitment than Alexander the Great slashing the famous Gordian Knot with a single stroke of his sword?

BIOGRAPHY

And don't forget church history and Christian biographies, twin gold mines of illustrative nuggets. Happy is the congregation whose pastor frequently digs there.

Always read with pen in hand. When you come across a good story, note in the top margin the subjects or passages it illustrates. When you've finished the book, thumb back through it, cataloging stories on topically and textually arranged index cards. Through the years you'll compile a treasury of illustrations for every subject and passage in scripture.

BIBLE

Remember, too, that the Bible provides hundreds of stories for illumining itself. The New Testament writers found no better illustration of justification by faith than the colorful account of Abraham.

IMAGINATION

A treasure chest of illustrations lies buried in your imagination. When you can't find the needed story, invent one. Jesus did! His parables were true-to-life stories spun from the wheel of His divine imagination.

YOUR LIFE

Perhaps the most effective illustrations tumble from the preacher's own life. Truth, ground in the grist mill of personal experience, makes nourishing bread.

SERMONS

Finally, if your library is well stocked with the sermons of great preachers, you can regularly borrow their illustrations (giving credit, of course, when

appropriate). And as a last resort, but only a last resort, try the illustration books.

How to Use Them

Having said all of that, we must admit that finding illustrations is easier than knowing how and when to use them. They should be selected as carefully as choosing pictures for your home. Lead into illustrations with smooth transitions; conclude them with gripping punch lines. And, of course, they must be well-learned and practiced before delivery.

Avoid building a sermon around an illustration, and don't overuse them. Remember that an illustration can be as brief as "Ephraim is a cake not turned."

Martin Lloyd Jones warned that illustrations shouldn't call attention to themselves, for "illustrations are just servants and you should use them sparsely and carefully."

Vance Havner adds, "A sermon should not be all windows. A good story helps, but I have heard sermons that were build several stories too high!"

Not every message needs to be illustrated, and few sermons need more than two or three stories.

Abused illustrations are a disservice to the Lord's message. Well used, however, they strengthen the sermon, clarify its truth, and captivate its audience.

F. W. Boreham once quipped, "There's nothing like a good story to keep one's mental equilibrium."

Likewise, there's nothing like a good illustration to balance one's sermon. Work at it. Your grateful congregation will benefit. ▲

DIRECTORY UPDATE

ALABAMA

Richard Bowers to First Church, Northport from Sutton Church, Pochontas, AR

Tommy DuBose to Townley Church, Townley

David Harper to Spring Hill Church, Gordon

David A. Hayes to First Church, Vernon from Red Bay Church, Red Bay

Donnie Hussey to Shady Grove Church, Adamsville from Huntsville Church, Huntsville

GEORGIA

Cary Shoemaker to Mt. Ararat Church, Eastman

James Bryant to Warner Robins Church, Warner Robins

W. E. Brown to Corinth Church, Iron City

Rudy Wood to Macedonia Church, Colquitt

Willie Summerlin to Patmos Church, Leary

Rodney Wilson to Travelers Rest Church, Newton

ILLINOIS

George Waggoner to Pleasant View Church, Walnut Hill

Kenney Pell to Unity Church, Kankakee

KENTUCKY

Dana Booth to Heritage Temple Church, Ashland from Newark Church, Newark, OH

NORTH CAROLINA

Paul Suggs to Ahoskie Church, Ahoskie from Patmos Church, Leary, GA

OHIO

Shelby Ball to Faith Church, Cleveland

SOUTH CAROLINA

Jimmy Brown to First Church, Myrtle Beach from Macedonia Church, Colquitt, GA

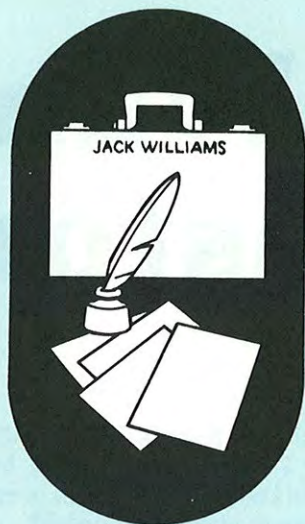
TENNESSEE

Tom Scott to Bethlehem Church, Ashland City from First Church, Vernon, AL



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

Briefcase



It's A Dog's Life

Guess who's out in all kinds of weather making house calls without a whimper, plus he volunteers to work weekends and holidays? Bless him, it's that pastor of yours!

A good preacher's like a good rabbit dog. Somebody has to train him, but once he's trained not much gets past him.

There's all kinds of both. Pooches 'n' preachers, that is. Short haired, wire haired, curly haired and hairless.

I admit that some preachers, like some mutts, are a little hard on the nerves. But that's true on both sides of the pulpit.

Yes, a few preachers resemble aristocratic poodles, more name than dog. They won't answer to Fred, Bill or Harry. They're addressed by highfalutin titles such as "Doctor" (ouch!) or (take your pick). Fred, Bill and Harry get my vote. That's the way most preachers prefer it, too.

So what if you met a clergyman somewhere who strutted through the community like a jumpy chihuahua yipping at everything bigger than himself. And maybe back in 1969 your Uncle Nabob got bit by a preacher with the disposition of a Doberman pinscher.

That's not the case with most preachers and we all know it. I've studied preachers for 25 years, up close and personal. They're nice people. In my opinion, if the typical preacher were a dog, he'd be a beagle.

You know the type—hard worker, loyal, warm nose, floppy ears, wears a flea collar on protest, eats anything he can find, wouldn't bite you on a bet, kind of clumsy in matters of social grace but all class in matters of character. And there's always somebody around to kick him.

Like beagles, the average preacher sees things you miss and barks at things you didn't know were there. You can trust him around your wife and children. He's approachable; little kids adore him. He's long on sympathy and usually short on cash.

He probably has big feet, soulful eyes and wakes up hoarse on Monday. Sometimes on life's darkest nights, you can hear his song when he trees something for God that everybody else decided was a lost cause.

He seldom loses a trail, chases more than he catches, and sometimes catches more than he can handle. He's got one message. He can tell his story with enough volume to crack rocks or he can whisper it with an emotion that'll make an Irish tenor cry like a baby.

He makes a great watch dog. He's welcome in every home, likes people, can survive hostile elements but flourishes on love and a kind word.

Anyone who's been around beagles and preachers remembers a favorite one. Those who remember a favorite preacher usually remember several others also. Because, as with beagles, the life expectancy of preachers in communities is never as long as you'd like.

But it's great while it lasts! Everybody's better because he was there and was followed by others of his kind. Maybe a little larger, perhaps slightly different spots, but essentially the same dog, sort of interchangeable parts in the Lord's work.

You see, any preacher or beagle has a lot in common with any other preacher or beagle. Kind of laid back, toe nails trimmed, pulling his weight, frolicking with neighborhood kids. He's comfortable to be around, an old shoe, genuine, dependable, real.

Maybe I compare preachers and beagles because dogs enjoy the reputation of being man's best friend.

Nobody's a better friend to a hurting, weary community than a warm-nosed preacher. And that, in my opinion, is something to howl about! ▲

If I Were a Member of This Church . . .

Would I Want Me As Pastor?



By Sandy Adams

When I asked myself that question, my first response was, "Yeah, sure, why not? Yes, definitely a strong, yes!"

But then I began to think about people who had left the church and gone to another church. They apparently did not want me to pastor them. Maybe this is a valid question after all.

Maybe, just maybe, I haven't taken a good look at myself lately. Or maybe I haven't looked at myself from the right viewpoint. I always see myself in the pulpit facing the congregation and preaching the Word of God.

I see myself as the man of God, called of God, sent by God to this city to build a Free Will Baptist church. I'm the leading authority on Free Will Baptists here.

Wait a minute. I'm not really looking at me; I'm looking at the congregation. I see their faults, broken promises, unfulfilled potential, rebellious and stubborn natures, and last but not least, the pillars of the church.

Then I wondered, how do they see me from where they sit in the pews? How do I come across to them? If I

were a member of this church, would I cast a vote for me as pastor?

I slid into the small but beautiful auditorium of the church that Sandy Adams pastored, the one he built, of course by himself.

First, I sat on the back pew. I hadn't realized how far it was from the pulpit. Just 10 pews, but it seemed like a hundred. I glanced at first one place and then another where people sat in the congregation.

My mind began to wonder. How would I look if I sat in the pew where Barbie Busybody sat? I would no doubt have noticed that the pastor could use a haircut and that he had forgotten to shine his shoes.

How would I look if I viewed myself from where Sammy Socialite sits after I preached so hard against social drinking that I turned red in the face? Probably like a fanatic.

How would I look if I were Tracy Tightwad sitting closer to the front where everyone could see me and pretending to be meditating each time the offering plate passed, only to discover that the lame brain pastor is preaching about tithing again?

Snap out of it, I said to myself, or you'll go off the deep end. But I couldn't help it.

I wonder what Polly Perfect Memory thought of me the other day when she told me that her brother in Kansas was better. "Thanks for praying, Pastor." If she only knew! I had forgotten about her request; in fact I forgot she had a

brother in Kansas. If she really knew that I hadn't prayed at all, but how could I tell her now? Well, I guess some things are better left unsaid.

I pulled myself from my thoughts only to find the Sunday night crowd coming for another sermon from Rev. Adams. Little do they know I haven't prepared properly. "Lord, don't let them see that sermon outline I ripped from *Handfuls on Purpose* at the last minute."

A brief prayer of repentance and into the pulpit I bound. Fire and brimstone, love and grace, glory and rapture, we're all going to Heaven if we endure till the end!

I go home exhausted, defeated and contemplating a career change. The thought haunts me. If I were a member of this church would I want me as pastor? If they knew what I know about me. The doubts, the fears, the indecisions.

The phone rings; I look at the clock. Oh my, it's 3:00 o'clock Monday morning. Who could be calling at this hour. A voice speaks as I wipe sleep from my eyes. The voice is trembling and weak; it's one of my members and he's crying.

"There's been an accident," are his first words. His cousin from the mountains has been shot and he's being flown to the University Medical Center. "He's lost, Pastor; can you go, would you go? He's lost; please, Pastor."

"Yes," I reply, "no problem. I'll meet you at the hospital."

(continued on page 9)

By Nelson Markham

Imagine my pleasant consternation as I read the invitation to write for *Contact* knowing full well that what I said would be read all over the world. I was poring over the letter from the editor, puzzled as the Ethiopian eunuch waiting for a Philip to explain it all to me.

Presently my better half arrived and upon reading the offer, a Wesleyan gleam came over her soft Scandinavian features. She immediately started making arrangements for a typist and a photographer.

What a question! "If I were a pastor, would I want me as a member of my church?"

There are some positive aspects to this interesting proposal. Now hear me out. I've taught Sunday School 30 years and have been Sunday School Superintendent a few terms. I know my way around a Vacation Bible School and can explain a few millennial viewpoints, at least to my satisfaction.

I attend the state meetings and usually 52 Sunday services a year. I had a semester of Bible College. Wild horses couldn't get me away from a district associational meeting.

I've read virtually every item on Free Will Baptist history ever printed for general circulation. I've loved every one of my eight pastors—each one made my life a little better. I never left a church mad. I just left when I moved from the community. I was never on a "hatchet" committee to get rid of a pastor.

Well now, on the other side of the ledger, I'm sure my eight pastors could add a chapter each.

I forgive but I don't forget easily. A bottle of whiskey could set in my presence until it evaporated, changed colors or whatever it does, and I wouldn't come within a foot of it.

However, if the Devil could get me to thinking that someone said something which could possibly be interpreted the wrong way—but I'm a lot better now on such matters.

The battle of the bulge goes on. I've tried every diet known in the Kingdom. I can lose all right; I have ways of backsliding in that area. I lost 87 pounds once. The driver's license people didn't think I was the guy in the old license picture. They didn't the next time either.

And I guess Nehemiah would've been an extra 17 days building the wall if I'd been there trying to help. If a church lawn mower breaks, I don't repair it. One of my pastors made me the "gopher" during the building project—I would go for milk and donuts, go for more building supplies, go for sandwiches and cokes, and that way the job got done.

Yes, I believe if I were a pastor, I'd want me as a member. But let me tell you about some other people I'd like to have as members also. They're real people, but typical of many Free Will Baptist members.

I met the Free Will Baptists in late 1953. A little lady handed me her song book and went back and got herself another. They were the best, friendliest folk I had ever known.

There was an old lady in that congregation—well actually she wasn't quite 60 at the time, but you know how it is when you're 15. She had the audacity to come back and talk to me during the invitation. She didn't drive a

car but somehow came to my house 10 miles away to talk to my family.

She was about the sweetest tempered older person I had ever met. And after 14 years as a geriatric specialist in social work, I've met very few to compare. My conversion wasn't as dramatic as Paul's, but just as precious to me. Rose didn't do the converting but she introduced me to the Converter.

What a social study Rose McKibben would have made. Twice widowed she outlived three of her five children. She agonized over unsaved relatives and friends. She could do more inadvertently than most of us do on purpose in the church.

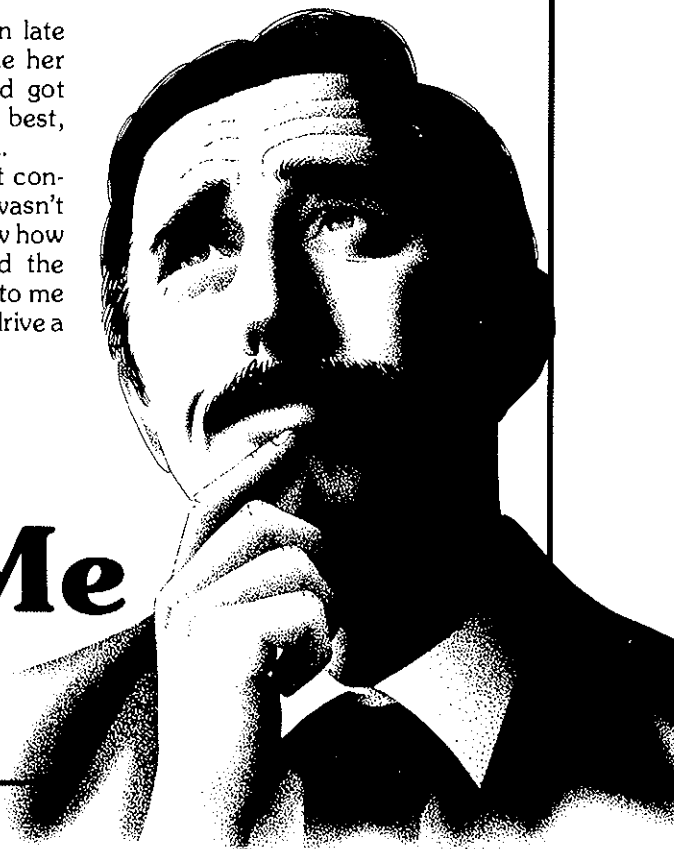
She taught Sunday School until she was 81. She worked in Woman's Auxiliary right down to the wire. She lived in modest financial circumstances all her 85 years, yet her home was the Hilton for visiting ministers and missionaries.

My favorite memory of her was seeing her hug everyone at the quarterly meeting. You would see her in a plain dress or suit smiling and nodding at the reports.

(continued on page 9)

If I Were Pastor of This Church . . .

Would I Want Me As a Member?





By Joy Jones

Who is this pastor/preacher? Is he truly what he seems? To some, he seems to be the epitome of sainthood, awesome, austere, unapproachable.

To others, an enigma—why should anyone who could do something else want to preach, to receive less money than most of his parishoners, to be accountable to a board or group of people who sometimes squabble, and many times refuse to agree with him or with each other? To be on call 24 hours a day, seven days a week, even to being recalled from vacations?

To others he's the one whom widows and the sick should call for anything from a ride to the doctor's office to a bottle of milk.

Some see him as what he really is, the shepherd of the flock, the extension of the family. Sometimes he's the settler of disputes between family members or groups within the church. He's that father-figure from whom counsel is sought for disturbing problems.

He's Part of the Family

He's the one whose shoulders are broad enough to help others through excruciating marital problems, or whose heart is kind and perceptive enough for tiny tots' victories and pint-sized problems.

He's the one whom many families like to include in special family gatherings, the one they introduce as "our pastor" meaning that they count on him to represent them to God and to represent God to them!

He's the one who is called and given the good news about job promotions (or bad news of denials), who is invited to graduations and even to kids' school plays or music programs.

He's the first called after the parents learn of school bus accidents or car accidents. He meets the family in the emergency room, lets them cry in his arms or holds their hands and reminds them that God is still in control and tells them not to be afraid of "sudden fear" when it comes.

He's that extended family member who goes to the hospital to comfort when terminal illness is diagnosed, or to talk to that family member who is ill and still unsaved.

He also receives the call, "The baby is on the way; we're leaving for the hospital."

He tries with God's help to become an extension of the family of new Christians, to encourage them by having them in his home and to help them feel a part of the church family.

He's also the one who receives the call that one of the family has gone into eternity, and his strength and presence are needed to remind them that God has someone to whom they can turn.

Family should also be friends, and he is many times the big brother-friend to whom confidences can be told, and one knows they will not be revealed to others. This brother-friend will not forget to pray when there is a family

situation that needs special help from God.

The family of God transcends our own blood relationships. It is so special it transcends language, culture, color, economic or education status. In Matthew 19:29, Jesus said that should we have to leave our own family, He would multiply our family a hundred-fold.

The true pastor is not the great dictator, but rather the under-shepherd who identifies (becomes one with) his flock, even as Christ identified with us by becoming one with us.

He's part of the family, whose faithfulness is more necessary today than ever before, and whose reward is greater than ever before! ▲

ABOUT THE WRITER: Mrs. Joy Jones is a member of Fellowship Free Will Baptist Church, Bryan, Texas, where her husband pastors. Bill and Joy Jones served 10 years as Free Will Baptist missionaries in Ivory Coast, West Africa.



Member . . . Pastor? (from page 6)

I stumble to the bathroom, my unshaven face and uncombed hair reveal the stress marks more clearly. I pray for God to spare his life, deal with his heart and help me to be a good witness. I arrive at the hospital before the helicopter. I pray and wait.

My member arrives, "Thank you, Pastor, for coming. I don't think I could have faced this without you."

His cousin has arrived now; it's serious. He's conscious but has little hope of survival.

"I'm a pastor," I find myself telling the nurse; it is now 4:45 a.m. "May I see him?" A quick check with the doctor, and yes I can.

I enter the room and hear his shallow breathing. Blood still clings to the ends of his hair. I grasp his hand and whisper in his ear. "I'm Pastor Adams, Free Will Baptist Church, your cousin's pastor. Yes, you are hurt bad. Do you know the Lord?"

He slips into unconsciousness. My soul cries from within me. "Lord, please bring him back for an-

other moment." His eyes open.

I ask, "Are you saved?" His answer comes back, "No." Should I tell him how bad he's hurt? Oh, I don't know. "Lord, please give me guidance."

I ask as delicately and sincerely as I know how, "Will you pray with me and ask Christ to forgive and save you?" He squeezes my hand freely. "Let's pray . . . Amen."

I look up and see a smile cross his pain-filled face. "Are you saved?" "Yes." And with that he slips into eternity with Jesus Christ.

Now another crisis, to tell the family, but not without hope. Yes, he's gone, but He's gone home with Jesus. "Pastor, how could I ever thank you? How can I ever repay you?"

"You owe me nothing," I say, "God gets the glory."

It is now 6:00 a.m. and I head back home. I praise God that He gave me the opportunity to serve Him. I have my answer. Yes, if I were a member of this church, I would want me as pastor.

Why? Am I special? No, but I am willing to let God use me and lead me in His service. If I needed a pastor, this is the man I would be looking for.

I slip back into bed. The doorbell rings at 9:00 a.m. I wonder who could be here at this hour. I overhear my wife telling Dandy Deacon that his pastor is still in bed.

The reply, "Of course, I wish I could sleep late but I can't. I have to work for a living."

"O, God, give me strength." ▲



ABOUT THE WRITER: At the time he wrote this article, Reverend Sandy Adams was pastor of First Free Will Baptist Church, Lexington, Kentucky. Sandy now serves at Camp Caleb near Pikeville, Kentucky, as camp pastor.

Pastor . . . Member? (from page 7)

The day came when I saw her in Kaweah Delta Hospital the last time and heard her praise God in a raspy whisper. Seventy-two hours later she was dead. But Rose McKibben learned early in life that happiness is a by-product of serving and living the Christian life.

And the others, how could I or 10 scribes tell their story. There was Richard Hagar, a blind veteran of World War I, who would wind up on the church roof with a mouthful of nails, repairing as though guided by some unseen force.

There were the Lovetts, converted in later life, who became Mr. and Mrs. Hospitality. They ran a foster home, so I guess they didn't notice a few more church people wandering in and out of their open house.

And Versie Pearson and Mary Kirkindoll were there when needed. They washed and dressed my mother's feet. The doctor thought the family had hired a nurse it was such a good job.

There was Pete, converted from Roman Catholicism. His sisters who were nuns were pleased at the change in his life, yet puzzled about us Free Will Baptists. In all fairness there's only one Free Will Baptist church in the state where his sisters, the Sisters, live.

But back to me for a moment. I remember calling my pastor and asking him to conduct an indigent burial, County General Relief funeral they're called. I pointed out there would be no flowers, no guest book, no service record and then a little embarrassed, no remuneration for the officiating clergy. (I had gotten the deceased a suit at the Salvation Army store.)

"It is no consideration," he said softly at the other end and I wished I had not said that. He would be glad to help. A cold rain was falling outside the Welfare Building and the calendar read November 19th.

I called my pastor again and again. Does the church have any food for a

hungry person? The computer is out and it may be 72 hours until food stamps can be processed. No, one social worker is enough in most congregations.

But the average Free Will Baptist church could do well with an ample supply of Petes, Roses, Addie and Warren Lovetts and a Versie Pearson or two. Bless 'em all! ▲



ABOUT THE WRITER: Nelson Markham, 46, is a social worker with the Tulare County Department of Social Welfare in Visalia, California. He is a graduate of the California State University at Fresno. He and his wife, Joy, are parents of two daughters, Lia (14) and Bethany (10). They are members of the Demaree Free Will Baptist Church, Visalia, California.



I Prefer A Housing Allowance

By David Shores

For years, many churches struggled to build a house for their pastor and his family. The house, nearly always located near the church, was usually comfortable but not elaborate. Large enough to accommodate guests, but not the biggest house in the community.

Then after all the planning and working, they discover that parsonages are "out" and the present trend is to add extra income to the pastor's salary so he and his family can choose the house where they will live.

Knowing there are at least two sides to every issue, this article will take a rather biased look at the advantage the pastor has when his church provides him with a housing allowance rather than providing a parsonage.

LANDLORD IMAGE

Let it be noted that there are definite advantages to the church and the pastor in following this new line of reasoning. For example, a housing allowance eliminates the "landlord" problem for the church. Many repairs that are made in your home are neglected in the parsonage. Usually the neglect is not intentional, just set aside, then not remembered.

When a faucet drips in your house, it sounds a steady and continual reminder to the household handyman that it needs fixing. However, if the pastor mentions to a trustee or other member of the congregation that the parsonage has a dripping faucet, it can sometimes be forgotten. The "landlord" neglects that problem which, in

turn, can lead to other more costly complications.

REAL ESTATE BUSINESS

A ministerial housing allowance takes the church out of the real estate business. Not only is the problem of upkeep eliminated, but other problems such as decreasing value of the home in a changing neighborhood, complaints of the parsonage family, and insurance needs are no longer a concern for the church.

The church is free from all responsibility of maintaining the house. The pastor must make his own decisions concerning these matters.

HOME EQUITY

A third advantage of the housing allowance strictly favors the pastor. This arrangement gives him opportunity to build equity in a home that he may use as a hedge against the day of his retirement. Because of low salary schedules for many pastors, some of our ministers will not have any savings at the end of their active years.

The money for a housing allowance received and invested in a home could mean the difference between living with only a meager income or enjoying some of the benefits of retirement. In fact, many of our pastors have stated that the only savings they have is that which they've acquired by investing in a home.

TAX BREAK

The pastor also has a definite tax advantage by getting a housing allow-

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I Prefer a Parsonage

By Billy Keith

For several years there was no need to discuss the idea of a church parsonage among Free Will Baptist people. We had few full-time pastors and few churches large enough to need one. But as God blessed us we grew to the point that full-time pastors were needed.

A natural part of this change was the desire to provide for the pastor's needs. Our churches were rural, therefore we assumed it best to build a house for the pastor close to the church.

As churches continued to grow and Free Will Baptists moved to the city, the question of housing for the pastor, and often his assistants, could not be as easily answered.

We still face this question today. I will be the first to admit there is no absolute answer.

Advantages For The Church

There are several advantages to the church when it comes to owning a parsonage.

First, each time the church talks to a prospective pastor, they already know the cost of housing for his family. Most parsonages are built large enough to accommodate any pastor's family.

This gives the church a sense of security that they can provide a home for their pastor without increasing the church budget. They do not have a fear of offending a new pastor with a small housing allowance, nor do they fear losing a good man because the allowance is too small.

Second, there's the advantage of not having to search for a different house each time the church changes pastors. We all have different likes and dislikes, dreams and ideas.

One pastor might want a ranch style house while the next pastor would come to town looking for a colonial style house. One pastor might like to live among crowds of people while the next pastor might prefer a secluded rural section. A parsonage eliminates the problem.

There's a third long-term advantage for the church. Once the parsonage is paid for, that expense can be eliminated from the budget. If a housing allowance is given, the church must pay it as long as they have a pastor. Even if a house is paid for, the housing allowance is part of his benefits and must be paid to him.

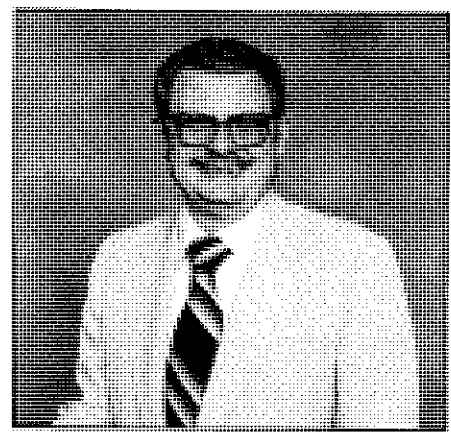
Advantages For the Pastor

There are also several advantages for the pastor when the church provides his home. The advantages are greater for the young pastor than for the older pastor. But both benefit in some areas.

First, the young pastor does not have to worry about a down payment when the house is provided. Many pastors take their first pastorates fresh out of college or after a few years as an assistant pastor.

They are just starting their family. They've had neither the time nor the resources to save enough money for a

(continued on page 12)



ABOUT THE WRITER: Reverend Billy Keith pastors Lebanon Free Will Baptist Church, Effingham, South Carolina. The 34-year-old minister previously pastored Oak Grove Free Will Baptist Church in Durham, North Carolina. He is an alumnus of Free Will Baptist Bible College.

Parsonage (from page 11)

down payment. A church might be able to provide enough money for monthly payments, but probably couldn't provide the several thousand dollars needed for the down payment on a house.

A second advantage comes when it's time to pay taxes and make repairs on the house. While a housing allowance may cover monthly payments, someone must pay the taxes and the upkeep.

This can usually be held to a low figure when the men of the church pitch in to do the work on the church-owned house. And, of course, the church does not pay taxes on its property.

A third advantage comes when the pastor changes churches and thus must change houses. Sometimes, it's difficult to sell a house in the 60 or 90 days between pastorates. The market for housing in that town or city might be low at that time.

A pastor might also find it hard to locate a house that's convenient to his new church and at the same time affordable. If the first house is not sold, most pastors find it quite impossible to make two house payments at the same time.

My family and I have faced and discussed this issue. Except for about seven years, two of which were spent

at Free Will Baptist Bible College, I've lived in a house provided by the church since I was three years old. The church did not always own a parsonage, but houses were rented for us.

I still prefer that the house be owned by the church. We use God's money more wisely when we invest it wisely. I am so sold on the idea that three years ago I led the church I pastored to build a parsonage.

Even though we had to finance the work, I feel that the Lord's money was wisely used and invested. Our bond program was for 14½ years, after which time the church will have a permanent dwelling for their pastor.

Not only were my parents sold on the idea when I was young, my wife and I have settled the question, too. We realize this means never having a home of our own on this earth. We also realize there are others who own and control our house.

But the famous words from the past still ring, "A house does not a home make." We have a home here and we look forward to a home yonder. Both are sufficient with God's love in them.

When we recently considered a pastoral change, the church parsonage had an understandable effect on where we looked. And once again, we live in a church parsonage. ▲

Allowance (from page 10)

ance. He may receive such an allowance from the church, pay that amount on a home, then deduct the interest paid to the lender from his annual income tax.

Churches and ministers should consult a reputable certified public accountant and the Internal Revenue Service and discuss the best way to provide housing for your pastor. Take advantage of the law provided by our government to benefit the servants of the church.

FAMILY STABILITY

Finally, this type housing arrangement gives a feeling of permanence and stability to the pastoral family. They become part of the neighborhood, join in the rank of local taxpayers and have a sense of belonging to the local area. It gives a sense of privacy they can never know in a parsonage unless that privacy is carefully guarded by a considerate, loving and thoughtful congregation.

Have you ever lived in a house that many church members considered theirs? The pastor's wife has enough pressure without being policed in the home by thoughtless individuals. If the pastor owns a home, there's a feeling of equality as a homeowner with his congregation.

Most church members want for their pastor what they have for themselves, and that is the security that "a man's home is his castle." Your church can guarantee that attitude with proper consideration, thought and budgeting as you set up an allowance for his housing needs. ▲



ABOUT THE WRITER: Reverend David Shores pastors Ina Free Will Baptist Church, Ina, Illinois. He also serves as promotional secretary for the Illinois State Association. He is an alumnus of Free Will Baptist Bible College.

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Spotlight On Ohio



By Alton E. Loveless

Ohio took its name from the Iriquois Indian word meaning "Something Great." This area, carved out of the Northwest Territory, became the 17th state to join the Union in 1803. Seven years later the first Free Will Baptist church was organized in Ohio.

Because the northern line of Free Will Baptists (Randall movement) merged with the Northern Baptist Convention in 1910-11, and because Ohio Free Will Baptists were fully identified at that time with the old General Conference, the Free Will Baptist story in Ohio must be told in two parts. The merger provides the dividing point.

FREE WILL BAPTIST BEGINNINGS IN OHIO

Ohio origins known to us are those influenced by preachers of the Randall movement. We do not know whether there were other origins indigenous to Ohio.

Rev. Eli Stedman, from Vermont, organized Ohio's first Free Will Baptist church in 1810 at Rutland in Meigs County (southeastern Ohio). In 1831 the Rutland church joined with four newer churches (Chester, Morgan, First and Second Alexander) to form the Meigs Quarterly Meeting.

Churches at Porter and Madison formed the Little Scioto Quarterly Meeting in 1833. The Porter church had been organized in 1817 by Rev. Rufus Cheney of New York.

Also in 1833, these two quarterly meetings organized the Ohio River Yearly Meeting. Such was the structural form within the Randall movement: local churches formed a quarterly meeting; two or more quarterly meetings formed a yearly meeting and all yearly meetings reported directly to the denomination-wide General Conference, which met triennially.

In succeeding years, other quarterly meetings were organized in southeastern Ohio and joined the Ohio River Yearly Meeting. Four of these—Meigs, Jackson, Pine Creek and

Porter—maintained their Free Will Baptist identity after the 1910-1911 merger, and are now part of the Free Will Baptist work in the state.

THE FREE WILL BAPTISTS WHO MERGED

In addition to that portion of Free Will Baptists in southeastern Ohio who merged with Northern Baptists, there were strong Free Will Baptist organizations in other parts of the state, all of which entered fully into the merger. Only a few words can be said here about these.

In southwestern Ohio, work was evidently begun by Rev. Moses Dudley of Maine, who came to the area in 1818. David Marks (whose name often appears in northern Free Will Baptist history) spent considerable time in central Ohio. Marks was a close friend of Evangelist Charles Finney and later attended Oberlin College which Finney



Ohio (from page 13)

founded. Marks is buried in the Oberlin College Cemetery.

In north central and northeastern Ohio, more than a dozen quarterly meetings existed, the earliest organized in 1822.

In addition to the Ohio River Yearly Meeting, several other yearly meetings served Ohio Free Will Baptist churches. These, with dates of organization, are: Ohio Yearly Meeting (1824), Ohio Northern Yearly Meeting (1836), Marion Yearly Meeting (1844), Central Ohio Yearly Meeting (1870), Ohio-Pennsylvania Yearly Meeting (1833) and Ohio-Kentucky Yearly Meeting (1879).

Except for the four quarterly meetings in southeastern Ohio, it is not known whether any current Free Will Baptist work still exists, by that name, from any of these organizations.

EDUCATIONAL EFFORTS

With the loss of these churches through the merger went also the efforts of Ohio Free Will Baptists in the field of education. Four institutions existed within our boundaries with one still operating today.

The earliest institution was Geauga Seminary located near Cleveland. The Seminary was founded in 1842 by Samuel Philbrick, David Marks, A. K. Moulton and Ransom Dunn.

James A. Garfield, the 20th President of the United States graduated from the school having attended during the years of 1849-50, but never was a Free Will Baptist. The school was discontinued in 1854 and sold, giving its assets to Hillsdale College in Michigan. (Garfield was also a co-founder of Standard Publishing Company, Cincinnati, Ohio.)

The second school was Cheshire Academy which arose from a high school opened in Cheshire in 1858 by the Rev. P. W. Perry. Its attendance peaked at 85 students but operated only 10 years.

A third school opened at Albany in 1866 through the gift of Deacon Nehemiah Atwood. The school, called Atwood Academy, was managed by Rev.'s J. M. Kayser and L. C. Chase and reached 210 students. Due to a lack of interest by local citizens, Dea-

con Atwood closed the school and proposed to open a school at Rio Grande. However, that school was not founded until after his death by his remarried widow, Mrs. Pamela Wood.

The first building at Rio Grande College was dedicated on August 29, 1876. The Rev. Ransom Dunn of Hillsdale, Michigan, who had been associated with Geauga Seminary, became the first president and served until 1879.

Rio Grande College was lost in the 1911 merger, but today operates as a private college free from Northern (American) Baptist rule.

GENERAL CONFERENCES PARTICIPATION

Ohio was strongly associated with the Randall Movement, then called the Free Will Baptist Connection. Four different times the General Conference convened in Ohio. The 10th Conference met at Conneaut on October 2, 1839. Two significant items were proposed at this meeting. First, the Constitution and By-Laws were presented, and second, a strong anti-slavery article was drawn.

The next General Conference was the 16th which met at Mainsville, October 1, 1856. The 26th General Conference met in Marion in 1886.

The last General Conference met in October, 1907, at Cleveland where the first articles of merger with the Northern Baptists were presented. However, two articles came under heavy fire and it was not until July, 1910, at Old Orchard, Maine, that the vote was taken.

Since that date no other national convention met in Ohio until the National Association of Free Will Baptists convened in Dayton on July 13-17, 1975, and Columbus on July 17-21, 1983.

PRESENT MOVEMENT

Since 1911, the work in Ohio began to slowly regroup its churches. Only four quarterly meetings continued, and many of their churches were lost.

However, signs of strength within the state were seen as the Lawrence County Quarterly Meeting was formed about 1915 from the Pine Creek Quarterly Meeting.

On a national level representatives attended the Cooperative Association, December 25, 1918, in Paintsville, Kentucky, and again at Nashville, Tennessee, at Cofer's Chapel in 1921 as growing interest was sparked in reviving the General Conference. In 1922, M. B. Hutchinson of Ohio was elected to the Executive Committee of same.

Also, in 1935, Miss Bessie Yeley of Porter Church, Portsmouth, began her missionary work in Venezuela with Free Will Baptist endorsements although she first served under an independent board.

Ohio was not a part of the organization of the National Association of Free Will Baptists in November 1935, although it's assumed that representatives were present to observe its origin.

Although four quarterly meetings existed in the state, all in the southern area, a state association was not re-established until June 13, 1939, when a meeting was held at the Porter Church for the purpose of organizing the Ohio State Association of Free Will Baptists.

The constitution was offered to the two yearly meetings and the formal organization finalized in October 7, 1939, meeting again at the Porter Church.

Since these organizational meetings there has not been a year when the State Association has not met.

PROGRESS AND GROWTH

By 1945, the State Association had grown to 49 churches.

Ohio has 15 district conferences affiliated with the State Association. All but the older conferences already mentioned are relatively young. Heavy migration into the state by Free Will Baptists from Kentucky, West Virginia, Virginia and Tennessee, seeking work in Ohio industry precipitated many new churches and conferences.

The following conferences and dates of origin represent our present work: Meigs, 1831; Jackson, 1873; Pine Creek, 1879; Porter, 1901; Lawrence, 1915; Franklin, 1945; Cuyahoga-Lorain, 1955; Little Miami River, 1956; Central Ohio, 1960; Great Lakes, 1962; Southern Ohio, 1964; Waynesburg, 1966; South Central, 1966; Northeastern Ohio, 1968; and Trinity, 1971. These conferences include 146 churches.

Help for the Hopeless

By Floyd Wolfenbarger

One of the most entrenched garrisons of Satan's army is the aura of hopelessness. How tedious life becomes during those days when despair replaces delight and lethargy jettisons our zeal. The prevailing theologies of our day tempt us to doubt the fact of our salvation when the well is dry.

The Bible tells us how Satan used hopelessness against Job, Elijah, Isaiah, John the Baptist and Paul. Countless modern saints such as Spurgeon, Moody and Hudson Taylor also faced hopelessness. Such sore trials are not reserved for the unregenerate or backslidden only.

The temptation to utterly despair is often associated with some sort of loss and the stress that accompanies that

loss. It need not be death or divorce but sometimes is. Often our sense of loss clusters with financial or family setbacks as if woe is set upon woe. Fears begin to surface and friends disappoint us, then comes an emotional and spiritual breakdown.

Satan intensifies our sorrows; he tempts us to give up as friends retreat to pious platitudes.

The cure for such hopelessness is almost so simple as to be scorned as empty and shallow advice. Draw nigh to God!

You probably think so simple an answer dishonors your grief and mocks your pain. However, I have watched the tragedy of those who pull back from God. They lay aside the Bible and become sporadic in worship. Soon prayer becomes empty phrases from

an unbelieving heart. Indeed to pull back from God is to yield to Satan who will roar over his prey.

Instead, we must make a commitment to be faithful in devotion and worship. Isaiah perhaps said it best, "Who is among you that feareth the Lord . . . that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isaiah 50:10).

So to my friends who are walking on the desert path through tedious days, come back to church, draw nigh to God! ▲

ABOUT THE WRITER: Reverend Floyd Wolfenbarger was summoned from this earth on Wednesday morning, May 22, 1985. He was a friend to God and God's people. He left a legacy of Christian literature. Because of his writings, Floyd "being dead yet speaketh."

In addition to affiliated churches, two other conferences exist. The Ohioana Conference with three churches and the Northern Ohio Conference with 23 churches are affiliated with the Kentucky State Association. At least 75 additional Free Will Baptist churches are known that are affiliated either with a neighboring state or which are independent of district or state unions.

Since 1974, the denominational work within the state has flourished. This was the year the State Association opened a state office and began a state bookstore.

Beginning with \$2,500 in the bank and a small rented office, the state office and bookstore have made two relocations and four enlargements. Another is anticipated since the State Association voted to begin a land fund to relocate and enlarge the present operation by moving into property owned by the denomination. A sizeable fund has been accumulated.

These last 11 years have been growing years with more than \$3.5 million received in sales by the bookstore and another \$1.3 million distributed to denominational work through the Cooperative Plan and designated giving.

Besides the financial growth, Free Will Baptists continue to move into

every section of the state. There are Free Will Baptist churches in 54 of the 88 counties.

Any section of the state can be reached within two hours from the state office since Columbus is near the geographic center.

Five full-time employees maintain and direct the state ministries. Besides the bookstore and state office duties, the personnel publish *The Ambassador Magazine*, a 12-page two-color publication circulated free to more than 5,000 at a cost of \$2,000 per printing.

The staff prepares and grades courses taken by over 190 students enrolled in the correspondence division of Ohio Bible Institute. The office promotes and encourages regional institutes through the churches within the state.

The office not only provides materials helpful in churches, but expertise and guidance in their use through Christian education seminars and leadership training sessions.

The State Association meets yearly at the 2600-seat Heritage Temple Free Will Baptist Church, Columbus, to plan and project future programs.

Two retreats are held annually—the ministers' and laymen's retreat with 125-150 attending, and the Wo-

man's Auxiliary retreat with 180 attending.

The State Youth Board and directors carry out an active youth program with an annual convention.

The State Home Mission Board has three full-time missionaries in new mission works.

THE FUTURE

If the past years are foundational then the future is bright for Ohio Free Will Baptists. Some of our conferences are growing and maturing and a spirit of revival exists in most sections of our state.

A task force to encourage growth has been formed and a solid effort begun to increase Sunday School growth.

Our emphasis on cooperative giving has paid off with 1984 being one of the best years in that unified giving plan, plus quotas to all other departments met or exceeded.

Ohioans are proud they represent the Lord as Free Will Baptists! ▲

ABOUT THE WRITER: Dr. Alton Loveless is the executive secretary for the Ohio State Association.

A. Be innovative!

B. Assign the coordination of the special day to one person, assisted by two other committee members (perhaps one of the deacons or the Woman's Auxiliary president could serve as the program coordinator). **GET EVERYONE INVOLVED**—Church Training Service, Sunday School, the Woman's Auxiliary, Master's Men—everyone can participate. Announce the day in your church bulletin.

C. Your pastor has friends in your community who aren't church members but who would cheerfully become involved, if given opportunity. Appoint persons to call on them, inviting them to participate in your special project for your pastor; also, invite them to the service on September 8th, asking civic leaders to sit on the platform and bring greetings. Don't leave them out!

D. **NEWS RELEASE:** Submit to your local newspaper one week in advance a news release (typed, doubled spaced) on **PASTOR APPRECIATION DAY**, and include a black and white photo of your pastor. Sample:

Rev. (name), pastor of the (church name) Free Will Baptist Church will be honored by his congregation on September 8th. The day has been designated by his congregation as **Pastor Appreciation Day**, in recognition of Pastor (last name)'s outstanding contribution to the community as pastor and civic leader. Pastor (last name) came to (town) in (year). Since that time he has earned the respect of the community as a result of his involvement in the needs of this area.

The special Sunday morning service will feature local civic and business leaders who will speak. The Sunday School, youth, and women of the church, along with the Board of Deacons will present special gifts in the 11:00 a.m. service. The ladies of the church will also honor Pastor (last name) and his family with a banquet in the church fellowship hall immediately following the morning worship service.

Sunday School begins at 9:45 and all friends of Pastor (last name) are invited to attend this special recognition service.

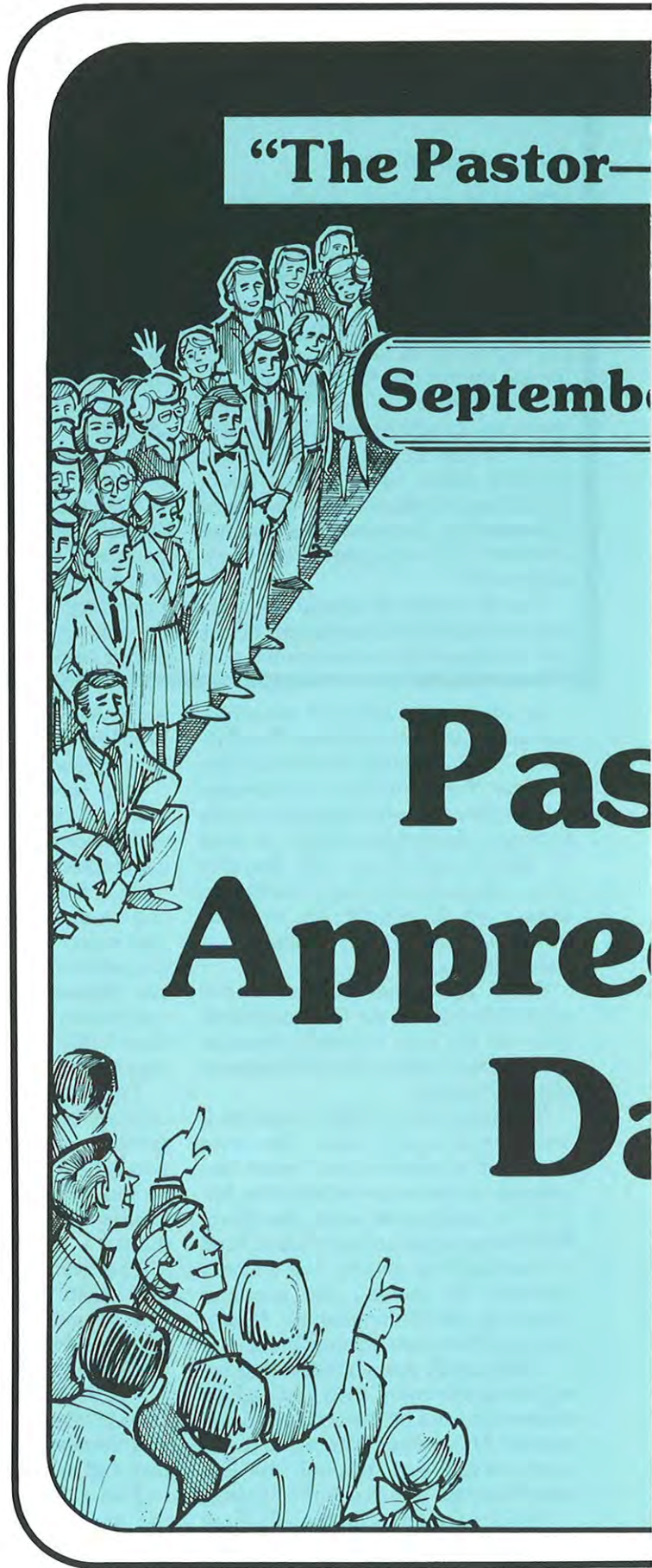
E. Arrange time in the Sunday morning service for each department in the church to make its expression to the pastor. This program should be planned and developed by the program coordinator and committee whom you appoint.

PROGRAM SUGGESTIONS

THE PURPOSE OF PASTOR APPRECIATION DAY: To recognize the Pastor, our "Minister," in his calling as God's chosen man: "Ye have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain . . ." (John 15:16).

11:00 a.m. Service

1. Have the program coordinator introduce the time of special recognition, explaining its purpose.
2. Choose a child from the Sunday School and have the child quote Jeremiah 3:15, then have the Sunday School superintendent make an expression from the Sunday School.



Our Minister”

8, 1985

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3. **YOUTH:** Have a teenager explain how the youth feel about their pastor and share what they have been doing to show appreciation to their pastor.

4. **WOMEN:** Have the Woman's Auxiliary president speak briefly from Hebrews 13:17, explaining how the pastor serves as the spiritual guardian of the church, and then present the gift.

5. **MEN:** Have one of the deacons speak briefly from I Thessalonians 1:5, 6 and I Thessalonians 4:1, explaining how the pastor leads his flock in God's grace, causing them to feed from the pastures of God's truth. Then can come the gift expression from the Board of Deacons.

6. If visiting civic leaders or other dignitaries are present, give them opportunity to bring greetings and express congratulations.

7. Have the pastor and wife standing at the front during this special recognition, with the pastor's wife wearing a corsage. Permit both to respond to the demonstrated love of their congregation.

8. Go into the remainder of the morning worship service.

20 THINGS YOU MIGHT CONSIDER DOING TO SAY "PASTOR, WE APPRECIATE YOU!"

1. A special dinner at the church on September 8 with the pastor and his family as the guests of honor.

2. A new suit for the pastor and an outfit for his wife (don't leave her out!).

3. A salary raise (remember, a cost of living raise only keeps him up with inflation and that isn't a true raise).

4. A car allowance for his pastoral duties.

5. A vacation allowance—make sure he can afford to take a good vacation. (He'll come home a better pastor!)

6. A love gift from the church enabling him and his wife to take that special second honeymoon they've always wanted but never could afford.

7. A new car.

8. Fill his freezer with a beef and other foodstuffs.

9. A love offering for him to use as he sees fit.

10. Insist that he take one day a week off to be with his family.

11. Provide a housing allowance so he can purchase and own his own home.

12. A gift certificate to the best restaurant in your area just for him and his family.

13. Encourage each family in the church to bring a gift to the pastor, other than money (something he and/or his family can use).

14. Consider having the church Board take out an insurance policy on your pastor, with his wife as beneficiary.

15. Let the youth and women become involved in their own special projects.

16. Subscribe to two or three professional magazines for your pastor.

17. Pay his expenses to the National Convention.

18. Provide a "book allowance" so he can upgrade his library.

19. Let the church pay the pastor's social security.

20. Enroll your pastor in the Free Will Baptist hospitalization plan. ▲



FREE WILL BAPTIST

newsfront

COLLEGE TRUSTEES APPROVE COMPUTERS, PRESIDENT'S COUNCIL

NASHVILLE, TN—The Free Will Baptist Bible College Board of Trustees met on campus May 13-15 and approved the purchase of computers for the Business Education Department and the establishment of a President's Council, according to President Charles A. Thigpen.

The computers will enhance the training of students who enroll in the college's two-year business program. "We expect to have the computers installed in the Business Education Department this year, 1985-86," says Dr. Thigpen. "Courses of study will be added to the curriculum to train our business students in understanding and using computers."

The purpose of the new President's Council will be two-fold, according to the president. First, the council will provide a broader base of input from people who care about the college and are committed to strengthening it. The council will meet annually during the spring Bible Conference to review the state of the college and to suggest improvements, Dr. Thigpen said. The president will send frequent reports to members of the council during the school year.

Second, the council will be a source of financial support. Membership will be open to individuals whose annual gifts to the college are \$1,000 or more.

Dr. Thigpen reported that the trustees reviewed every aspect of the school's 1984-85 school year and were pleased with what they found.

NORTH CAROLINA INVITES 1995 NATIONAL CONVENTION

LEXINGTON, NC—Delegates to the 23rd North Carolina State Association which met June 3-4 at Arrington Heights FWB Church, Lexington, voted unanimously to host the 1995 National Convention in Charlotte.

Moderator Robert Durham told the more than 250 present, including 94 ministers, "We're seeing more cooperation now than we've had in the past. Our own people are working together. I'm more glad to be a Free Will Baptist than ever before."

Delegates passed five recommendations from the state Executive Committee. One recommendation with far-reaching implications pledged state officers to consider combining the State Association with the annual meeting of the North Carolina Woman's Auxiliary.

Promotional Director Tom Lilly told the assembly that the proposed joint Auxiliary/State Association meeting would mean larger attendance, possibly attracting twice as many people. Reverend Lilly also said that more planning would be necessary in site selection for future meetings and proposed a two-year lead time in order to secure a building large enough to accommodate the crowds and insure sufficient hotel rooms for guests.

Delegates passed a resolution to end tax-funded abortions in North Carolina, and an anti-pornography resolution. June 9 was designated as a state day of prayer to stop pornography.

Three North Carolina pastors preached sermons during the conference—Reverends Earl Hanna, Richard Hendrix and James Pauley.

NEW ASSOCIATION ORGANIZES IN ARKANSAS

BERRYVILLE, AR—Eighty-three persons attended the May 14 organizational meeting of the Northwest Association of Free Will Baptists at First FWB Church in Berryville, Arkansas, according to Arkansas Promotional Director David Joslin.

Reverend Joslin delivered the organizational message from Matthew 16:18, "I Will Build My Church." The voting delegation was composed of 10 ministers, eight deacons and 35 delegates (five delegates from each church).

Seven churches united with the new association: First FWB Church, Harrison; Oak Grove FWB Church, Green Forest; Trinity FWB Church, Green Forest; Pleasant Valley FWB Church, Berryville; Eureka Springs FWB Church, Eureka Springs; First FWB Church, Berryville; and Gospel Light FWB Church, Blue Eye, Missouri.

Reverend Larry Montgomery was elected moderator; Tom Jones, assistant moderator; Evelyn Todd, clerk/treasurer; and Judy Etchison, assistant clerk/treasurer. The seven churches had previously been known as the Old Mt. Zion Quarterly and were associated with the Old Mt. Zion Association.

During the business session, delegates adopted a constitution and by-laws. Rev. David Joslin presented the Bible as the only perfect rule of faith and practice. Rev. Bill Johnson presented the *Treatise of the Faith and Practices of Free Will Baptists*. Rev. David Todd prayed the prayer of consecration. The right hand of fellowship was extended to the delegates, ministers and deacons by Moderator Larry Montgomery.

The association plans to petition the Arkansas State Association for membership in August.

CREECH, WORTHINGTON KEYNOTE MICHIGAN MEETING

WARREN, MI—More than 200 delegates and visitors at Michigan's 29th state association listened as Free Will Baptist Bible College's Director of Development Ronald Creech joined with Executive Secretary Melvin Worthington to preach during the May 17-18 meeting at Old Fashion FWB Church in Warren.

Reverend Creech spoke on "The

Living God" Friday evening at 7:30. During the Saturday 11:00 worship hour, Dr. Worthington spoke concerning "Hiding Help in Your Heart."

Delegates re-elected moderator George Johnson. Clerk Milton Worthington confirmed that delegates endorsed a \$29,000 state budget, which includes a \$1,500 cooperative plan budget.

**FREE WILL BAPTIST
BIBLE COLLEGE
GRADUATES 77 STUDENTS**

NASHVILLE, TN—Free Will Baptist Bible College awarded degrees to 77 graduates of five degree programs in commencement exercises held on campus May 16. Hundreds of families, friends and students filled the college's Activities Building to honor the graduates. This was the Bible College's 42nd commencement.

Bachelor of Arts graduates totaled 29. Thirty-four received Bachelor of Science Degrees. Four students completed the three-year Associate of Christian Ministries program and nine received the two-year Associate of Science in Business Degree. One student finished the new Master's Degree program for pastors.

The graduates came from 18 states and three foreign countries. The states with the most graduates were North Carolina (14), Tennessee (13) and Alabama (9). The foreign countries represented are Brazil, Haiti and Spain.

President Charles A. Thigpen presented a Bachelor of Science Degree to the parents of Linda Cook Hummel of Bonifay, Florida. Mrs. Hummel was killed January 1 in a fire that also claimed the life of her husband. She lacked only her final recital completing requirements for her degree in Church music and Christian education.

**TOMMIE CARLSON TO
MODERATE IDAHO MEETING**

TWIN FALLS, ID—Reverend Tommie Carlson, pastor of Jerome FWB Church, Jerome, was elected as the new moderator for the Idaho District Association. He succeeds Reverend Russell Lowe.

Some 40 delegates attended the May 10-11 session at Airport Road FWB Church in Twin Falls.

Out-going moderator Russell Lowe who preached Friday night, said, "It just really was a revival for us." Lowe spoke of the need for church planters in Idaho.

Delegates were informed that Calvary FWB Church in Pocatello had been lost to the Christian and Missionary Alliance movement. Reverend Harley Bennett was pastor at the time.

Ministerial cards of good standing will be issued annually for ministers in the association.

REVEREND FLOYD WOLFENBARGER, 36, WITH THE LORD

LITTLE ROCK, AR—The Reverend Floyd Irvin Wolfenbarger died Wednesday, May 22, 1985, at Baptist Medical Center in Little Rock following surgery. He was 36 years old.

Reverend Wolfenbarger was pastor of First Free Will Baptist Church, Russellville, Ark., at the time of his death. He was scheduled to deliver the keynote address at the 50th anniversary convention of the National Association of Free Will Baptists which met in Nashville, Tenn., this July.

Brother Wolfenbarger, born February 16, 1949, was a native of Springfield, Ohio. He was an alumnus of Free Will Baptist Bible College, Oklahoma Bible College (now Hillsdale FWB College), Ohio State University and Cedarville (OH) College.

He answered the call to preach at age 12, was ordained to the gospel ministry at age 20, and began his first pastorate at Midway FWB Church in Healdton, Okla., in June 1969. He subsequently pastored First FWB Church, Springfield, Ohio (1972-1978); Newark FWB Church, Newark, Ohio (1978-1982); and First FWB Church, Russellville, Ark., (1982-1985) where he labored until his death.

By the time he was 25 years old, Reverend Wolfenbarger's keen mind and spiritual insight brought him to the attention of his ministerial peers who quickly gave him leadership responsibilities at state and national levels.

He moderated the Ohio State Association of Free Will Baptists four years (1974-1978). He also served eight years (1974-1982) as Ohio's General Board member to the National Association of Free Will Baptists.

During his tenure on the General Board, Reverend Wolfenbarger served six years as a member of the Executive Committee of the National Association.

In addition to serving on numerous committees and study groups and preaching at Bible conferences, Floyd Wolfenbarger wrote extensively. He published more than 30 articles in *Contact*, many of which were reprinted by religious periodicals across the United States.

He wrote a column for pastors in *The Ambassador* magazine (1974-1977), a weekly editorial in his church newsletter "Cross Currents," camp



literature, and was writing adult Sunday School curriculum at the time of his death.

Reverend Wolfenbarger is survived by his wife, Yvonne, and 12-year-old daughter, Angela, both of Russellville, Ark.; his mother, Anna Marjorie Wolfenbarger; his maternal grandmother, Mrs. Margaret Rucker, both of Springfield, Ohio; a sister, Denise Fraley, Girard, Ohio; three nieces and a host of friends.

Memorial services were attended by more than 500 friends, including 80 ministers, May 23, at First FWB Church, Russellville. Reverend David Joslin, promotional director for the Arkansas State Association of Free Will Baptists, and Reverend Rue Dell Smith, pastor of Bethlehem FWB Church, Van Buren, Ark., officiated.

Funeral services were conducted Saturday, May 25, at First FWB Church, Springfield, Ohio. Ohio Executive Secretary Alton Loveless and *Contact* Editor Jack Williams officiated. Nearly 500 people, including 70 ministers, attended the funeral. Reverend Wolfenbarger was buried in Vale Cemetery.

A "Wolfenbarger Assistance Fund" has been established by the Executive Board of the Arkansas State Association of Free Will Baptists. Those who wish to contribute to the fund may send contributions to:

Arkansas Free Will Baptists
P.O. Box 1404
Conway, AR 72032

A scholarship fund for Angela Wolfenbarger has been established by First FWB Church, Russellville. Funds should be sent to:

First Free Will Baptist Church
P.O. Box 45
Russellville, AR 72801

**MISSOURI STATE
ASSOCIATION HONORS
BURTON**

FARMINGTON, MO—Delegates and conference officials paused during the May 28-31 agenda for the Missouri State Association to honor Executive Secretary Clarence Burton for 10 years of service. Reverend Burton was recognized for his leadership over the past decade. He received an appropriate plaque and a cash gift from the attendees.

Moderator Millard Sasser completed three years in office. Pastor Nathan Ruble of Fordland FWB Church, Fordland, was elected to succeed Sasser as moderator.

Executive Secretary Clarence Burton said that more than 900 attended the four-day event which included a Wednesday Woman's Auxiliary Convention. The 72nd annual session of the Missouri State Association heard Dr. Robert Picirilli, chairman of the denomination's Task Force Committee on Church Growth speak on Tuesday evening.

Four ministers preached on the association theme "The Church—Its Mission." Reverends Gary Fry, Bud Arnold, Jim Williams and Dennis Bowman preached on the Church's mission to edify, to educate, to evangelize and to expedite.

Reverend Greg McAllister led a Wednesday afternoon seminar on using congregational resources. Missionary Dave Filkins spoke during the Woman's Auxiliary Wednesday worship service. Missionary Carol Pinkerton addressed the Auxiliary Banquet.

In major decisions, delegates voted to move the annual state association from May to June. Delegates also endorsed a resolution to sell the state's retirement village property and buy a licensed boarding home that is presently operative.

State budgets near the \$700,000 mark won approval. Executive Secretary Burden said that the budgetary total does not include designated, which, if considered, would push the figure past \$900,000 this year.

TEXAS FOCUSES ON CHURCH GROWTH

BRYAN, TX—The 71st annual meeting of the Texas State Association challenged 275 attendees to give themselves to church growth. Meeting June 5-7 at Fellowship FWB Church in Bryan, delegates and visitors from across the Lone Star State heard three pastors urge the denomination to grow.

Pastor Bobby Ferguson, First FWB Church in Houston, preached the Wednesday night keynote sermon from Acts 2 on numerical church growth.

Thursday evening Pastor Larry Cox, state clerk and pastor of Pleasant Mound FWB Church in Bellevue, spoke from II Peter 3:18 on the subject "Christian Growth—Spiritual."

The third growth sermon was preached Friday morning by Templo FWB Church (Weslaco) pastor James Munsey from Matthew 28:18-20 on the

subject "Commission to Growth—Universal."

Moderator Raymond Lee, a layman from Houston, was re-elected.

Delegates passed a resolution requesting churches to contact state officials urging that locations of package liquor stores be restricted to no nearer than 1,000 feet from schools and churches.

Missionary Judy Smith spoke during the Thursday Woman's Auxiliary Convention. Delegates gave Miss Smith more than \$1,300 for her personal use. The Auxiliary voted to raise \$3,000 for Dr. Kenneth Eagleton in 1985-86.

Reverend Paul Kettman, director of public relations at Free Will Baptist Bible College, addressed the Fellowship Dinner Thursday afternoon.

Texas Executive Secretary Billy Walker said, "We had one of the best meetings we've had in years. We had a good spirit throughout the session."

MISSOURI JUNIOR TO LEAD BIBLE COLLEGE STUDENTS

NASHVILLE, TN—Allen Pointer, a junior from Springfield, Missouri, was elected to serve as 1985-86 student body president at Free Will Baptist Bible College in campus elections held in early May. Other student officers selected include Jeff Riggs, vice president; Annette Carter, secretary; and Jeff Manning, chaplain.

Mr. Pointer has been active in student activities at the college since his enrollment in 1982, especially in sports and music. He is a member of the College Choir and plays center on his society's basketball team.

Mr. Riggs, son of the college's education teacher, Dr. Kenneth Riggs, is a junior from Nashville. He has sung in the College Choir for two years and is

traveling for his second summer with the college's Victorymen Quartet.

Miss Carter is a junior from Greeneville, Tennessee. She was assistant editor of the 1984 FWBBC yearbook, the *Lumen*, served as treasurer of her sophomore class and was chaplain of her society.

Mr. Manning is a junior ministerial student from Greenville, North Carolina. He has been active in drama and sports. He has performed with the Evangel Players and with the summer touring drama team, The Evangelists. He was vice president of his sophomore class and sports director of his society.

These new student body officers will assume their duties in August, at the beginning of the 1985-86 school year.



(L) Allen Pointer, Jeff Riggs, Annette Carter, Jeff Manning

RECORD ATTENDANCE AT WEST VIRGINIA

LENORE, WV—Moderator George Smith, re-elected for a two-year term, said more than 400 people overflowed Parsley Bottom FWB Church in Lenore during the June 7-8 session of the West Virginia State Association.

Smith said that attendance has surged in recent years and may prompt state officers to seek a larger facility to accommodate crowd-growth. Since no church in the state can seat the burgeoning numbers, the Charleston Civic Center may be considered as a 1987 site.

Delegates to the 40th annual meeting heard two college presidents speak. Edwin Wade of Hillsdale FWB College and Randy Cox of Southeastern FWB College delivered sermons.

Moderator George Smith said the state is in the process of securing property on which to locate a state office and a youth camp.

A plaque was presented to the family of the late Reverend John ("Uncle John") Henson who preached more than 50 years in West Virginia. Reverend Henson died May 17, 1984, at the age of 86.

PRIVATE CLUB ISSUES DEFEATED IN ARKANSAS

CONWAY, AR—Free Will Baptists in Faulkner County, Arkansas, led the fight in opposing the issuance of private club permits for Heartland, Inc. to be located at the Holiday Inn, and Nite Cap, Inc. to be located on Museum Road in Conway, according to Arkansas Promotional Director David Joslin. Both private club groups were organized in the North Little Rock firm of Lee, Hale and Green, then moved to Faulkner County (a dry county) for the purpose of selling alcoholic beverages.

David Joslin was elected chairman of the Committee to Keep Faulkner County Dry, a group of concerned individuals and churches in the county. Approximately 85 percent of the county's churches became involved in the defeat of the issue. Serving with Joslin on the committee were Tom Stuart, a deacon from First Baptist in Conway, and Eddie Flowers, pastor of Grace Baptist Church in Conway. Nine other pastors representing evangelical/fundamental churches served on the executive board of the committee.

The issue attracted state-wide attention due to the controversial issue as to origin and type of so-called "private clubs." The three Little Rock television stations, the Arkansas Democrat, the Arkansas Gazette, the Log Cabin Democrat of Conway, and the two local radio stations kept the public informed as the confrontation developed.

Jeanne Richards, an attorney for the Christian Civic Foundation, repre-

sented the Committee to Keep Faulkner County Dry. Joslin stated that the testimonies of State Senator Stanley Russ, Sheriff Charles Castleberry, Conway Patrolman Ray Noblitt, Conway Realtor Tom Stuart, Conway Mayor Bill Wright, Conway School Board member Elaine Goode, Conway Realtor Dick Longing, and Dr. Robert Benefield, president of Arkansas Blue Cross & Blue Shield clinched the victory for the dry forces.

In addition to verbal testimonies, letters of opposition to the clubs were submitted to the ABC Board by Joslin from the mayors of Greenbrier, Vilonia and Mayflower; state legislators, Bill Stephens and Bill Sanson; Conway Police Chief Vonnie Taylor, Prosecuting Attorney Bill Brazil, Circuit Judge George Hartje, Governor Bill Clinton, and the School Board of Conway. Over 3,000 signatures were submitted on petitions by the committee in opposition to the sale of alcoholic beverages.

Reverend Joslin said that the Free Will Baptist churches of Faulkner County and their pastors are to be commended for their prayers and financial support in the defeat of the liquor permits. Approximately \$2,800 was raised by county churches to defeat these issues.

Joslin said that Holiday Inn will no longer be listed on the motels recommended for Free Will Baptist people when they are in the area for church conferences. Area pastors request that Free Will Baptist people select other area motels when in the Conway area.

NORTHWEST FORMS NEW QUARTERLY MEETING

YAKIMA, WA—Delegates to the May 17-18 Northwest Association endorsed the formation of Cascade Quarterly Meeting, according to out-going moderator Jesse Dunn. Reverend Dunn said the newly-formed quarterly meeting includes three mission works in Oregon and First FWB Church in Vancouver, Washington.

Pastor Paul Wood of Victory FWB Church in East Wenatchee, Washington, was elected as moderator of the Northwest Association, succeeding Jesse Dunn.

President Edwin Wade of Hillsdale Free Will Baptist College preached during the Friday evening service. Herman Hersey, director of the Retirement and Insurance Department, spoke Saturday morning.

The 1986 Northwest Association meets May 16-17 at New Hope FWB Church in Kent, Washington.

VETERAN MISSIONARY-AUTHOR KEYNOTES WRITERS' CONFERENCE

NASHVILLE, TN—Missionary-author Don Richardson challenged 50 participants to word power and economy at the Fifth Annual Free Will Baptist Writers' Conference held May 15-17 at Free Will Baptist Bible College.

Conference Director Harold Harrison said the eight resource persons shared valuable insights into writing and marketing one's product.

Additional conference leaders included Dr. Robert Picirilli; Dr. Mary Ruth Wisheart; Mr. Mark Sweeney, book editor from Scripture Press; Mr. Walton Conn, Copyright Attorney from Broadman; Mr. Bruce Nygren, Senior Editor of Thomas Nelson, Inc.; Mr. Harold O. Smith, Broadman Supervisor of Books and Music; and Miss Mary Howes, Editor of Lay Books at Abingdon Press.

Cassette tapes of the nine sessions are available for purchase.

Dates for the 1986 conference, sponsored by Randall House Publications, are May 16-17.



**DEPARTMENT ANNOUNCES
WINNERS OF 1985
WRITERS' CONTEST**

NASHVILLE, TN—Thirty-one entrants participated in six categories in the eighth annual Free Will Baptist Writers' Contest.

The annual event is sponsored by Randall House Publications. Cash awards are made to first and second place winners in accordance with published guidelines.

A group of impartial judges evaluate the entries on the basis of originality, creativity, practical application, organization, style, logic and length. Scoring is done on a point basis for each category and criteria.

The winners for 1985, according to Reverend Harrold D. Harrison, contest director, are as follows:

Short Story

- 1st: "A Lesson From The Roses"
Janet Seever
Duncanville, Texas
- 2nd: "A Pastor's Dream Service"
Thurmon Murphy
Wichita Falls, Texas

Play/Skit

- 1st: "Give Your Best"
Sherry Johnson
McMinnville, Tennessee
- 2nd: "Thursday On A Window Sill"
Lynda Wood
Salina, Kansas

Book

- 1st: *When God Called Time Out*
Anita Haney
Knoxville, Tennessee

Photography

- 1st: "Texas Governor's Mansion"
Thurmon Murphy
Wichita Falls, Texas

Poetry

- 1st: "The Looking Glass"
William A. Lomas
North Charleston, South Carolina
- 2nd: "A First Easter Experience"
Sharon Keeling
Cassville, Missouri

Tract

- 1st: "Due To Circumstances Beyond Our Control Tomorrow Has Been Canceled"
Joe McKnight
Lamar, South Carolina
- 2nd: "Salvation Tract"
Debra Kelton
Newark, California

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Your Contributions...*



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Cooperative Channel*

Cooperative Channel Contributions

May 1985

RECEIPTS:

State	Design.	COOP	Total	May '84	Yr. to Date
Alabama	\$.00	\$.00	\$.00	\$ 736.35	\$ 2,674.63
Arizona	.00	45.00	45.00	.00	146.35
Arkansas	10.00	5,513.48	5,523.48	5,131.01	19,257.45
California	.00	1,016.91	1,016.91	926.32	4,374.02
Florida	.00	1,674.03	1,674.03	1,460.76	7,718.73
Georgia	3,449.43	5.00	3,454.43	2,202.75	21,706.14
Idaho	.00	.00	.00	175.96	131.60
Illinois	7,402.12	896.55	8,298.67	15,305.38	32,616.29
Indiana	995.91	111.37	1,107.28	659.40	3,785.67
Kansas	.00	179.63	179.63	138.49	534.18
Kentucky	40.00	447.00	487.00	25.00	1,198.20
Maryland	.00	90.00	90.00	90.00	180.00
Michigan	105.00	930.30	1,035.30	4,768.81	12,750.20
Mississippi	.00	492.16	492.16	590.19	1,652.81
Missouri	1,412.45	7,886.20	9,298.65	5,929.26	37,048.87
New Mexico	31.51	15.75	47.26	60.20	170.46
North Carolina	696.00	325.00	1,021.00	546.00	4,573.21
Ohio	431.00	3,510.00	3,941.00	8,188.48	14,514.20
Oklahoma	30,365.31	11,431.05	41,796.36	33,107.24	177,194.24
South Carolina	.00	.00	.00	.00	715.85
Tennessee	255.78	950.80	1,206.58	1,668.60	5,283.24
Texas	6,454.53	695.56	7,150.09	.00	22,321.13
Virginia	.00	164.24	164.24	178.15	3,269.31
West Virginia	6,633.38	360.28	6,993.66	3,918.17	18,403.30
Canada	.00	.00	.00	.00	25.00
Totals	\$58,282.42	\$36,740.31	\$95,022.73	\$85,806.52	\$392,245.08

DISBURSEMENTS:

Executive Office	\$ 190.92	\$13,886.73	\$14,077.65	\$12,873.33	\$ 70,008.90
Foreign Missions	42,542.64	5,256.34	47,798.98	40,696.67	188,013.42
FWBBC	2,847.17	5,256.34	8,103.51	8,776.17	30,986.74
Home Missions	10,967.01	4,113.65	15,080.66	14,286.39	65,773.63
Retirement & Insurance	77.38	3,199.47	3,276.85	3,802.41	12,016.44
Master's Men	66.49	2,971.00	3,037.49	3,286.93	11,170.13
Commission on Theological					
Liberalism	28.80	228.52	257.32	258.17	939.66
FWB Foundation	11.74	1,371.22	1,382.96	1,513.48	5,308.37
Historical Commission	23.59	228.52	252.11	256.23	927.69
Radio & TV Commission	11.74	228.52	240.26	.00	1,001.65
Hillsdale FWB College	1,459.81	.00	1,459.81	23.39	5,826.11
Other	55.13	.00	55.13	33.35	272.34
Totals	\$58,282.42	\$36,740.31	\$95,022.73	\$85,806.52	\$392,245.08

Hearon Circle FWB Church, Spartanburg, SC, raised \$3500 in six weeks for the **Robert West** family, missionary appointees to Ivory Coast, West Africa. **Harold Moore** pastors.

Converse FWB Church, Converse, SC, completed a major remodeling project. Improvements include stained glass windows, carpet, sound system, new piano, a used organ. Pastor **Wayne Price** said the remodeling effort included a wheel chair ramp for handicapped persons. The church also sports a new sign and a paved parking lot.

Pastor **David Archer** says 15 members of **Faith FWB Church, Glenpool, OK**, participated in the state missions walk-a-thon and raised more than \$900.

Willoughby FWB Church, Warren, AR, completed a \$71,000 building program, according to pastor **Ronnie Blanks**. Members raised \$37,000 of the initial expense. The auditorium's seating capacity was enlarged to accommodate 250 people.

Pastor **Bobby Shepherd** of **First FWB Church, Batesville, AR**, reports six decisions, seven baptisms and three who united with the church.

Six-year-old **Mt. Calvary FWB Church, Conway, AR**, announced that it is going to a full-time pastoral program. **Mike Mize** is the delighted pastor.

Ohio Executive Secretary **Alton Loveless** will conduct a series of seminars in **Brazil** this October. Dr. Loveless will present leadership and interpersonal relationship workshops near Jaboticabal. He will also conduct Sunday School workshops in churches pastored by Missionaries Ken Eagleton and Bobby Poole. Loveless has led seminars in more than 26 foreign countries as well as 43 states.

Pastor **Raymond Capps** said that 14 members of **New Hope FWB Church, Ina, IL**, walked 10 miles in a missions walk-a-thon to raise funds for missionaries **Dennis** and **Carol Teague**. The sore-footed group ended their trek at the pastor's house where they were served lunch.

Wilson Chapel FWB Church, Thomaston, GA, celebrated 25 years of existence at its spring homecoming. Clerk **Clara Wilson** was presented a silver tea service for serving the full 25 years of the church's existence. Wilson Chapel was started as a mission in 1959 by **Roscoe**

Pitts and **E. V. Skipper. L. S. Anthony** has served as pastor since 1966.

Deacon **Jerry McNeese** reports that **Mothers Home FWB Church, Colquitt, GA**, received 20 new members. Pastor **Talmadge Worsley** baptized seven in one service.

Marietta FWB Church, Lyons, GA, completed an addition to the church building. The addition included four Sunday School classrooms. Much of the work was done by the members.

Members at **Oak Park FWB Church, Pine Bluff, AR**, helped pastor **John Gilliland** celebrate the church's 37th anniversary in late May. Former pastor **James Earl Raper** preached during the morning service. The evening service was conducted by **Norman** and **Laura McFall**, short term missionaries to Brazil.

Brockland FWB Church, Lawton, OK, celebrated its silver anniversary in June. Deacon **Chester Bailey** presented a church history review for the worshippers. **Rodger Arter** of Checotah brought the morning message. **Dean Thompson** pastors.

Peace FWB Church, Spartanburg, SC, surprised pastor **Johnnie Bullman** with a 10th anniversary gift. The congregation gave Pastor Bullman a gift to attend the National Convention in July and also provided personal gifts and luggage.

Gardner FWB Church, Grovespring, MO, conducted dedication services this spring for its new building. Missouri Executive Secretary **Clarence Burton** preached the dedicatory message. Reverend Burton complimented the church for a building that reflected their love for the Lord. Pastor **Gary Sheets** said in his remarks regarding the building of the church, "This shows what we can do by working together. This was not a one-man operation. It took all of us."

Pastor **Homer Brooks** reports 17 conversions and rededications at **South Charleston FWB Church, South Charleston, OH**. The group also added 12 new members.

Pastor **Carl Dunn** says the **Dailyville FWB Church, Waverly, OH**, received a Miracle Day offering of more than \$24,000. On that same day two acres were donated to the church. Dunn said that more than 500 people attended a youth choir presentation on the death of Christ.

Reverend **Carlos Kelsey** began a new Free Will Baptist Church in **Smyrna, TN**, on March 17. The **Smyrna FWB**

Church conducted their first services with 52 people present. Attendance has averaged between 35 and 40 each Sunday since that time. Pastor **Kelsey** said, "It has been stated that Smyrna is the fastest growing city in Tennessee. We pray it will also be known as having the fastest growing, soul-winning, disciple-making, Free Will Baptist Church." If you have friends who live in the Smyrna area, please send their names to Pastor **Carlos Kelsey** at P.O. Box 665, Smyrna, TN, 37167.

Pastor **Earl Scroggins** of **First FWB Church, Ardmore, OK**, says the church's radio ministry has been expanded and airs 24 times a month.

Berton Perry, director of Oklahoma missions, reports that the **Progressive Association** in Oklahoma conducted a successful missionary conference. Perry said that six churches raised more than \$3400 in cash and \$160 in monthly faith pledges for Missionaries **Jim Combs**, **David Archer**, **Jerry Pilgrim**, **Curtis Linton**, **Danny Hester**, **Russell Wright** and **Berton Perry**. Plans are underway to make the missionary conference an annual event in the Progressive Association.

Members of **St. Johns FWB Church, Perry, FL**, celebrated their 75th anniversary this spring. Pastor **Steven Hasty** said that in addition to anniversary festivities, a 50-page historical book was given to everyone who signed the guest register.

A tornado touched down at **Northside FWB Church, Marietta, GA**. Pastor **Ronald Wallace** said the winds blew shingles off the church roof.

Members of **Double Branch FWB Church, Hawkinsville, GA**, held a note-burning ceremony in late spring to celebrate paying off a \$155,000 building program which was begun in 1981. Pastor **Wayne Wilson** said the building program included a sanctuary and an educational wing with a fellowship hall.

Pastor **Bill Travis** said members of **Satilla FWB Church, Hazlehurst, GA**, paid off a \$100,000 bond program in 11 years. The program was initiated to build a 300-seat auditorium.

CONTACT welcomes **The Messenger**, publication of **Lockhart FWB Church, Lockhart, SC**. **Ronnie Atkins** pastors. ▲



Green Tree Bible Study



Robert E. Picirilli

Colossians 3:18—4:1

The Christian Home

If a person's life is new, it will show at home; if it doesn't show there, it probably isn't new.

So, in his treatment of the Christian's new life Paul turns to the family relationship, where one's Christianity meets one of its most important tests. The subject needed attention then, no doubt; it needs even greater attention today. And the same biblical principles still apply.

There are three pairs of relationships, and the *order* is significant. In each pair, Paul addresses the more subordinate member first. Even so, the introduction to the nearly identical lesson in Ephesians 5:21 should not be forgotten: for Christians, there is mutual subjection and service on both sides.

Wives and Husbands (vv. 18-19)

The duty of the wives is to be in subjection to their husbands. The Greek verb "submit yourselves" (*hupotasso*) literally means to place in order under; and it is continuing action, referring to a habitual practice.

Note that this is called "fit": the word suggests, mildly, that this is the wives' duty, this subjection is appropriate.

The husbands' duty is to love their wives, and this is also continuing, habitual practice. We should not forget that the word for love (Greek *agapao*) involves more than feeling; it is an act of the will and implies that one chooses the interests and welfare of his wife in preference to selfish considerations.

That is certainly a kind of service; nor is it to be bitter, begrudging service.

Children and Parents (vv. 20-21)

The duty of children is to be obedient (continuing action, again) to their parents in all things, and thus be well-pleasing. This last word, applied to the children's obedience, corresponds to "fit" as applied to the wives' subjection.

Both adjectives are followed by "in (not "unto") the Lord." In other words, in reference to our relationship to the Lord, these duties are fitting and attractive.

The duty of parents, as stated here, is to avoid (still habitual action) provoking their children. Without stating it, Paul means that such provocation should be avoided in the process of rearing and training—which includes discipline. (The fuller statement of what is implicit here is made in Ephesians 5:4.)

The reason for this caution is "lest they be discouraged"—the word (Greek *athumeo*) literally means "no spirit or courage." In other words, the children might have all the heart taken out of them, might be broken in spirit.

Discipline should not be administered in such a way—with unreasonable requirements or unjustified punishment—that this might result.

Slaves and Masters (3:22—4:1)

We may find it strange that this is included, but the servants were regard-

ed as members of the household. No doubt there were many slaves among the early Christians; some masters, too, but probably not so many, and that may explain why the instructions for slaves are longer than those for masters.

The basic duty of the slaves is the same as that of the children, obedience in all things to their masters. Their *attitude* in this obedience is even more important. They should serve in simplicity (sincerity) of heart, and not merely to please the masters when they are watching (v. 22b). They should perform their duties from the heart (Greek *psuche*, soul), as to the Lord (v. 23).

They must stay aware that all that any Christian does is really to the Lord, who will be the one to give reward or punishment without respect of persons (vv. 24-25).

The duty of masters is to treat their slaves justly and equitably. Their attitude is likewise important: they must always remember that they, like their slaves, also have a Master. Theirs is the Lord in heaven.

We may not think this last pair of relationships applies to us. The truth is, we can make appropriate application to our modern employee-employer relationships—even though that takes it outside the home.

In fact, in all these (and in any other relationships), the believer's chief concern must be to live Christianity in such a way as to present our relationships to the Lord in the most fitting and attractive way possible. ▲

TEEN Scene

Youth Profile

During the 1983 National Youth Conference in Columbus, Ohio, a 10th grade boy competing in vocal solos stepped to the microphone and introduced his selection. Judges and the audience listened as the young man said in a rich bass voice, "I'm Mike Coker from the Horse Branch FWB Church in Turbeville, South Carolina." As he sang, his smooth voice filled the auditorium.

Mike won the Crusader vocal solo division. He won again in 1984 in Little Rock, Arkansas. He also competed and won with other vocal ensemble groups.

Mike graduated from East Clarendon High in 1985. He accepted a scholarship from a Christian university where he will continue his vocal career.

Mike says, "I know that God gave me a talent to use for Him and that He will show me the way He has planned for me."

Mike is representative of the many young people that Horse Branch FWB Church has produced over the years. The church has been a denominational

leader for youth competition in music and arts and in Bible competition. Reverend Talmadge Brown pastors the church.

National Scene

This is the time of year for the Youth Ministries Division staff to relax before gearing up for the 1986 convention. The 1985 National Youth Conference is over; TRUTH and PEACE have finished their second year, and the YET team is at home after spending the summer weekends on the road.

This would be a good time to hear from you. We are interested in what

you think about the Youth Ministries Division and its programs. Give us your comments and suggestions about NYC, the TRUTH and PEACE Conference, YET, YOUTHLINE and other areas that concern Free Will Baptists.

Finally, if something is happening among the youth in your local church, let us know about it. We would enjoy hearing from you, and we might use the information to help others by publishing it in Teen Scene or in YOUTHLINE. To get in touch with us, write:

Randall House Publications
Youth Ministries Division
P.O. Box 17306
Nashville, TN 37217

Top Shelf



Thomas Marberry



Brian J. Walsch and J. Richard Middleton, *The Transforming Vision* (Downers Grove, Illinois: InterVarsity Press, 1985, paperback, 214 pp., \$6.95)

Each person has a world view which determines how he views his relationship with the universe, his country, his family and his work. A person's world view is deeply affected by his environment. We learn from others by word and example how we should relate to our world, our work and our society.

The basic contention of the authors is that the western world of the 20th century has adopted a world view

which is both different from and contrary to the world view presented in the Bible. In the view of the writers, society has created three false gods which are as dangerous as the idols of wood and stone worshipped in ancient times.

The first false god is scientism which sees scientific knowledge as the answer to all man's problems.

The second is technicism which sees technology as the answer to all man's needs and wants. According to this view, we can find happiness if we build more machines and use them to make larger profits.

The third false god is economism which seeks to make money and maximize profit with little regard for the consequences to the world and to other people.

The authors conclude that these false gods cannot bring peace and happiness to the Christian (or to anyone else for that matter). Yet, many Christians have been influenced by this type secular world view into leading trapped and frustrating existences.

On Sunday the Christian tries to live by a biblical world view. On workdays he functions according to a secular world view.

The authors argue that Christians must develop a world view which is more Christian and less secular. Christians must view God and not man as the center of the universe. The earth should be viewed as God's creation and not just as a thing for man to exploit for his own benefit. Human values must become more important than material and economic values.

This is a thought-provoking book which forces us to consider new ideas. The book challenges us to develop a world view based on the Bible, not on the secular outlook of the modern world. Personally, I like books that make me think.

You will not agree with the authors at every point; I don't. I doubt that having children born at home rather than in a hospital is really as important as they think it is. On the whole, this is a fine book. If you get the chance, read it. ▲

The Great Pretenders



ON LITTLE LANES

BY DONNA MAYO

The Lanes were vacation camping in Pine Hills Park, a few hours' drive from home. They pitched their tent at Lake Elaine, and spent six terrific days fishing, swimming and boating.

On the last day of their vacation, Mr. Lane got up before anyone else, built a fire and brewed some coffee. As he sat down to enjoy his first cup, the sun peeped over the pine-covered hills and reflected in the water. He rushed into the tent to get his family.

"Everybody up," he ordered. "I've got something to show you."

"Not now," groaned Marty covering his head with his pillow.

"What's the hurry?" asked Mrs. Lane. "It isn't even sunup."

"That's just it," said Mr. Lane. "It's the most beautiful sunrise you've ever seen, and if you don't hurry, you'll miss it."

Mrs. Lane, Marty, Megan and Jeff crawled out of their sleeping bags and followed Mr. Lane.

The sky was ablaze with color, and the lake glowed like a pot of gold. The sight was magnificent, and the pajama-clad children stood with open mouths.

"Wow!" exclaimed the twins.

The beautiful sight quieted the family. They stared silently as the sun climbed higher in the sky.

"Say, I've got an idea," said Mr. Lane. "How about a treasure hunt before breakfast?"

"Yipee!" shouted the children. "Let's go."

The Lanes dressed quickly and started off on their early-morning exploration. They had always enjoyed God's marvelous creation, but this morning the woods seemed charged with new life.

"I've found my treasure," said Mrs. Lane stopping to admire rays of sunlight that beamed through the pines and added sparkles to the misty fog. Drops of dew glistened like diamonds from a spider web suspended under a pine branch.

"And I've found mine!" squealed Megan, spotting a patch of wild purple irises. She knelt down to pick some, but when she stood back up, she tripped over the root of a fir tree.

"Are you all right?" asked Mrs. Lane, helping her up.

"I'm fine," answered Megan.

"Just clumsy," said Marty. "Hey, there's a twig on your sock."

Megan started to brush it off, but she jerked her hand back and screamed, "It's alive!"

"Look," cried Jeff. "A stick that walks."

"No, no," laughed Mr. Lane. "That's not a stick, well at least not like you're thinking of. It's an insect called a walking stick."

"Well it sure fooled me," said Megan.

"That's the idea," said Mr. Lane. "Its appearance fools its enemies. It looks so much like a twig that it escapes notice. It just blends in with its background."

"Like a lot of people I know," replied Mrs. Lane.

"What?" asked Marty and Megan.

"I'm thinking about people who aren't really Christians. They look like Christians, talk like Christians and even act like Christians. And when they go to church, they blend right in. But they aren't the real thing because they've never been saved. They're phonies. Just like this walking stick is a phony twig," said Mrs. Lane.

The Lane family hiked on, stopping frequently to pick a wildflower, admire a butterfly or listen to the tap-tapping of a woodpecker. They stood motionless when Mr. Lane spotted a deer and her white-spotted fawn in the distance. They watched squirrels and chipmunks gather nuts, and they tried to imitate the birds they heard.

Suddenly Marty pounced on something unseen by the others. "Got it," he called triumphantly as he plopped a big bullfrog into an empty jar.

"Look," cried Jeff, trying his best to find a treasure. "A grasshopper."

"And look," said Megan, "it's praying."

Mr. and Mrs. Lane chuckled.

"In the first place, it's not a grasshopper," said Mr. Lane.

"And in the second place, it's not praying," added Mrs. Lane.

"It's called a praying mantis because it folds its front legs as if it were praying, but it's really just resting," said Mr. Lane.

"It certainly doesn't live up to its name," said Mrs. Lane. "Actually it's one of the greediest insects around. They not only eat other insects, but they'll eat other praying mantises, and a female will even eat her own mate if she's hungry enough."

"This is another pretender," said Mrs. Lane, "like a lot of people."

"You're right," agreed Mr. Lane. "Many people come to church and they look like they're worshipping, but their hearts are not in it. They may sing, bow their heads for prayer and listen to the preacher, but they're only going through motions. They're not worshipping, they're faking it."

"Always remember," added Mrs. Lane, "you can't fool God. You may trick some people into believing you're something you're not, but not God. He sees what's on the inside."

"If we're lucky," said Mr. Lane kneeling down to inspect some tracks in the dirt, "we'll spot the biggest pretender of all, the possum. See those footprints? You can tell it's a possum because the toes are long and far apart."

"Opossum," corrected Mrs. Lane.

The Lanes walked on until they came to a clearing, and there, sure enough, was an opossum lying next to a hollow log.

"Is he dead?" asked Jeff.

"Or asleep?" asked Marty.

"Nope," answered Mr. Lane. "He's playing possum."

"What?" asked the astonished children.

"When a possum thinks danger is near, he lies motionless and pretends to be dead," said Mr. Lane.

"That's where we get the expression 'playing possum' when someone is pretending to be asleep," said Mrs. Lane.

"Uh, oh," said Marty, "I think we're in for another sermon, Megan."

"Right you are," said Mr. Lane. "Your mom and I didn't intend to preach, but God can teach us a lot of lessons from nature. Just like this opossum, some people pretend to be something they're not."

"If you kids haven't learned anything else today, I hope you always remember this—don't try to be something you're not. The Bible calls people like that hypocrites. But whatever you call them—fakes, phonies, pretenders—just remember, you're not fooling God."

"I hate to cut this short," said Mrs. Lane, "but we better head back for camp. I bet these kids are starving."

"But Dad hasn't found his treasure yet," protested Megan.

"Oh yes I have," said Mr. Lane hugging his family. "And I didn't even have to leave camp for mine!" ▲

The Free Will Baptist Pulpit

Reverend Jim Summerson, Pastor

Mt. Calvary Free Will Baptist Church, Hookerton,
North Carolina

Ashamed at His Coming

Text: I John 2:28

INTRODUCTION

Our text is not addressed to the sinner but to the saint. We who know Christ shall give an account to Him at the judgment seat. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body . . . whether it be good or bad" (II Cor. 5:10).

The time of this judgment is found in II Timothy 4:8. It takes place at His appearing. The question before each of us is, will we be confident or ashamed as we finally see our Savior face to face?

There are at least four things that will bring shame to the Christian at His appearing.

I. Unholy Living

A. God calls us to a holy life. (I Thess. 4:7; Heb. 12:14; I Peter 1:16)

B. We are to put on Christ and not make provision to fulfill the lusts of the flesh (Rom. 13:14).

C. How have you been living?

1. What have your eyes been watching?

2. What have your lips been saying?

3. Where have your feet been going?

4. What have your hands been doing?

D. Will your living nullify your works at the judgment?

II. Neglected Use of Our Time (Eph. 5:16)

A. Neglected opportunities

B. So many could do so much if only they would.

C. We are told to redeem the time.

D. What if Jesus asks—

1. How many verses have you memorized?

2. How much time did you spend in prayer?

3. How many souls did you win?

One preacher told me that after he had preached a message on service his people told him, "If we attend, that's about all we can do."

E. How have you used your time this week?

III. Wrong Motives (I Cor. 4:5)

A. God knows every thought (Heb. 4:13).

B. God knows our motive.

Do we serve Him to receive recognition from men, a blessing, a reward or because we love Him?

C. God knows our reward (Mt. 6:1-6, 16-19)

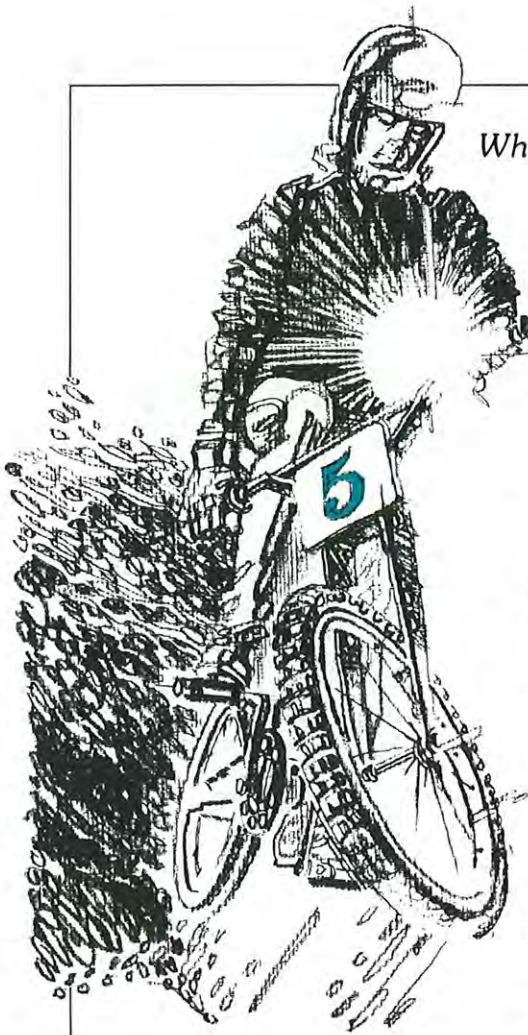
How many things do you do that no one else knows about?

IV. Quitting Before the Race is Over (II John 8)

To win a crown one must finish the race.

CONCLUSION

I heard a preacher say years ago, "I'm not afraid to die; I pray that I'll not be ashamed when I die." ▲



When life is one long guilt trip . . .

Spinning in the Mudholes

That's what happened to Steve. He's searching for the best way to live for God. Sounds admirable, except for one problem. *There is no best way.*

Wait! Don't stone me yet; let me clarify what I mean. God sees each believer as part of His body, created with certain abilities and a unique personality. That's why Steve's search is leading him in circles—the "best" way to live for God varies with every believer.

Keeping in mind that we're all responsible to obey principles and instructions found in God's Word, we must also remember we are "many members in one body and all members do not have the same function" (Romans 12:4). Steve hasn't realized how this truth should affect his life.

He listens to countless descriptions of the Christian life—how he is supposed to feel, what he should and should not do—and he's frustrated since he can't seem to fit all the descriptions.

For instance, Steve hears testimonies of those who've seen wonderful answers to prayer, and he feels that if his prayers aren't answered in a similar way, either he hasn't enough faith or is going about things all wrong. He forgets that God's will and His ways of working in our lives never fall into a specific pattern.

If we, like Steve, unconsciously look for that certain pattern to structure our Christian lives around, we also feel his despair . . . always striving, never attaining. Is there anything we can do?

Unique Personality

Yes! First, keep in mind that we each have a unique personality. By *personality*, we mean the way a person thinks, feels and acts. Our patterns of thinking, feeling and acting affect how we interact with people and how we respond in various situations.

Those two areas have a tremen-

dous impact on the type of ministry in which we're effective. Say, for example, we have an attentive ear in preaching services, where we hear of many needs. We want to respond and help in every area we can, but find it impossible to participate in everything.

If we're like Steve, we feel guilty for not responding to one request, though we might be too involved in other areas. Thus, our mind is never at rest, constantly probing . . . "Well, maybe I'm just not concerned . . ." or "I could help if I gave up this activity . . ."

Frankly, such topsy-turvy (though sincere) service leads more to discontentment than to long-lasting results. If we learn to prayerfully channel our efforts into an area suited to our abilities and personality, and labor wholeheartedly there; we'll find our service more effective and ourselves happier.

Self-Examination

Secondly, we need to keep a good balance of self-examination. Those of us like Steve tend to subject ourselves to private "interrogations" a little too often. We can be downright ruthless, constantly scrutinizing our lives to see if we measure up to every person's standard.

Mentally, over-introspection is like spinning in the mud. Our thoughts are stuck, swamped with keeping tabs on ourselves. The result, ironically, is not so much a purer life, but a self-centered mind.

Devilish trick isn't it? In an attempt to be our best for God, we end up self-centered instead of Christ-centered.

Help comes in the plain, brown wrapper of grit and determination. We all know it's anything except easy to change habits, especially *thinking* habits. But we can do it, and we must—if we expect to mature in Christ and learn to trust our own commitment to Him.

By Kam Vestal

Hot tears burned Steve's eyes as he knelt beside his bed, tears of frustration and growing despair.

"Jesus promised peace if we came to Him. I had that peace once, but not anymore. I must be doing *something* wrong! I don't know what . . . Please, God . . . please help me."

Ever feel like Steve? It's miserable. When God's peace is not real in our lives, Steve is right—something is wrong. But this time, perhaps the wrong Steve feels started in the way he thinks, instead of something he did.

Common Problem

Let me explain. Steve obviously wants to please the Lord, yet he's frustrated. Why? Most frustrations arise when things don't work out like they're "supposed" to. What if our concept of how things are "supposed" to be is wrong?

One of the first steps in overcoming unhealthy introspection is to practice focusing attention on things other than ourselves. During idle moments, when our thoughts turn inward, make a point to read signs, observe other people and listen to what someone is saying, rather than worrying over our reply.

We also need to find a mature Christian to counsel with, one whom we feel at ease talking to and have confidence in his ability to help. This is top priority. Otherwise it's easy to give up or swing to the opposite extreme of no introspection.

Don't forget—it takes time, reliance on the Lord and a bit of bravado to change thinking habits.

The Other Self

Along with things that relate to our spiritual lives, we must remember that God created us with emotional, social and intellectual needs, too. Sometimes, we form the warped idea that only the spiritual part of our lives has any real value.

This view is unbiblical, and it makes us feel guilty for any bit of relaxation or enjoyment. Since God created us with these needs, certainly the activities which help to meet them have value in His eyes, for scripture makes it abundantly clear that God is concerned for the *total* well-being of His children.

Now, in the midst of all this digging, tearing away and reconstructing of our thoughts, what do we hold on to?

Philippians 2:13 says "... it is God which worketh in you both to will and to do of His good pleasure." Read that again, this time replacing you with me.

We cherish the privilege to rely on God in such a way that we not only ask Him for help to do His will, but we trust Him to form His will in our hearts. In doing this we exercise true dependency on God and take a step in learning to trust our own commitment to Christ.

Only by trusting our own commitment will we be able to serve Him as the unique individuals He designed us to be. It's then that God's peace will quietly become a reality. ▲

ABOUT THE WRITER: Kam Vestal attends First Free Will Baptist Church, Dickson, Tennessee. She is a rising senior student at Free Will Baptist Bible College.



OUR READERS COMMENT

THANKS FOR JUNE ISSUE

Contact is maintaining its virility. The June issue has timely and well written articles.

Diana Eberts not only states the facts regarding abortion but also describes action to be taken. Thanks to Marvin Beculhimer for an excellent article on the sin of homosexuality and the redemptive ministry he places on the church.

You touched a sensitive spot with your article, "They Battle the Dark Demon." I have had long distance calls from some discouraged and disillusioned servants of God. I am not above these experiences, but some of us older, experienced pastors need to remain available to listen to, share with and to pray for/with our brothers who are agonizing in Gethsemane.

"Dear Dad" strikes a familiar chord in my fond memories of dad/son relationship. Thanks for the June issue of *Contact*.

Reverend J. Reford Wilson, Pastor
Butterfield Free Will Baptist Church
Aurora, Illinois

THE PROBLEM IS REAL

Sitting here in my study late Saturday evening, I have just completed reading your article, "They Battle the Dark Demon." It touched an often felt but seldom admitted subject.

In the past few weeks I have had pastors sit in my office and make some of the same statements as your friend. One pastor with years of experience spoke with me on the telephone just this week and openly declared, "I am leaving the ministry and I can't wait to lay the burden aside."

I don't believe it's just a case of compromise or lack of commitment. One pastor noted, "I haven't been able to buy my wife a nice gift in such a long time. She didn't even get a Christmas present."

One stated, "I am afraid of my peers. It seems that they are just waiting to tear me to shreds." Another reveals that he didn't know where to turn for help as his peers were not interested in people, just numbers.

Where do they turn? I am glad to say that we have a good source in our area. We have a Free Will Baptist preacher who has prepared himself to deal with these problems. Charles Hollingshead in Tuscaloosa (Christian Counseling Clinic and Family Life Seminars) has been a person to whom I could refer with confidence.

Dr. Milton B. Fields, Pastor
First Free Will Baptist Church
Columbus, Mississippi

MISSIONARY PRAISES REVEREND POLLARD

We just received the May issue of *Contact* and after reading "Briefcase" I felt that I needed to write.

It was in the sultry dog days of August that I was scheduled for a missionary service at Puritan FWB Church in Ohio. I knew nothing about the church, only that its pastor was Arnold Pollard. I knew nothing of Arnold Pollard, only that he wore a full beard, which I knew was a rarity.

I figured if he had the nerve to wear a beard in a predominantly clean shaven neighborhood he must be interesting. So I remember approaching the service with excitement.

Strangely though, I don't remember much about the service nor of the conversation with Brother Pollard. All that floods my mind are images of "a gentle man." I've often thought of him as the powers of our denomination struggle in one conflict after another. While the powers stirred the flocks, he tended sheep.

Dr. Anthony Campolo talks about a sociological theory which in essence says that the greater the amount of power in any relationship the less love. Or to put it the other way, the greater the love the less the power.

Dr. Campolo goes on to state that we as Christians are called upon to work from a position of love, *never* from a position of power. Although that may seem extreme, I tend to agree. Brother Pollard may not have known the theory, but he knew the practice.

Thanks for the article, it meant much to me. Brother Pollard sent money to our account every month since that service; it's not so much the amount that we will miss but the man of prayer behind it.

Neil Gilliland, Missionary
Ivory Coast, West Africa

PASTORAL PRESSURES 'UNREAL'

I just received my June issue of *Contact*. The first thing I read was your article "They Battle the Dark Demon." Thanks for this sad but true article.

I do not know who "Henry" is and it does not matter. I do feel for him and in so many ways I can relate to him.

I have been preaching for 18 years and pastoring our churches for 17. The stress and pressure today is greater than ever before. I catch myself being more frustrated than ever before with the ministry that God has given me.

Our churches create unreal pressure on the pastor. It is a shame that those of us who ought to be somewhat secure in our ministry after all these years do not trust ourselves. I am tired of being picked to death by the minnows. Sometimes I feel that it would be less painful to be swallowed whole by the "Big Fish."

By God's grace and His help I will carry on for my Lord. It is helpful to know that I am not the only pastor in the battle with "The Dark Demon."

Reverend Larry Hughes, Pastor
First Free Will Baptist Church,
Walnut Ridge, Arkansas



MASSACHUSETTS POLICY BANS HOMOSEXUAL FOSTER PARENTS

BOSTON, MA (EP)—Massachusetts announced a new policy prohibiting placement of foster children with homosexuals. The Department of Human Services will ask potential foster parents their "sexual preference," and will seek to place children only in "traditional family settings," meaning "relatives, or in families with married couples, preferably with parenting experience and with time available to care for foster children."

The decision follows two weeks of controversy that erupted when the public learned that two young brothers had been placed with an openly homosexual male couple. Governor Michael Dukakis said the new policy does not discriminate against homosexuals. "We're not talking about sexual preference here, we're talking about what's in the best interest of the children."

Massachusetts is the first state to adopt a policy of inquiring into the "sexual preference" of potential foster parents. Existing foster home placements will be evaluated twice yearly with reference to sexual preference.

A bill passed by the Massachusetts House and under consideration by the Massachusetts Senate would ban the placement of foster children with homosexuals on the grounds that a homosexual atmosphere poses "a threat to the psychological well-being of a child."

SOUTH CAROLINA CHANGES 303-YEAR-OLD BLUE LAWS

COLUMBIA, SC (EP)—Sunday afternoon shopping debuted in South Carolina on Mother's Day as major revisions of the state's "blue laws" went into effect. The revised law is not a complete repeal of Sunday sales restrictions, but allows businesses to sell their goods on Sunday afternoons.

Gov. Dick Riley says he expects "minimal interference" with Sunday morning worship; the new law allows stores to open after 1:30 p.m. to sell goods previously restricted on Sundays. Affected goods include hardware, appliances, jewelry, home furnishings and furniture. Sale of alcoholic beverages will not be affected by the new law. Provisions of the new law also protect employees who object to Sunday work on religious grounds.

South Carolina's "blue laws" were the first act of the first South Carolina colonial legislature. Originally approved on May 26, 1682, the laws also prohibited travel except to church services and to visit the sick, banned sports and theatrical events including bear-baiting and bull-baiting, and made it illegal to sell anything on Sunday.

WORKSHOP ADDRESS PROBLEMS FACED BY CHILDREN OF MISSIONARY PARENTS

FARMINGTON HILLS, MI (EP)—Mission boards and missionary parents need to be aware of special needs of missionary kids (MKs); according to participants in the 10th annual Women in Mission workshop, held at Missionary Internship. The workshop brought together missionary women and mission administrators to explore issues related to children of missionaries, and to discuss strategies to care for needs of MKs and their families.

Participants met in plenary sessions, discussion and study groups, and prepared reports. Among their conclusions:

Pre-field orientation is as vital for MKs as for their parents. MKs need cross-cultural training on the field if such training is not available before heading for a mission field. MKs need help in moving from one culture to another.

MKs need to be viewed as part of the family missions team, rather than as an appendage. MKs must know that they are an important part of God's leading for their family.

Strong ties need to be established with a "home church" to help the MK establish some permanent roots. Home churches need to be encouraged to give care beyond financial support.

Mission boards and home staff need to foster an atmosphere of "belonging" for MKs. Some mission boards are beginning to assign staff to work with MKs; this is an encouraging sign.

Parents and mission boards need to be aware of options for MK education that can result in more time spent at home with the family. Wycliffe Bible Translators' Field Education System, now in development, allows children to work at home with microcomputers and curriculum material, and meet with other children for three weeks at a central location.

The greatest area of stress for MKs is re-entry to the "home" country. Preparation for this transition must be well-planned. Mission boards, including SIM, AIM, and Wycliffe, are developing resources to aid this transition.

1.5 MILLION ABORTIONS TALLIED IN U.S. IN 1981

NEW YORK, NY (EP)—One in four pregnancies in the U.S. ended by abortion in 1981, according to a study by the Alan Guttmacher Institute. The proportion, 1,577,340 abortions out of 6.1 million pregnancies (26 percent) was the same as the previous year.

According to the nonprofit research organization which is associated with Planned Parenthood, the largest proportion of abortions, 35.2 percent, was in the 20 to 24 age category. The report said 81.1 percent of the abortions were obtained by unmarried women; 35 percent of the women had obtained more than one abortion.

Just over half of the abortions were performed within eight weeks of conception; 91 percent were performed within the first trimester of pregnancy. White women, the nation's largest racial group, accounted for 70 percent of abortions performed in 1981. But the abortion rate for minorities, 56 for every 1,000 women, was more than twice the rate for whites, 24 per 1,000 women.

CLERGY MALPRACTICE LAWSUIT DISMISSED . . . AGAIN

GLENDALE, CA (EP)—A \$1 million clerical malpractice suit was dismissed May 16 by a judge who called the suit groundless, and said it could have a chilling effect on religious freedom.

The case was brought by the parents of Kenneth Nally, who committed suicide in 1979 at age 24 after breaking up with a girlfriend. His parents contended that clergy at Grace Community Church in Sun Valley, California, told their son that suicide was an acceptable alternative to living a sinful life.

It was the second time in five years that the lawsuit was dismissed. An earlier dismissal was overturned by the state Court of Appeals. The Nallys' lawyer, Edward Baker, said he was ready to appeal the latest dismissal if the parents want to appeal.

In dismissing the case Superior Court Judge Joseph Kalin ruled "There is no compelling state interest for this court to interfere in the pastoral counseling activities of Grace Community Church. Such interference could result in excessive entanglement of the state in the church and religious beliefs and teachings."

Kalin added that an attempt to "impart standards of pastoral counseling would open the floodgates to clergy malpractice suits," and have a "chilling effect on the exercise of freedom of religion."

CHURCH-STATE EXPERT SEES RESURGENCE OF 'CHRISTIAN NATION'

NEW YORK, NY (EP)—A leading authority in the field of church-state relations stated recently that "the decade of the 80's has seen the resurgence of the notion of America as a 'Christian nation' in a manner quite unlike any previous decade in the century."

Speaking at the 79th annual meeting of the American Jewish Committee, Dr. James E. Wood, Jr., added that the church-state debate had taken on a particular urgency with the rise of the political right reinforced by the rise of the new religious right.

Wood, who is director of the J. M. Dawson Institute of Church-State Studies at Baylor University, and founder and editor of the *Journal of Church and State*, said:

"Throughout the history of this nation America's theocrats, not content with the making of individual Christians, have sought nothing less than the Christianization of the state. Although not generally successful, there have frequently been those theocrats in America who have advocated a 'Christian party' in politics and, while not denying the right of non-Christians to run for public office, have stressed the obligation of Christians to support only Christians as candidates for public office."

Consequently, he noted, much of the debate on church and state in America has revolved around the concept of America as a secular state versus the theocratic notion of America as a Christian state. ▲



The Pastor In Perspective



THE SECRETARY SPEAKS

By Melvin Worthington

Does it matter how the church and community perceive the role of a pastor? Of course, it does! How he's perceived is vital to his success. What the Bible says about the role of a pastor, what the community believes about that role, and how the pastor views himself all affect the man behind the pulpit.

The pastor has been summoned.

The community and congregation must understand that the pastoral ministry is more than a profession; it's a divine calling. Those whom God summons to this ministry have been gifted to function in it. Effective pastors never forget that they didn't volunteer; they were called.

The pastor is a servant. No concept of the pastor which excludes this element is biblical. The pastor serves his Creator, congregation and community. It's difficult to serve without occasionally becoming quarrelsome. However, the pastor must avoid a contentious, bickering spirit. He must display the spirit of grace even as he stands firmly for the Word of God.

The pastor is a soldier. Paul instructed Timothy to endure hardness as a good soldier of Jesus Christ. The soldier image suggests discipline, dedication and detachment from those things which would entangle. Even so, the good soldier endures hardships cheerfully.

The pastor is a steward. He's a steward of the grace of God and the mysteries of the gospel. Faithfulness

to duty is required of all pastors. Paul considered preaching the gospel a trust from the Lord. As a steward he recognized the obligation and opportunity implied in such a trust.

The pastor is a student. Paul admonished Timothy to study so that he'd know the Word of God and be able to apply it to himself as well as his hearers. Serious problems arise when scriptural scholarship is derided and discontinued by ministers.

The pastor must be a skillful student, yes, even a scholar. He's the theologian for the congregation he serves. The pastor cannot rely on what others say the Bible says. He must know firsthand.

The pastor is a sample. He must be able to say with Paul, "Be ye imitators of me as I imitate Christ." The pastor life sets the human example for the church. He must never forget that his manner of living speaks louder than his words.

The pastor is a speaker. The top priority for the pastor is preaching. Powerful preaching flows from the life

of one who practices what he preaches. There's no substitute for preaching the Word of God. The preacher who cannot preach cannot make up the difference in counseling or administration. The preacher who can't preach has the same problem as the airplane pilot who can't fly—both are contradictions.

The pastor is a supplicant. Paul prayed for those under his care. His letters to the churches at Corinth, Ephesus and Colosse allude to his praying for them. The pastor prays for all. He prays without ceasing. He teaches and trains others to assume the responsibility of prayer.

When a pastor prays he is not wasting time. Rash, rude, retaliatory actions never characterize pastors who pray. Praying pastors are the deep wells in every community.

The pastor is a shepherd. That makes him unique. He tends and instructs the flock. Jesus contrasted the hireling and the shepherd. The hireling is unloving, uncaring and unsympathetic toward the sheep. The shepherd is the exact opposite; he protects, provides and prods the flock.

How do you perceive the pastor's role? Your concept of his role plays a significant part in the effectiveness of his ministry to you. The wrong concept of the pastoral role results in contentions, confusion and criticism.

For the saints' good and His glory, God provisionally provides and preserves the pastoral position. ▲

The Secretary's Schedule

- August 2-4** Convention Site Inspection
Houston, TX
- August 5-11** Evergreen FWB Church
Iola, TX
- August 13-15** Arkansas State Association

CONTACT

P.O. Box 1088

Nashville, Tennessee 37202


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WNAC Emphasis Month

Emphasis Month

Emphasis Month

Emphasis Month



AUGUST IS EMPHASIS MONTH

Each year the Woman's National Auxiliary Convention suggests a program to be presented before the entire church. Its purpose is three-fold:

- Enlighten** each one in the congregation as to the purpose and ministry of the Woman's Auxiliary.
- Encourage** all women to become actively involved in the auxiliary program of mission action, mission study and mission prayer.
- Enable** the WNAC to continue its services on the state, district and local levels.

This year, 1985, marks the 50th anniversary of the Woman's National Auxiliary Convention. In honor of this occasion, Lorene Miley has written a special emphasis program entitled "A Grand Old Lady," a pageant of memories. For a shorter program, Ruthann Hall has written a skit by the same title and may be ordered from WNAC for 30¢.

A complimentary program of the pageant has been sent to each auxiliary. If you missed yours please request a copy. Coin folders are also available. Please specify the number desired. Send requests to:

Woman's National
Auxiliary Convention
P.O. Box 1088
Nashville, Tennessee 37202