

AUGUST 1994

# CONTACT

OFFICIAL PUBLICATION OF THE  
NATIONAL ASSOCIATION OF  
FREE WILL BAPTISTS

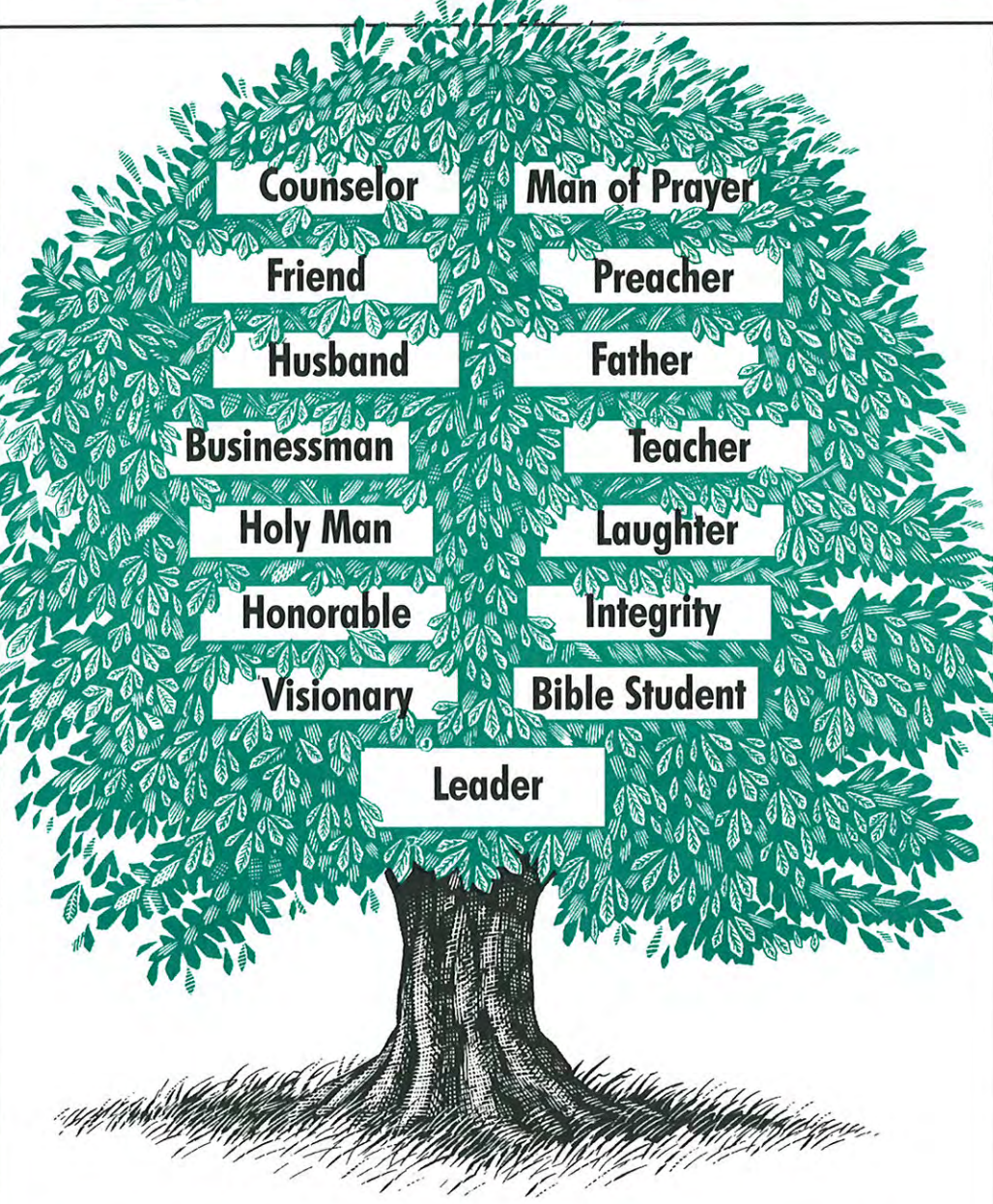
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**Parsonage  
Family**  
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**Money-Saving Tips**  
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**She's His Wife**  
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**Help Your Pastor  
Help You**  
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**Too Busy to Duck**



**Counselor**      **Man of Prayer**  
**Friend**      **Preacher**  
**Husband**      **Father**  
**Businessman**      **Teacher**  
**Holy Man**      **Laughter**  
**Honorable**      **Integrity**  
**Visionary**      **Bible Student**  
**Leader**

**Pastor Appreciation Issue**



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# THE SECRETARY SPEAKS



Melvin Worthington

## Bishop, Beware!

**T**he biblical terms *bishop*, *elder* and *pastor* describe those who occupy the pastoral office. God calls, commissions and controls those who engage in the work of the ministry through the pastoral office.

Those who desire the office of a bishop (a pastor) desire a good work. They not only desire a good work but they do a good work. Paul admonishes the brethren in Thessalonica to recognize, remember, respect and respond to those who labored among them (I Thes. 5:12-13). Pastors face special temptations, trials and traumas. Therefore, bishops need to beware.

### Unconfessed Sin.

Careful attention should be given to the matter of covered and unconfessed sin because of the devastating consequences. Sin may have almost disappeared from the vocabulary of the church, but God still hates sin and visits transgression and iniquity with judgement. Bishops should be especially sensitive to sin and its consequences because of the destructive effect it has on the clergy, Christian and church.

### Unforgiving Spirit.

An unforgiving spirit brings a climate of contempt. One of the best examples of the power of forgiveness is Joseph's response after his brothers sold him into Egyptian slavery, "You meant it for evil, but God meant it for good."

On the other hand, the elder brother in Luke 15 refused to forgive the returned prodigal son. Jesus taught us to ask God's forgiveness on the basis of how we forgive those who trespass against us. The standard for forgiving others is the way

God for Christ's sake has forgiven us.

### Unresolved Strife.

The epistles direct believers to resolve their differences. Because diversity characterizes the human body, Paul uses this to illustrate the diversity of the Church while addressing the problem of strife in Corinth. Unresolved strife ultimately produces division. It is sad when preachers cannot get along and do not respect each other.

### Unwarranted Suspicion.

The temptation not to trust others is promoted in our society. The media has a field day undermining the character of political and religious leaders. While many bring reproach on themselves by their personal conduct, it seems to me that respect for public servants and religious leaders is not what it once was nor what it ought to be.

Belittling those who serve breeds suspicion and mistrust. When this attitude prevails, no one will be immune to attacks. Those who engage in constant bombardment of others will one day experience the same from those they serve.

### Unfounded Stories.

It is difficult to ascertain all the facts in many cases. How easy it is to distort information which one reads. Before telling anything as a fact,

please check with those who know. Many times when we check out a story we find that it is not the way we thought it was.

We are commanded not to bear false witness. Eternity alone will reveal the damage done by thoughtless individuals who told things which were not accurate. Bishops, check your facts before you speak.

### Unkind Speech.

At times, individuals and institutions need to be challenged to correct their behavior. It seems to me that one need not be unkind even when dealing with those who have erred. Dissent and disagreement need not be unkind.

Paul said, "And the servant of the Lord must not strive; but be gentle unto all men . . ."

### Unreached Sinners.

Vast numbers of lost people live in our world, often within sight of our homes and churches. The task of reaching sinners with the gospel has not been repealed. This is the work of the Christian. We have the message and ministry of reconciliation.

Being a bishop is a high, honorable, humble and holy calling. Those who desire the office of a bishop desire a good, godly and gratifying work. May God help us to be what He wants us to be and to behave the way He wants us to behave. We will be glad we did when He greets us with, "Well done." ■

### The Secretary's Schedule

August 1-7	Evergreen FWB Church Iola, Texas
August 9-10	Arkansas State Association
August 11	Master's Men Golf Tournament



# The Parsonage Family

By Ben Scott

*The Blessings*

*The Burdens*

*The Blunders*



**F**or forty-five years my wife and I have been the recipients of parsonage benefits. Church-provided housing in one form or another has been a vital part of this preacher's pay package. For the kindness and consideration shown by churches we have served, my family and I will always be grateful.

Thoughtful care for the preacher goes back a long way. An Old Testament prophet, Elisha, was beneficiary of the concern and generosity of a Shunamite family. At the suggestion of a compassionate godly wo-

man, a special room was built and furnished for the itinerant prophet and his servant who often passed that way.

A New Testament preacher, the Apostle Paul, was very mindful of the kindness bestowed upon him as a traveling evangelist. Romans 16 makes interesting reading. Most of us who are preachers have had our own list of "Phebes, Priscillas, Aquilas, and Marys" who have entertained, prepared meals and "bestowed much labor" on our behalf.

I don't know just how long Free Will Baptist churches have been pro-

viding parsonages, but such has been the case for many decades; maybe even centuries. From personal experience, I'd like to mention some of the blessings, burdens and blunders associated with parsonage life.

## **The Blessings . . .**

Housing, in any household, is a major item in the family budget. To rent is expensive, and for many young families, to buy is almost out of the question. This is especially true for the young preacher who has just gotten out of college.



One of the blessings and benefits of a church-provided parsonage is most obvious. The preacher doesn't have to wrangle with realtors, ramble through rent houses or linger with lending agencies while settling in to a new pastorate. The pastor and his family can enjoy the security of having a place to live without the added pressure and hassle of securing a house. During all the years of this preacher's pastoral ministry, never has it been necessary to spend time looking for a house when moving to a new pastorate. For that blessing and benefit I will ever be most grateful.

### The Burdens . . .

There are a few. This may be more so for the pastor's wife and children than for him.

Some years ago I wrote regarding preachers' wives: "No group is more deserving of our heartfelt gratitude and praise than this elite collection of special women. Most preachers' wives are a sacrificial and uncomplaining lot. While they live most of their lives in a parsonage, Lord knows they'd much rather be living in a house they could think of as being their own. God bless those preachers' wives who've never enjoyed this privilege. I've wondered at times if, in Heaven, the Lord might just let these dedicated women select their own quarters. If He does, I think they'd all like a little more closet space, one more bedroom, a bigger kitchen with more cabinets; and I think they'd wish for plumbing that never gets stopped up, or whistles or snorts or vibrates enough to register on the richter."

### The Blunders . . .

I suppose one of the most common, on the church's part is the matter of privacy. While this has never been a problem or a burden to me, I'm aware that to some parsonage families it has been a problem. This is especially true if the parsonage is located really close to the church.

In a few parsonages where I have been a visiting evangelist, I've been reminded of Grand Central Station. So many felt at liberty to come and go that it became a burden to the pastor and family. Even though the

church may own the parsonage, the right of the pastor's family to privacy should be carefully guarded and preserved. With a little common sense and practical courtesy the matter of privacy need not be a problem.

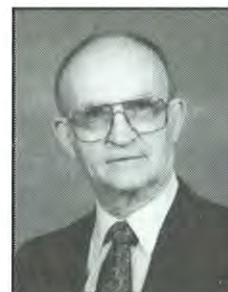
As far as the pastor and family are concerned, one of the most common blunders is a lack of proper care and respect in regard to the parsonage property. As recipients of church-provided housing, we should exercise sincere concern in regard to the physical appearance of the parsonage. The grass should be neatly mowed, the hedges trimmed, and the yard should be kept uncluttered.

Above all, the man in the parsonage should be reputed, like Elisha, to be a "holy man of God." That Shunamite woman and her husband are to be commended for providing Elisha a suitable, comfortable place for lodging. And Elisha is to be commended for showing proper care and concern for those who so gra-

ciously supplied his needs.

Pastors, let's be grateful for churches that do their best to make provision for us; either through church-owned housing or through providing a housing allowance. We should be especially thankful for a place to live down here while we serve Him Who is preparing for us a future home up there! ■

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ABOUT THE WRITER: Reverend Ben Scott pastors First Free Will Baptist Church in North Little Rock, Arkansas. He has been preaching 50 years.

Dear Free Will Baptist,

August is Pastor Appreciation Month — what a great time to honor your pastor with a special gift: **a lifetime subscription to *Contact*.**

Purchase a \$500 lifetime subscription for your pastor, and we will send your church a beautiful leather bound copy of ***REJOICE: The Free Will Baptist Hymn Book*** (1988). (The \$500 will be placed in an endowment fund which will be used to perpetuate the publication of *Contact*.)

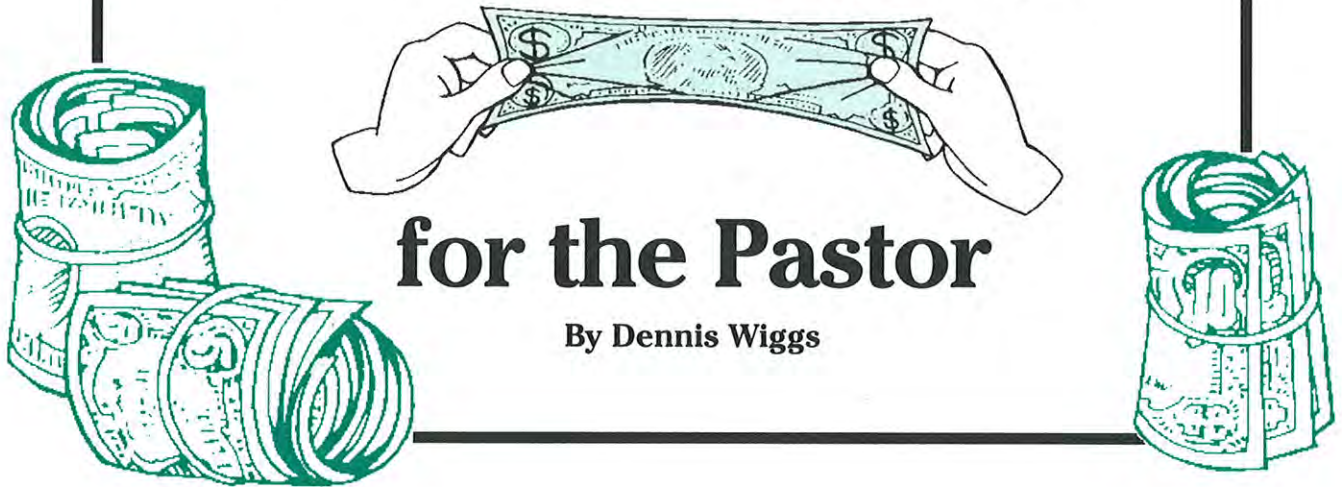
Supplies of the leather hymn books are limited. Contact us immediately so that your church can receive this special collector's item.

Sincerely,

The *Contact* Staff  
P.O. Box 5002  
Antioch, TN 37011



# Money-Saving Tips



## for the Pastor

By Dennis Wiggs

**O**ften the pastor must live on less income than the average church member. He may dwell in a parsonage. And the church might decide to replace him with very little notice.

Even though the pastor is admonished not to be "greedy of filthy lucre" (I Timothy 3:3), still he must have a "good report of them which are without" (3:7). In other words, live on your salary, don't complain, and don't embarrass the congregation with outdated neckties and run-down vehicles.

### How?

How can the pastor stretch every dollar like a rubber band without going broke? Here are some suggestions:

- *Tithe every Lord's Day.*

Obeys the Lord, set a good example, and reap the blessings as promised in II Corinthians 9:6-8.

- *Think frugality!*

Ask the Lord to provide the means and the miracles that you can balance the books. Be determined to live on your income. If there is not enough, learn to trust God for the

rest. Set some goals, such as: pay cash for everything, pay off credit card balances when due, bank free, and shop sales only.

- *Train your children.*

Living in the black, rather than the red, demands support from the family. In family devotions, pray about the financial needs and then rejoice with the children when the Lord meets the needs. Teach the youngsters to tithe on gifts, allowances and small jobs. Train them to place half of what they receive in a savings account, designated for a Christian college education. Lead them to use the remaining 40 percent for their own.

- *Travel as inexpensively as possible.*

One of the heaviest expenses for an active pastor is transportation. Purchase only good, used vehicles. Pay for them as quickly as possible. Establish a car fund to purchase the next auto with cash or a good down-payment. Set a mileage goal of 100,000; then pray it will go 200,000. Let folks think you are driving a much newer car by keeping it clean and serviced.

- *Turn money into money.*

Every pastor, regardless of salary,

should have a savings account, a method of investment (bonds, stocks, IRA, annuity, etc.), and a plan for the future. Start small, add to the plan weekly, and watch the investment grow. If the pastor does not provide for the rainy days such as the unexpected disability, the early death or the forced retirement, no one else will do it for him.

- *Trust God.*

If the Lord has called you into the ministry, He will provide your needs, according to Luke 12. The pastor should not compare his needs and wants to those in the congregation. With careful planning, prayer and purposeful goals, the pastor can live better than the average church member who does not practice biblical stewardship principles.

- *Take the small things to save big money.*

For example, write post cards rather than letters; drink water rather than beverages in restaurants; make long distance telephone calls during the discount rate periods; eat leftovers; put the cap back on the toothpaste immediately; tear paper towels in half; practice preventive maintenance on the body as well as the auto; hang up clothes immediately when you come home; pray about



purchases before you make them; eat a snack before going to the grocery store; and "Let your fingers do the walking" by comparing medicine prices by telephone before you fill the prescription.

### Why?

Why should a pastor be so frugal (some will call you stingy)?

- To live as well as possible on the income provided.
- To leave a good testimony in the town where *you* minister.
- To learn to trust God to meet your needs.
- To lessen the pressure of "keeping up with the Joneses."
- To lighten the load of others by helping meet their financial needs.
- To lay a good foundation for the last few years you live.
- To leave to your church and fam-

ily your earthly possessions when you die.

### What?

So, what should a pastor do this week to prepare for tomorrow?

- Ask the Lord for wisdom (James 1:5).
- Write down every penny you spend for one complete year.
- Make out a budget from the above list.
- Go to the bank and determine how you can bank without service charges.
- Establish a method of savings (if necessary, begin with one dollar).
- Set a goal of getting out of debt by a certain date.
- Make an appointment with a lawyer for a will to be written.
- Determine who would rear your

children in the event you and your wife should die at the same time.

- Live every day in the joy of the Lord, watching Him meet your needs every day.
- Live as if you may die today; plan as if you may live a hundred years.

Oh, by the way, don't talk incessantly "poor mouth." No one likes to be around an old "Scrooge." ■



ABOUT THE WRITER: Reverend Dennis Wiggs pastors Ruth's Chapel Free Will Baptist Church in New Bern, North Carolina.

## OUR READERS COMMENT

### Who Can NOT Tithe?

Our *Treatise* confirms tithing as the method of our church finances.

The May article on tithing was headed by a kicker stating, "Tithing—God's Way." Yet, the writer proceeded to say, "Realistically, not everyone can . . . contribute 10 percent."

If it is God's way, and He told us to do it, how would it be conceivable that anyone of us cannot do it? God said it, I believe it, and if I only get \$25 in a month, He is going to get His \$2.50.

I challenge anyone to tithe. I resent one of our own saying some of us can't do what God told us to do.

Billy Tabb  
Promotional Director  
Mississippi State Association of  
Free Will Baptists

### Article Portrays Picture

The April article by Connie Croxton titled, "My Pea-Picking Family" portrayed a good picture of how the commitment and dedication of family members in nurturing and supporting others can help make a community as well as the world a better place to live.

Reverend Arnold Woodlief  
Marianna, Florida

### Thanks for Heritage Tour!

The evangelistic emphasis of the Home Missions Department has not only promoted developing new churches but has encouraged the growth of existing Free Will Baptist churches. We appreciate each member of this department.

In business, some things are an expense and some things are an investment. The trip to New Hampshire, provided by the Home Missions Department for the winners of the Randall Day Offering Contest, is an investment. (See May issue, p. 26).

Not only does this effort bring in offerings far in excess of the cost of the trip, it also educates pastors about our heritage. This will develop greater loyalty to our denomination.

If a church gave an offering for Randall Day but your pastor did not win the trip, do not fear that part of your offering paid for someone else's pastor's trip. The offerings of those churches whose pastor and wife earned the trip, far exceeded the cost of the trip.

Plan now to be the winner in November. Your church will be twice blessed. First, the blessing of giving to home missions; second, the blessing of having a pastor who will return more committed to Free Will Baptists and more determined to promote missions.

Reverend Howard Messer, Pastor  
Cedar Hill Free Will Baptist Church  
Asheville, North Carolina

### Magazine Costs Too Much

I am sending you \$10.00 for *Contact*. I don't think it is worth that much. I used to get it for \$3.00 and it is no better now than it was then. It was sent to me by someone else.

I try to help all the organizations, so accept this as a plenty so I can help others.

Helen Turnage  
Florence, South Carolina

### Subscriber Returns

Finally, after almost a year, I am going to renew my subscription to *Contact*. I have really missed it, because there are a lot of good articles in it. I did not have the funds, but the Lord has blessed so I can once more get *Contact*.

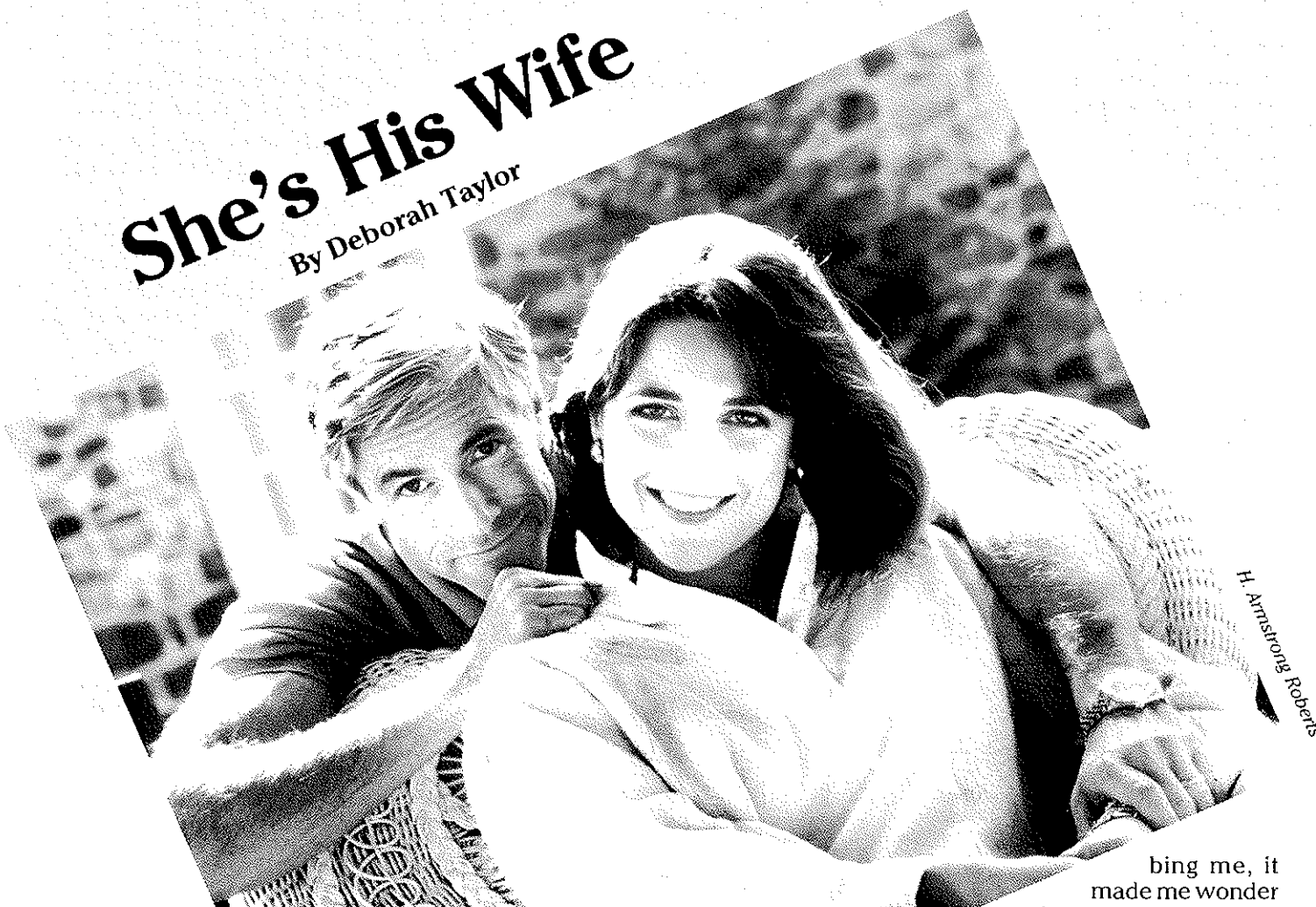
I am enclosing my \$12 check. May God bless everyone there.

Carolyn A. Webb  
Dola, Ohio



# She's His Wife

By Deborah Taylor



H. Armstrong Roberts

**I**f you want our pastor to remain our pastor, vote yes, but if you want to dismiss our pastor, vote no." I remember the incident very vividly, although almost 30 years have passed since it happened.

My mother, four sisters and I were visiting my aunt's church. At the close of the service, blank pieces of paper to be used as secret ballots, were distributed to every member present that day. The question before the congregation? Whether they should keep their pastor or dismiss him.

Being a very inquisitive 11-year-old, I asked my mother why some wanted to get rid of the pastor. Mother said it appeared that his wife was not what they considered the ideal pastor's wife. Her shortcomings: she went horseback riding and fed

him bologna sandwiches for lunch.

I remember wondering—what does it matter if she wants to go horseback riding? Anyway, she is the one who is going to be sore. As far as bologna sandwiches went, I thought they were great. How could anyone object to that? Besides, if the pastor was happy with the way things were, who was to say otherwise?

Many years have gone by, but I wonder if churches are still expecting more from the pastor's wife than is fair to expect.

## Unique Role

When we arrived at my husband's present pastorate, one of the families often teased me by asking, "When is the real pastor's wife arriving?" Although I knew they were rib-

bing me, it made me wonder if sometimes we do expect the pastor's wife to act just a certain way; different than the other women of the church. Just as each pastor has his own personality and lends that personality to his ministry, so does his wife. Each one is an individual—some can play the piano—others cannot; some can sing—others cannot; some can cook—others cannot; some can speak publicly—others cannot.

My husband has made the remark that the church hired him, not his wife. All too often churches see it as a two-for-the-price-of-one deal. Many times she is seen as the assistant pastor—but she is actually his helpmate. Sometimes she is seen as the church secretary—but she is actually the pastor's confidant.

There is one difference between the pastor's wife and the other women of the church: she is married to the pastor. That, in itself, makes her a breed all her own, but does it make her an oddity? Or, does this make her the target for unfair and unreasonable expectations?



### Hard Lessons

Until I became a pastor's wife, I had some real misconceptions and false expectations of the role of the pastor's wife. Now after 10 years as the wife of a pastor, I have learned a few lessons. Those things I once saw as important for a pastor's wife are no longer vital, and those things which are essential are now more clearly defined.

Among the many things experience has shown me, there are at least two things which should not be expected of a pastor's wife.

No pastor's wife should be the eternal program chairman. During our first pastorate, I thought it was my place to plan every special program. Oh, it wasn't that there were not others to do it—I just thought it was expected of me.

I was new at all this. All too soon, I found myself possessing zilch creativity. I had exhausted all my resources and I was headed nowhere fast.

After planning so many programs, plays and pageants, the pastor's wife may be out of ideas. Give her a chance to collect her thoughts and gather her wits. For once, she just may enjoy being a member of the audience.

Second, it should never be expected of the pastor's wife to be the ever-present church member. Here again, I have been guilty. I remember attending a monthly Woman's Auxiliary meeting instead of my daughter's

first band recital. An act for which I have never forgiven myself.

A pastor's wife really struggles with choices. She does not need the criticism of others to add to her dilemma. Do not condemn her if she, on occasion, chooses not to attend an "extra" church activity. She, too, has a life outside the church: wife, mother, community volunteer, employee.

Believe it or not—the Woman's Auxiliary can meet without her and the quarterly meeting can conduct business even if she is absent. Be gracious enough to allow her some time off.

### Positive Lessons

There have been some positive lessons which have been much easier to learn. Through them I have been taught the truly important aspects of my role as a pastor's wife.

The pastor's wife should be a friend to every member. Although there are some individuals in the church to whom I am closer, I attempt to take an interest in each one. The Lord has been working on me to befriend those who some may consider unlovable. He has informed me that I am not so lovable all the time either—quite humbling.

The pastor's wife should be a good listener: quick to console; slow to condemn. She must do more than listen with her ears; she needs to listen with her heart. Confidences must be kept—

sometimes even from her husband.

The lady who graces the parsonage should be able to teach others. Every pastor's wife I had before I became one was a good teacher. Each one could do more than teach the Bible stories; they taught others how to live the way God wanted them to live.

Most important, the pastor's wife must be a good wife and mother. Whether right or wrong, she is often judged by her husband and his attitude toward her, or by her children and their response to her. She should spend much time in nurturing and loving her family. After all, she is the pastor's wife and mother of his children.

Pastors' wives, be all that you can be. But be yourself.

When is the real pastor's wife coming? Surprise! Surprise! She is already here. ■



ABOUT THE WRITER: Mrs. Deborah Taylor is a member of First Free Will Baptist Church in Tucson, Arizona, where her husband, David, pastors.

# Pastor Appreciation Sunday September 11, 1994



# How to Help Your Pastor Help You

By Vernon E. Gunnels, Jr.

**D**id you know there is a pastor in Massachusetts who has started HELP (His Eternal Love Proclaimed) for ministers who are on the edge? The secluded acres are complete with a large country home, tennis courts, golf course and counseling at no charge. He simply wants to help.

Why all this concern? A Fuller Institute of Church Growth survey in 1991 revealed that 90% of pastors work more than 46 hours a week, 80% believe pastoral ministry has affected their families negatively, 75% report a significant stress-related crisis at least once, 50% feel unable to meet the demands of the job, and 70% do not have someone they consider a close friend.

Maybe you and I cannot HELP like the brother up north, but there are a variety of ways we can help.

## Confide

Because he is a man of God, you can trust him not to embarrass you in any confidential conversations. He loves you and will protect you and your family. If he senses that he is unable to handle your situation, the wise pastor will refer you to professionals. Because he understands James 5:16, you can rest assured he will tell your secrets to no one but the Lord. Let him help you.

## Call

Help your pastor not be the last one in the church to hear that a member has been rushed to emergency or died. Call him. Let him

know of future surgeries and the due date of the coming baby. Call him if there is a family in need of spiritual help. One lady told me of a death and a grieving widow with several children. I was able to help all of them simply because someone called me.

Why are some church members afraid to call the pastor over personal issues? Maybe they think they already know what he is going to say. It is true that some of us would rather speak than listen, but we're working on it (James 1:19).

Please don't consider our attitudes harsh or holier-than-thou. We are trying to be true to our Lord Who will hold us accountable (Heb. 13:17).

Your pastor could be the best friend you have. Call him and see.

## Consider

Most pastors have a wife and children with them when they seek to shepherd a flock. Don't leave them out of your social activities. His family wants to be included in trips to the river, bowling, and Show Biz. Try to do something for the first lady of the parsonage. Everything you do to make life enjoyable for her will come back to you 10-fold through her husband.

Because many pastors are hundreds of miles from relatives, they subject their families to birthdays, holidays and family reunions in the solitude of the parsonage. Consider inviting them to your festivities.

Since when did calling the pastor include the services of his wife? Do other wives have to teach, play, di-

rect, schedule, type, entertain and participate in all the functions? Help your pastor by letting his wife be his helpmeet—not the assistant pastor.

If the church wants to hire her services, then she should be remunerated accordingly. No one needs a stronger home than the pastor. Help him by helping his family.

## Criticize

Did you know that Jesus called John the Baptist the greatest of them born of a woman? You probably already knew that he was just "a man" also (John 1:6). He was no super-saint. His diet was unbelievable! Undoubtedly, John had his share of critics just as every pastor does today.

If you think the pastor lacks headship in his home, check up on Abraham and see how he handled it. If you believe he is too emotional, ask Jeremiah how he managed. Maybe you wish he was more musically inclined like David. Or maybe you think he lacks the leadership skills of Moses.

Jack Williams' "Briefcase" in *Contact*, October 1987 states, "When we attack the police, we encourage lawlessness. When we belittle our pastors, we invite godlessness."

Some criticism is constructive. Godly pastors are not intimidated by loving friends who rebuke and seek correction (Prov. 27: 5-6). They willingly weigh its merit, consider its source and act accordingly. If you must criticize your pastor, try it on your knees for a week in prayer and see what happens.



## Confront

All the pastors I know don't think of themselves as infallible or inerrant. Due to the variety of tasks they perform, some mistakes are inevitable. The average pastor is burning the candle at both ends, and melting in the process. Maybe you could volunteer to help (I Cor. 12:28).

If you think he is missing the mark or worse yet, going backwards, confront him alone (Matt. 18:15). And please do it with a humble attitude seeking restoration (Gal. 6:1).

Not even the Lord Himself could please everybody. We should never be guilty of abandoning our wounded. Be the Good Samaritan and help the wounded—especially if he is your pastor (Gal. 6:10)!

When sin is involved, then obey I Timothy 5:19-20. Also remember I Peter 4:8. "Agape" love seeks to see the sin covered by the blood—not exposed and flaunted (I Cor. 13:4-6). Never ignore sin. Go to your pastor and speak the truth in love.

Did you hear about the lady who was surprised to hear that a pastor in the community was leaving? She said, "We have *our* pastor for life, unless he retires or leaves for health reasons." When asked what if the church did not like a part of his ministry, she responded, "We fill in where he is weak. We do what he can't, and he takes care of the rest." Hallelujah! God give us more helpers like this lady.

## Conserve

Whereas the Apostle Paul could say, "This one thing I do . . ." too many pastors would have to say, "These five (or six, or seven) things I try to do . . ." Do your best to help your pastor concentrate his energies on the Word and prayer (Acts 6:4). Provide him with a good study where he can fellowship with his Chief Shepherd, and you will never regret the expenditures.

Try to protect his study time with few distractions. If one of his main responsibilities is "the perfecting of the saints for the work of the ministry," then conserve his time alone with the Lord.

Because most pastors do not want to approach the subject of money for

fear of being called a hireling, too many good men have chosen to simply move. That would explain why the average pastor changes churches every two or three years. There are some better solutions than that.

Let the church board have an annual review to stay abreast of inflation. If your pastor is concerned about making ends meet every month rather than the spiritual needs of the church, you are going to be the losers. He should be able to live as adequately as the church members. If he is a pastor who "labors in the Word and the doctrine," he is worthy of "double honor" (I Tim. 5:17). In everyday language that simply means if your church has a good Bible preacher, you should pay him double.

One church member commented on his pastor's salary, "If his salary were printed in the local newspaper, we wouldn't be embarrassed." Can your church say that? Or is he fighting the spiritual battles in your community at his own expense (I Cor. 9:14)?

## Compliment

When our Lord spoke to the seven churches of Asia Minor in the Revelation, He diligently sought for something positive to say before He spoke of their negatives. Help your pastor by finding something complimentary to say about his influence on your family and you.

Why? Because there is no one in the community who will do more to fight crime, drunkenness and immorality than a preacher of righteousness. He will build strong marriages and families, and warn the slothful. If the road of success is uphill, then he needs all the encouragement he can get. Help him with a kind word or two.

If, on the other hand, you don't want to be hypocritical by saying something you don't mean, let him know that you are praying for him. All of us covet the prayers of God's people.

## Cooperate

Because there was cooperation at the first church council meeting (Acts 15), the church responded with rejoicing (v. 31). Help your pastor by cooperating. If the military regards

the soldiers who protect our country as worthy of 30 days paid vacation per year, don't you believe the soldier of the cross deserves equal treatment? Guard his sanity and prevent his burnout by cooperating with a well-deserved vacation.

The Woman's Auxiliary could arrange to baby sit the children for his wife, have a clean-the-parsonage day, and admonish others not to turn her home into the proverbial fish-bowl. And for heaven's sake, don't use her to get inside information on church business! Ask a board member.

Free Will Baptists have lost some great men of God because of their wives. These "weaker (more delicate) vessels" of the parsonage might have been spared had our churches not expected them to have "the strength of an ox, the patience of a donkey, the hide of a rhinoceros, the devotion of a mother, and the willingness to live on the income of a canary."

Occasionally, some program might not be what you had envisioned or hoped it would be. Cooperate anyway. Remember, your pastor is seeking to lead the whole church and not just a few select groups. He has the awesome responsibility of *all* the sheep and lambs; he needs your cooperation.

Help your pastor. He will be a godly influence on your children when you give birth to them. He and *Dare to Discipline* will be there during the terrible two's. He will pray with you when they start kindergarten. He will be in the background at camp when they accept Christ as Lord and Savior.

The pastor will be the guy who baptizes your child. He and the evangelist will take their Bibles to the altar to help your teenager rededicate his life. When that same child walks down the aisle 10 years later in holy matrimony, he too will have a tear on his cheek. He will comfort you at the cemetery when the Grim Reaper takes your faithful spouse.

Help him. You'll never regret it here or at the Judgment Seat. ■

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ABOUT THE WRITER: Reverend Vernon E. Gunnels, Jr. is a Free Will Baptist preacher who resides in Tupelo, Mississippi. He has pastored in California, Arkansas, Alabama and Mississippi.



# Would Anyone Want to Live in a

By Dan Steigman

**W**hen I first began in the ministry, I lived in a church parsonage. It was a blessing to have it. Sure it was like living in a fishbowl, everybody seeing what we were doing and how we acted outside the church, but it was a fishbowl that allowed me to minister as God directed and put me in close contact with Him each day.

Are parsonages the bandits of the church world? After all, don't they have notorious reputations? Many have been tested by time and pastors' families that would have destroyed the great pyramids. We all know that those "Preacher's Kids" are the meanest, most destructive, outgoing kids in the church.

All kidding aside, parsonages have been around a while and they have been well-used. They often become worn from the constant influx of visitors, family members and projects that the pastor's family is necessarily a part of. They can be one of the best purchases a church makes.

## Parsonage Problems

There can also be problems with a parsonage. It needs to be maintained as if it were the show place of the church. Remember, the parsonage is where the pastor's family

will advertise to the unchurched world just how much the church loves and respects them. If the parsonage is in bad repair, the church is shamed.

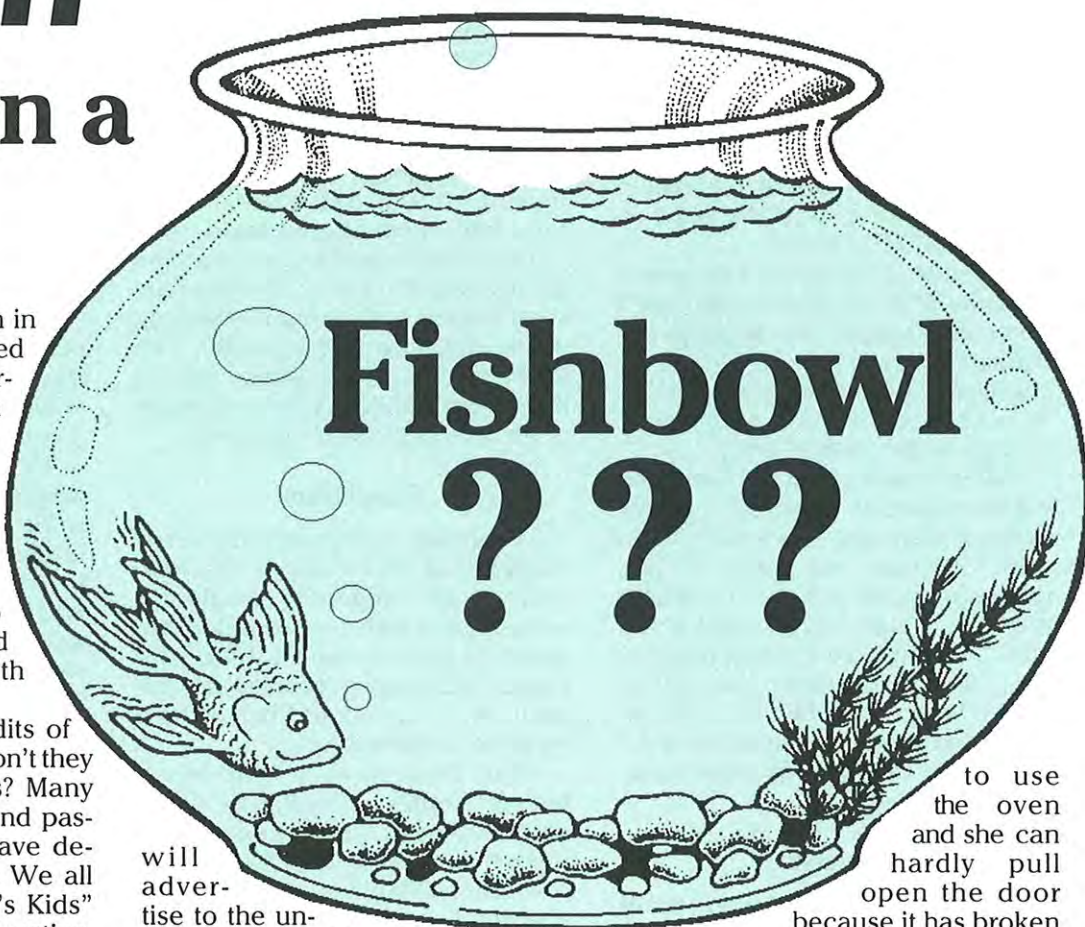
A parsonage doesn't have to be the newest, fanciest house in the congregation. If it is old but maintained well, the neighbors and members can see that it is a place that the church and pastor are proud of. Maintained means good appliances, working and adequate heating and cooling, acceptable roof and carpet and neat yards. All the things that average Americans would expect to have in their own homes.

You can't imagine how it makes the pastor's wife feel when she tries

to use the oven and she can hardly pull open the door

because it has broken hinges. If the church takes care of its parsonage, they may help to keep their parson! This may not seem spiritual, but when a man of God is under fire from his mate because of the condition of her castle, he will ultimately do what is necessary to keep his mate happy even if it means finding a new church with a better castle.

These days the trend is away from a church parsonage. It has become a place of disrespect in many people's eyes. There is a high cost to owning a parsonage and the church must bear the burden of these costs each month. Property taxes are becoming outrageous and insurance is climbing unrealistically. Sometimes





the pastor's family, like my own, is just too big to fit in a small parsonage, so it must be used in other ways or remodeled.

### Parsonage Benefits

A parsonage should be a benefit available to the pastor's family but not a large knot around his neck. A man may have the ability to purchase his own home and build a nest egg for his retirement through it. Pastors have children who might enjoy an inheritance, and we don't all die young. Some of us will live to a ripe old age and the benefits of personally owning a home can be many.

A parsonage can be a great tool. If a pastor has his own home, the church can become a landlord. This is not always fun, but it will help to make the pastor's salary, if necessary.

A parsonage can be used to bring in another ministerial couple to help build the church. Wouldn't it be nice to have more workers that are dedicated to building God's house? A man can be brought in on a part-time basis with only the parsonage and utilities as his immediate salary. In our area that is equivalent to about \$1,000 per month.

Common knowledge says that if he will work, he can be responsible for the increase in the congregation that will pay a full-time salary for him within a year. Between the benefit of supplied rent and utilities and a part-time job, the man can meet his needs.

Maybe I'm impatient, but I would rather see a part-time minister help build the church now than wait until he could be paid a full-time salary to

bring him on board. If the man feels a burden for the congregation and recognizes the situation up front, it can be a blessing for him and the church.

### Parsonage Reality

What does a church gain from a parsonage? It has a ready home for the new pastor and his family, even if it is only temporary. It has a valuable asset that can be rented or sold depending on its location. It has a place that can be used to house a second minister and his family. It can be used as extra classroom or outreach space when not used as a home.

What does a church suffer from a parsonage? It can suffer an image problem if the parsonage is not maintained with pride and respect for God and the pastor's family. It carries with it property taxes, insurance, repair bills and mortgage payments. It may be in need of remodeling and repairs that cause high expenses to the church. It may not fit the needs of the pastor's family well.

For me, a parsonage is a blessing when it sits near the church. Being able to get up in the early hours of the morning, when the rest of the world is sleeping, and meeting God at His altar gives me renewed peace and strength. Knowing that all my people will be able to find me when they really need to makes it well worthwhile.

Sure, there are reasons that parsonages are a pain. Sometimes people think that since it's on the church property they can come in any time.

They may think things like, "Since the garage is empty this would be a great place to put the youth group." All of these trials can be quite interesting.

Time and training with the congregation will allow the pastor's family privacy and security like any one else's. I get the parsonage locks rekeyed. Privacy is not impossible but it does take work.

Should a church go out and buy a parsonage tomorrow? Think and pray carefully about it. It is a major purchase that can put a small church into financial fret. Fret can be so burdensome on some congregations, they may lose sight of the weightier matters.

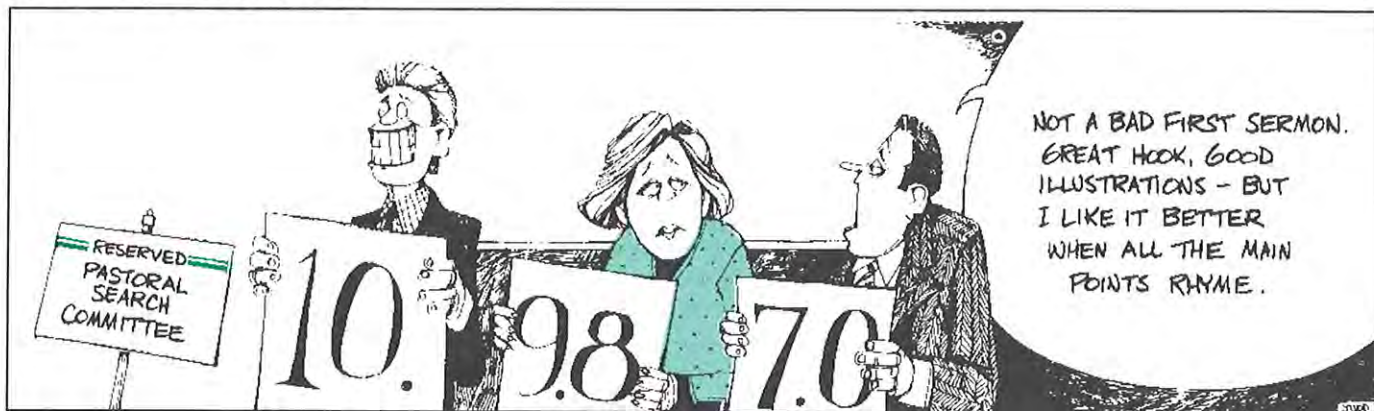
If, however, the church and the financing source agree that it is a wise move, then use your best business minds to do the research and find a home that will fit your needs today and for the foreseen future. Don't buy a two-bedroom, one-bath house. Purchase or build at least a three-bedroom two-bath home and try to find a plan that allows for expansion, if necessary.

Pastors often move while the congregation remains. The house must fit the needs of more than one family in the future.

Life in a fishbowl isn't all that bad if the water's kept clean and there's plenty of food. Just remember, fishbowls always look better when you shine the glass. ■

ABOUT THE WRITER: Reverend Dan Steigman pastors Liberty Free Will Baptist Church in Cottonwood, California.

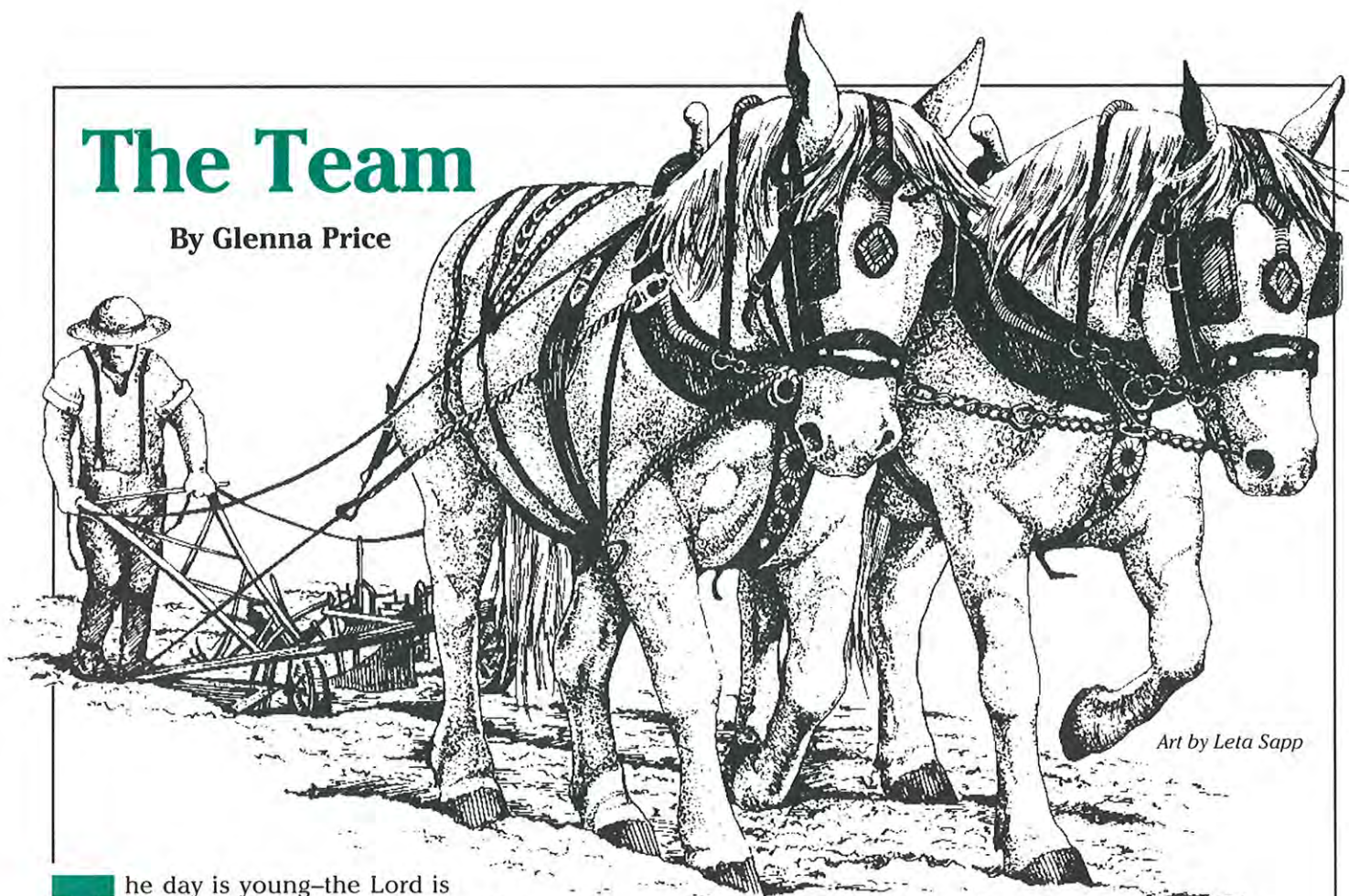
## BEYOND BELIEF





# The Team

By Glenna Price



**T**he day is young—the Lord is watching. He’s listening to attitudes as we begin another day at His footstool. Another chance! It’s revival day and there’s a stirring excitement in our home. Prayers have been prayed, invitations made. Now it’s time to get the harness polished and in order.

Many times I’ve seen my husband get out the work harness and strap it on our Belgian mare, preparing for a day’s work in the fields. I’ve heard him make reference in sermons to “being harnessed up” with the Lord, knowing that the Lord holds the reins in His mighty hands.

I’ve heard him preach on disobedience and how the reins would have to be slapped in love against our backs to get our attention and bring us back in line and away from harm. I’ve heard him speak of harmony and how a team of horses must pull together to move the load. And I’ve seen him lean in and pull hard against the heavy loads. “Willingness to work,” I’ve heard him say, “is one of the best qualities of a good team.”

In the fields I’ve seen him work his animals—man and beast working in harmony, one useless without

the other for completion of the task. I’ve seen him take the time to lay down the reins, step forward and kindly speak words of encouragement to the horses after completing a difficult job. I’ve seen him hold the bridle to lead instead of driving the horses, getting them accustomed to an unfamiliar situation. And I’ve seen him deal with disobedience and stubbornness with a firm hand.

## Spiritual Harness

In a wonderful Spirit-filled revival my husband was holding, the Lord opened my eyes to let me see something I have never forgotten. It has affected my attitude toward my role as a minister’s wife to this day.

As the Lord rolled back the earthly barriers, He let me see my husband preaching boldly and with authority—and in full harness! Every brass buckle and rivet polished and shining brightly. I could hear the creaking and popping of the leather. I could see the reins held tightly in powerful Hands, the Lord leaning

back as He gave full rein to the preaching of His Holy Word. I saw as the load finally moved that night and precious souls were won to the Kingdom. And when the revival ended, I saw the harness gently, lovingly removed and a time of rest granted to a soldier weary from battle.

Now as I polish his shoes, press his shirts, lay out his clothes, I’m thankful for the small part I have in “dressing the harness.” His best dress belt is worn and needs to be replaced again. It’s a work belt as are his best shoes with scuffed toes from spending time on his knees in prayer—prayer that brings sweat down his brow and worn knees in his best pants.

When revival after revival through the year is ended, I notice how slow his steps are for a few days, and how it hurts to get a deep breath. He never complains. But with rest comes recovery and sweet assurance that the job was done according to the Master’s will. Excitement and anticipation of appointments ahead begin



to lighten his steps. The mind emptied of the messages can now be inspired and filled once again with precious thoughts that come from the Father. "The Team" will be ready for revival and another day in the fields before Harvest comes!

### Final Preparation

One day soon *final* preparations will be made. Put the potter's wheel away—no more molding needed. The vessel is fired. The bridal suite is ready, the last tapestry hung in place. The banquet table is set and ready. The last robe tailored, the last crown burnished. The judgement trumpet polished for the last trump of God to be sounded.

The worn harness is lifted off tired shoulders for the last time, for the final invitation has been given by the preacher. The last acceptance has been made and recorded; the lost lamb has been found. The last re-

fusal has also been made as the beckoning refrains of the last song fade into eternity. The flock number is complete.

Thrust in the sickle for the earth is now ripe unto harvest! Heaven's personnel will stand at attention; ready the army, ready the white horse, ready the vesture, ready Gabriel to stand on land and sea and declare that time shall be no more.

But until that great day, the metal is still being tempered, the gold tried in the furnace of life. The harness is still in use and in need of one found willing to wear it. Only strong, experienced, Holy hands will lift it in place and strap it on. No one else is worthy. No one else can hold the reins and lead us Home.

The preacher's work is not yet done in the pulpit nor in the fields. For when he gives the command, "Come up!" and the great beasts begin to pull, he grabs hold of the

plow, sets it deep and never looks back. One day the final call will be heard, "Come up!" and the preacher can lay down the plow, for Holy hands will pull the reins in the direction of Home . . . and rest. ■



ABOUT THE WRITER: Mrs. Glenna Price is a member of Evergreen Free Will Baptist Church in Cottageville, West Virginia. Her husband, Johnnie, is an ordained Free Will Baptist preacher.

## Common Ground

By Keith Melton

It was August 1990. I had been out of high school about two months and had begun to prepare for college. I was anxious and a little scared, just like many others my age.

There was one problem. I hadn't decided where to go to college. I had narrowed it down to Free Will Baptist Bible College or Southeastern Free Will Baptist College. The choice was not an easy one. I had struggled all year concerning my decision. After much prayer and stress on my parents, I finally decided to go to Southeastern—one day before registration.

My first year was exciting, full of mischief and adventure, as only a Christian college can provide. I made some close friends and had started to really enjoy myself. About half way through the year, I began to see my inter-

est change, and I found it necessary to change schools to further my education. So, in August 1991, I enrolled at Free Will Baptist Bible College.

I didn't know what to expect. I had heard all the arguments. Frankly, I was somewhat skeptical. What I found was somewhat surprising. Most of the students were exactly the same. There was a wider range of students at FWBBC, but their goals and dreams were all the same.

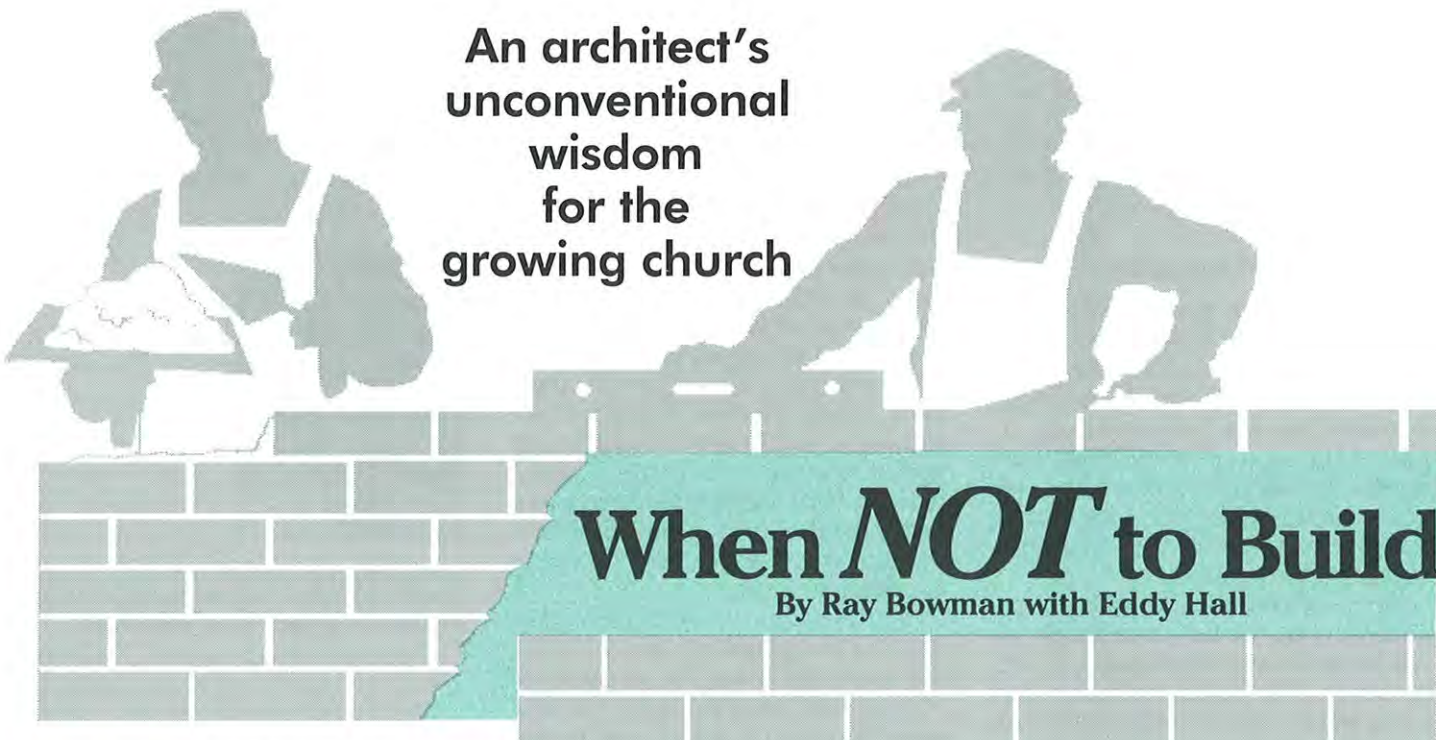
For a long time after I started going to the Bible College, I was known as the "kid from Southeastern." It wasn't meant in a derogatory sense. But, the more I thought about it, the more it bothered me, because I didn't see a big difference. Some of the methods were different, but the desires and burdens were just as intense on either side. The cause of Christ was the main goal, and it encouraged me to see that we have so many teenagers dedicated to God.

Shortly after his conversion in 1929, C. S. Lewis wrote this note to a friend: "When all is said about divisions of Christendom, there remains, by God's mercy, an enormous common ground."

I graduated in May 1994. I am more convinced than ever that we need Free Will Baptist graduates going into the work force, in whatever capacity. Both schools are doing a good work for God. It is my prayer that we can look beyond mediocrity and get our minds focused on what is important. We have a purpose, a goal for our existence. Let us not stop until we have reached the high calling of Christ. ■

ABOUT THE WRITER: Keith Melton graduated from Free Will Baptist Bible College in May.



An illustration at the top of the page shows two figures behind a brick wall. On the left, an architect in a white shirt and glasses holds a large architectural model. On the right, a construction worker in a hard hat and safety vest holds a clipboard. The wall is made of grey bricks, and a teal-colored banner is attached to it, containing the article's title and author information.

## An architect's unconventional wisdom for the growing church

# When *NOT* to Build

By Ray Bowman with Eddy Hall

**W**hen a suburban Philadelphia congregation asked me to design a thousand-seat sanctuary, that's exactly what I intended to do. They had called for the usual reasons: their sanctuary was full and they were running out of educational space. It was time to build.

To determine how best to design their facility, I first met with the church board for four hours on a Saturday morning. Next I spent several days studying the church's ministries, finances and use of facilities. Finally, I felt like I had the facts I needed to draft my proposal.

I met with the board again the following Saturday. "What you really need to build," I announced, "is a storage shed."

Had the church invited me a year and a half earlier, I would have designed a thousand-seat sanctuary and cheered them on. "The building will bring more people to Christ," I'd have said. "Its beauty will draw you closer to God. People will notice you're here and that you're an important part of the community."

During 30 years of designing church buildings, I'd heard all these claims from pastors and church boards. I'd seen no reason not to accept their assumption that bigger

buildings translated into greater ministry. But then I began church consulting work. It was this new hat I was wearing—consultant rather than architect—that made the difference.

As an architect my job had been to design the kind of building the church people expected. As a consultant, I had studied this fast-growing congregation through new eyes and come to a startling conclusion: a major building program at that time would in all likelihood stop the church's growth and create financial bondage for years to come.

Over the next 10 years I went on to consult with scores of churches and learned from each of them. Because I was asking facility questions from a new perspective, the perspective of ministry and outreach, time after time I was forced to rethink some point of conventional wisdom I had embraced as an architect.

Most churches, I realized, build too big, build too soon or build the wrong kind of building. It was painful for me to admit that I had encouraged these misguided practices, and that for 30 years much of my well-intentioned advice had actually hurt the churches I had worked with.

These hard lessons eventually pushed me to a conclusion so unconventional that it sounds like architectural heresy: most churches

thinking of building shouldn't, at least not yet. I became convinced, in fact, that the single most valuable lesson a church can learn about building is when not to build. And that lesson can be summarized in three parts—three situations in which a church should not build.

### Scrutinize Motivations

First, a church should not build if its reasons for building are wrong. Years ago a church of about 150 people in Arkansas hired me as an architect to design a new sanctuary for them. When I saw their building, I was puzzled. Though the building was older, its location was good and the congregation had never filled it.

Finally, I asked the pastor, "Why do you want a new building?"

"The first reason," he answered, "is that these people haven't done anything significant for 25 years. This is a way to get them to do something significant."

"Second, the people aren't giving at anywhere near the level they could or should be. A building program would motivate them to give more."

"Third, a building program will unite the people behind a common goal."

I believed he was right on all three



counts and designed the sanctuary. Now I know that this pastor was trying to do something that never works—solve non-building problems with a building. That church built for the wrong reasons.

### Seek Other Alternatives

Second, a church should not build when there is a better way to meet space needs. As I studied the Philadelphia church, I agreed at once that it had a space problem. At its rate of growth, the congregation would soon outgrow their worship space. Between Sunday School and their Christian school, their educational space was full. They had no room for additional staff offices. Building was the obvious solution.

But the wrong one. "I found a room filled with missionary boxes," I told the board, "Now those boxes don't need heat. They don't need lighting. They don't need windows or carpet, do they?" I recommended a low-cost storage and maintenance building to free up existing space for educational use.

"This barn on your property is a historic structure," I told them. "It's worth preserving. But you're not getting good use out of it." Then we discussed how they could remodel it into a gymnasium, kitchen and educational space at half the cost of a comparable new structure.

"You can meet your need for worship space for years to come," I went on, "without the tremendous commitment of time, energy and money involved in building a new sanctuary."

The wall between the existing sanctuary and foyer could be removed to enlarge their worship area. A modest addition could provide them with a new, larger foyer, one that would make it practical to hold two Sunday morning services, immediately doubling their worship seating capacity. The new addition could also house the office space they would soon need for their growing staff.

Finally, I suggested they replace the fixed worship seating with movable seating. For the comparatively low cost of new chairs, the church could use the largest single space in

## 15 Questions to Answer Before You Build

When a church asks me to help them assess their building needs, I often ask the pastor and board to fill out a questionnaire to help them determine if they need to build. If you think the time may have come for your church to build, simply answer each of the following questions yes, no or maybe.

- \_\_\_\_\_ 1. Do you expect a new building to attract new people to the church?
- \_\_\_\_\_ 2. Is it your goal to design a building that will inspire people to worship?
- \_\_\_\_\_ 3. Do you expect your members to be more motivated to reach out to others once you have a new building?
- \_\_\_\_\_ 4. Do you think a building program will motivate your people to give more generously to the work of the church?
- \_\_\_\_\_ 5. Do you expect the building program to unify your people behind a significant challenge?
- \_\_\_\_\_ 6. Do you hope that a building program will involve more people in the work of the church?
- \_\_\_\_\_ 7. Do you see the building as a way to make a statement to the community about the church's importance?
- \_\_\_\_\_ 8. Do you hope that a new building will help your people take more pride in their church?
- \_\_\_\_\_ 9. Do you need a larger sanctuary so the entire congregation can worship together at one time?
- \_\_\_\_\_ 10. Do you need to add more educational space so all your classes can meet at once?
- \_\_\_\_\_ 11. Is it possible that your space needs could be met through more creative use of your present facilities, such as converting space to multiple use, changing furnishings, scheduling services and ministries at alternate times, or using off-campus meeting space?
- \_\_\_\_\_ 12. Are you still paying debt on your last building?
- \_\_\_\_\_ 13. Would you have to borrow a major part of the finances for a building program?
- \_\_\_\_\_ 14. Would paying for the project depend on the church's future growth?
- \_\_\_\_\_ 15. To help pay for the building, would you explore ways to cut spending on your present ministry programs or staffing?

Now, add up your answers. Every yes or maybe is a possible reason not to build, to delay building or to seek another more appropriate solution through prayer, research and reevaluation.

Questions 1 through 8 relate to motivations for building. A congregation that has yes or maybe answers here may be in danger of trying to meet non-building needs with a building program. Questions 9 through 11 deal with how best to meet space needs. A congregation with yes or maybe answers here probably doesn't need to build yet, but can grow through making fuller use of existing facilities until future growth makes building truly necessary. Questions 12 through 15 address financial readiness. A congregation with yes or maybe answers here needs to implement plans to pay off debt and save for future facility needs so future building will not require borrowing or dipping into funds needed for ministry.

Congregations that follow these guidelines are able to leave behind limiting ways of thinking about, using and paying for church buildings in favor of approaches that free up most of the time, money and energy traditionally invested in buildings. These resources can then be redirected to the true mission of the church—ministering to the needs of people in Christ's name.

Adapted from *When Not to Build: An Architect's Unconventional Wisdom for the Growing Church* by Roy Bowman with Eddy Hall (Baker, 1992). Used by permission.



the building for a wide range of activities—space that would otherwise lie useless for all but a few hours a week.

The church adopted the suggestions, completing their remodeling and modest construction projects within a couple of years. They continued to reach out to the unchurched and within six years grew from 300 to 850.

What would have happened if the church had moved ahead with their original building plans? The growth histories of other churches suggest the answer.

A fast-growing church launches a major building program to create space for more growth, taking on heavy debt. Though not by design, the building program becomes the congregation's focus. People give correspondingly less attention to the outreach ministries that have been producing growth. Church attendance peaks, drops slightly and levels off. Their mind-set now changed from growth to maintenance, the church may continue for decades with no significant growth. Whenever the church seeks creative alternatives to building prematurely, however, "people ministry" can go on uninterrupted and growth can continue.

It was at the Philadelphia church that I first began to realize that of the many churches that had hired me to design new buildings, few actually needed them. What most needed

was to find ways to use their existing buildings more effectively. What seems obvious to me now came then as a fresh revelation: until a church is fully using the space it has, it doesn't need more.

### Minimize Debt

Third, a church should not build when building would increase the risk of financial bondage. When the Philadelphia church commissioned our study, it was still indebted for the existing building. The congregation planned to borrow most of the money for their new one, but the loan payment would have been larger than their existing congregation could have met. Their ability to repay the loan depended on future growth.

I recommended that this congregation convert their finances onto a provision plan, living within the income God provided. This meant they would first pay off their existing mortgage. They would do the necessary remodeling and build their modest additions on a cash basis.

Operating on provision would mean setting aside regularly for future building needs so the congregation could pay cash for most or all of their next building. The many thousands of dollars saved on interest would be freed up for the church's true work—ministering to people.

The church followed this plan, paying off their debt and expanding

the facilities on a cash basis. Then they began setting aside funds regularly so they could pay cash for an anticipated building program in five years.

Because they are not saddled with debt, they have been free to invest more and more money in ministry to people including their Christian school and a multi-faceted inner-city mission in a nearby neighborhood.

But there is a time to build. When pastor and people have come to see buildings merely as tools and nothing more, the church passes the motivation test.

When a church is so fully utilizing its facilities that it can find no alternative to building less costly in time, energy and money, it passes the need test.

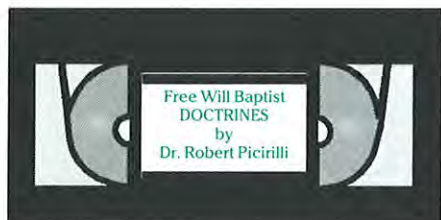
And when a church is living within the income God has provided and can build without resorting to borrowing or dipping into funds needed for ministry to people, the church passes the financial readiness test.

When a church wants to build for the right reasons, has no less costly alternatives, and has the funds to build without borrowing or taking funds from ministry—then and only then is it time to build. ■

*Adapted from When Not to Build: An Architect's Unconventional Wisdom for the Growing Church by Ray Bowman with Eddy Hall (Baker Book House, 1992). Ray Bowman of Larkspur, Colorado, is a church consultant who works to help churches grow through coordinated planning of ministries, finances and facilities. Eddy Hall is a free-lance writer from Goessel, Kansas.*

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# Now We Have "Politically Correct" Education

By Richard Tippet

## U.S. News and World Report

(January 31, 1994, pp.19-20) printed an article about our society in which the "experts" have determined what is right by a standard of political activism that is bent on ridding America of its traditional values. This is called "political correctness."

Being politically correct means that you stand against pro-life in the abortion issue, that you affirm homosexuality as an acceptable alternative lifestyle, that you accept democracy as a failed governmental system, and that you lay aside all principles for what is socially acceptable. Sometimes it gets downright ridiculous. Take a few examples from this article:

1. The movie *Jurassic Park* contains an outrageous insult by Steven Spielberg, according to *The Boston Globe*. The complaint is that only blond people escaped death or maiming, while black characters were killed off and the one dark-haired scientist who managed to stay alive was hurt badly.
2. In response to complaints that "SLOW CHILDREN" traffic signs are insensitive to retarded youngsters, the state of Massachusetts wants towns to change to "WATCH CHILDREN" signs.
3. Rap artist Tupac Shakur, who was charged with sodomy and sexual abuse in New York while out on bail on charges of shooting two off-duty police officers in Atlanta, was nominated for an NAACP Image Award.

4. Phillips Exeter Academy gives an annual Edmund E. Perry Award for "diversity and cultural awareness." It's named for a 1985 graduate who was killed while allegedly trying to mug a plain clothes policeman.

5. Rabbi Rebecca Alpert of Philadelphia wants to remove sexist and dominant references to God in Jewish prayers. Not only can God be called "she" and "queen," but also "images of inequality between the exalted divine and the lowly human" should be replaced with talk of God as "Lover, Friend, Companion, Partner."
6. Politically correct wordsmiths are trying to eliminate negative and casual references to the color black in popular speech. "Black magic" and "blacklisted" were early targets. "Blackboard" was changed to "chalkboard." One school official is trying to do away with the word "blackeye." Another PC school has the children sing, "Baa, Baa, Green Sheep."

7. Of course, we need to fix Christ-

mas too. The reformed Church changed the carol "God Rest Ye Merry Gentlemen" to "God Rest Ye Merry People All."

Have you ever seen a society like ours where there are so many victims? The list can go on and on. So . . . is this mentality affecting the field of education? You had better believe that it is.

In order to be politically correct to every race, we now have people rewriting history in order to give everyone fair treatment. Ed Koch, who is Jewish and the former mayor of New York City, said:

There is currently a fire storm raging in this country regarding the way we teach our kids history. The result: a call for a new multiculturalism that seeks to re-write history . . . I regret to say, there were no Jews on the Mayflower. But a fact is a fact . . . The reality is





the early settlers were Europeans, and Americans share a common heritage of cultural values, language, and tradition that is based on our English and European roots.

Should we be re-writing history just to make people feel good? That's not history; that's psychiatry.

Dr. Dwight Murphy, a professor at Wichita University, laments, "No longer is there to be pride in our pioneer ancestors who crossed America in covered wagons and tamed the wilderness; no, they were insensitive encroachers. . . ."

Outcome Based Education (OBE) is the latest fad for secular education. Many public schools have already adopted it as their basic academic curriculum. Dr Robert Simonds, a former public school superintendent, said,

On the surface the idea of Outcome Based Education sounds good. It was designed to correct the faults of a system that graduates students simply for keeping seats warm for the required number of years. The idea was to make children learn something in order to graduate.

Sounds great, doesn't it? Until you read the outcome (what children must do in order to graduate). Most of them have nothing to do with academic learning. They are "affective" in nature (dealing with emotions, beliefs and attitudes). They require

the child to adopt politically correct ideas and a proper environmental role, make a collectivist economic contribution and become a proper global citizen.

How does this kind of education affect us in Christian schools? As Dr. Paul Kienel, executive director of the Association of Christian Schools International, wrote,

Thankfully, it doesn't affect us directly. It does, however, affect Christian schools indirectly. Christian school educators will need to prepare their graduates to cope with a secular (without God) generation schooled in "political correctness." Unfortunately many of our graduates will face an avalanche of political correct thinking if they enroll in secular colleges or universities.

This illustration says it all:

One night at sea, a ship's captain saw what looked like the lights of another ship heading toward him. He had his signal-man blink to the other ship: "Change your course 10 degrees south." The reply came back: "Change your course 10 degrees north." The ship's captain answered: "I am a captain. Change your course south." To which the reply was: "I am a seaman first class. Change your course north." This infuriated the captain, so he signaled back: "I say change your course south. I'm on a battleship!" to which the reply came back: "And I say change your course north. I'm in a lighthouse."

That lighthouse is a great symbol of who we are in the field of education. We are the lighthouse, not because we are amazingly more powerful or superior. We are the lighthouse because Christian education is anchored to the Rock of Salvation, Jesus Christ. The Bible is not on trial in a Christian school; truth is clearly taught. Because of the work of Christ and the truth of His Word, we are not intimidated by captains on battleships.

Trust in the Lord with all thine heart;  
and lean not unto thine own understanding.  
In all thy ways acknowledge Him,  
and He shall direct thy paths.  
(Proverbs 3:5-6) ■



ABOUT THE WRITER: Richard Tippet is a member of First Free Will Baptist Church in Raleigh, North Carolina, and administrator of Raleigh Christian Academy.

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**THE  
TOGETHER  
WAY**

**The way we  
support  
the entire  
Free Will Baptist  
family**



# FREE WILL BAPTIST NEWSFRONT

## Hispanic Ministry Blooms in North Carolina

LINCOLNTON, NC—Every Sunday Pastor Jim Marcum reserves the first three pews at Highland Drive (formerly Boger City) FWB

with 19-year-old Catalina Barquero from Costa Rica. Catalina came to church, received Christ as Savior and in 1992 enrolled in

Spanish classes (1991-1993) at East Gaston High School where he has taught for more than 20 years. Grady also chairs the deacon board and serves as church pianist.

Pastor Marcum said, "I did not want a segregated ministry. It was never my intention to start an Hispanic church. These people came to America to be Americans. I worked to integrate them into our congregation."

The church regularly has worshippers from six countries: Costa Rica, El Salvador, Honduras, Mexico, Nicaragua and Kuwait. The convert from Kuwait is a Palestinian; his

grandparents were from Jerusalem.

Reverend Marcum said that layman Martin Martinez translates his sermons live each Sunday for the Hispanics who sit on the reserved front pews and access the earphones. Marcum always provides an advance copy of his sermon for Martinez to help expedite the translation.

Pastor Marcum said, "The Hispanic ministry of our church has had a profound impact on our people and our services. Many Free Will Baptist churches could have such a ministry if they tried. When will we begin practicing missions at home?"



*Hispanic ministry outreach of Highland Drive FWB Church.*

Church in Lincolnton for the almost 40 Hispanics who worship there each week. The seat-backs bristle with plastic boxes containing earphone jacks so Hispanics can plug in and hear the gospel message in Spanish.

Their Hispanic ministry began four years ago in the summer of 1990 when a group of teens from the church doing door-to-door canvassing encountered the Sergio Fernandez family. The family attended the church two years before their visas expired and they returned to Costa Rica.

Then one of the young men in the church met and married an Hispanic lady, Jessica, who joined the church. Jessica worked

Southeastern FWB College. She served in Panama as a short-term missionary with the Steve Lytle family and now plans to invest her life on the mission field.

Pastor Jim Marcum was introduced to Martin and Teresa Martinez. Martin Martinez began a home Bible study after a year of intensive doctrinal instruction with Pastor Marcum. Although only two or three came to the home Bible study at first, the 26-year-old Hispanic's faithfulness eventually saw a spiritual harvest.

The church's Hispanic ministry is now under the direction of 47-year-old Grady Williams who learned the Spanish language by sitting in two years of high school



## California Celebrates 50 Years

FRESNO, CA—The California State Association celebrated its golden anniversary May 5-7 when 258 people registered for the 51st annual session. Moderator Paul Kennedy was re-elected, along with assistant moderator Matt Upton, clerk John Hibbard and assistant clerk David Molter.

Executive Secretary Nuel Brown delivered the keynote address Thursday evening on the need for revival. Three other speakers also helped develop the association theme, "Revive Us Again." Pastors John Smith (Ceres), Milburn Wilson (El Sobrante) and David Molter (Kerman) completed the preaching program.

Clerk John Hibbard reported 41 ministers, 64 lay delegates and 18 deacons among the registrants. The three-day meeting convened on the campus of California Christian College.

Moderator Paul Kennedy gave two historical presentations to delegates tracking the history of California Christian College and the history of the state association.

The 1995 session will meet May 4-6 at Village Chapel FWB Church in Ceres.

## New Association Organizes in Idaho

BOISE, ID—Delegates gathered in Boise March 19 to organize the Treasure Valley Association in Idaho. The new association is composed of two churches and one mission work. The historic meeting convened at First FWB Church. Delegates elected Jesse Dunn as moderator, Delmar Hopkins as assistant moderator and Jane Hopkins as clerk.



(L) Jane Hopkins, Delmar Hopkins, Jesse Dunn, James Edwards.

Two months later on May 14, the Idaho District Association and the Treasure Valley Association organized the Idaho State Association. James Edwards, moderator of the Idaho District Association, helped the Treasure Valley Association organize. The state association now includes six churches and one mission work.

Idaho Governor Cecil Andrews declared the last week of June as "Free Will Baptist Week" in Idaho.

## 150 Attend Michigan Meeting

YPSILANTI, MI—Delegates to Michigan's 38th annual state association met May 19-20 at Trinity FWB Church in Ypsilanti. Officials reported that 150 registered including 31 ministers, 43 lay delegates and 12 deacons.

Moderator Gene Norris was re-elected to lead the state association. Three ministers delivered sermons during the two-day meeting: Flint pastor Larry Murphy, retired minister Joe Wilson and Canadian pastor William Reagan.

Missionary Tom McCullough addressed a Friday afternoon fellowship banquet from II Kings 7. Delegates approved a \$23,000 Together Way Plan budget.

The 1995 session will meet May 18-19 at Woodhaven FWB Church in Michigan's Liberty Association.

**This Month,  
Show  
Your Pastor  
that  
You Appreciate  
Him.**



## Church Gives \$3,000 to Foreign Missions

NEWPORT, TN—Members of First FWB Church in Newport arranged for Pastor David Kemper to present a \$3,000 check to Foreign Missions Director Eugene Waddell on May 5. The money was over and above funds normally budgeted to Foreign Missions.

Pastor Kemper said the church was able to give the extra money because of a decision to keep no more than \$7,000 in the church's general fund. The church authorized the deacons to "assess the balance of our general fund each quarter and all money over \$7,000 would be split two ways."

Half the excess funds are placed in a building fund to help underwrite a 1995 building project. The other half is given to outside missions.

The first quarter the church experimented with this idea they dis-



*David Kemper (L) presents check to Foreign Missions Director Eugene Waddell.*

covered they had almost \$11,000 above their \$7,000 operating expenses. They disbursed \$2,300

each to Home and Foreign Missions and \$1,000 to FWBBC.

Then the local Master's Men chapter raised another \$850 to offset Foreign Missions deficit accounts. The combination of monies from the church treasury and Master's Men exceeded \$3,000.

Pastor Kemper said, "An imaginative Master's Men group is good for a lot more in the church than what most people think."

Kemper challenged other churches to adopt a similar approach. "After all, it would be quite embarrassing to have the Lord come back and find many of our churches hoarding money in a bank simply because it gave them a sense of security."

First FWB Church in Newport is a member of Tennessee's Central Quarterly Meeting of the Union Association.

## Bible College Adds Four New Workers

NASHVILLE, TN—With the approach of a new school year, Free Will Baptist Bible College officials have announced that they are adding several new people to the faculty-staff.

Dr. Milton Fields will chair the Teacher Education Department. He is a 1967 graduate. He earned his master's in 1980 at the University of South Alabama and his doctorate in 1983 at the University of Southern Mississippi. He has served as a Free Will Baptist pastor and as a public school administrator in Alabama and Mississippi.

Also joining the TE Department is Mrs. Suzie Barker Harris, of Joelton, Tennessee. She graduated from FWBBC in 1975 and earned her master's at Trevecca Nazarene College in 1991. She has been teaching at Pleasant View Christian School as special education director and educational therapist.



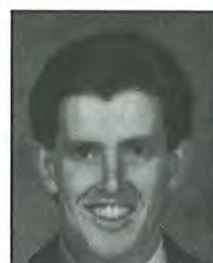
**Fields**



**Harris**



**Holley**



**Hampton**

The college also welcomes Dr. Darrell Holley from Pensacola, Florida, to serve as chairman of the English Department. He is a graduate of Pensacola Christian College (1979) and Florida State University (1984). He is presently completing his doctorate at Florida State.

Finally, Rev. Clayton Hampton of Woodlawn, Tennessee, has resigned as pastor of Oakwood FWB Church to join the college as its first alumni director. He graduated from the Bible College with a bachelor's degree and again in 1989 with a master's. He was saved at the age of 10 and called to preach during his senior year at FWBBC.

The college is in the process of searching for several more people to serve in other areas. Announcements will be made as new teachers and staff workers are found.



## 42 Graduates in Bible College Commencement

NASHVILLE, TN—Free Will Baptist Bible College graduated 42 students in commencement exercises on campus Thursday morning, May 12. Rev. Frank Owens, pastor of FWB Church, Waldorf, Maryland, brought the challenge to seniors, their families and friends, and members of the college family. Rev. Owens was present for more than just to serve as speaker for the occasion since he was receiving a Master of Ministry degree from the college's graduate division.

The class represents 18 states including seven from Tennessee, six from North Carolina and five from Illinois.

During commencement exercises, the College Board of Trustees honored three members of the faculty-staff whose work for the college ended this year.

Rev. Ronald Creech retired from the staff in November after serving 16 years as development director. He criss-crossed the denomination to raise funds to expand the campus. His passion was to see a deferred giving program in place to benefit the college in the years ahead. The 1993-94 yearbook staff dedicated this year's *Lumen* to him in recognition of his devoted service.

Rev. Eddie Payne, returning from missionary service in Côte d'Ivoire, joined the FWBBC missions faculty in 1989. During his five years at the college, he influenced scores of students to consider the global implications of the Great Commission. He announced that he will not return to the faculty in the fall. (After commencement, Mr. Payne agreed to return and teach one

more year.)

Dr. Ken Riggs, after 23 years in the FWBBC teacher education department, announced that he is leaving the faculty to pastor a church in Nashville. He shaped the teacher education program into one that demands respect from both the secular and private school communities for producing excellent teachers. It is doubtful that anyone among Free Will Baptists has influenced more young teachers than Dr. Riggs.

All three men were honored during the year in special chapel programs. Their presence on campus will be sorely missed. The college and the denomination owe them a debt of gratitude for their capable, sacrificial service on behalf of a greater Christian education ministry among Free Will Baptists.



*The 1994 graduating class of Free Will Baptist Bible College.*



## CURRENTLY...

**Pine Level FWB Church** in **Chester, GA**, celebrated completion of a 175-seat social hall and Sunday School rooms with a note-burning ceremony. Pastor **Dilmos Johnston** said the project was completed in a year with mostly volunteer labor.

Pastor **David Malone** reports eight new members at **Peace FWB Church** in **Granite City, IL**. Malone led a 13-week Bible study on Christian living for members.

Eight baptisms and six new members helped buoy spirit at **Tallula FWB Church** in **Tallula, IL**. Pastor **David Turner** said the group also remodeled a portion of the sanctuary.

Members of **Fulton FWB Church** in **Fulton, MS**, exceeded their capital stewardship campaign goal, according to Pastor **Bill VanWinkle**. The congregation set a \$1,000 goal and gave \$1,014 toward the Victory Celebration for paying off the National Offices building.

Board chairman **Tom Harmon** said that volunteer labor saved more than \$5,000 in repair costs at **Camp Hope** in **Illinois**. One major project included roofing the gymnasium. In a 24-hour work blitz, volunteer groups nailed down 122 squares of shingles. The oldest worker on the volunteer crew was 86-year-old **Grant Bruce**.

Some 345 people assembled for morning worship this spring to help members of **United FWB Church** in **West Plains, MO**, celebrate their 15th anniversary. Pastor **Glenn Murray** welcomed visitors, read the church history and recognized charter members. The church was organized in 1979 with 43 charter members. It now has 236 members who worship in a 9,100-square-foot sanctuary which sits on three acres and is valued at more than \$500,000. The church also has two parsonages.

Approximately 140 people from 18 **Missouri** churches in three counties attended a "Youth United for Christ" rally at **New Home FWB Church** in **Hartville**. Four FWB ministers addressed the participants, but most of the activities were directed entirely by the youth from the host and visiting churches. The purpose of the meeting was to bring area youth

together for strengthening and encouragement. The group signed a special youth covenant written especially for the rally.

**Wildwood FWB Church** in **Wilson, NC**, has experienced a burst of growth in two years resulting in more than 100 new members. Pastor **Mike Ramsey** said the group has had to enlarge their sanctuary twice by taking out walls and adding seats. The church paid off their bond program but have begun construction on a 1,500-square-foot parking lot to accommodate increased attendance.

Congratulations to Pastor **James Roebuck** and members of **Maccriline FWB Church** in **Macclesfield, NC**. The group celebrated 15 years of service to their community in June. The congregation began in 1979 with no land, no building and a small congregation.

The North Carolina Christian School Association named a Free Will Baptist teacher as the recipient of the Teacher of the Year Award. Mrs. **Denise Mills**, an instructor at **Trinity Christian School** in **Greenville, NC**, received the award. She has taught at TCS for nine years and chairs the science department.

Officials at **Waipahu FWB Church** in **Waipahu, HI**, report five new members and six conversions. Church statistics also record 29 first-time visitors.

Pastor **Leonard Pirtle** said members of **First FWB Church** in **Owasso, OK**, are 18 months into their three-year program to relocate their church, complete phase one and raise \$300,000 for the project. The group is also thankful to have run out of Sunday School rooms. Their phase two project includes a 1,700-square-foot building to house gymnasium as well as teens and pre-school programs.

Pastor **Robert Morgan** says he hopes the project is paved with more than good intentions. He had reference to a \$50,000-\$80,000 project to pave the parking lot at **Donelson FWB Church** in **Nashville, TN**. The paving project is scheduled to be completed this fall.

**Southeastern FWB College** in **Wendell, NC**, begins its 11th year of operation on August 23. Promotional director, **Jack Lassiter**, will be speaker at open-

ing services at **First FWB Church** in **Raleigh**.

Free Will Baptist evangelist **Wade Jernigan** preached seven times at the **Lenapah Cowboy Camp Meeting** in June. Officials expected more than 700 people to attend the five-day cowboy get-together which included coffee all day, chuck wagon cooking and a prayer tree for quiet times. Somebody saddle up my horse!

Members of **South Charleston FWB Church** in **South Charleston, OH**, report 15 conversions and three baptisms. **Homer Brooks** pastors.

Pastor **Bert Miller** witnessed seven conversions and six new members at **Lockbourne FWB Church** in **Lockbourne, OH**. **Tanya Lee**, a member of the church youth group, won an essay contest on health reform after competing with 8,000 other entrants.

**First FWB Church** in **Springfield, OH**, received eight new members. **Mark Rucker** pastors.

Members of **Fellowship FWB Church** in **Kingsport, TN**, gave more than \$17,000 in tithes and offerings during April. The interesting part of the financial statement is that more than \$10,000 was given to Free Will Baptist Home and Foreign Missions. **Winston Sweeney** pastors.

Members of **Eggville FWB Church** near **Tupelo, MS**, constructed a new sanctuary under the leadership of Pastor **Gerald Gann**. The congregation also gets to hear music from a new piano and a new organ.

**Townsend FWB Church** in **Townsend, DE**, broke their attendance record twice this spring. The first record was broken on their anniversary Sunday when 351 people attended. In late April, 358 were present one Sunday. Pastor **Richard Atwood** said the group has more than \$22,000 in their building fund.

Members of **First FWB Church** in **Kingstree, SC**, gave more than \$1,400 toward the Pop Willey Offering. **Wayland Owens** pastors. ■



**Capital Stewardship/Victory Campaign  
May 1994  
Update**

State	Goal	Gifts	Balance
Alabama	\$ 76,397.63	\$ 2,229.65	\$ 74,167.98
Arizona	1,228.93	1,930.00	(701.07)
Arkansas	76,860.94	29,831.64	47,029.30
Atlantic Canada	1,570.51	.00	1,570.51
California	17,216.76	357.86	16,858.90
Colorado	789.18	1,105.00	(315.82)
Florida	20,703.30	3,731.12	16,972.18
Georgia	38,179.19	19,826.82	18,352.37
Hawaii	184.54	500.00	(315.46)
Idaho	353.37	.00	353.37
Illinois	16,176.29	1,293.93	14,882.36
Indiana	7,868.27	1,400.00	6,468.27
Iowa	266.99	.00	266.99
Kansas	1,287.82	.00	1,287.82
Kentucky	35,454.34	3,136.29	32,318.05
Louisiana	94.23	1,370.00	(1,275.77)
Maryland	6,812.10	250.00	6,562.10
Michigan	15,116.19	7,064.47	8,051.72
Mississippi	15,559.86	1,557.47	14,002.39
Missouri	60,484.40	30,052.87	30,431.53
Montana	27.48	50.00	(22.52)
Nebraska	102.08	.00	102.08
New Mexico	596.80	610.55	(13.75)
North Carolina	59,118.06	3,074.00	56,044.06
Northeast Assoc.	883.41	.00	883.41
Northwest Assoc.	1,087.58	100.00	987.58
Ohio	40,923.66	11,833.53	29,090.13
Oklahoma	92,271.60	5,149.37	87,122.23
South Carolina	18,335.75	1,341.00	16,994.75
Tennessee	78,557.09	30,029.10	48,527.99
Texas	11,547.20	5,835.52	5,711.68
Virginia	24,323.33	1,288.93	23,034.40
West Virginia	46,204.51	610.00	45,594.51
Wisconsin		55.00	(55.00)
Other		2,978.85	(2,978.85)
Totals	\$766,583.39	\$168,592.97	\$597,990.42

## Directory Update

### OHIO

Mark Leonard to Springfield Church, Springfield from  
First Dayton Church, Dayton as youth pastor  
George Grice to Pine Creek Church, Franklin Furnace  
Bill Phipps to Fellowship Tabernacle Church, Xenia from  
Sand Hill Church, Sandusky  
James R. Jewell, Sr. to Amhurst Church, Amhurst  
Jerry Massie to Pleasant Valley Church, Pedro  
Jerry Ferguson to Bethlehem Church, Lucasville  
Don Mersiel to First Church, Chillicothe  
David Curfman to Petrea Church, Jackson

### OKLAHOMA

Jimmy Howell to Earlsboro Church, Earlsboro  
Kenneth Majors to New Hope Church, Indianola from  
First Church, Henryetta



## May 1994

### RECEIPTS:

State	Design.	CO-OP	Total	May '93	Yr. To Date
Alabama	\$ 11,737.60	\$ 59.00	\$ 11,796.60	\$ 3,931.35	\$ 48,068.52
Arizona	124.01	10.00	134.01	.00	952.14
Arkansas	28,341.56	9,825.49	38,167.05	30,746.48	146,858.01
California	197.86	866.41	1,064.27	1,046.60	2,755.33
Colorado	.00	.00	.00	.00	100.00
Delaware	.00	.00	.00	.00	100.00
Florida	60.00	456.17	516.17	2,618.33	13,485.25
Georgia	10,643.53	1,481.73	12,125.26	8,103.52	58,972.37
Hawaii	.00	.00	.00	500.00	.00
Idaho	.00	.00	.00	93.62	.00
Illinois	68.93	.00	68.93	10,485.58	47,378.91
Indiana	.00	.00	.00	563.74	2,475.62
Iowa	90.00	.00	90.00	90.00	270.00
Kansas	.00	23.10	23.10	.00	60.94
Kentucky	945.60	412.86	1,358.46	788.36	3,497.53
Louisiana	30.00	10.00	40.00	.00	390.00
Maryland	.00	75.00	75.00	75.00	2,323.29
Michigan	9,442.93	2,855.34	12,298.27	13,610.65	62,538.23
Mississippi	454.85	542.79	997.64	.00	3,834.88
Missouri	10,300.86	26.80	10,327.66	8,436.27	61,522.72
Montana	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	50.67	66.67	117.34	226.90	2,377.89
North Carolina	2,695.66	550.00	3,245.66	2,314.85	14,450.69
Ohio	13,600.27	7,075.57	20,675.84	4,472.81	39,059.58
Oklahoma	63,088.22	.10	63,088.32	41,382.57	230,411.27
South Carolina	25,236.18	152.40	25,388.58	28,066.17	102,818.21
Tennessee	15,883.26	1,423.44	17,306.70	9,260.19	52,171.83
Texas	15,980.24	385.67	16,365.91	9,454.58	57,639.08
Virginia	3,069.97	25.00	3,094.97	512.12	7,260.07
West Virginia	3,691.86	48.69	3,740.55	5,750.73	21,716.73
Wisconsin	.00	.00	.00	.00	55.00
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	.00	.00	.00	100.00
Other	.00	.03	.03	.01	.07
Totals	\$215,734.06	\$26,372.26	\$242,106.32	\$182,530.43	\$983,644.16

### DISBURSEMENTS:

Executive Office	\$ 9,683.55	\$17,518.16	\$ 27,201.71	\$ 25,323.09	\$136,008.59
Foreign Missions	132,646.59	2,036.43	134,683.02	101,922.96	499,084.13
FWBBC	13,400.80	2,036.43	15,437.23	10,064.44	66,411.64
Home Missions	39,475.72	1,593.74	41,069.46	28,690.52	181,880.88
Retirement & Insurance	794.08	1,239.57	2,033.65	2,916.67	10,470.82
Master's Men	2,837.82	1,239.57	4,077.39	3,457.52	16,185.20
Commission for					
Theo. Integrity	95.87	44.28	140.15	173.02	688.20
FWB Foundation	930.91	531.24	1,462.15	1,906.76	7,157.04
Historical Commission	82.73	44.28	127.01	168.68	605.60
Music Commission	85.85	44.28	130.13	162.18	606.30
Radio & TV Commission	94.86	44.28	139.14	163.69	671.33
Hillsdale FWB College	4,922.74	.00	4,922.74	2,325.73	15,211.53
Other	10,682.54	.00	10,682.54	5,255.17	48,662.90
Totals	\$215,734.06	\$26,372.26	\$242,106.32	\$182,530.43	\$983,644.16



## WOMAN'S AUXILIARY



### Woman's Window on the World

By Mary R. Wisehart

#### From My Window

Don't you like new things? Different is good to me. There's something exhilarating about new experiences. Perhaps that is why I like to think about the new things God has promised.

"Behold, I will do a new thing," God said in Isaiah 43:19.

When God made us anew with the transforming power of the Spirit in the new birth, He gave us gifts—new things in our lives.

He gave us a new name. Once we were called Forsaken. Now we are called The Delight of the Lord (Isaiah 62:4). Imagine!

We have a new song. "He hath put a new song in my mouth, even praise unto our God" (Psalm 40:3). The rest of the passage says that others will hear our song and trust in Him.

New joy springs up in our hearts. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). No one can take from us the joy He gives. It is His joy.

He created us new creatures in Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Having come to know Him, we are different from the old person we once were. We have new goals, new motivations.

One day, we'll be with Him when He makes all things new, including the heaven and the earth. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:5).

#### Remember WNAC Emphasis

WNAC emphasis packets went out the last of June. If you have not received one, you may request one from WNAC, P. O. Box 5002, Antioch, TN 37011-5002 or call (615) 731-6812.

#### September—A Special Month

September is a special month for Free Will Baptists. This September our churches have the first opportunity to participate in The Rest of the Family Offering. As a part of the Together Way Plan, this offering helps provide for the

Executive Office, Retirement and Insurance, Master's Men, WNAC, National Youth Conference and the Commissions.

Encourage your church to give generously to these ministries.

September is also Memorial Student Loan Fund month for WNAC. The loan fund established in 1956 has helped students attending Free Will Baptist Bible College for 40 years.

#### The Women's Magazine

Are you a subscriber to the *Co-Laborer*? If not take advantage of the offer below. Check it out with a sample or send in your year's subscription on the form.

Do you need a new and different kind of Christmas gift? Consider sending the magazine to women on your list. The WNAC office will send a card to the recipient announcing your gift. The subscription will begin with the January/February 1995 issue.

#### WNAC Announces First Fruits

*First Fruits*, a book of experiences from Free Will Baptist missionaries, is now available from WNAC.

Written and compiled by Lorene Miley, the book will make you laugh, cry, and rejoice in God's blessings and answers to prayer.

The price is \$5 plus \$2 postage and handling. Order from the WNAC office. ■

**Co-Laborer**  
**the Free Will Baptist Magazine for Women**  
 P. O. Box 5002, Antioch, TN 37011-5002

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## BOARD OF RETIREMENT

### *Planning for Retirement*

By D. Ray Lewis

Most people believe the population explosion is caused by the birth rate. Not any longer. The real population explosion is at the other end of the age spectrum. There are more than 23 million Americans age 65 and over. Every day over 5,000 Americans reach age 65.

Many view retirement as traumatic. It does not have to be. The middle and later years can be the most enjoyable and productive time of life. The key is planning—preparing yourself emotionally, psychologically, physically and financially. Planning will give you a sense of control, raise your expectations, and turn you toward the future with enthusiasm.

Retirement planning includes six areas:

**1. Finances.** Most people's number one objective is to be financially independent in retirement. They all ask the same question, "Will I be able to manage on my retirement income?" They do not want to depend on others for financial support.

Financial planning experts suggest basing your standard of living in retirement on pension or profit sharing income, Social Security benefits, personal savings and other assets.

**2. Legal Affairs.** Retirement involves change in almost every area of life. Getting legal affairs in order before retirement will contribute to peace of mind and avoid difficulties later.

A valid will is the most important legal document to consider in planning, yet only about 60% of people over 65 have one.

Two other legal documents to consider are:

- *A Durable Power of Attorney.* Appoint a representative to make health decisions and possibly manage your assets if you become incapacitated.
- *A Living Will.* This informs your family what you want if it comes down to keeping you alive on machines or allowing you to die in dignity.

**3. Housing.** Contentment with your home and community environment is a major factor in a satisfactory retirement. The question to consider is, "After I've retired, will I want to go on living where I am now?"

Most people feel secure in familiar surroundings, therefore only a small percentage of retirees moves.

Relocate only if it will make life more comfortable, pleasant or economical.

Communication about and agreement on where to live is essential for a couple considering relocation. Often, a husband and wife have different ideas about retirement housing which are unknown to the other spouse.

**4. Meaningful Use of Time.** The increased leisure time available after retirement can either be a blessing or a curse. Set goals for activities before retirement. After you retire, planning for, and implementing productive use of leisure time often becomes more important than financial or health concerns.

Retirement provides 40,000 new leisure hours over an average lifetime. Leisure time preferences fall into four categories:

- Do-it-yourself projects, home gardening or community activities.
- Keeping physically fit.
- Staying mentally alert with a new skill or hobby, continuing education, or a special project.
- Relaxing. There is no need to apologize for your choice of activity or non-activity.

**5. Health.** Fear of failing health concerns most people approaching retirement.

- Health should not be put out of mind nor allowed to dim retirement years.
- Maturing produces physical changes.
- You can be even healthier after retirement, since there is an opportunity to take better care of yourself in retirement.

**6. Attitude and Role Adjustments.** Role changes can be expected, but few roles actually disappear. Retirement offers time to improve the many roles that remain after we stop working at our primary career.

Retirees mention a number of advantages and rewards in retirement.

- Less stress often results in improved mental and physical health.
- Unlimited choices in activities and companions.
- More emphasis on things which provide personal satisfaction rather than only on monetary reward.
- A dramatic reduction in concern about failing at new endeavors. ■



## FOREIGN MISSIONS



## A Converted Hindu's Prayer

Compiled by Don Robirds

"Gracious and merciful Lord, shed abroad the rays of Thy grace in my sinful heart. Show me the true state of my soul. Graciously grant me at all times the fullness of Thy grace, so that I may not become discouraged. Drive the devil and all his hosts from my heart and grant that it may become Thy holy dwelling place, where Thy Spirit may abide. Amen."

Before giving his testimony, Paul Ponna Maistry, otherwise known as Sukkilachari, a converted Hindu priest in South India, would pray this prayer. It reveals the sincerity of his dedication to become all that God wanted him to be.

In his testimony, Paul tells of his early zeal for the Hindu religion:

### *Considered Hindu Faith the Best*

"Since I considered the Hindu faith to be the best and most excellent way, I went on pilgrimages to such places as Benares, Pandaripuram, Nasik-Panjavadi, Kokarnam, Gajakarnam, . . . and the temple of the lord Ehambaram.

"With the object of becoming a guru (a Hindu teacher and spiritual guide), I studied at the feet of many holy men.

"On one occasion I spent many days doing acts of penance in the Cave Ashram.

"In the year 1935 I settled in the hamlet of Gopalapuram in the Nilgiri Hills. Some time later a Christian man named Daniel began to visit me often and tell me about the Lord Jesus. I would get very angry on such occasions and refuse to listen to him.

"Whenever Christians spoke to me about the Lord Jesus, I drove them off, saying, 'I am one who has mastered the chief Hindu mentras (tricks); tell this sort of thing to people who worship sticks and stones.'"

### *Barnard Helped His Children*

Paul told how pioneer missionary Laura Belle Barnard sent his three children to a Christian boarding school, where he visited them as he got opportunity. He testifies of his visit to them on January 12, 1957:

"I was taking the children back to school

after the Christmas holidays. While I was with them at the girls' boarding school, all three children addressed me in this fashion: 'Dad! what sort of thing is this? We are going to heaven, but you are on your way to hell.'

"These words shook me, but I replied, 'I am a Hindu Priest; my title is Sukkilachari.'

"To that my sons and daughter retorted, 'To whom are you a priest? Who respects you? We are Christians, and will never return to Hinduism.' This made me think.

"While I was at that mission compound I met several missionaries and told them of my experience. One spoke to me about the Lord Jesus Christ, urged me to accept Him there and then as my Savior, and knelt down and prayed for me. The Lord heard the prayer and caused His light to shine in my heart. I confessed my sins to Jesus and accepted Him with my whole heart as my personal Savior."

### *Testimony Forbidden*

After his conversion, Paul became a powerful witness for the Lord. His testimony was written and published in Tamil for distribution in South India, but it was so powerful that South Indian authorities once forbade its publication or distribution.

Shortly after publication of his testimony, the former Hindu priest was dragged into the courts and intimidated. Finally granted freedom, he tramped over hill and dale witnessing to the saving power of His Redeemer and distributing Gospel literature until his death.

In a printed version of his testimony, Paul concluded, "In these days I travel to many places witnessing for my Redeemer, and I would appeal to all readers of my story to pray earnestly for me that I may be a faithful witness to His keeping grace right to the end."

God answered the prayer of his servant. Paul continued his faithful witness until his death in May of 1961. It is believed that he was poisoned for his faith in Jesus Christ. Yet, his compelling story continues to invite men to newness of life in the Lord Jesus. ■

*This article is composed of excerpts from pages 3, 8 and 9 of the June 1966 issue of Heartbeat magazine.*





Thomas Marberry

## Called Together

By Steve and Mary Prokopchak

(Nashville: Thomas Nelson Publishers, 192 pp., paperback, \$12.99).

**T**his workbook is designed to help Christian couples begin their marriages on a more solid footing. It includes a six-session counseling program for the couple to complete before the wedding and two additional counseling sessions to be completed after the marriage. The authors are a husband and wife team who have been involved in this ministry for a number of years. In their writing they reflect a deep and abiding love for the Lord and a genuine concern to build strong Christian marriages.

In a time when more and more Christian homes are being destroyed by division, strife, bitterness and divorce, many churches are finding that traditional programs of premarital counseling are simply no longer adequate. They do not prepare people for the kinds of stresses and strains that modern marriages face. Also, many premarital programs do not provide the kind of practical help and guidance which young couples need.

This workbook provides materials which are easy to follow which can be used by pastors and lay counselors in local churches. The first two sessions give the bride and groom the opportunity to examine themselves and their relationship in light of what the Bible teaches about marriage. Each person is asked to describe his or her relationship with Christ. These sessions also include a study of God's design for marriage.

The remaining four sessions deal with a variety of important issues. One session is devoted to developing better communication skills between the husband- and wife-to-be. One is devoted to financial planning; another is devoted to sexual relations. The final session is devoted to planning the actual wedding ceremony.

One important facet of this workbook is that it provides for two post-marital counseling sessions, one after three months and another after nine months. These sessions are designed to help the husband and

wife understand each other better, set appropriate goals, communicate more effectively and resolve problems and difficulties before they become serious.

The format which the authors developed is simple and easy to follow. There are a variety of questions for the bride and groom to answer and discuss with the counselor. Some of the questions are very probing; they require that the bride and groom confront issues which they might be tempted to avoid. The workbook includes important topics which need to be discussed and scriptures which need to be read by both parties.

Preparing Christian couples for marriage is not an easy or simple task, but there is no task which is more important to the church today. These materials by Steve and Mary Prokopchak can be used effectively by pastors and lay couples who are willing to give their time and talents to the ministry of building stronger Christian homes. ■

**Home Missionaries are pastors, too.  
Don't forget them on  
Pastor Appreciation Sunday  
September 11, 1994**



## Too Busy to Duck

**P**astors are my favorite people. There's nobody better at living in pressure cookers without getting hard boiled. These unusual men take over after medical doctors turn away in frustration and counselors close their files. When society is broken and can't be fixed, community leaders inevitably and finally turn to pastors for answers.

But in spite of these winning qualities, pastors are the most maligned group in the world. One bad preacher taints a thousand hard-working men of God. In an age when everyone lives as he pleases, we hold pastors to a standard the average man doesn't even try to attain. Pastors don't seem to mind; they know they're different.

**There.** Pastors are *there* for everybody. They guide the young, comfort the troubled, identify with the hurting, disciple the undisciplined, teach the untought, encourage the elderly, defuse the angry, befriend the lonely . . .

. . . And somehow they find time to raise a family, prepare three sermons a week, attend professional meetings, read clergy journals, browse the newspaper, mow the yard and whisper sweet nothings to the girls they married.

**Laughter.** Pastors laugh more than anybody. Honest, they do! When four or more pastors get together, it's almost always a knee-slapping good time. They don't need joke writers, because the stuff that befalls them in slippery baptisteries, shaky pulpits and church softball games defies imagination. The Lord's work is hilarious at times, and so are His servants.

Whoever started the rumor that pastors have no sense of humor must not know the same crowd I do. The only thing more entertaining than pastors at play is watching the Dallas

Cowboys stampede the Redskins at RFK Stadium.

**Holiness.** The overwhelming majority of pastors are holy men. The media unfairly caricatures them as pompous stuffed shirts who are no earthly good. Don't believe it. Ninety-nine pastors out of a hundred regularly walk with God, talk with God and speak for God. That's a heavy responsibility for mere mortals.

Holiness nudges pastors away from sin and toward God. While personal holiness stripes every believer, it frequently seems more pronounced in pastors. Maybe because they live in big glass houses under all those microscopes.

**Busy.** The pastor's work schedule is not for the faint-hearted. The Apostle Paul wasn't the only man who became all things to all people; so do most pastors.

The versatile pastor struggles to protect his morning study time to prepare lessons, lectures and messages. Then he straps on his wedding consultant hat to calm that young couple about Saturday's big event. Next, he rushes to a funeral home and hugs a weeping son whose healthy father suddenly died.

After dashing home for a quick dinner, the pastor attends the monthly deacons' meeting at 7:00 p.m. He returns home by 9:30 just in time to answer a frantic phone call from a man whose son has been arrested for drug possession. At 2:00 a.m., he struggles from his car, limp from the emotional energy expended comforting that distraught family.

At 7:00 a.m., the ringing phone jars him awake and a well-rested voice coos, "Preacher, it sure must be nice not to punch a clock . . ."

**Honor.** Pastors are men of honor. They keep their word. They respect confidential matters. They



Jack Williams

put others first and themselves way down the list. They treat those who disagree with gentleness. They give back more than they take. They usually take the long look. They always give the other man the benefit of the doubt.

Pastors speak without being spoken to, smile when they'd rather frown, reach out when they've been ignored and pray for those who despise them without reason. They wear a yoke not of this world placed upon them by invisible hands. They represent Someone else.

Paul said that such men who labor in the Word and doctrine are worthy of double honor (1 Tim. 5:17). In a day of fool's gold, they emerge from the refiner's fire ablaze with the power of purity.

**Vulnerable.** Pastors make easy targets. They're hard to miss if some gossip launches a poisoned arrow. They know they don't have to be guilty to be ruined, just accused. Pastors are so busy looking out for others that they sometimes forget to duck.

That makes it my job and yours to lift the prayer shield over our pastors while they're about the business of the church in our communities.

**I regret** that a few pastors are mean-spirited and contentious; I hope yours isn't. I'm sorry that some pastors don't study or pray as they should. I hope yours does. I'm grieved that now and then a pastor turns out to be a hireling who destroys the flock; I hope you never encounter such a disgrace to the ministry.

Pastors are my favorite people. God placed them in the Old Testament, in the New Testament and in every local church. If you think about it, pastors are probably your favorite people, too. Why don't you tell yours next Sunday. ■

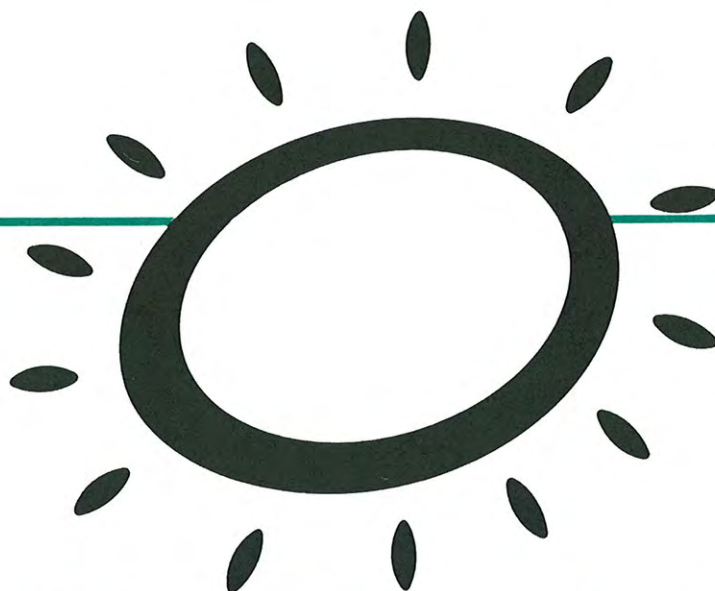


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# Shine Through Us

August is

**"Women Nationally Active for Christ"**

Free Will Baptist women & laboring together with God & fulfilling the Great Commission

## Emphasis Month

For more information on WNAC  
and how to organize a women's group in your church, write to:

WNAC

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