

AUGUST 1988

## ***1988 Pastor Appreciation Issue***



# **Contact**

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS





or

By Ruth Creech Mullen

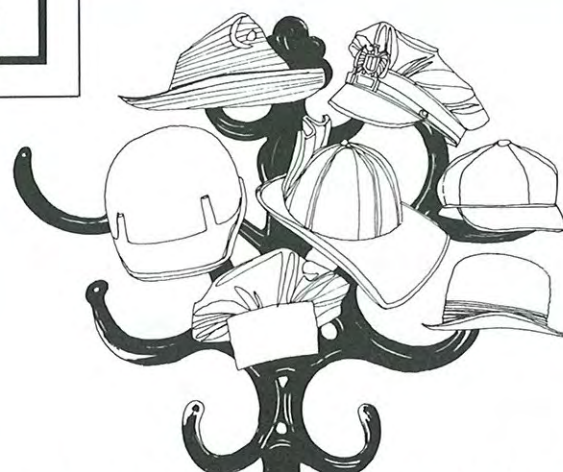
**W**hat are you running, a home or a hatrack? Which do you wish you ran? We all want a home, but find ourselves operating a hatrack.

Sometimes I feel like Paul in Romans 7:19, "For the good that I would, I do not; but the evil which I would not, that I do." I really believe in the home. I want to maintain a good home atmosphere for the well-being of my family. I am committed to home life. Yet, before I realize it, my home reverts to a hatrack!

You know how it works. They rush home, grab a bite to eat, dash to a meeting, catch a few winks, change clothes, carry out breakfast to eat on the way, and hurry to join the rat race again. With minor variations for husband, wife and each of the kids, that's life these days. I think it's worse at the parsonage, but I would think that. I live there.

#### Teamwork

I decided to convert my hatrack into a home. I tried, really tried. I fussed



Hatrack?

about our schedules and activities. I planned family outings which were postponed. I complained about Jim being gone every night. Not much changed. It takes teamwork.

Finally I explained my frustrations over our busy lives and the lack of time together as a family. We began a joint effort to correct the problem.

First, we moved family to the top of our priority list, right after God. We scheduled a family night for the next Monday. (I still remember Family Nights from my childhood. They were special because Dad was gone a lot at night.)

"Now the only problem is *doing* this," said Jim.



"What could possibly happen to interfere?" I asked.

"Oh, the usual—death . . ." he replied.

"No one is going to die," I assured him.

But someone did die that Monday and there went our first family night. You can't renovate the hatrack overnight. Sometimes the events of life get in the way of living.

For a while we attempted a weekly family night without involving our church in the idea. It was hard to maintain and, if we missed the scheduled night, hard to replace.

When we moved to our next pastorate, Jim instituted Family Night for everyone. We plan no church activities (baby showers, class parties, etc.) on Mondays. Of course, revivals are an exception. Folks are encouraged to spend time with their family. Jim asks them not to call us unless it's a *real* emergency.

Our Family Nights vary. Sometimes we go out to eat. We check out free cartoons from the library for the VCR. In summer we go to the park. In winter we picnic on a blanket in the living room. We play games, which is a challenge with seven years age difference in our children.

It works. If something does interrupt our plans, the kids are disappointed and ask about rescheduling Family Night.

### Time

Family Night was a start, but one night a week isn't enough. It takes time to build and maintain a home—time spent in shared activities with interaction among family members. Any activity involving the entire family strengthens the ties that bind us. Quality is necessary . . . in large quantities.

We sought pockets of time we could share. We combined family excursions with Jim's work. When he goes to the airport, we visit the zoo. Someone's hospital stay provides a stop at the museum. If he returns a film, we all go along for the hour's ride. Over school vacation the whole family visited shut-ins.

We had to do something about supper which was often cold because Jim was detained. We frequently ate without him. So we moved supper to 3:00 p.m., right after school lets out. Now the kids eat when they are hungry and snack later in the evening. Jim is free

to visit without a 5:00 p.m. interruption. And I'm not angry over his "detentions."

We talk at supper. Each one tells what happened during the day. (It works better with the T.V. off.)

Jim uses the ride to and from school for one-on-one contact with Laura. He takes Luke on short trips to the store. Kids see Mom all the time. They need Dad too.

Books read aloud become family favorites. We all laughed and cried with Laura Ingalls through the *Little House on the Prairie* series.

Every night before bed we read the Bible and pray together. This draws us closer to God and each other. Nothing compares to hearing your child pray. "Lord, help me remember my multiplication tables." "Lord, help me understand Your Word."

### Termination

Some things have to go. For us it was my job away from home. (I know the reasons mothers work these days. Sometimes it is not necessary for the family to eat, but rather to eat out.) We substitute or do without extra things that money would buy. I believe children need parents who are available more than they need material things beyond the necessities of life.


Some activities have to go. Jim protects Family Night from church activities. We carefully evaluate commitments that would put added strain on our schedules.

Even our 10-year-old had to say, "No," recently. She dropped gymnastics to free her afternoons some.

### Tenacity

There's a constant assault on family time at our house. Even though we are committed to preserving our home, outside forces sneak up and rob us of shared memories. Church, work, school, community service, sports—all compete for family time.

We intended to draw a line in indelible ink against busyness, but we must have used a pencil. Someone keeps erasing the line.

We fight a constant battle to prevent the return of the hatrack, but our home is worth it. 

**ABOUT THE WRITER:** Ruth Creech Mullen is a busy mother of two children. Her husband, Jim, pastors First Bible Free Will Baptist Church, New Castle, Indiana.

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**Circulation:** Geneva Trotter

**Front Cover:** Leta Welch

### Volume XXXV, No. 8

CONTACT (ISSN 0573-7796), published monthly by the National Association of Free Will Baptists, 1134 Murfreesboro Road, Nashville, Tennessee 37217. Address all correspondence and subscriptions to Post Office Box 1088, Nashville, Tennessee 37202. Phone 615/361-1010. Subscription rates: 1 year, \$9.50; church family plan \$8.00 per year; church bundle plan \$8.50 per year. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1988 Member of the Evangelical Press Association. POSTMASTER: Send address changes to CONTACT, P.O. Box 1088, Nashville, Tennessee 37202. USPS 130-660



# The Star Trap

By Robert Roberg

**P**resident and Mrs. Reagan made news recently regarding astrology. What exactly is astrology? And what should be the Christian's response to it?

Astrology is the study of the astros (the stars). Astrology differs from astronomy in that astronomers study the stars for scientific reasons while astrologers do so from an occultic viewpoint.

Astrology was first practiced in Babylon around 3,000 B.C. by the priests. They claimed that the stars were gods who controlled lives. By studying the positions of the stars and planets one could avoid failures and achieve success.

From Babylon, astrology spread over the earth, so that it is found in most major societies. The average North American newspaper carries a daily horoscope column based on Babylonian astrology.

Is there any harm in reading your daily horoscope? And is there any harm in studying astrology?

Yes, there is a terrible danger in the practice of astrology. It is so serious as to be listed with witchcraft.

The Bible says: "I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers [astrologers]" (Micah 5:12).

Isaiah said that God had forsaken Israel and brought calamity upon them because they had become "soothsayers like the Philistines" (Isaiah 2:6).

The law given to Moses on Mt. Sinai specifically forbade astrology: "Ye shall not eat anything with the blood: neither shall ye use enchantment, nor observe times" (Leviticus 19:26). To observe times was to try to predict the future by studying the stars.

God condemns astrology because it causes people to trust systems instead of trusting Him. God and God alone knows the future and controls it. Our hope lies in prayer, not in the stars.

Once people are seduced into believing that the stars instead of God control their destiny, they soon begin to worship the creation instead of the Creator. This was a recurring sin among the children of Israel.

The daily horoscope in your local newspaper is not an amusing and harm-

## Cooperative Channel Contributions May 1988

### RECEIPTS:

State	Design.	COOP (Undesignated)	Total	May '87	Yr. To Date
Alabama	\$ 123.93	\$ 1,000.00	\$ 1,123.93	\$ 200.17	\$ 3,963.52
Arizona	.00	.00	.00	.00	.00
Arkansas	.00	4,560.78	4,560.78	5,955.02	23,348.30
California	.00	1,288.07	1,288.07	1,064.40	7,025.04
Colorado	.00	.00	.00	10.00	.00
Delaware	.00	743.94	743.94	391.23	2,076.99
Florida	12.27	.00	12.27	1,040.56	10,673.40
Georgia	5,641.66	1,791.42	7,433.08	1,395.00	43,880.81
Idaho	34.41	.00	34.41	117.84	325.72
Illinois	6,572.65	951.56	7,524.21	8,719.90	42,044.18
Indiana	540.26	.00	540.26	442.87	2,750.28
Kansas	.00	75.23	75.23	100.81	420.78
Kentucky	20.00	158.04	178.04	293.28	713.57
Maryland	.00	408.75	408.75	93.00	2,603.29
Michigan	2,868.00	3,000.00	5,868.00	6,050.88	33,366.47
Mississippi	41.09	54.10	95.19	228.64	2,106.63
Missouri	.00	.00	.00	7,998.03	31,365.51
New Mexico	44.00	.00	44.00	61.24	78.52
North Carolina	599.20	891.89	1,491.09	1,036.30	8,527.45
Ohio	363.00	2,221.60	2,584.60	60.00	15,249.06
Oklahoma	27,615.96	8,326.23	35,942.19	35,302.40	184,856.53
South Carolina	5,867.91	.00	5,867.91	.00	48,621.91
Tennessee	692.14	1,056.65	1,748.79	1,131.16	11,064.42
Texas	5,269.95	573.54	5,843.49	6,604.85	41,086.36
Virginia	220.60	10.00	230.60	625.00	1,282.96
West Virginia	4,109.33	154.35	4,263.68	3,277.32	13,058.78
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	29.40	29.40	.00	100.71
Other (Computer)	.00	.02	.02	.00	.12
<b>Totals</b>	<b>\$60,636.36</b>	<b>\$27,295.57</b>	<b>\$87,931.93</b>	<b>\$83,199.90</b>	<b>\$530,600.31</b>

### DISBURSEMENTS:

Executive Office	\$ 913.47	\$17,232.26	\$18,145.73	\$17,782.07	\$ 90,728.75
Foreign Missions	44,611.56	2,314.56	46,926.12	43,907.14	287,733.39
FWBBC	3,964.18	2,314.56	6,278.74	4,083.56	38,351.02
Home Missions	9,441.04	1,811.39	11,252.43	12,474.43	77,630.77
Retirement & Insurance	145.44	1,408.85	1,554.29	922.58	9,127.48
Master's Men	275.79	1,308.24	1,584.03	1,071.75	9,691.25
Commission for					
Theological Integrity	24.16	100.64	124.80	124.40	846.25
FWB Foundation	121.73	603.79	725.52	388.35	4,092.60
Historical Commission	22.04	100.64	122.68	122.29	831.91
Radio & TV Commission	117.04	100.64	217.68	232.27	1,056.21
Hillsdale FWB College	636.99	.00	636.99	2,029.14	8,587.66
Other	362.92	.00	362.92	61.92	1,923.02
<b>Totals</b>	<b>\$60,636.36</b>	<b>\$27,295.57</b>	<b>\$87,931.93</b>	<b>\$83,199.90</b>	<b>\$530,600.31</b>

less column to be read out of curiosity, but a deadly satanic trap. It is witchcraft and must be exposed for what it is.

Isaiah warns that sure destruction will come swiftly to those who practice astrology:

"Therefore shall evil come upon thee. . . . Stand now with thine enchantments, and with the multitude of thy

sorceries. . . . Let now the astrologers, the stargazers, the monthly prognosticators stand up and save thee. . . . Behold they shall be as stubble; the fire shall burn them" (Isaiah 47:11-14).

**ABOUT THE WRITER:** Robert Roberg is a free lance writer who resides in Nashville, Tennessee.

# Thank God for the Pastor

**Y**ou know this man. He lives down the street or maybe around the corner. What's his name? It doesn't really matter. Most folks just call him "Preacher." They all know him as the pastor of the local church.

He's like a dozen others who preceded him and like all those who will come after him. He's somewhere between 25 and 65, married, with a couple of kids. His car has more miles on it than a Greyhound bus. He chews breath mints all day and his calendar resembles an explosion at a dictionary factory.

His phone never stops ringing. He always has a kind word and a smile. The lights burn late at his house. And there's usually somebody in the neighborhood who amuses himself by tossing empty beer cans in his yard.

**He's in a** serious business, but he doesn't take himself too seriously. He laughs frequently, especially at himself. He's on a first-name basis with the undertaker, the doctor and the county sheriff. Insurance agents fight over his mailing list. The local florist thinks, "money," when he drives by.

He's predictable in an unpredictable world. He never misses church even when it rains or when friends drop in unexpectedly. He cares when nobody else cares—about the unlovely, the lonely and those of questionable character. From yuppie to nobody, they all recognize his dark suit and well-worn Bible.

Everybody needs him sooner or later, for he deals in things not temporary but eternal. He's a champion to the righteous and a friend to sinners. Friend and foe alike call him at all hours. That's the way he wants it. He's available; he's approachable. He's seldom home but always nearby.

**There's an air** of mystery about the pastor. He arrives from somewhere else claiming a divine call even though

the congregation voted 87 for and 23 against his coming. Yet when he steps into the pulpit with that certain snap in his voice, not even the skeptic can doubt that at least the preacher believes he's on a special mission. He takes orders from nobody but he listens to everybody. Somehow he balances a prophet's mantle with a shepherd's sensitivity.

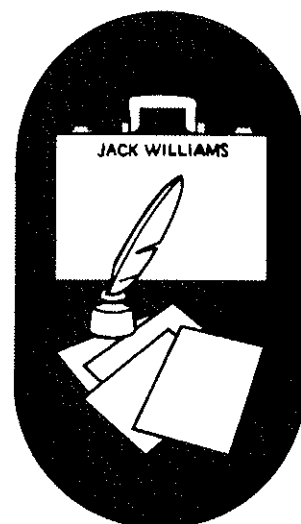
His influence in the community seems to sanctify the unrighteous and spur the saints. He defends the weak and encourages the strong. When he walks down the aisle at the grocery store, everybody watches to see if he rubbernecks at the tabloids on the news rack, and what brand of bacon he buys.

At times his mere presence cleans up foul language at the service station. The mail carrier soon learns what he reads and tells his friends that Pastor subscribes to a sports monthly! His name usually only appears in print as the minister who officiated at the wedding, the funeral or some other event.

**Caught between** the horse-and-buggy era and the computer age, he's one of the last professional men who still makes house calls. While the physician can't haul his equipment from house to house, the pastor can. For he traffics in truth. What he dispenses works in filthy slums as well as quiet suburban cottages—he distributes hope, a second chance. He brings a word of comfort and terms of peace from God.

He uses a language all his own. He calls old ladies and young women "Sister" and men from 12 to 82 are "Brother." He's full of dreams and ideals and ways to make people better. He knows a hundred funny stories about baptisms and revival services; he tells belly-laughing anecdotes involving mischievous campers, and he can break your heart when he talks about the mighty who have fallen.

## Briefcase




**Wherever he shows up** he's in charge. He doesn't necessarily plan it that way; people just assume that he should lead. They stand where he points, sit where he says and speak when he asks a question. He seldom demands anything except the right to do his duty.

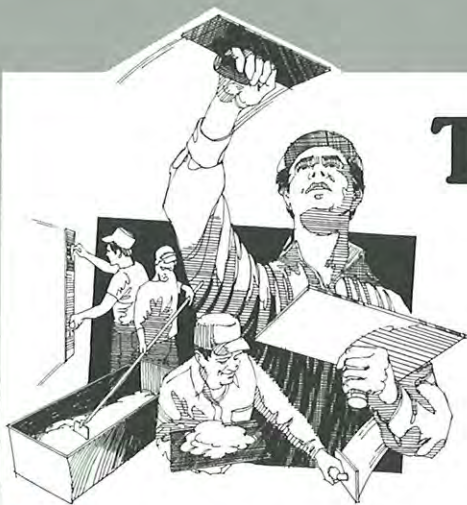
Men may set their watches by the town clock, but they set their lives by the pastor's consistency. He's the standard for the good, the right and the just. He is sought out by the hurting and the grieved, admired by those whose lives whirl out of control, and trusted by those who've been betrayed by dearest friends.

Children share with him their fears and their golden laughter. Teens square their shoulders when he listens and believes they can turn their dreams into reality. Young parents radiate when the pastor stops by for coffee, a few minutes of small talk and a prayer. The aged know that he understands life's secrets, that true value and stability come not from glitter and volume but from a steady and loving heart.

**Dependable as** the seasons. Protective as an aroused mother bear. Yet so human that he spills gravy on his best tie and can't understand why anyone objects when he preaches until quarter past the hour.

When Jesus ascended to Heaven, He sent the Holy Spirit to indwell us, the Bible to teach us and pastors to love us. Thank God for pastors—one of God's precious gifts to the church. 





# The Pastor and His Other Job

By David Shores

**T**he pastor is a man selected by the church membership to preach Sunday sermons. He also teaches Wednesday evening Bible study, leads the visitation program, trains new converts, ministers to the church and community in times of joy or sorrow, and helps with a number of other tasks that end up on his desk.

With so much responsibility, the pastor's job is certainly a full-time vocation. If every pastor shoulders such loads, why are some men referred to as full-time pastors while others are classified as part-time pastors?

In order to keep the ministry in perspective, consider this statement: Full-time service and part-time service have nothing to do with a preacher's call from God. When the Lord chooses a man and calls him into the ministry, that man is responsible to answer the call and serve the Lord to the best of his ability. The full-time and part-time to which we address ourselves deals not with the preacher's calling but with his means of financial support.

Among Free Will Baptists, a full-time pastor is one who serves a local church and is sufficiently compensated for his labor that he does not have to seek other employment for income. A part-time pastor also serves his church, but because of circumstances, or by choice, must earn extra dollars to supplement the salary paid him by his congregation.

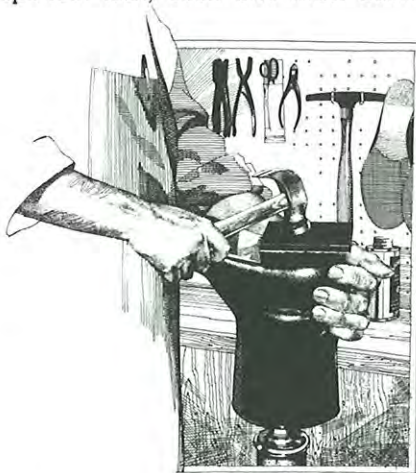
Results of the 1987 Roll Call Sunday published by the Home Missions Board proved one thing to Free Will Baptists: we are a small denomination of small churches. Of the 2,594 churches reporting in the survey, only 642 congregations numbered over 100 in attendance on that special day.

A look at those figures shows us that many of our churches have to employ part-time pastors to minister in their community. Some smaller churches do

have full-time ministers, but many congregations simply do not have enough people to generate enough income to support the pastor and his family. This is a problem we must try to resolve in our denomination and among our preachers.

Shall the pastor try to live on an insufficient salary? Shall he seek outside employment? Will he find the situation so unsolvable that he leaves the ministry or goes to another denomination?

Since the work of the pastor is a spiritual task, each one must decide



how he can best handle his responsibilities. Good men must never feel guilty about their labor for the Lord if it's done to the best of their ability. No one can do better than his best.

## The Duty

The church does have a duty to support the pastor financially. Paul stated this in no uncertain terms when he told the Corinthians, "... the Lord ordained that they which preach the gospel should live of the gospel" (I Corinthians 9:14).

In spite of that bold statement, we see this same apostle working as a tent maker, laboring with his hands to sup-



port his own ministry in order to preach the Word and "make the gospel of Christ without charge" to the church (I Corinthians 9:18). He decided to work and support himself so that the Corinthians could not accuse him of being lazy or preaching for the money.

Our preachers might follow his example and realize that the minister who works is not laying aside his preaching responsibilities. He is simply making himself available to a church that cannot pay a full-time wage.

The preacher's duty cannot be dismissed because he serves a church without sufficient income to pay his wages. Duty demands that each congregation be served. As the faithful pastor labors, it is God who gives the increase. The hard work of the pastor is building his congregation into a stable, self-supporting church. There's no pastoral virtue in shopping around for a larger group of people when there are





so many smaller churches that need a leader and a builder.

Many fine men have labored at their place of employment as they performed their spiritual duties, and strong, full-time churches are memorials to their labors.

### The Discipline

Most part-time pastors must compartmentalize their lives so that enough time and energy is allocated after work hours to study, prayer and visitation. Again, it was Paul who said to the church at Thessalonica, "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God" (I Thessalonians 2:9).

Any man who can discipline himself, as did this apostle, to do the work of the ministry and work to support himself is to be commended. It takes a special person to handle such a heavy respon-



sibility. The big problem those preachers face is finding time to do the many things demanded by their office.

Visitation must be done after work and on days off. Prayer time is shortened and must be made up during free hours. Study time is squeezed in between the job, recreation and the family. Conferences must be set up on weekends and holidays. The man who works and pastors can do the job, but he must be a man of strict discipline. Such a man is to be admired.

### The Dignity

The man who rubs elbows every day with working people has a great opportunity to study the characteristics of his community. He can establish rapport with people he might otherwise never



meet. He learns to meet others on their level and minister to that need.

A wise working pastor maintains his dignity both on and off the job. He is a representative of Jesus Christ wherever he is and whatever he does. There is nothing wrong with honest work. Jesus was a carpenter and He lived a sinless life. It is not beneath our dignity to pick up the tools of our trade and go to work if the need demands it.

People respect a man who earns his keep, but not many have confidence in the man who thinks the world owes him a living. Paul lived a life of dignity and challenged anyone to fault his lifestyle. "For yourselves know how ye ought to follow us: for we behave not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day . . ." (II Thessalonians 3:7-8).

### The Dedication

Some may sneer at the working preacher, but in most cases, a tip of the



hat should be given to him. Many of our churches would go begging if dedicated men were not faithfully preaching the Word to small groups of Free Will Baptists across our nation.

Paul asked, "Have I committed an offence . . . because I have preached to you the gospel of God freely?" (II Corinthians 11:7).

Every morning the alarm clock calls our preachers from a night of rest and



out into the rush of the day's work. These men will be tired and probably grumble a little, but their dedication to preaching the gospel carries them onward.

Thanks to dedicated men, when Sunday rolls around, people will gather



in their churches, expectant hearts will turn to the man in the pulpit, and that man will give his full time to preaching the gospel of Jesus Christ. At that time of worship, his other job fades into the background. This is God's work; this is his duty. He has disciplined himself so that he is prepared in the Word. Now he ministers with dignity and dedication. No man can do more!

ABOUT THE WRITER: Reverend David Shores pastors Ina Free Will Baptist Church, Ina, Illinois.



# Leaning On The Staff

By James McAllister

**I**n Exodus 17 Israel came up against Amalek in Rephidim. Moses told Joshua, "Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand."

Joshua did his job; Moses stood holding the rod, and the battle went according to plan. However, during the day, in the heat of the battle, Moses' hands grew heavy and the battle turned against Israel.

So, "they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of sun."

Moses literally leaned on his staff! One staff member was leading in the battle, and two were holding up his hands.

The Apostle Paul also "leaned on his staff." In Acts 18 Paul met two disciples named Aquilla and Priscilla in Corinth. In that same chapter this husband and wife team took Apollos and instructed him in the ways of God, just like Paul would have done had he still been with them in Corinth. As one studies Acts he finds numerous times that Paul leaned on Luke, Timothy, Titus or one of the other members of his "staff."

During my years as pastor, I have had my share of dependable men and women as staff members. I have also had my share of those who, like children, couldn't be trusted out of my sight. I have had those I could confide in with total trust, and those who told every-

thing. I have had those who worked just as I worked, and some who had to constantly be told what to do.

Staff members come in every style, and during the last 16 years I have had all types. There were times I wept with a dedicated man of God as I shared with him my own personal hurts or he shared with me. A oneness developed between us. I could depend on him and he could depend on me. We shared the same burden for the church. We became partners in the Lord's work.

God's church progressed, my ministry was enhanced, and he learned vital lessons to be used later when he would be a senior pastor. I look back on those days with a sense of satisfaction, and watch these men of God today as they successfully lead their congregations.

Then there have been those times I shared my fears, my concerns, my burdens and he ran and told, ruining my relationship with precious members of the church. I look back on those days with an ache in my heart.

However, like a song I heard years ago, I've had enough success to make me "keep trusting on." My experiences

with dedicated staff members have been so sweet, they far outweigh the disappointments. The fact that I know I have failed often and made my share of errors causes me to keep on trusting other men who work with me in the ministry of the church.

## Share

The pastor must share his ministry with his staff. That can be dangerous because he is so vulnerable. His influence can be shattered with certain members if they are told of staff conversations. But if these meetings aren't held, if staff meetings become bland and meaningless, before long the work of the Lord goes undone. The pastor and staff will be foreigners to each other's work and ministry.

The pastor must be fair, honest and reliable in his dealings with the staff. They must know he keeps confidences. He must demand the same of them. One time to betray trust is too much. There should not be opportunity for a second chance. The damages are too destructive.



**ABOUT THE WRITER:** Reverend James McAllister is president of California Christian College, Fresno, California, and pastor of Harmony Free Will Baptist Church in Fresno.



**A** minister is called of God to the pastor's office. Such a responsibility should not be taken lightly. However, a finite human being is ill-advised to demand power that scripture nowhere grants to a pastor.

In recent years some pastors have sought unchallenged control in their churches. This approach is purportedly based on the biblical concept of pastoral authority. Such a philosophy seems diametrically opposed to Jesus' response to disciples determined to be first in the kingdom.

"But Jesus called them unto him, and said, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant'" (Matthew 20:25-27.)

One wonders how the proponents of this school of thought interpret I Peter 5:2-3.

The New Testament teaches servant leadership. Paul described the ultimate Servant-Leader. He "made himself of no reputation, and took upon him the form of a servant" (Philippians 2:7). Our Lord exemplified this style of leadership when He washed His disciples' feet. Jesus is the pattern for all who are in church leadership.

The Apostle Paul was an exemplary leader. Without question he had authority, and he did not shrink from using it. However, Paul was an apostle. Today's pastors are not.

Despite Paul's apostolic authority, he

## Pastoral Authority

By Larry Hampton



did not run roughshod over people. He lived among them. He nourished them, encouraged them and prayed for them. His love for them permeated his letters.

Paul's approach to leadership is evident in this admonition to Timothy. "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity" (I Timothy 5:1-2).

A pastor who loves his people and sets the right example before them will

find them to be cooperative and highly supportive of his ministry among them. In most instances, his people will do whatever he asks. In those instances when they cannot or will not follow his leading, it is wise for the man of God to remember he could be wrong.

The pastor, though he is God's man, is not infallible. He can make mistakes. His judgment can be faulty. He can even fall into sin.

For the pastor to demand compliance with the teaching of God's Word is proper. To expect enthusiastic acceptance of every idea he proposes is egotistical. The rejection of a pastor's recommendation is not a repudiation of pastoral authority. Sometimes it is necessary.

A pastor need not fear a godly man who thinks for himself. Often he can see pitfalls in a program that its initiator (the pastor) overlooked.

Timing is important. Deacons who counsel delaying the start of a course of action may be wise rather than non-progressive.

Every man should be accountable to someone. Of course a minister is accountable to God. He is also accountable to the church over which God has placed him. Church members must see that he is sound in faith and practice.

The pastor is chosen by God to lead His people. His authority is based upon this calling. It is to be exercised in loving service to God's people.

**ABOUT THE WRITER:** Reverend Larry D. Hampton is sales manager at Randall House Publications, Nashville, Tennessee. He is a member of Cofer's Chapel Free Will Baptist Church, Nashville.

### Delegate

The pastor must delegate. Frankly, I don't like being boss. I prefer to do my own work and let everyone else do theirs. But that seldom works. Someone must be in charge. That's the pastor's duty. He should select and hire the staff, and he should control and dismiss. He answers to the church board. The staff answers to him. Therefore, he must be willing to delegate.

Failure here can be tolerated longer than in the area of confidentiality. Work schedules should be dispersed daily or weekly and accountability required. If it becomes certain that staff members can't be relied on to do the job delegated, then the pastor must bite the bullet and dismiss the worker.

### Compensate

The pastor must compensate. Those serving on the staff must be fed spiritually. Daily or weekly staff meetings can consist of Bible studies taught by the pastor to encourage, strengthen and enlighten the worker. Appreciation, both private and public, must be administered to and for the staff member by the pastor. Financial rewards must be extended if the staff is to continue to feel appreciated and excited about their work and the ministry. The staff member must feel loved by both the pastor and the church.

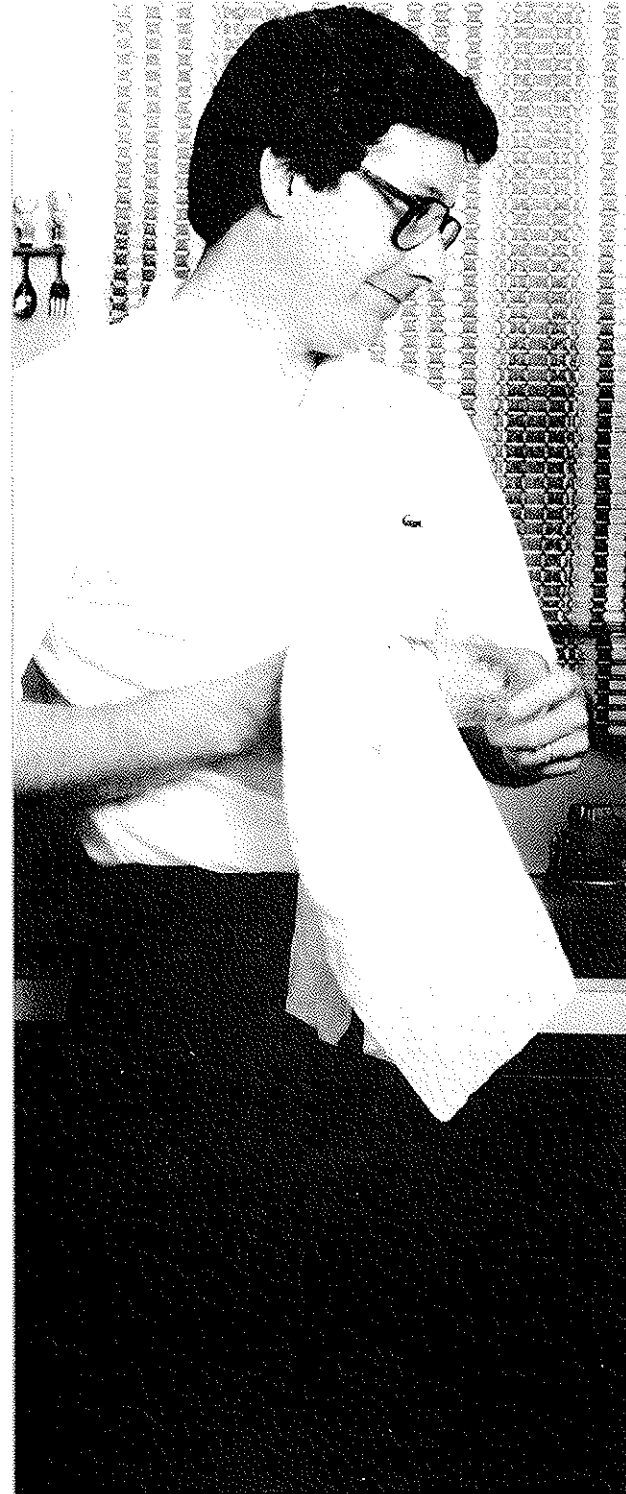
### Protect

The pastor must protect the staff.

Some people thrive on abusing assistant pastors. They may do this in several ways: gossip, hateful comments, sarcasm or open opposition. The pastor should prevent this. He can protect the staff by requiring they be selected, hired, disciplined and fired by him alone. A job description for each staff member will help immensely.

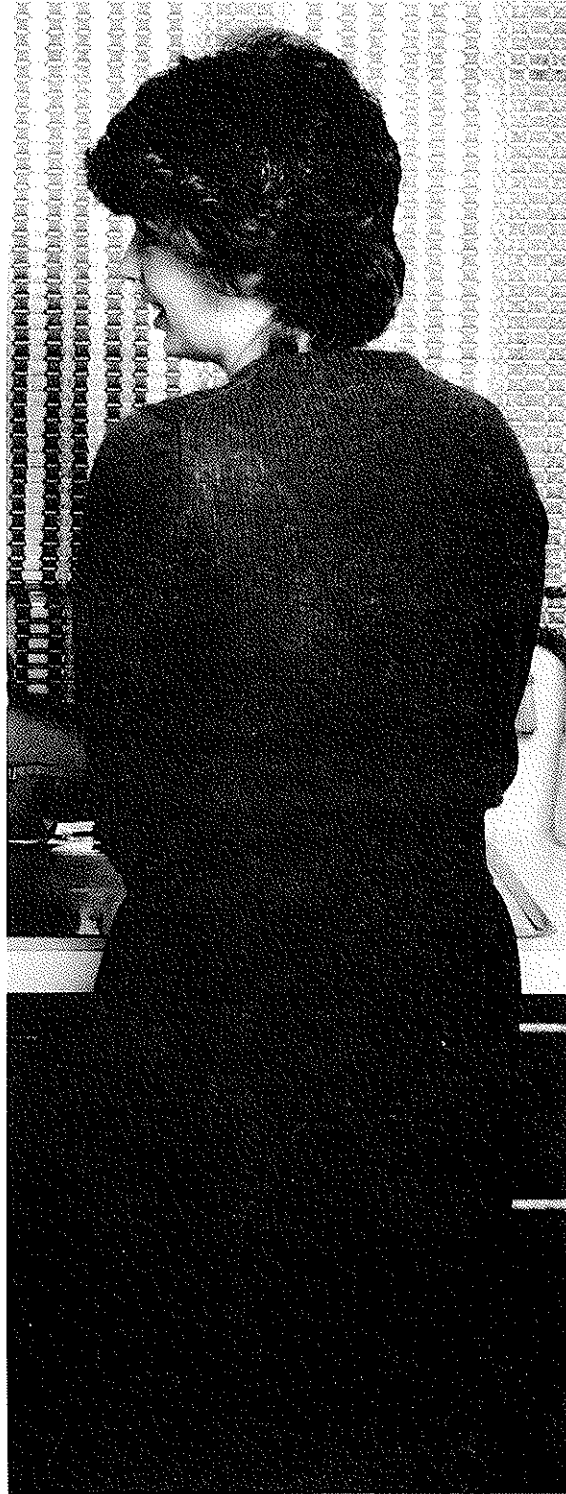
As Moses and Paul relied on their staff for success, so a busy pastor will be able to point to his staff and relate how they helped him become a successful pastor. Thank God for those men and women who make up the church staff. They are indispensable. God's work is enhanced by their faithfulness.





# Pastor, Would Your Wife Marry You Again?

By Sandra Atwood



*H. Armstrong Roberts*

10/CONTACT/August '88

**W**hat would your wife say? Would she jump at the chance to marry you again, or have her years as a pastor's wife been less than ideal?

I've been married to a preacher 10 years, and I know marriage is not one big Sunday School picnic. Some days we're so tired from listening to others' problems that we don't want to listen to each other. Some nights I wish he were home more.

But there have been many more nights we were too excited to sleep because of a service where people were

saved. At times we were overwhelmed by our church's goodness to us. Sometimes, we had to stop and laugh at our mistakes.

On October 8, 1977, we made a vow to each other. Maybe you made a similar vow. You know the one—about loving, comforting, honoring each other and forsaking all others.

The vow has not always been easy to keep, but living it out each day keeps improving our marriage. Husbands, if you want to be sure that your wife would marry you again, practice living this vow each day.

## To Love.

Wives love to be loved. When Richard and I dated, he tried to win my heart. He couldn't do enough for me. No gift was too expensive. He hung on my every word. He held my hand. He opened the car door. He took me out to dinner. He wrote me love notes. He complimented me. I still love all those things, and your wife probably does, too.

Love shows itself through good deeds. Susan glows as she tells this story, "By the time I picked the kids up



from ball practice, made a dessert for Auxiliary and threw dinner on the table, there was no time to do dishes before the meeting. When I came home and saw the dishes done and the kids in bed, I realized what a lucky woman I am to be married to David."

It's an adored husband who is willing to vacuum the floor or help with homework. A wise pastor discerns the needs of both his family and his congregation, and schedules time for each.

#### To Comfort.

A *Good Housekeeping* survey indicated that seven out of 10 women were satisfied with their husband's monetary contribution—they didn't want more things. But only one in four felt they received enough emotional support.

When I've had a rough day and Richard says, "I don't know how you do it" or "You do such a good job with the baby," I bubble over with love for him. It doesn't make the work any easier, but I don't mind it nearly as much.

When a wife is frustrated, hurt or discouraged, what she wants most from her husband is comfort. Many husbands think she's asking for advice and proceed with, "Well, honey, if you would just get a little more organized" or "maybe your devotional life needs work."

A lecture puts her on the defensive. (This isn't to say there isn't time for speaking the truth in love, but it must be done with extreme care.) She really wants you to hold her and listen. When you do this in a tender, caring way, it opens her spirit to you and encourages her.

#### To Honor.

Wives love to be honored. God thought this was so important that He said not honoring your wife would hinder your prayers from being answered (1 Peter 3:7).

To honor is to value, esteem or show reverence. A thoughtless joke about your wife's cooking, a sarcastic remark about her appearance, neglecting to provide for her emotional and physical needs dishonor your wife.

Is your wife valuable to you? Tell her! Tell her why. Tell her how she has enriched your life. Compliment the meal. Tell her what a good job she does. Thank her for ironing your shirt. Praise her often in front of your children. I

treasure letters of praise I have received from my husband.

#### To Keep Her and Forsake All Others.

Infidelity is all too common even in pastors' homes. Because of the nature of his job, there are many opportunities for a pastor to be tempted.

Counseling a distraught woman who is unhappy in her own marriage can lead to serious trouble. Many pastors make a policy to never counsel or visit a woman alone. Pastors must be careful even in the way they shake hands or greet women. No matter how attractive or alluring a situation seems, it is never worth the destruction of a ministry or the hurt it causes.

### **The Other Side**

Wives, you can do something to make marriage happier and ensure a "yes" answer to being a pastor's wife.

#### To Love.

Husbands love to be loved. Every day tell him you love him. Never quit trying to find new ways to say I love you.

A young preacher asked an older pastor what kind of girl he should choose for a wife. "Should I choose someone who can play the piano?"

"No," replied the pastor, "You can hire someone to do that."

"Should I choose someone who is good with children and teenagers?"

"No, you can hire a second man for that."

"Should I choose a girl who can type?"

"No," answered the wise pastor, "You can hire a secretary. Choose someone who loves you."

#### To Comfort.

Husbands need to be comforted. Does your husband know when he comes home discouraged that you will be there to comfort and encourage him? Are you in his corner cheering him on?

Jerry, a pastor, says, "I dreaded getting into the car after church on Sundays because Jane started in on my mistakes. There was always something she didn't like."

Many people in the congregation can point out mistakes. Your husband needs your encouragement. Let the Holy Spirit bring about the needed changes in his life.

Just as scrubbing a leopard with a Brillo pad will not rub off his spots, nagging will not change your husband. (It only irritates.) Spend 10 minutes a day praying for him, and you just may be surprised what God will do.

#### To Honor.

All husbands love to be honored. Is your husband a priceless treasure? Tell him. He will go for days on those encouraging words.

Don tells of the special evening his wife planned, "When I came to the dinner table set with the good china and candles, I knew something was up. Linda had prepared my favorite meal. She made a crown for me to wear and proclaimed me King of the Castle. After dinner she and each of the children affirmed their love to me and told the qualities that were valuable to them. It meant more to me than any award I've ever received."

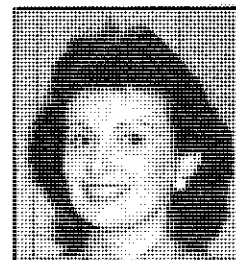
Lift up your husband in front of your children and they will honor him. Never criticize or correct him in front of others.

#### To Keep and Forsake All Others.

Every husband needs to know that his wife is his alone. Every word, thought and action should show your devotion.

The seed of discontent began in Mary's heart when she began wishing Lloyd would be more thoughtful like Ruth's husband. Guard what goes on in your mind. Screen books or songs or TV shows that contain lustful thoughts. Keep yourself for you husband as long as you live. Don't consider divorce an option.

Husbands, or wives, do something today to invest in your marriage. Just making the effort may cause your partner to see what they saw in you on your wedding day.



**ABOUT THE WRITER:** Sandra Atwood said she would gladly marry him again. She spoke of her husband, Richard, a Free Will Baptist pastor in New Castle, Delaware.



# Burglary and Your Church

By Dan Farmer

**T**here was a time when the man who robbed God's house did so through withholding tithes and offerings. Not so today. In a survey conducted in the Oklahoma City area including Free Will Baptist churches, I learned that many churches have had several burglaries and lost public address systems, computers, typewriters and office equipment, cameras, VCR's and microwaves. The church where I pastor was burglarized three times last fall.

Losses range from money in containers for missions to thousands of dollars. At Kingsgate FWB Church in South Oklahoma City burglars entered through one of two small windows and tried to carry out the organ as well as everything else.

## A Costly Problem

Due to periods of non-occupancy, church buildings are accessible and a prime target for thieves, arsonists and vandals. More than 3 million burglaries are committed each year; one in every six homes will be burglarized this year. That's an average of one every 10 seconds.

Crime is increasing in the suburbs at the fastest rate with burglary as the fastest growing felony. In all, businesses lose an estimated \$30 billion each year to crime, more than the total annual sales of several national department store chains. Of the billions lost, part is

from failure to protect property from illegal entry.

The FBI states: "Crime is a hazard that every citizen faces and, regrettably, it is a hazard that cannot be completely eliminated."

No city has enough police officers to eliminate burglaries. Burglaries often result from failure to protect church property from illegal entry, a costly fact. We need to take steps to make our church buildings less vulnerable to crime.

## Burglar's Eye

Take a look at your church building as a burglar might. Look for easy ways to get in—ineffective door locks, easy-to-open windows. A professional burglar won't be stopped by a door or window, but good locks do discourage teenage criminals—the snatch and run kids.

We should have minimum security for our buildings, which means preventing entry by a burglar through any door or window except by means of destructive force. Begin your security check at the front door and work around the building.

Carelessness now costs Americans an estimated billion dollars a year in stolen property. While any loss is tragic, loss which might have been prevented by exercising relatively simple precautions is doubly tragic.

Remember, burglars try the easiest entries first—doors and windows. If your doors or windows can't be quickly pried open, chances are the burglar will move on.

## Practical Helps

### Locks.

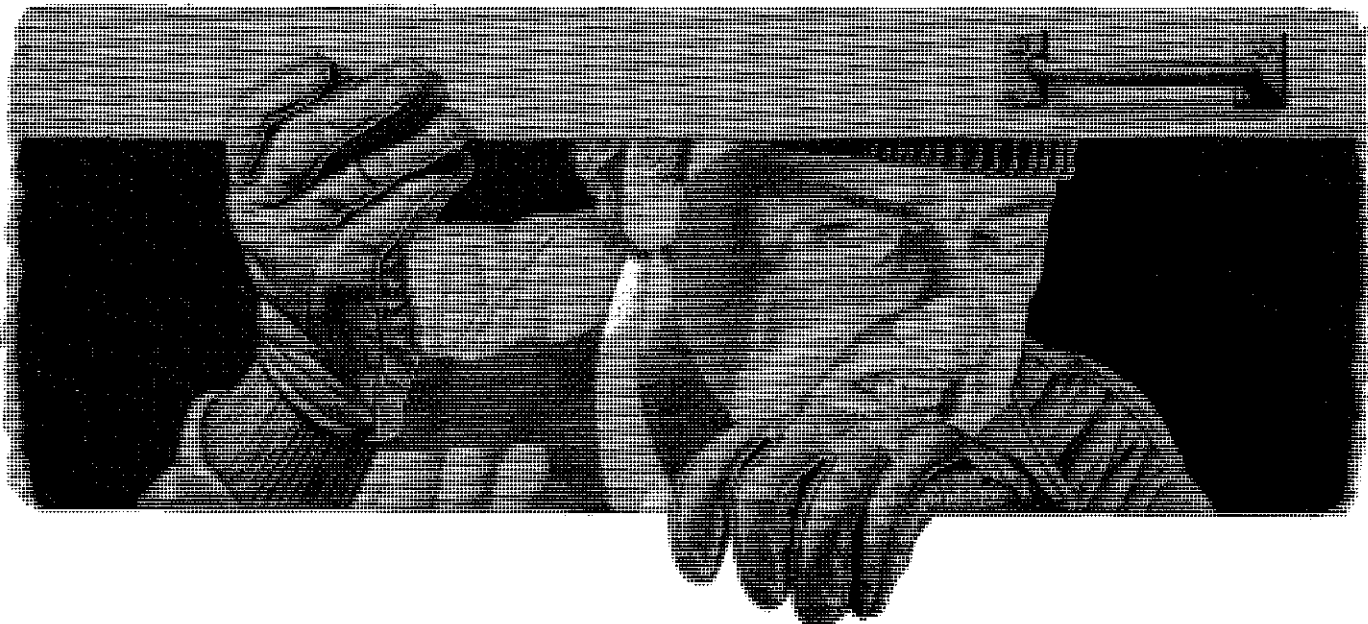
Simple spring locks are easy to open with a plastic card. An experienced burglar can do it in only a few seconds. The best locks have one common feature: a dead-bolt, a steel bar, at least one inch long, which extends from the door into the frame when the door is locked.

The double cylinder dead-bolt lock, requiring a key to open from either side, prevents the burglar from breaking glass in the door and reaching through to turn the knob from inside. It also prevents him from exiting through the door if he entered through some other means.

### Doors.

Burglars can virtually walk through a weak door by kicking it in. Hollow core doors should be replaced with solid core or steel, or strengthened with metal sheets. Reinforce or replace weak door frames with steel or concrete.

Glass in the door should be unbreakable safety glass. Glass can also be protected with steel bars or mesh, or by





placing polycarbonate sheets over the glass on the inside.

#### Windows.

Protect windows by putting grates, grillwork or bars over them (if permitted by police and fire departments). Or place polycarbonated sheets over the glass on the inside. Sheets should extend 1 1/2 inches beyond the perimeter of the glass and be attached to a solid surface with bolts or screws placed every three inches.

If a window frame has rotted, it should be replaced. If the window is not a fire exit, drive a nail in the channel so the window cannot be opened (raised) more than four inches, not wide enough to allow an average adult to climb through. Make sure windows and doors are closed and locked after each service or each time the room or building is in use.

#### Alarms.

Since there are many types of intrusion alarms on the market, you may want to secure the services of a reputable alarm company regarding your needs. Highly effective electronic burglar alarm systems are now available in the \$200 to \$500 range that can protect an average building. Many require no wiring or other difficult installation.

An alarm should include a battery failsafe back-up in case of power failure or cutting of outside wires, a delayed-action switch, and the capacity to add as many door or window sensors as needed.

Some units are made so that fire sensing capabilities can be added. Most have read-out ability to determine if the system is working and may come with a horn sounding device that can be installed in the attic to alert area residents. Some more expensive units may automatically dial the police.

Some churches use systems that alert a security company or police. These vary in type and price but start locally at about \$40 a month. You will need to determine if the system will cause annoying false alarms. Also, check the warranty and what maintenance you can expect from the manufacturer. (Note, none of these systems are completely free from mechanical or human error.)

You can help prevent church burglaries with cylinder dead-bolt locks, protection over glass in doors and win-



## He Got Three Today

By Alton Loveless

**A**s a young preacher I was introduced to the sport of deer hunting while pastoring in southern Arkansas.

At that time it was an unspoken but accepted rule that if you hunted in a deer camp you could kill additional deer until everyone in the camp had used his tag or had it used by another. Then the camp would break up and everyone go home.

One day I was on a deer stand in a tree house I had built for the deer season. The dogs were barking while still in their cages on the back of the truck. Darkness was just giving way to light when a four-point buck followed 10 or 12 does into the clearing. I lifted my 30-30 and shot him.

While preparing to bleed him I heard leaves rustling and discovered another deer with his nose to the ground coming down the path I had taken to get to the slain one. I had no choice since I knew he was going to charge me. I

raised my gun and set the sights on the forehead of an eight-point buck.

Now what was I supposed to do? I only had one tag. Then the driver who let out the dogs stopped in the road and shouted, "Hey preacher! Did you get him?"

As he approached he exclaimed, "Why, you got two! Here's my tag." What a relief, as I relaxed. While getting them ready to carry to the truck he whispered to me. "Look over yonder. See that buck? Shoot him! My gun's in the truck." Now there were three. My excitement turned to near panic.

The camp rule worked and I used another hunter's tag for the third deer. But down at the general store my wife was asked by the county transmitter, "Did your husband kill a deer yet?" My young and naive wife said boldly, "Yes, he got three this morning!"

**ABOUT THE WRITER:** Dr. Alton Loveless is Promotional Director for the Ohio State Association of Free Will Baptists.

dows, and also by listing and identifying your merchandise by joining Operation I.D. Unidentifiable property cannot be traced to its rightful owner. Identify property; list serial numbers of items; take photographs if necessary;

keep a written inventory in a secure place.

Let's all help stop burglaries!

**ABOUT THE WRITER:** Reverend Dan Farmer pastors First Free Will Baptist Church, Moore, Oklahoma.





# Seven Ways to Help Your Pastor

By Wendell M. Leckbee

**W**hen asked to write about a subject so dear to me, my first thought was that it would be easy! There are so many ways the average layman can assist his pastor that to condense the list to a select few is somewhat of a problem.

There's an interesting story in Exodus 17:11-12 about conflict and victory. Moses and the Israelites won a decisive battle over Amalek because two men stood faithfully and did what they could.

It may well be that your pastor's hands are not heavy. It is quite likely that his heart is heavy. Nothing short of God's presence encourages a downhearted pastor any more than the support of loyal men.

Here are seven ways you can make your pastor's job easier.

1. Be what you're supposed to be. When it comes to helping the pastor, we think of things we can do. While that's good, our first consideration should focus on what we can be.

What a boost to the pastor to know he can count on you. But what a blow to him and the church when we miss the mark on right living. There's nothing more important than being our best.

2. Perform according to your profession. Did you know that when you make a profession of faith certain standards of conduct are expected? Every member of a Free Will Baptist church professes to believe the doctrines and standards of conduct portrayed in our *Treatise*.

As you go about your daily routine, you demonstrate what a Free Will Baptist is. It may well be that you are the only representative of a Free Will Baptist church that some people will ever know. To that person, you represent the local church and denomination.

It's important that we live up to our profession. The heartthrob of every pastor can be read in III John 4, "I have no greater joy than to hear that my children walk in truth."

3. Be a supporter. A supporter of the pastor supports more than just the man. The true success of a pastor's ministry is revealed in how well his people support the total Free Will Baptist program.

My pastor would be deeply disappointed if he moved on and left us doing less after his departure. The greatest evidence of support is personal growth and knowledge of Jesus, not personal attachment to the pastor. Remember, God's man spends his life trying to draw men close to the Master, not to himself.

4. Be a friend. Friends do more than their duty. A true friend is there when needed most. A friend may often stay in the background and out of sight, but when he's needed he steps forward to lend a hand or shoulder a burden.

Friendship means more than being an acquaintance. Real friendship must be earned. Your pastor will learn to know you and appreciate you as a friend when he sees you there through good times and bad.

5. Be dependable. Be where you are supposed to be. This includes being present for every service, unless providentially hindered. Be in Sunday School, morning worship, Sunday night service, CTS, prayer meeting, visitation, Woman's Auxiliary meetings (for the

ladies) or Master's Men, revival and special church functions.

If you have special responsibilities, such as teacher, be there early. Don't burden the pastor with the task of explaining to a visitor why the teacher is not there. No matter what office or responsibility you fill, it is most important to be there. What a help to a pastor to know that workers are in place doing their jobs at all times. What an added burden to the pastor when laymen offer half-hearted and irregular service.

6. Do work. Work in the church involves so many different things—teaching, ushering, music, nursery, maintenance of property, serving on a board, visitation and a host of other things.

The point is, there's something that you can do. You can help lighten the pastor's load and at the same time strengthen the church by doing your part of the work.

7. Do pray. Your pastor needs and appreciates your prayers in his behalf. Let him know that you're praying for him, not just on Sunday in a public service, but all week long in your own private prayer time. This area of helping your pastor may be the least visible, but it is vital.

I love and support my pastor because he lives what he preaches. He has seen men grow because of his influence. I pledge to be more help!



**ABOUT THE WRITER:** Wendell Leckbee, a deacon at First Free Will Baptist Church, North Little Rock, Arkansas, also serves on the national Master's Men Board.





FREE WILL BAPTIST

## newsfront

### BIBLE COLLEGE GRADUATES 47

NASHVILLE, TN—Free Will Baptist Bible College graduated 47 students from 17 states and one foreign country—Brazil—in commencement exercises held in the school's Memorial Auditorium on May 12. Degrees awarded included 16 B.A.'s, 24 B.S.'s, three A.C.M.'s, one A.A. and three A.S.B.'s.

Dr. Robert Picirilli challenged the graduates to all be engaged in "the ministry"—service to Jesus Christ, regardless of whether they were called to preach or to missionary service. "Every Christian is called to be a servant, a slave," he told them.

Five seniors—Don Worrell (NC), Vicky Christy (TN), Mike Lewis (AR), Shelly Coyle (CA) and Fred Hoffman (TN)—gave testimonies and tributes concerning their time at FWBBC.

Ten students graduated with honors: Vicky Christy (TN), cum laude; Suzanne Franks (Brazil), magna cum laude; Dean Jones (IL), magna cum laude; Jim LaBerge (IN), cum laude; Mike Lewis (AR), cum laude; Julie Martin (TN), magna cum laude; Michelle Polk (TN), magna cum laude; Wayne Price (KY), cum laude; Colleen Spears (TN), summa cum laude; Karen Tippet (TN), cum laude. Three seniors were also inducted into Delta Epsilon Chi, the honor society of Bible colleges. They are: Colleen Spears, Julie Martin and Suzanne Franks.

The Outstanding Student, selected by the faculty, was Dean Jones. The Best All Around students, selected by the student body, were Scott Bullman and Deanna Greenwood.

### LEE WHALEY, PIONEER MISSIONARY, WITH THE LORD

KINSTON, NC—The Reverend D. L. (Lee) Whaley, 74, died May 16 at his farm home in Kinston. Funeral services were conducted May 19 at Bethel FWB Church in Kinston. Reverend David Paramore officiated, assisted by Reverends Nathan Eason, Gordon Sebastian and Jack Williams.

At the time of his death, Rev. Whaley was associate pastor and minister to the aging at the Bethel Church. Ordained as a Free Will Baptist minister in 1948, he served 40 years as a church organizer, pioneer missionary and pastor in North Carolina and Alaska.

He resigned as pastor of First FWB Church, Jacksonville, N.C., in 1957 and moved his family to Anchorage, Alaska, where he established churches at Anchorage and Fairbanks, and eventually became director of Alaska Free Will Baptist Missions. Brother Whaley served in Alaska 1957-1966, during which time he also conducted twice-weekly radio broadcasts.

After completing his work in Alaska, Whaley returned to North Carolina in 1966 where he pastored Bessemer City FWB Church until 1979. At age 65 he began a new ministry with older adults in Kinston at the Bethel FWB Church. His "Senior Saints of Bethel" included



nearly 150 older adults.

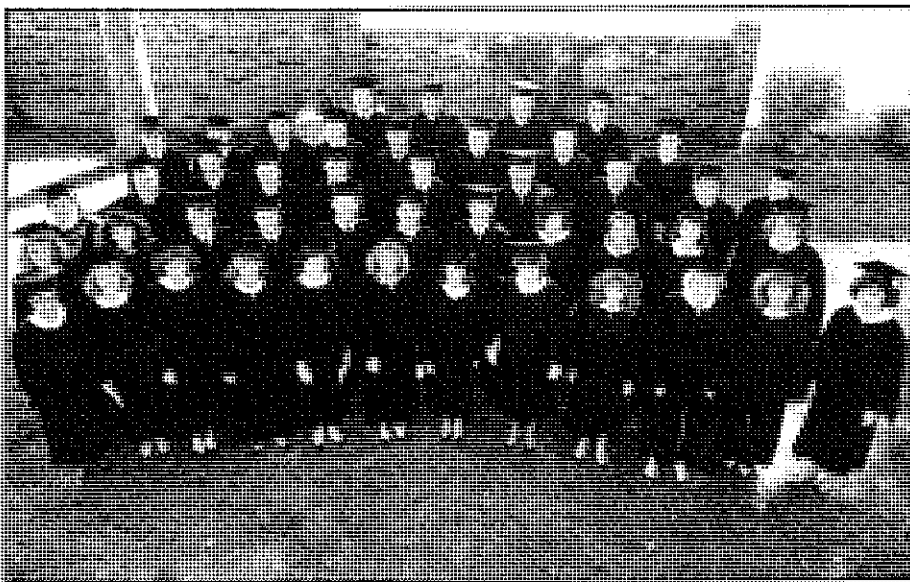
He attended Free Will Baptist Bible College, Nashville; the Kings College, Wilmington, Del.; and Atlantic Christian College, Wilson, N.C. He served in the U. S. Army in the South Pacific and was a World War II veteran.

Survivors include his wife, Mrs. Etheline "Ethel" Pike Whaley of Kinston; a daughter, Mrs. Betty Jean Dills of Bessemer City, N.C.; two sons, Dr. Vernon M. Whaley of Moore, Okla., and Rev. Rodney D. Whaley of Stockton, Calif.; and seven grandchildren.

The William Henry Oliver Scholarship (\$4,000) was awarded to Tamara Walley, a junior physical education major.

President Charles Thigpen also

honored Rev. Tom Malone for 16 years of service on the Board of Trustees. Rev. Malone went off the board in July when new members were elected at the national convention in Kansas City.





# newsfront

(continued)

## CRISWELL TO MODERATE NORTHWEST ASSOC.

SALEM, OR—Delegates to the Northwest Association elected Oregon pastor Mike Criswell as moderator during the May 13-14 session. Reverend Criswell pastors Northside FWB Church in Eugene. He also moderated the 1988 session.

Some 138 delegates, ministers and visitors registered for the two-day meeting at First FWB Church, Salem. Jeff Halliburton directed the music program.

Two Home Missions Department staffers preached sermons on the association theme, "Renewing Our Spirit." Home Missions Director Roy Thomas and Associate Director Trymon Messer spoke Friday evening and Saturday morning.

Delegates accepted the ordination papers of Reverend Paul Wood at his request. Wood formerly served as moderator of the association.

The 1989 session will meet May 12-13 at First FWB Church, Salem.

## 400 ATTEND CALIFORNIA STATE ASSOCIATION

BAKERSFIELD, CA—The 45th annual session of the California State Association met May 19-21 at First FWB Church in Bakersfield. Clerk Rick Scroggins reported that while 240 registered, at least 400 delegates, ministers and visitors attended the Friday evening worship service.

Four ministers preached sermons developing the association theme, "Growing Together." The speakers included California pastor Shelby Farmer—"Growing Together in Christ;" Oklahoma pastor Jack Richey—"Growing Together in Stewardship;" FWB Executive Secretary Melvin Worthington—"Growing Together in Gratitude;" and Missouri Executive Secretary Clarence Burton—"Growing Together in Servitude."

Delegates re-elected Paul Kennedy as moderator and Nuel Brown as executive secretary. They also voted support for the American Federation for Decency (AFD). Executive Secretary Brown challenged the state to start 10 new churches by 1993 and increase California Christian College enrollment to 100 students.

In other action delegates expanded the California Christian College Board of Trustees to include a representative from the Northwest Association, the Arizona Association and California's Hispanic Association.

The 1989 state association will meet May 18-20 at Village Chapel FWB Church in Ceres.

## NORTH CAROLINA TO JOIN 'ADVANCE' PROGRAM

GREENVILLE, NC—The North Carolina State Association passed a resolution accepting the report of the independent study committee appointed by the Foreign Missions Board regarding problems in Ivory Coast. Promotional Director Tom Lilly said the resolution means that North Carolina churches will be encouraged to participate in the Foreign Missions Advance project.

The 26th annual session met June 6-7 at Parker's Chapel FWB Church in Greenville. Clerk E. E. McMillen reported 242 registrants including 113 ministers, 39 lay delegates, 3 missionaries and 87 visitors.

Moderator Dann Patrick was re-elected with Ted Reynolds elected as assistant moderator. Delegates voted to dissolve the Board of Retirement and Superannuation. The benevolence program operated by that board will be supervised by the state promotional department.

Three North Carolina ministers brought messages on the association theme, "North Carolina First." Ministers Billy Bevan, Frank Davenport and Roy Rikard shared the preaching platform.

The 1989 session will meet June 5-6 at Swannanoa FWB Church in Swannanoa.

## WEST VIRGINIA RE-ELECTS JIM VARNEY

CHARLESTON, WV—After Pastor Jim Varney moderated West Virginia's 43rd annual session state association, delegates re-elected him to the moderator's post for 1989. Varney pastors McCorkle FWB Church in McCorkle.

The June 10-11 session met at Loudendale FWB Church in Charleston and registered 274, according to official reports. Delegates approved a state budget with funds to be disbursed as follows: General fund (10%), 1991 National Convention (8%), State Paper (18%), Missions (46%), Christian Education (15%) and National Cooperative Plan (3%).

Seven devotionals and three sermons dotted the two-day meeting. The three major addresses were preached by William Sandy, pastor of Long Run FWB Church, Simpson, W. Va.; A. J. Looper, superintendent of the Free Will Baptist Home for Children in Greeneville, Tenn.; and Randy Sawyer, chairman of the music department at Southeastern FWB College.

The 1989 session will meet June 9-10 at Ward Road FWB Church in Canvas.

## 1989 Writers' CONTEST

Sponsored by  
Randall House Publications

### Six Categories

- |                   |             |
|-------------------|-------------|
| 1—Exegesis/Sermon | 4—Tract     |
| 2—Short Story     | 5—Play/Skit |
| 3—Poetry          | 6—Book      |

### \$10.00 Entry Fees

Entries received from July 1, 1988  
to deadline June 1, 1989.

Write for rules of entry to:

Rev. Harrold D. Harrison,  
Writers' Contest Director  
P.O. Box 17306  
Nashville, TN 37217



## Currently . . .

Pastor **Jack Lysaker** and members at **First FWB Church, Dublin, GA**, conducted a bond burning service April 30 to conclude a \$65,000 bond program. The church began as a mission in 1970, purchased land in 1974 and completed their building in 1975.

**Georgia** home missionary **Luther Burns** broke ground May 1 to build on property located in north Fayette County. The name of the new church will be **North Fayette FWB Church**.

Pastor **David McKnight** reports that members of **Puritan FWB Church, Hamden, OH**, began worshipping in their new building on April 10. The structure includes a sanctuary as well as Sunday School classrooms.

Pastor **Roy Roach** reports 14 conversions at **Lighthouse FWB Church, Zanesville, OH**.

Shortly after Pastor **John Meade** came to **Southwestern FWB Church, Columbus, OH**, attendance leaped. Officials report 18 conversions, six rededications, 10 baptisms and 36 new members.

Attendance at **Liberty FWB Church, Norton, OH**, increased from 70 to 127 in the past year. The group listed eight conversions, seven baptisms and six new members. **Deryl Curry** pastors.

**Robert Picirilli**, dean of **Free Will Baptist Bible College**, reports 88 students on the Dean's List as the spring semester ended. Fifteen of the 88 maintained an "A" average for the semester.

Pastor **Claudie Hames** says **First FWB Church, Bakersfield, CA**, has 39 Sunday School classes. Hames said, "We still have 10 rooms empty ready to be used for the Lord." The church averaged 752 this spring.

Sunday School attendance at **Countryside FWB Church, Visalia, CA**, increased so much that two classes meet outside due to lack of rooms. Pastor **Don Minkler** reports five conversions and four baptisms.

Members of **Porterville FWB Church, Porterville, CA**, report nine baptisms and seven new members. **Jack Cravens** pastors.

Members of **Faith FWB Church, Glenpool, OK**, celebrated their fifth anniversary with 290 present, including 81 visitors. The service resulted in three conversions, nine rededications and a missions offering of more than \$1,000. **David Archer** pastors.

Pastor **Terrell Holland** now wears a new watch, courtesy of **First FWB Church, Haskell, OK**. The church logged seven conversions, six baptisms and 16 new members.

Members of **Calvary FWB Church, Norman, OK**, dedicated a 600-seat sanc-

tuary this spring. Pastor **Mike Wade** said the sanctuary completes the third phase of Calvary's building program. The church began 10 years ago with 30 charter members. Hillsdale President **Edwin Wade** delivered the dedication message.

Pastor **Wilbur DuBois, Jr.** and members of **First FWB Church, Anderson, IN**, conducted a long-awaited mortgage burning ceremony this spring. Guest speaker **George Crisp** of Brotherhood FWB Church, Glasgow, KY, brought the morning message. Pastor DuBois said, "For the first time in our church's 34 1/2-year history, we are debt free!" He reflected that three years ago the church was behind on mortgage payments and averaged 15 people in attendance. Since then, they remodeled and average more than 100 for Sunday School.

Officials at **Southeastern FWB College, Wendell, NC**, report that 124 people attended the school's April 14-16 Get Acquainted Days. That number included 102 prospective students and 22 sponsors. College Dean **Lorenza Stox** said the participants came from 35 churches in five states. Another 75 prospective students visited the campus later. The school's next Get Acquainted Days are set November 17-19.

Pastor **David Shores** reports that members of **Ina FWB Church, Ina, IL**, will support 15 missionaries with a total of \$1,497 per month for the next year. He said that if the church's faith promise offerings continue as planned, the group will give almost \$18,000 to missions by June 1989.

Members of **Adwolfe FWB Church, Marion, VA**, presented missionaries **John** and **Pansy Murray** of France with a check for \$1,207. The church also pledged two percent of total church offerings to the Murrays. **Tommy Street** pastors.

Pastor **Loy Counts** said members of **First FWB Church, Rogers, AR**, voted

to participate in the Cooperative Plan of Support.

Pastor **Johnny Conyers** and members of **Center Point FWB Church, Vilonia, AR**, burned the mortgage this spring. Visiting minister **Sidney Sawrie** brought the message. Arkansas Promotional Director **David Joslin** presented a challenge to the church.

The **Sunday School Board** of the **Arkansas State Association** provide the adult Sunday School lesson on tape as a ministry to aid those who have trouble seeing and / or reading. The board encourages churches to purchase tapes for members who are blind, elderly or anyone who has trouble reading the lesson in print. Board spokesman **Larry Hughes** said the lessons are taped as they appear in the adult *Bible Scholar* student book. They are available for \$7 per set of two tapes.

Principal **Mark Harrison** reports that five of nine students who graduated this spring from **Bethel Christian School (Bakersfield, CA)** plan to attend **California Christian College**. Bethel School is a ministry of **First FWB Church, Bakersfield**.

**Oklahoma's South Grand River Association** raised more than \$7,900 in missions support during its spring missions conference, according to mission board treasurer **Francis Berka, Sr.** The association conducted two rallies at Pryor and Bixby. Four missionaries participated in the conference: **Russell Johnson, Howard Gwartney, Jerry Banks** and **Robert Bryan**.

**Wanda Sharp**, a member at **Demaree FWB Church, Visalia, CA**, drove a school bus for the Visalia school district. She won the driver of the month award. Officials report that in 15 years, Wanda drove 337,000 miles and transported 202,000 students. She retired in June.

Pastor **Edd Green** reports that special recognition was given to two ladies in **Mt. Carmel FWB Church, Perry, FL**. Pastor Green said the two ladies have been members of the church for a total of 103 years! **Lura Mae Davis** has been a member for 49 years and **Ruby Grubbs** for 54 years. The church presented a plaque to them for their commitment to Christ and the community.

Pastor **M. C. Powell** reports that members of **Berean FWB Church, Albany, GA**, paid off a \$45,000 mortgage two years early. The church began as a mission under the sponsorship of Georgia's **Midway Association** 13 years ago.

Pastor **Brian Atwood** celebrated his 10th anniversary at **Emmanuel FWB Church, Wabash, IN**, in a special way—the church received 26 new members. ☉

You support your state  
university  
with your taxes.

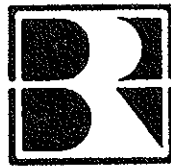


How do you support your  
Bible College?





Herman L. Hersey  
Director



Board of Retirement

## AT YOUR SERVICE

### Housing Allowance Vs. Parsonage

#### A Second Look

Which is best for the pastor and the church? Providing a parsonage or a housing allowance? Historically, most churches furnished a parsonage. But, now for a number of years more churches pay their pastor a housing allowance to enable him to purchase his own home. This plan gives him the freedom to live where he chooses and to accumulate equity.

For several years I have advocated a housing allowance, but I am taking a second look. There are advantages and disadvantages in both provisions for the pastor and the church.

I lived in two parsonages for a total of 20 years. Yet, when I moved to Nashville for this position, I had not a penny of equity when I needed to find housing.

Another disadvantage for the pastor is that most churches tend to lower his salary disproportionately when they provide a parsonage. This makes it impossible for him to save toward future housing.

At least two problems have arisen with a housing allowance. The minister's freedom to go when and where God calls may be limited or delayed. I know of three pastors who are called to new pastorates yet are unable to sell their homes. They have been trying to sell for one to three years.

I know of two instances when the pastor's wife stayed in the home to try to sell it while he moved on to fill his new position. Such a dilemma creates tension and financial nightmares for the family. It hinders the pastor's ministry to the church.

Another problem is that when the pastor is comfortable in his home he may lose some sensitivity to the leading of the Holy Spirit in leaving a field of service. One brother confided in me that for three years he knew he ought to leave his pastorate, but he did not because of owning his home.

What's the answer? One solution some churches find satisfactory is to provide a parsonage and set aside a certain amount as "housing equity." The amount ranges from one to several thousand dollars yearly. The pastor receives that equity when he leaves for another field of service. The Board of Retirement can handle this money for a church through a trust agreement.

Let me know your ideas on this subject. I would like to hear from our pastors and lay people. I have an open mind and am still thinking it over.

Herman





# Woman's Window

## on the World

By Mary R. Wisehart



### From My Window

What is your chief business in life?  
How would you answer if someone asked you that question?

When we joined a Free Will Baptist church, we agreed to abide by a church covenant. That covenant binds us to "count it our chief business in life to extend the influence of Christ in society."

Does anyone know about Christ today because of me?

When Christ chose us as his own, he intended that we produce fruit, fruit that will remain.

Our lives should be revealing the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Those close to us should see something of Christ in us.

How's our influence?

In the covenant we agree to carry out this "chief business" by laboring to promote educational and denominational enterprises and support missions.

How are we doing at our chief business?

### Eunice Edwards Fund

June 1, 1988—\$11,707.43

### Provision Closet Has Good Year

The Provision Closet is now well stocked. Missionaries have a broad selection of items, thanks to the generous gifts of Free Will Baptist women.

The urgent need is financial support for missionaries. Some are having to take early furlough. Some are extending their deputation time because they lack support.

Instead of items for the Provision Closet, why not send offerings for deficit missionary accounts.

Send through the usual channels and mark them clearly for deficit missionary accounts. Indicate clearly how much goes to Home Missions and how much to Foreign Missions.

### August—WNAC Emphasis Month

Woman's Auxiliary Emphasis gives the whole church an opportunity to support WNAC with an offering.

Once a year women help acquaint the local church with the purpose and work of the Woman's Auxiliary.

A special emphasis program is included in the July/August issue of the *Co-Laborer* magazine.

Special helps are available from the WNAC office.

### Organization with A Purpose

The purpose of Woman's Auxiliary is clearly stated: to help each woman fulfill her part in the great commission.

The *Co-Laborer*, other publications, recommended study books and meetings are designed to help the woman grow in Christ, to heighten her awareness of the world's need, and give her tools to reach out with the gospel.

Some women may reach out by helping to teach and train young people. Others minister to those in their own neighborhood.

Some may go abroad or to a distant state to carry the gospel.

All can pray and give and witness of Christ's love where they are.

If your church does not have a Woman's Auxiliary, write to WNAC for a complimentary packet and help in organizing. Join 10,223 women in this work for Christ.



### WNAC's Fifth National Retreat

Ridgecrest, North Carolina  
September 8-10, 1988

For more information write  
WNAC Retreat  
P. O. Box 1088  
Nashville, TN 37202



## I Killed a Missionary!

By Ima Christian

**W**hen I was saved, God made a drastic change in my life. No one would ever suspect I would do anything so drastic as "kill a missionary."

Oh, I'm not any "holier than thou" type of Christian. I have my faults and God is teaching me to deal with life on a day-to-day basis.

I'm faithful in church attendance and I am always ready to help at the church when needs arise. I like to be with people and I enjoy Bible study.

When the church needed to be painted, I was there right on schedule. And when the pastor hurt his leg, I was happy to help out with his lawn and lend a hand when his car wouldn't start.

My tithes are set aside with regularity and they go to my church. Revivals find me always present and my contribution can be counted on to help pay the evangelist. This has been my Christian lifestyle for many years.

I was doing well, I thought, until one day we had a visiting speaker. He was a missionary from South America. With a compassion that was evident to everyone present, the young envoy for Christ challenged my heart: "God has opened the door to preach now!" he claimed. "We can live there cheaper than here and the cost of winning a soul there is about a tenth as much as it costs in the U.S.A."

"What a bargain," I thought to myself. "That's the kind of ministry I want to have a part in." So, I made my commitment to give regularly.



A few months later, another missionary came by. He was serving in Africa. God was really providing fruit in that ministry. Naturally, I wanted to have a part, so I made another faith promise.

---

***"Oh, no!" I thought. "Where will it end? Well, it's going to end right here with me!"***

---

Yearly we had different foreign and home missionaries, representatives of national departments, etc. Somehow, costs no longer seemed "reasonable." I thought, "Where is this going to end?" And the pastor stated from the pulpit that we were giving too much to outside causes. I agreed.

Then, it happened! I got a letter from a missionary I had been supporting. "Please, we need your help in order to remain on the field," the missionary pled. "The dollar value has dropped drastically against the national currency, causing our costs to triple since we came to the field. Can you help?"

"Oh, no!" I thought. "Where will it end? Well, it's going to end right here with me!" I exclaimed. "As far

as I'm concerned, he will just have to do without... or come home." The more I thought about it, the angrier I became.

I decided not to increase my giving. I even thought, "These missionaries, national agencies, etc., are all crying 'wolf' and I think they are all out just to get money. I'm going to show them. I'll just cut out most of my outside giving... especially to that high-priced missionary."

At first I felt guilty for not continuing my missionary support. But then I reassured myself that it was not good stewardship to spend that kind of money just to keep one witness on the mission field. "After all," I reasoned, "we could have two churches here in the United States with full-time pastors for what it is costing to keep him and his family on the field."

One day a few months later I got the news. Missionary J. A. Pan was "dead! He could not survive on the funds he had received. His message of hope for those idolatrous people was silenced. All he had needed was \$50 per month from me and a few others. Just the amount I had been giving and well within my reach. But I could not see the value of a human soul through the cloud of "too many appeals."

Then, like a bolt of lightning, it hit me! As sure as my name is Ima Christian, I killed that missionary. I'm guilty and I'm accountable! I can't get him off my mind, but even worse, the scriptural admonition rings in my ears: "Their blood will I require at thy hand."

I killed a missionary! But please, Lord, don't let me kill another nor rob the unevangelized millions of their chance to live.



Ima Christian is any Free Will Baptist who has cut out missionary support because of too many appeals or who thinks God has reversed His command to preach the gospel to every creature. "Forcing a missionary to leave the field kills his missionary ministry on that field, thus the missionary is dead!"



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P.O. BOX 50117  
NASHVILLE, TENNESSEE 37205-0117  
(615) 383-1340

## What Does Free Will Baptist Bible College Have A Right To Expect From Free Will Baptists?

by Dr. Robert Picirilli  
Academic Dean, Free Will Baptist Bible College

### Second of a two-part series.

If Free Will Baptists have a right to expect certain things from Free Will Baptist Bible College, then turnabout is fair play.

After all, the Free Will Baptist people gave birth to the college. She has a right, then to expect them to stand by her.

And that includes many things.

#### Pride of Ownership

Free Will Baptists should have pride of ownership. If you are a Free Will Baptist, then Free Will Baptist Bible College is *yours*. Surely you can be glad of that: to be part of a people that sponsor for its young people such a distinctive kind of college. FWBBC has a right to expect *all* Free Will Baptists to identify it as theirs, and to show the kind of interest and concern that this implies.

#### Daily Prayer

Then the college has a right to expect Free Will Baptists to pray for its ministry. Prayer means that we need God to be at work. Perhaps it doesn't matter whether the Spirit of God works on a state university campus. But it matters at Free Will Baptist Bible College! If He isn't at work here, we can't do the work you founded us to do. And He works in response to the prayers of His people.

#### Its Young People

Furthermore, Free Will Baptist Bible College has a right to expect the denomi-

nation's young people as its students. If Free Will Baptists founded the college for its young people, if they believe that this kind of education is good for them, then Free Will Baptists should invest the lives of their youth in this work. Not *all* of them, perhaps: some are not really interested in spiritual things. But the brightest and best, the ones serious about living for Jesus—these are the ones that will make FWBBC what Free Will Baptists mean for it to be. The college needs more of these.

#### Generous, Regular Support

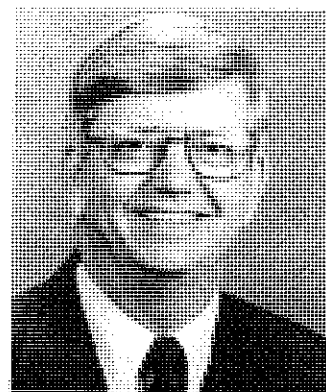
Finally—yes, you knew it was coming—the college has a right to expect generous financial support from Free Will Baptists. FWBBC isn't going to be supported by tax money: they say that's unconstitutional. Nor by rich philanthropists: they aren't interested in what we're doing. Then *we're* all we've got.

If we don't support us, no one will.

It takes a lot of money to operate a college. Frankly, Free Will Baptists haven't fully realized that yet. Free Will Baptist Bible College has had to operate all these years on less than enough. Only a tight-fisted efficiency has made this possible—not to mention faculty and staff who are willing to work for less than typical full time pastors!

Put it this way: Surely FWBBC has a right to expect every single Free Will Baptist church to take this seriously. To search its own soul. To make sure it give liberally and regularly. To challenge individuals within the church, who are able, to give.

If every Free Will Baptist and every Free Will Baptist church gave and prayed and encouraged young people toward FWBBC like you do, what kind of college would we have? Seriously now, just how much do you believe in Christian education?



Dr. Robert Picirilli

Dr. Picirilli, a native of South Carolina, has ministered at the Bible College since 1955. He received his B.A. at FWBBC in 1953 and his M.A., Ph.D. and D.D. at Bob Jones University. He has served as moderator of the National Association of Free Will Baptists and is currently a member of the Board of Retirement and Insurance. He has written several books and booklets, including the new *Randall House Commentary on First Corinthians*.

## Giving and Worship

*"... David the king said unto all the congregation. . . . I have prepared with all my might for the house of my God. . . . I have of mine own . . . gold and silver . . . given to the house of my God. . . . The people rejoiced, for that they offered willingly . . . to the Lord . . . David the king also rejoiced with great joy. . . . David blessed the Lord before all the congregation. . . . And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord. . . ." (Excerpts from I Chronicles 29:1-20)*

**I**s giving of tithes and offerings a fulfilling experience of thanksgiving and rejoicing for your church? Is it a time of worship? Or, has your church drifted into a casual meaningless perfunctory ritual of "taking the offering."

To worship is to honor, offer thanks to, sing praises to, celebrate, laud, magnify. Read I Chronicles 29 and study how Israel worshipped God with gifts for the building of the temple. How does your church measure up?

### Do you give sufficient time and attention to this part of your worship?

Don't skimp on the time. Allow enough time for an unhurried offering for the congregation to express their gratefulness to God.

Prepare the congregation to give reverently and joyfully with their hearts and minds centered on God. Read portions of scripture. Pause to acknowledge God, His presence and His ownership and provision of everything.

Do new converts, unbelievers and children understand what you are saying? (Bless—collect—tithes—take the offering—receive—give back?) Don't assume everyone understands, that everyone knows what giving is all about, or why you give, and what God says about giving. Testimonies and preliminary remarks along with scripture teach and clarify why and how one gives.

Offertory selections should take a secondary place. The musician(s) must be careful to direct the congregation's hearts and thoughts away from themselves and solely toward God, moving the worshiper toward thanksgiving and praise.

Devote time and attention exclusively to worshipping God through gifts and thanksgiving. Let nothing else, even other worship activities such as special music, interfere. Certainly announcements or welcoming of visitors should be planned for another time.

### Do you dedicate your tithes and offerings to God?

To dedicate is to set apart for God's special use. Have you noticed that your joy in giving is dampened when your offering is "taken" hurriedly and carried out the back door? Tithes and offerings should be dedicated at the altar, presented to God for special use with thanksgiving and praise. (Then, if precaution is necessary, remove gifts from the sanctuary.) Study David's prayer in I Chronicles 29:10-19.

Receive offerings and gifts reverently at all services and meetings—Sunday School, CTS, Auxiliary, Master's Men. Only after a group has been called to order should an offering be received. Pause and take time to give with thankful and worshipful hearts centered on

God.

Think about it. The way you give matters. If you were giving your gift to God face to face, would you toss it to Him while chatting and visiting with friends, not even acknowledging His presence? Would you honestly be that casual, even giving to a friend? Make every giving opportunity a worship experience.

### Does the congregation participate in thanksgiving and praise?

Let the people give thanks and praise God. Silent participation and unsung words of praise give little joy and fulfillment. Having another, such as an usher, always offer the only expression of thanksgiving cheats the worshiper. And, it cheats God of His rightful praise and honor from His people.

Let the people rejoice and let them express their own thanksgiving and praise. Have the congregation stand when the offerings are brought to the altar and dedicated; have them sing the Doxology or a hymn of thanksgiving and praise. At least include them in some active expression of worship during this time. Make sure that any prayer offered is audible to the entire congregation.

### Think about it.

As stewards do you really give unto the Lord joyfully out of a willing heart, truly worshipping Him? As a congregation do you give Him the honor, glory, praise and thanksgiving due Him? Do you give to God with thoughtful reverence and adoration? Or do your praise and thanksgiving to God remain unspoken and unsung?



# MINI GRAMS

Department of Home Missions and Church Extension  
of the National Association of Free Will Baptists

The Department Pages

## How To Win The West!

By Roy Thomas



**T**he Home Missions Traveling Team just returned from a 6,600 mile automobile trip visiting missionaries and churches in the West. My heart was burdened again for the needy cities with no Free Will Baptist churches and few other gospel preaching churches.

Trymon Messer and I left Nashville, Tennessee, and traveled west where we picked up I-70 at St. Louis. We have few Free Will Baptist churches north of I-70 in Missouri, and only two in Nebraska.

After services with the Nebraska churches, we continued north on I-29 on our way to visit Tim and Kathy Coats in Rapid City, South Dakota. More than 600 miles separate Omaha where Jerry McClary serves and Rapid City where Tim Coats labors, with no Free Will Baptist churches between!

As we traveled north on I-29, we passed through Council Bluffs and

Sioux City, Iowa, two large cities in a state with only one Free Will Baptist church. At Sioux Falls, South Dakota—the largest city in the state—we took I-90 west, passed the Badlands National Monument to Rapid City. There we had services with the Rapid City congregation in this growing city situated in the beautiful Black Hills near the “Shrine of Democracy” . . . Mt. Rushmore.

When we left the mission church in Rapid City, we did not pass another Free Will Baptist church until we came to Rupert, Idaho, over 700 miles away. Tim and Kathy Coats truly serve in an isolated area.

The next day while traveling across northern Wyoming we went through Baker, Sheridan, Worland and Cody. We were amazed at the number of Mormon churches along the highway, and the scarceness of fundamental churches.

As we ventured into Idaho, we came to the Snake River at Idaho Falls and followed it to the state of Oregon along I-84. We passed through Huntington, Baker, La Grande, Pendleton and The Dalles, all good-sized cities in Oregon with no Free Will Baptist churches.

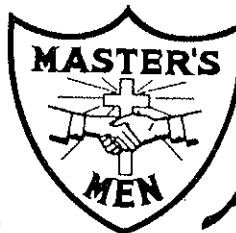
After attending the Northwest Association of Free Will Baptists in Salem, Oregon, we backtracked through Oregon and Idaho, and passed the huge city of Ogden, Utah, home of Hill Air Force Base. We caught I-80 across southern Wyoming, passing through Evanston, Rock Springs, Rawlins and Laramie. There are no Free Will Baptist churches between Rupert, Idaho, and Cheyenne, Wyoming, a distance of 600 miles.

Almost all the people in the West live in or near the largest cities of each state. If we had at least 12 preachers who would go to each of these states and claim one city for Christ and Free Will Baptists, we could do much to help get the gospel to the vast majority of the people in these isolated states.

We saw frequent reminders along the highway of the Oregon Trail. We were made to think of those men and women of yesterday who endured the hardships of cold, hunger and sickness to settle that vast territory. What a price they paid. A 600-mile section of the Oregon Trail has 15 grave markers per mile. These were people who were willing to risk their lives to settle a land they had never seen.

May God give Free Will Baptists a “pioneering spirit” like this, not to die in some distant land, but to go to large, growing, modern western cities in the United States to win people to Christ and plant churches. Will you be willing to help us “Win the West” for Christ?

# MASTER'S MANDATE



# Attack

## Benefits of Master's Men

### To the individual.

Involvement in Master's Men encourages each man to be a better man in several areas of life: physical, social, mental and spiritual. He develops faithfulness to God, to church, to family and to country. He has a stronger witness in his community.

In 29 months, 214 laymen, preachers and missionaries have joined together as LifeMembers. Their commitment to the work of the Lord will last into eternity. They care about the denomination, the churches and other fellow laborers.

### To the church.

More workers are added to the core of laborers who make programs of the church go forward. The church enjoys a broader base of finances through dedicated tithers. Entire families serve God together. Mature leadership is possible when trained laymen serve together as members.

Churches with strong Master's Men chapters have no problems accomplishing tasks and finding willing workers. The laymen will lead in the efforts.

### To the denomination.

New laborers are added to the divine vineyard. Mature leaders can be chosen from the laity for board positions and denominational leaders. More work is accomplished on all levels of service. Churches can be built with great mone-

tary savings. Missionaries receive more help. The denomination is able to use wise investments of resources of personnel and manpower. Yielded laymen accept God's call into the ministry and into mission work. Using qualified laity in key leadership positions frees preachers for pulpit ministries.

Through the Master's Hands Projects, in four years 16 new worship and service structures have been built. The donated efforts resulted in construction cost savings of nearly \$400,000.

Master's Men are beneficial to the efforts of the denomination. They are the supply source of funding, manpower and leadership. They are simply . . . the men of the Master. Like the Master, this organization is looking for a few more good men. Join today!

"And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2).

## LifeMembership Tops 200

Jack Daniel, a member of First FWB Church in Albany, Ga., became the 200th LifeMember on April 10. Daniel is a member of the Board of Retirement and Insurance. He was in Nashville for a board meeting when he made the commitment to join.

By the end of May the LifeMember list contained 214 names in addition to 18 women as LifeFriends. Fifty men are on the LifeCommitment list, paying monthly to reach the \$100 deposit fee.

The last three names added to the LifeMember listing are from a new chapter at Northside FWB Church in Stockton, Calif. They have 18 men in

the group, with six on the LifeCommitment list.

Three new LifeFriends joined the listing during the 10th Annual Master's Men Conference. Their husbands made the deposits.

Deposits in the Master's Men Endowment Trust Fund now total \$24,819.19. These funds will never be spent. They will earn interest until the Lord returns. That interest will help fund the work of Master's Men.

Information about how to become LifeMembers and LifeFriends is available from the Master's Men Department. Memorial gifts and Tribute gifts may also be placed in the Endowment Trust. Appropriate cards will be sent to families notifying them of memorial and tribute gifts.

Master's Men welcomes the following LifeMembers and LifeFriends:

### LifeMembers

Bobby L. Dauphinais, TX  
Jack L. Daniel, GA  
Harvey Jones  
Clarence M. Johnson, OK  
George Gray, AR  
Lewis Turner, FL  
Ernie Taylor, IL  
George T. Muse, TN  
Larry Claypool, MI  
Tony Claypool, MI  
L. Michael Phillips, AR  
Elmer Ferrell, MI  
Darrell M. Alvis, IN  
Tony Braun, CA  
Ed Gray, CA  
Larry Wilson, CA

### LifeFriends

Kathryn Johnson, OK  
Betty Ray, OK  
Ethel McJenkin, AL  
Ruth Orr, KY





## ON LITTLE LANES

BY DONNA MAYO

# No Power, No Light

**M**egan was working a 250-piece jigsaw puzzle in her room, a picture of a basket of puppies. She was almost finished when Jeff bounded through the door and upset the puzzle. Marty was right behind him.

"You little dummy!" screamed Megan. "Look what you've done."

"I sorry," said Jeff. "Me not mean to."

"Well pick it up right now," demanded Megan. She turned to Marty and said, "And you ought to put it back together, you blockhead."

"Megan," called her mother from the den. "Come here, please."

Megan walked slowly to the den. She knew what her mother was about to say. "Megan, you know we don't allow name-calling in this house. I want you to go back and apologize to Jeff and Marty."

"Yes, Mother," answered Megan.

"After all, it was an accident," said Mrs. Lane.

"But I had been working on that puzzle for an hour," said Megan.

"That is still no reason to lose your temper and say mean things to your brothers," said Mrs. Lane.

"Yes, ma'am," answered Megan.

**M**egan told her brothers she was sorry. And she truly was. She loved Marty and Jeff dearly. She didn't know why she got so mad at them sometimes and yelled at them the way she did.

For a few days Megan tried hard not to lose her temper. But it seemed the harder she tried, the more things happened to make her angry.

One night after Megan finished her math homework—16 multiplication problems, she went to get ready for bed. She thought she put the paper in her notebook, but she accidentally dropped it under the table. Jeff found the paper and colored all over it.

"Look at my homework!" cried Megan. "Jeff, you are so stupid!"

"Megan Lane," scolded Mrs. Lane. "You tell Jeff you're sorry."

"But now I'm going to have to copy it over," griped Megan.

"You ought to be spanked for talking to Jeff that way. Remember, he's just three. He had no way of knowing it was an important paper. And it was on the floor," said Mrs. Lane.

**T**he next afternoon Marty asked if he could borrow Megan's bike. His had a flat tire.

"Okay," said Megan, "but hurry. Sally, Jenny and I are invited to a tea party at Mrs. Douglas' at 3:30."

Megan waited for Marty to get back. Sally and Jenny arrived on their bikes. "Ready to go?" called Sally.

"Marty's gone on my bike," answered Megan. "But he'll be back soon. Then I'll be ready."

The girls sat down on the porch to wait for Marty. After 15 minutes Sally and Jenny decided to go on to Mrs. Douglas' house.

Megan waited another 15 minutes. Then she caught a glimpse of Marty walking her bike down the street. Megan screamed, "If you've hurt my bike, I'll . . ." Then she looked at Marty. The knees of his pants were ripped, and there was a big cut on one knee. His elbow was badly scraped and his face was smeared with tears, blood and dirt.

"Your old bike's not hurt, but I sure am," said Marty. "I had a bad wreck."

"You've made me late," shouted Megan. "Look, you've scratched the fender. I hate you Marty Lane. I hate you!" Megan grabbed the handlebars away from her brother, jumped on the bike, and pedaled toward Mrs. Douglas'.

**T**he party was almost over when Megan got to Mrs. Douglas' house. The

sweet old woman, Sally and Jenny were sitting on the front porch of Mrs. Douglas' farmhouse eating cookies and drinking lemonade. Megan sat down and began absentmindedly nibbling on a cookie.

When Sally and Jenny had left, Mrs. Douglas said, "Now, Megan, why don't you tell me what's wrong?"

"What do you mean?" asked Megan.

"Honey, I've known you long enough to know when something is bothering you," answered Mrs. Douglas. "Tell me about it. Maybe I can help."

"I got mad at Marty for wrecking my bike and making me late," said Megan. "I said some awful things to him. I didn't mean them, but I lost my temper—again. I try so hard not to get mad, but sometimes I can't help it."

"Quit trying," said Mrs. Douglas.

"What?" asked Megan.

"That's right. You might as well quit trying because you will never be able to control your temper and tongue. But the Lord can. You can't be patient and loving in your own strength. You have to depend on the Holy Spirit. He can give you the power to do anything," said Mrs. Douglas.

"Now, Honey, go in my bedroom and bring me the flashlight from my nightstand," said Mrs. Douglas.

When Megan handed her the flashlight, Mrs. Douglas said, "Now go down in the basement for me and bring up a jar of blackberry jam to take your mama. Take the flashlight—those basement steps are awfully dark."

**M**egan went back inside the house to the kitchen and opened the door to the basement. At the top of the staircase she could see fairly well, for there was enough light shining in from the kitchen.



**Little Lanes . . .** (from page 25)

But after she had gone down five or six steps, it was dark.

She pushed the button on the flashlight. Nothing happened. She pushed the button again. Still nothing. She shook the flashlight. Then she tightened the two pieces. But it wouldn't come on. Megan knew it was useless to go into the basement without the flashlight. There were no electric lights down there, and she would never make it safely to the bottom of the steps and find her way over to the right shelves and jars.

Megan went back up the steps, through the kitchen and onto the porch where Mrs. Douglas was waiting. "What happened, child? Where's the jam?" asked Mrs. Douglas.

"The light wouldn't work," answered Megan. "I couldn't get it to shine. I couldn't see to go down the steps."

Mrs. Douglas reached for the flashlight. She took it apart and turned the two pieces upside down. "No wonder," exclaimed Megan. "It doesn't have any batteries."

"Well, I'll be," said Mrs. Douglas, who had known all along that the flashlight was empty. "The light wouldn't shine because there was no power inside."

"Are you trying to tell me something?" asked Megan.

"Yes, honey," said Mrs. Douglas. "Just like a flashlight needs power inside, so do you. Go back to my nightstand, and this time, bring me my Bible."

Megan brought the large, worn Bible to Mrs. Douglas. She turned to Philipians 4:13 and read, "I can do all things through Christ which strengtheneth me."

"You quit trying so hard," continued Mrs. Douglas, "and let the Lord live big in you. Memorize this verse. And the next time you're tempted to say mean things, say this verse instead."

Megan read the verse. She asked Jesus to forgive her for trying to make it on her own. Hope filled her heart. She would quit trying (and failing) and let Jesus control Her. And Jesus can't fail.

It wasn't always easy after that. But Megan was learning. And when Marty got the bathroom first or when Jeff spilled milk in her lap or when her dad wanted to watch a ball game on TV when her favorite show came on, Megan took a deep breath and said, "Jesus, please help me say and do what You want me to."



Thomas Marberry



**Marie Butler, *The Wedging* (Kansas City: Troika Ministries, 1986, 101 pp., paperback, \$4.95).**

"Wedging," the term potters use to describe preparing clay for shaping, is a fitting title for this book. It describes how God prepared, shaped and molded the life of a woman who had lost her 17-year-old son, Ron, to cancer.

In the autobiographical book, Mrs. Butler outlines the fear, anger and frustration which she experienced when her son died of cancer during his senior year in high school. With brutal frankness, she discusses the resentment she felt when a thoughtless teacher remarked that her brother had recovered from cancer "because we had the right people praying for us."

This is not, however, a book about sorrow. It is a book about healing. The death of Ron was a terrible, but not fatal blow. Life had to go on; broken lives had to be brought together again. For

this author, writing provided a most useful therapy.

She began to write articles short stories and poetry. She received many rejection slips, but she did not give up. As time passed, she learned to write and to write well. Her articles found acceptance and she began lecturing at writers conferences. She even wrote a book about Ron and his story.

In this work, the author offers practical suggestions for those who want to write for publication. She gives the names and addresses of organizations to which beginning writers can turn for help.

This book illustrates so well how God can bring something good and beautiful out of the worst of tragedies. Mrs. Butler lost a son, but the Christian world gained an outstanding writer.

Free Will Baptists are a small denomination, but we have a significant contribution to make to the work of Christ. Writing is one tool which we can use and are using. This book can help us along the way.



## Directory Update

### ALABAMA

Tom Scott to Red Bay Church, Red Bay from Bethlehem Church, Ashland City, TN

E. B. Ledlow to First Church, Mobile from Unity Church, Sylacauga

### ARKANSAS

Eddy Campbell to Cedar Heights Church, Quitman

John Ballard to Phillips Chapel Church, Springdale from Bixby Church, Bixby, OK

### MISSOURI

Lonnie Skiles to Bethel Church, Festus from Sylvan Park Church, Nashville, TN

### NORTH CAROLINA

Clyde Nations to Fairview Church, Marion from North Spartanburg Church, Spartanburg, SC

Eugene Hales to Matthews to start new church from Jasper Church, Jasper, AL

### OKLAHOMA

Russell Lowe to North McAlester

Church, McAlester

Bill Kirk to Hoyt Church, Hoyt

Edgar Beavers to Barnsdall Church, Barnsdall

### SOUTH CAROLINA

Leroy Lowery to First Church, Chester from Deep Creek Church, Midville, GA

Phillip Jones to New Town Church, Lake City

Terry Dennis to Williams Hill Church, Hemingway

### VIRGINIA

David Nobles to Bethel Church, Woodbridge from Meadowbrook Church, Black Mountain, NC

### OTHER PERSONNEL

Mark Brawley to Fellowship Church, Bryan, TX, as associate pastor

Mike Lewis to Victory Church, Goldsboro, NC, as minister of youth and music

Craig Shaw to Harrah Church, Harrah, OK, as assistant pastor





# TEEN Scene

## Ministry Through Video

The youth of Bethany FWB Church in Broken Arrow, Okla., submitted the first multi-media entry at the 1988 NYC Music and Arts Festival.

The Youth Production Class produced a 46-minute video titled, "No Greater Love," and 10 minutes of "Bloopers" that occurred during the taping of the project. In September 1987, the class began forming ideas for the story. Through their Wednesday night meetings they combined different ideas into the main story line.

Terry VanWinkle, youth minister at Bethany, wrote the screenplay and then they had tryouts for the acting parts. From friends at school to cheerleaders to the Sunday School class, the actors in the video were all people of the church.

The group scheduled the filming dates and spent six weeks filming the different scenes. After many hours of editing, a video was born! Congratulations to the Youth Production Class of the Bethany Church for a job well done.

The category of multi-media was introduced at NYC '86 in Tulsa, then was open for competition at NYC '87 in Birmingham. There were no entries in this category that year.

There are six different divisions in this category for the Heralds, Crusaders and Ambassadors. There is an any-combination division for only those in these three grade levels. The six divisions are:

- Division 1—One-Minute Radio Spot
- Division 2—Ten-Minute Radio Spot
- Division 3—Slide Presentation
- Division 4—8mm Film
- Division 5—Video
- Division 6—Multi-Image Presentation

For more information concerning this category, please contact:

NYC Office  
P. O. Box 17306  
Nashville, TN 37217

## From Arkansas and Tennessee

Camp Beaverfork in Conway, Ark., had a heavy missions emphasis this

summer says Camp Director Jim Pursell. Foreign missionaries from the state of Arkansas were profiled and studied during the four weeks of camp. Each morning for 45 minutes to an hour, campers learned about the many aspects of foreign missions.

Also each week a missions offering was taken for the National Youth Project—Aim for Uruguay. Their goal was to raise \$1,000 for AIM.

The youth choir of Woodbine FWB Church together with some youth from Sylvan Park FWB Church and Donelson FWB Church joined to raise money for AIM for Uruguay. The group performs the musical drama, "Positive ID." Their goal is to raise \$1,000 for the project. They scheduled five services this summer in the local area.

The program is geared to teenagers. It stresses the need to be positively identified as a Christian, the importance of prayer and the necessity of a Christ-centered life. Sue Smith of Woodbine directs the musical drama and is assisted by Don and Kathy Draughn also of Woodbine.

What is going on in the youth ministry in your area of the country? Let us know.

Youth Division  
P. O. Box 17306  
Nashville, TN 37217



## BEYOND BELIEF



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## Green Tree Bible Study

Robert E. Picirilli

Psalm 28

### Three Pairs of Hands

**S**ometimes a thematic approach to a Bible passage yields good results. This psalm, thought to be written by David when facing the rebellion of Absalom, is a good example. There are three pairs of hands "at work" here.

(1) *The psalmist's hands, lifted to God* (vv. 1-2). Here is the true Christian attitude: utter reliance on God. Lifting his hands to God in prayer, he shows that he does not depend on what he can do for himself but on what God can do for him.

Thus he addresses God as his "rock"—his rock of strength, the immovable foundation that he firmly stands on. In confidence, then, he calls out to God (v. 1), he lifts his hands in supplication "toward thy holy oracle" (v. 2). This is the Holy of Holies, the innermost sanctuary, the place where God dwells; compare Psalm 5:7.

His prayer that God will not be silent when he calls (v. 1)—"do not turn a deaf ear to me," (NIV)—is, implicitly, an expression of confidence that God will, in fact hear his voice (v. 2). Indeed, he recognizes that here is the very difference between himself, as one of God's people, and the wicked. A person whom God does not listen to is no different from those who "go down into the pit," who perish in hell. He doesn't

want to be associated with them (v. 3a).

(2) *The hands of the wicked, working their own ways* (vv. 3-5). And this is the opposite, a sad picture of those who trust in "the work of their [own] hands" (v. 4). Instead of looking to God, they look to themselves and go their own way. See how clearly this is put: "they regard not the works of the Lord" (v. 5). Spurgeon notes that God works in creation, providence and redemptive grace; never mind: "the ungodly refuse to see the operations of the Lord."

Instead, they work iniquity—overt evil (v. 3). For example, they speak peace to their neighbors, as though "on good terms" with them (Keil and Delitzsch), but harbor mischief, malice, in their hearts.


Therefore, the psalmist is not hesitant to ask God to give such people what they deserve. If they insist on their own works rather than God's, they must be allowed to reap the fruit of their works (v. 4). One is sure that God will destroy them and not build them up (v. 5). (This would have special significance to David when Absalom was attempting to take his throne.)

(3) *God's hands, working grace for those who look to Him* (vv. 5-9). What the wicked ignore, in depending on their own hands, is the work of God's hands (v. 5). By His own gracious oper-

ation, God does many things for those who lift their hands to Him.

He builds them up, as He does not do for the wicked (v. 5b). He hears the voice of those who make supplication to Him (v. 6). He is "strength and shield"—a source of strength and a defence—for those who trust in Him (v. 7a). He helps them (v. 7a). Not only is He strength for His people, He is their saving, delivering, power (v. 8)—a veritable "fortress of salvation" (NIV). ("His anointed one," in this case, is David himself as the anointed king of Israel.) He saves and blesses His people as those who are His heritage (v. 9a). Indeed, he feeds and lifts up—bears, carries—them (v. 9b).

Such are the works of God's hands that the Christian can look to and experience if he will simply not rely on the works of his own hands. David knew this right well, and so he trusted in God (v. 7), his heart exulted (v. 7), he sang praises to God (v. 7).

This is the pleasing and positive outcome of David's meditation on the three pairs of hands. Our experience should be the same as his. In that same dependence on the work of God's hands rather than our own—that is what we mean by *faith*—we will offer the same tribute of praise and joy. 



Especially  
For Young  
Preachers

## Make Missionary Conference a Blessing

Good missionary meetings don't just happen. The pastor is the key to a successful conference. His attitude, promotion and support set the pace for the congregation's response to missions. A well-planned missionary conference will benefit the church. God blesses the missions-minded church with more growth and spiritual stability.

1. Schedule a missionary conference with several missionaries or just one missionary. Contact the missions departments. Other churches in your area may cooperate in scheduling a conference.
2. Call the meeting "Missionary Revival Services" or a similar name. Words such as "conference" or "seminar" scare some people.
3. Order literature from the missions departments. Display it neatly in a convenient location.
4. Plan ahead. Form committees. Mention the meetings with excitement.
5. Show a missionary film the week before the conference. ("Suicide Mountain" is excellent.)
6. Conduct cottage prayer meetings the week before the conference.
7. Arrange accommodations for the missionary or missionaries well in advance. Put flowers and a fruit basket in their room. Encourage your congregation to have them in their homes for a meal.
8. Don't just schedule meetings. Do something special, for example:
  - Conduct a poster contest for the children.
  - Schedule special music.
  - Plan an international banquet.
  - Schedule a question and answer session.
  - Invite local citizens of foreign nationality, especially those from the same country where the missionary serves.
  - Call missionaries or Missions Hotline and record the message.
  - Play the recording in one of the services.
  - Distribute a missions quiz at the beginning of the conference and discuss it the week after the service.
9. Allow the missionary 45-60 minutes for his presentation. Give him or her two services, if possible.
10. Encourage the congregation to support the missionaries and missions programs through the faith-promise plan or the church budget. Conduct a Faith-Promise Rally the last night of the service.
11. Follow up the missionary conference by reporting to the missionaries the results of the meetings. Preach missionary messages. Challenge young people to accept the call of missions. Pray for laborers.

Next Month: Be Careful, Young Preacher!

*Dennis Wiggs*





## NEWS OF THE RELIGIOUS COMMUNITY

### FEDERAL PURGE OF RELIGION GROWS BOLDER, SAYS ARMSTRONG

CHAPPAQUA, NY (EP)—Rooting out all spiritual influence from American public affairs "is becoming fashionable policy" in Washington, says U. S. Senator Bill Armstrong in the May issue of *Christian Herald*.

The federal government, from Congress to the courts, is "twisting freedom of religion into isolation from religion," says the Colorado senator. Religious organizations involved in social work are being excluded from federal funds unless they operate in a totally secular manner, he says.

"Our society should not be forced to make a choice between publicly-funded services and the private commitment of faith," Armstrong argues. "Long before official Washington got involved, churches were fighting poverty, hunger, child abuse, alcoholism and every other ill now watched over by a federal bureaucracy. For the last quarter-century, government has been elbowing out religion. Now it's going a step further to exclude religion from federal social programs."

Armstrong continues, "The scope of this mind-boggling trend isn't confined to churches and religious institutions. A judicial, legislative and administrative net has been cast far and wide to rope in all spiritual influence and authority. Government is trying to purge religion from community groups, humanitarian organizations and colleges as well."

Armstrong concludes with a warning: "An important principle is at stake, and America's religious institutions had better wake up to its implications."

### WORLD VISION TO RESUME WORK IN VIETNAM

HANOI, Vietnam (EP)—World Vision President Robert Seiple recently returned from a visit to North and South Vietnam where he met with government officials who encouraged the return of the international humanitarian agency to the war-torn country. World Vision has not been in Vietnam since 1975, when the organization pulled its workers out of the country as North Vietnamese military forces entered Saigon.

"Vietnam is worse off today than it was 20 years ago," said Seiple, who flew 300 combat missions over North Vietnam as a U. S. Marine pilot during the war. His week-long visit to the southeast Asian country in mid-April was his first since 1968.

Seiple met with senior officials in the departments of labor, health and rehabilitation in the Vietnamese capital of Hanoi in the north and Ho Chi Minh City (formerly Saigon) in the south. They encouraged World Vision to resume work in the country, suggesting Da Nang, in the center of the 1,240-mile long coast, as a re-entry post.

"The cities are decaying," said Seiple, who described the living conditions as "tenuous." He reported seeing 120 people crammed into one house in one area, and said major metropolitan centers are in danger of turning into massive slums. "Despair is beginning to set in. This is a country that essentially won the war and is losing the peace."

Seiple plans to send a World Vision survey team to Vietnam to assess needs in Da Nang and elsewhere. The agency has made an initial commitment to relief that will cost from \$150,000 to \$250,000.

According to a recent report issued by the U. S. State Department, at least 300,000 Vietnamese people are disabled. Many have been injured during decades of war against Japan, France and the U. S. In an attempt to relieve the suffering of the disabled there, Seiple, during his visit, made an immediate commitment of 25 tons of plastic material for use in the manufacture of artificial limbs.

### SUPREME COURT UPHOLDS DIAL-A-PORN BAN

WASHINGTON, D.C. (EP)—The Supreme Court rejected a challenge to an Arizona telephone company's policy prohibiting sexually explicit telephone services. In its first action on dial-a-porn, the Court refused without comment to hear arguments that Mountain Bell's refusal to carry sexually explicit messages constituted a violation of free-speech rights.

The Court's action came one week after Congress approved a bill that would ban all dial-a-porn services, which are currently available through "976" exchanges and through AT&T's "900" number long-distance service.

The Court's action was praised by Rep. Thomas Bliley, who pushed the dial-a-porn amendment to an education bill in the House. "It indicates the thinking of the Court, which is that this kind of speech is not protected by the First Amendment," he explained.

Mountain Bell is a U. S. West company. U. S. West has services in 13 other states, but is not considering extending its ban. Instead, the company is offering its customers a one-time free opportunity to block all such services, is dropping billing services for dial-a-porn services, and is establishing a separate telephone prefix for such services.

### BENSON COMPANY DROPS SWAGGART DISTRIBUTION

NASHVILLE, TN (EP)—The Benson Company decided to discontinue its distribution agreement with Jim Records and Shiloh Records, two divisions of Jimmy Swaggart Ministries.

Jerry Park, general manager of The Benson Company, attributed the decision to "certain decisions made and actions taken by Jimmy Swaggart Ministries," a veiled reference to Swaggart's decision to spurn his denomination's discipline and return to preaching shortly after being caught in sexual sin.

According to the *CCM Update* newsletter, Donnie Swaggart (Jimmy's son) says a tentative distribution deal with another company had been reached prior to Benson's decision.

Park said Swaggart's staff has been "very cooperative" and added, "Our hopes and prayers are with the people at Jimmy Swaggart Ministries as they work through this challenging period."

Swaggart is a leading gospel recording artist, and is related to secular music stars Mickey Gilley and Jerry Lee Lewis.

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## THE SECRETARY SPEAKS

By Melvin Worthington

# Homiletics Anyone?



THE NATIONAL ASSOCIATION OF  
Free Will Baptists

**N**o man knows how to preach. This disconcerting fact is confirmed by testimony from some of the great preachers who confessed themselves bunglers groping after an ideal which eluded them forever.

### The Truth

Preachers learn to preach by preaching, and the life-long process never ceases. Although few ministers realize the value of homiletics while still in school, after a few years in the pastorate they wish they could take a refresher course.

Methods change, but the principles of effective preaching remain the same. Homiletical methods need to be revised through the years, for preaching, like all other skills, is achieved and retained by discipline, hard work, continuous practice and revision of procedures.

Broadus declares, "Preaching is characteristic of Christianity. No other religion has ever made the regular and frequent assembling of the masses of men, to hear religious instruction and exhortation, an integral part of divine worship. . . . Neither Jewish religion nor Greek philosophy gave to preaching the significance it has in Christianity where it is a primary function of the church."

Preaching was central in Jesus' life and ministry. He called and commissioned His disciples to preach. They faced the pagan world with the message of salvation and a theology and ethic that in three centuries made Christianity the foremost religion in the Roman Empire. Through the centuries the quality of preaching and the spirit and life of the church have advanced or declined together.

### The Task

Preachers must not neglect preaching even though the vast output of

books, magazines, newspapers, radio and tv seem to make preaching less important.

Paul's admonition to Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15) remains an unceasing challenge to every preacher. The Christian pulpit has exerted a far-reaching and beneficent influence on human society throughout history.

Unger declares, "America, in particular, with its enviable heritage of freedom and individual opportunity owes an incalculable debt to the Christian pulpit. Perhaps no other one factor has been more potent in molding democracy and shaping the development of our free institution than the voice of the man of God preaching the Word of God from the pulpits of our land."

The preacher dare not substitute human eloquence, men's philosophies, Christian ethics, social betterment, cultural progress, psychological principles or any other subject for the Word of God.

### The Threats

In some circles, the pastor comes across as a bland composite of the congregation's congenial, ever helpful, ever ready boy scout; as the darling of the old ladies, and as the affable glad hander at teas and civic functions.

Preaching takes place in an overcommunicated society. Some preachers fall

prey to fads in communication. Multimedia presentations, filmstrips, sharing sessions, blinking lights and up-to-date music may be symptoms of either health or disease. Modern techniques must not be substituted for the message.

Social action appeals more to a segment of the church than talking or listening. What good are the words of faith, they ask, when society demands works of faith? People with this mindset judge that the apostles had things turned around when they declared, "It is not reason that we should leave the Word of God, and serve tables" (Acts 6:2).

Robinson says, "In a day of activism, it is more relevant to declare, 'It is not right that we should forsake the service of tables to preach the Word of God.'"

The day of preaching is not over. Never mind that some claim it is out of place, out of step, offensive or boring. God's way remains the preached Word.

### The Training

Effective preaching does not just happen. It is the result of diligent, dedicated, determined and disciplined work.

Davis said, "There is no substitute for the study, analysis, and evaluation of actual sermons, lots of them. A man can no more develop his best skill in preaching without having studied the work of great preachers, than he could find his own best way of painting pictures, designing buildings, or writing plays or symphonies without knowing the great works of human spirit in these forms."

Let's not be satisfied to be mediocre ministers but mighty ministers demonstrating expertise and efficiency as skilled craftsmen effectively preaching the Word of God.

### The Secretary's Schedule

<b>August 1-8</b>	Evergreen FWB Church Iola, Texas
<b>August 8-14</b>	Peaceful Acres Ayden, N.C.
<b>August 16-18</b>	Arkansas State Association
<b>August 22-28</b>	Easley Chapel FWB Church Comanche, Texas



## CONTACT

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### WNAC's Emphasis Program for 1988

# BRINGING

# THOSE

# OUTSIDE

# THE

# FOLD



A permanent watchword of the Woman's National Auxiliary Convention is **"Laborers Together With God."** However, a new theme is chosen each year. The theme for 1988, **"Them Also I Must Bring"** and

### THEM ALSO I MUST BRING Theme of the Year

based on John 10:16, dominates WNAC activities and publications.

Although the focus has been on the lost sheep on our mission fields, we have not neglected those on our doorsteps—the international among us, the cultist, those in institutions, the abused and battered women and children, or any outside the fold.

August is Emphasis Month on the Auxiliary calendar. At this time a special program is given, usually before the entire church, which promotes the work of the Woman's Auxiliary. This year's program, **"Bringing Those Outside The Fold,"** highlights some of our mission fields and the methods used to bring the unreached children, teens and women into the fold.

### BRINGING THOSE OUTSIDE THE FOLD Emphasis Program

"Bringing Those Outside The Fold" along with visual aids and suggestions for presentation is included in the July-August issue of *CO-LABORER* magazine. To receive your free copy and trial subscription, write:

### Woman's National Auxiliary Convention

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