

AUGUST 1998

CONTACT

OFFICIAL PUBLICATION OF THE
NATIONAL ASSOCIATION OF
FREE WILL BAPTISTS



.....
**Kidnapped
Husband!**

.....
Pastor's Struggles

.....
The Perfect
Pastor
Appreciation Day

.....
Don't Kick the
Habits!

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Melvin Worthington

The Spectrum of Stewardship (VIII)

This study addresses the *stewardship of the tithe*. The terms *tithe*, *tithes* and *tithing* occur 35 times in the scriptures. Free Will Baptists believe that tithes and offerings comprise God's financial plan for supporting His work.

Defined Portion

Tithe means a tenth part. It is a percentage of the whole. The Old Testament indicates that the people of God had a responsibility to tithe the increase of their fields, flocks and finances. Tithing is not a Mosaic institution. It was commenced by Abraham, continued by Jacob, confirmed by Moses, commanded by Malachi, commended by Christ and consistent with the concept of God's ownership of all things.

While tithing is not commanded in the New Testament, it is certainly not repealed. "There is not one single syllable in the New Testament which, either directly or indirectly, repeals the law of the tithe," (*The Biblical Illustrator*).

Denoted Practice

Abraham commenced the practice of tithing (See Genesis 14:19-20). Hebrews uses Abraham as an illustration of one who practiced tithing (7:1-11).

Jacob continued the practice of tithing. Genesis declares, "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee," (Genesis 28:22).

Moses confirmed the practice of

tithing, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord," (Leviticus 27:30).

Malachi commanded the practice of tithing, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," (3:10).

Christ commended the practice of tithing, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone," (Matthew 23:23).

Paul is consistent with the concept of the practice of tithing when he says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," (I Corinthians 16:2).

Designed Purpose

The purpose of tithes and offer-

ings was to provide necessary resources to maintain the ordinances of religion, to supply the wants of the poor, the fatherless and widow. The concept is taught both in the Old and New Testaments. Tithes and offerings remain the divine plan for providing for all the financial needs of the Lord's work through His Church.

Throughout the centuries many have given far beyond the minimum 10 percent through freewill offerings. While other methods of funding the Lord's work may be appealing and even work for a short period, we dare not substitute human plans for His plan—tithes and offerings.

Distinct Peril

God declares that those who refuse to give the tithe and their offerings are under a divine curse. God will withhold His blessing on their lives. Could it be that many Christians today have trouble with their finances because they have neglected to obey the Lord in the giving of the tithe and their offerings?

Malachi says, "Ye are cursed with a curse: for ye have robbed me, even this whole nation," (Malachi 3:9).

"Everything a man gets, God snips a bit out of it, to remind the man that he did not get it by his own skill and wit. I think a tithe is a generous maximum for the poor and a mean minimum for the rich. Unless a man cultivates a habit of systematic giving when he has not much to give, he will give little when he is rich," (*The Biblical Illustrator*). ■

The Secretary's Schedule

August 1998

5-6 Arkansas State Association

27-29 CMP Conclave
Las Vegas, Nevada

30 Fairview FWB Church
Spartanburg, South Carolina

The Church Kidnapped My Husband!

By Sandra Atwood



Bob pastors a church in a small town. He loves God and his family, but he constantly feels pulled between the two of them. Susan, his wife, feels like the two of them are drifting apart. They rarely have time alone. Once when they finally had an evening out with just the two of them, a deacon paged Bob and they had to cut the evening short and make a visit to the hospital.

Susan is tired of holding dinner waiting for Bob to get home. She is tired of Bob not being there to help out with the kids and homework and household responsibilities. The kids are disappointed because something always seems to come up and their dad isn't there to see their ball games or spend time with them.

His most common phrase is, "You understand, don't you?" Susan feels like the church gets Bob's best and their family gets the leftovers. She never thought she would resent the church and she feels guilty for feeling that way. Sometimes they wish he would just have a regular nine to five job.

Maintain Balance

How can a pastor and his family balance their lives so that there is a healthy relationship between work and home? I asked several pastors and their wives for suggestions on how they fulfilled their responsibilities at church without making their family feel cheated or resentful.

Tammy, a pastor's wife, shared

that making peace between church and family comes by recognizing that all people devote their time to something—work, TV, Little League, Boy Scouts, hobbies, etc. She tries to put a positive spin on the time her husband gives to the church. She doesn't belittle the children for feeling resentful when he has to be away, but tries to point out that there are eternal rewards in giving ourselves to God.

Another pastor's wife, Annette, shares that they try to involve their whole family in the church's ministry. She feels that she must first have a good attitude toward the time a pastor's family has to be at church and hope that her children will pick up her attitude.

Encourage children to do what they can to help out. Getting them in-

volved is a great way for them to catch your vision. Serving the Lord is something the whole family does. We have always prayed that our children would love church and try to make it the kind of place where they would want to be. Encourage them to make friends there and bring friends home with them on Sunday and throughout the week.

Seven Suggestions That Work

It sounds great on paper, but how hard is it to do? All the pastors and wives I talked to agree that it is very difficult. Life has so many demands, and even when you know you need things in balance, it is hard to live it out.

They offered some practical suggestions.

Keep Calendar

Keep a calendar. This seems obvious, but things often crowd in because we fail to plan.

John, a pastor, says, "Put all the church activities, the school events, the sports activities, everything, on it. Seeing them written down can help you realize that you may have too many things going on."

You may need to limit a child's activities. You may need to cut back on evening meetings. Discuss the whole schedule with your family.

Set Family Times

Schedule family times and stick to it. Take vacations. Take days off. Many families plan a "family night" each week and do not take any appointments that night. Wives and children are more willing to give up some time if they know they will have your complete attention later.

Make it a fun time where everybody is together. Do all the things that you want to do but never seem to have the time for. Take a hike. Work a puzzle. Play a game. Pop popcorn and tell stories.

Linda, a pastor's wife and nurse, says, "When my work calls or people ask me to do something and if I have already scheduled time with my family, I tell them I have an appointment. I actually write 'appointment with family' on the calendar. Guard that time carefully. Tell the church about

days off and family times and ask that they respect them."

Eat Together

Eat together at least once a day. If you have to be out at dinner time, plan breakfast or lunch together. Keep up to date on what's happening in each other's lives. Really listen to each other. (If you're reading this and you have preschoolers, you're probably laughing. Keep trying. They do grow up.)

Use Answering Machine

Turn on the answering machine. Don't feel guilty for not picking up the phone when the family is busy. Don't feel compelled to return calls immediately. Many calls can wait till the pastor is in the office the next day. Yes, pastors are on call, but that doesn't mean they have to jump at every person's call.

Realize who you are. People can have a problem for months or years (bad marriage, financial situation, and trouble with their kids), but then they call and expect the pastor to fix it in one night. The pastor is not God. Yes, he can pray with them and try to help them, but he must also consider his family.

A pastor who always puts the needs of his congregation first will have a family that resents the church. Pastors must use discernment in recognizing a true emergency.

Re-Evaluate Needs

Evaluate the needs of your family at different times and adjust your schedule. There may be times or situations when your family needs extra attention. If you feel that communication is slipping, plan a day trip and do something you enjoy.

(Some great conversations take place in the car. No one is leaving so it's a perfect place to reconnect.) If ministry demands have been particularly hectic, take extra time off to be with your family.

Back Off

"Recognize that your hand does not need to be in every pot," a seasoned pastor's wife says.

"The pastor or his wife doesn't need to attend every meeting or be in charge of every little thing that goes on at the church. Delegate," Jane says.

Perhaps because of tradition or the previous pastor's schedule, people may expect you to do certain things. Don't allow them to set your agenda. Determine what God is leading you to do and do those things.

Expect Interruptions

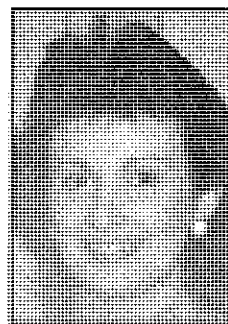
Anticipate interruptions. Yes, you have just sat down to a beautiful candlelight dinner and the pastor is called to an emergency. Things like that happen in a pastor's family. Accept it and go on. Life rarely goes as planned.

Make your family a priority. I have to tell you that my husband, Richard, is a pastor who is very good at doing this. He makes time for me and our children. I asked him how he does it.

He said, "It boils down to choices. There are always more calls to make, more studying to be done, more work that needs to be accomplished, but you choose to leave it there and be with your family. Write it on tomorrow's list."

I asked our children if they felt cheated by the church. They all said, "No." Our 17-year-old said, "Dad is always available to us. We can call him anytime. He takes time to do things with us."

The key to so many things in life is balance. Leading the church and leading his family are both callings from God. Pastors don't need to sacrifice one for the other. ■



ABOUT THE WRITER: Mrs. Sandra Atwood is a member of Townsend Free Will Baptist Church in Townsend, Delaware, where her husband, Richard, pastors.

A pastor's candid look at ministry today.

A Pastor's Struggles

By Mike Jones



A neighboring pastor and I became friends several years ago. When he first began coming to my office to visit, he would look at me with bewilderment when I would tell him how tired I was and how much trouble I was having making some of my decisions. Now, he has been a pastor 10 years, and he barely makes it to my office before collapsing in the office recliner and starting his tale about how hard it is to do all the little things demanded of a pastor.

I have been preaching 36 years and pastoring 27 years, so you would think by now that being a pastor would not be a problem. Instead, I find myself struggling to keep going.

I don't want to abandon God or revert to worldly amusements, but I do sometimes look with longing at those people who come to church with nothing on their minds except getting what they can from the service before they head back home for a day of rest and relaxation.

The Five Struggles

I am a "Filo" pastor—an army term meaning "First in, last out." I arrive at church before anyone else and I am the last to leave. From the moment the first person arrives until the moment the last person departs, everybody wants a piece of Mike Jones. They want to know what they are supposed to do, what someone else is supposed to do, or why I didn't do something they thought I should have done.

In between all this, I must deliver

my soul in a sermon to try to keep sinners out of Hell and saints on the way to Heaven. I struggle with the fact that it sometimes feels that the sponge has been squeezed as hard as it can be squeezed and people still want more.

Peanut Butter Members

I struggle with peanut butter church members. You know the old story. A pastor was visiting a delinquent member and asked why he had missed Sunday service. The man replied that he was out of peanut butter. The pastor thought about that for a minute and then asked what being out of peanut butter had to do with missing church.

The member replied, "Preacher, when you are looking for an excuse, then anything will do!"

I struggle with Christians who look for excuses not to serve God instead of opportunities to work for the Lord and the church. And I struggle with men who can run million-dollar companies during the week but never feel they are adequate to teach junior boys, or do any other job at church.

Slow Progress

I struggle with the little progress we make at church. It seems that the very week we finally get that new family to commit to coming to our church is the same week another family comes to my office to tell me their job is transferring them to another town. I make brave sounds from the pulpit and put on a good front at ministers' meetings, but in the loneliness of the church office I struggle with feelings of frustration and discouragement.

Weary Details

I struggle with the fact that I'm "pooped" all the time. I'm tired of being tired. I'm tired of details demanding all my time and energy so that I am not able to do the truly important work. I know that waiting on the Lord will renew my strength, but everyone else at church seems to think that waiting on the Lord is a waste of time when someone hasn't listened to "Aunt Susie" complain about her bunions this week.

Politically Correct

I struggle with members who want me to be a prophet of God who really "shucks the corn" each Sunday while at the same time wanting me to be politically correct so I won't irritate their sons and daughters or visiting friends.

They want me to boldly denounce sin and exalt God but do so in a manner that doesn't cause offense or embarrassment to anyone. And they would love for me to do so as glibly and smoothly as the TV preacher they were watching just before they came to church.

Personal Holiness

Finally, sad to say, I still struggle with my own personal holiness. I know that to attempt to do the work of God without the power of God is like trying to empty the ocean with a pitchfork; you will work yourself to death and never accomplish anything.

Yet, I still find myself tempted to watch TV shows I shouldn't, visit internet sites I know are wrong or enjoy gossiping about a fellow preacher at a ministers' meeting. The spirit longs to be completely sold out to God, but flesh still raises its ugly head and tries to defeat me personally and professionally.

The Three Solutions

With all these struggles how do I keep going? How do I find the courage and conviction each Monday to start another week? It is really not a struggle for me to give you that answer.

Divine Call

First, I know that God called me into the ministry. Being a pastor is not a profession I endure to pay my bills and win some respectability. Thirty-six years ago God set a fire ablaze in my soul to preach His word, and the fire still burns. The driving force of this God-given call is strong enough to overcome any obstacle I face.

Small Victories

Second, victories still happen. A note will arrive telling me how much it meant to the family that I stood with them during the sickness and death

of a loved one, and that will encourage me to keep on going when it seems I'm at the end of my rope.

Sometimes on Sunday, when it seems that everyone is simply going through the motions, the sweet breath of the Holy Spirit will sweep through the church and a sinner will come to Christ or a prodigal will come home. That is worth any struggle I encounter.

Vessel of Honor

I also realize that many of the struggles I face are simply making me into the man God wants me to be. I want God to sharpen the axe with a marshmallow, but I have enough sense to know that only the file will cut deep enough to make the edge as sharp as it needs to be.

I pray daily for God to make me a vessel unto honor, sanctified and meet for the Master's use. In the flesh I struggle with the process, but I know God does indeed love me and will never allow anything in my life that is not ultimately for my good and His glory.

I struggle in the ministry, and will probably do so all my life. But I know there is coming a day when rewards will be given and I will wish I had done more instead of less. My body wants to betray me sometimes, but there is coming a rest to the people of God. And one day I shall see Him face to face whom so long I have known heart to heart. On that day all the struggles will be as nothing if He looks at me and says, "Well done, thou good and faithful servant. Enter into the joys of thy Lord." ■



ABOUT THE WRITER: Reverend Mirchael (Mike) Jones pastors Grace Free Will Baptist Church in Lake City, Florida.

Ten steps to . . .

The Perfect Pastor Appreciation Day

By Mark Braisher

If I could plan a pastor appreciation day, this is what I would do

I would . . .

1 ... start planning early in order to get every detail just right.

It will impress your pastor beyond words when he sees such care and attention to detail.

2 ... be sure to keep it all a surprise.

He might seem somewhat goofy when you surprise him, but he'll appreciate the surprise element. Everyone likes a pleasant, unexpected surprise.

3 ... involve as many people as possible.

This will take much work and letters sent to your church family. When you plan the program, allow many people to volunteer to speak and participate. All pastors know they have a few supporters in the church, but sometimes they are terrible about forgetting how many people do care about them.

Use people from a variety of groups in the church (young and old, new and not-so-new). There probably will not be time for everyone to speak, so give everyone an opportunity to write notes of appreciation. Present these to him during your service.

4 ... set up the event to honor him by telling him what he means to us.

This should include the church as a whole, as well as personal comments. What a joy for anyone to know that the ministry they

do is productive and appreciated.

Speakers should prepare what they plan to say ahead of time in order to express thoughts accurately and cogently. Of course, when you do this you run the risk of making the pastor cry. He'll get over it.

5 ... invite his family from out-of-town to participate.

Again, do this in secret. Put family members in a hotel the night before so your pastor doesn't know they're in town. By treating family members this well, they will realize how fortunate he is to pastor you. Then at just the right moment, usher them in. Your pastor will love it.

6 ... make sure there are gifts.

Allow the entire church to contribute. This way you'll overwhelm him with your generosity. If you give something other than money, look for those special items that uniquely fit your pastor. When you seek to show him your love by finding that just right gift, it will touch his heart. Buy him a ministry tool that you know he needs and wants.

7 ... pull our surprise on Sunday morning.

This is when the most people can enjoy the celebration. If you really want to floor him, cause a big stir sometime during worship service and just take over.

Have him and his family sit in an honored, visible seat where everyone can see him and he can hear the great things you say about him. What? No sermon? What about guests? Don't worry about them; they'll be impressed with the Christian love among you. They'll probably want to experience it in their own lives.

What will God think? He expects you to honor your pastor.

8 ... conclude the service with a well-thought-out prayer of thanksgiving for our pastor, and seek God's blessing and anointing on his life.

This prayer of blessing on your pastor will be very special to him. The prayer could also be the beginning of a regular practice in the life of the church.

9 ... reserve a local restaurant where we can go and enjoy one another's company following the service.

He'll think you are the greatest people in the world. Celebrate your pastor's ministry with him. Oh! Of course, do not let him pay for his own lunch!

10 Finally, I would be sure to video the entire event.

It'll be a great source of encouragement and motivation in the difficult days ahead.

If I wanted to honor my pastor, that's what I would do. I think it would make the day and the church a special part of his life. It will make him realize how privileged he is to serve such a fine group of people. ■



ABOUT THE WRITER: Dr. Mark Braisher serves as associate minister of church growth/adult education at First Free Will Baptist Church in Owasso, Oklahoma. (This article is written from experience by a pastor whose church honored him in this fashion.)

What Makes A Great Church?

By Brian Tolliver

Our denomination has some churches that stand out from the others, that have flourished over the years, though they might have come from humble beginnings. They are making a difference. What's the secret of their success? Location? Pastoral leadership? Sunday School programs?

What elements transform an ordinary church into an extraordinary fellowship? What characteristics allow a church to surpass the wildest dreams and expectations of members? What makes the ministry of that church memorable through generations? What makes one church stand out among the 2,500 sister churches?

Element Of Glorification

I grew up in one of those special churches from cradle roll to pulpit ministry—the First Free Will Baptist Church of Hazel Park, Michigan. One of the great truths I learned early in Sunday School was that you went to church to glorify God. We were taught spiritual priorities at a young age. I learned from faithful teachers that the church was not a social club for Christians but a place of equipping and glorifying.

How basic and profoundly deep for a Sunday School lesson, a lesson that still rings in my heart. Thank you, Mr. Wendell Steward.

We must make sure that in the midst of our business meetings, building programs and growth campaigns the element of glorification is not lost

in the clutter. I remember hearing the choir sing, "What a Friend We Have in Jesus," with such conviction and passion that you knew they weren't singing about a stranger.

When the congregation sang #321, "Amazing Grace," from the old FWB hymnal, it wasn't sung to meet the morning church bulletin guidelines, but rather it was a lyrical testimony of first-hand experience. Times of testimonies occurred frequently, often entire services dedicated to that element of glorification.

In contrast we now have a smorgasbord of worship venues. Worship aided by computer technology. Worship with banners and flags. Worship boosted by drama. Worship amplified by orchestras and electronic musical accompaniment. All of which are wonderful and beneficial, but genuine worship and glorification of the Lord does not come from an electrical outlet or from tapestry hanging on a pole.

I remember that during my first pastorate we did not have a pianist so we sang *a capella*. We had a sound sys-

tem that was inoperable so we made do. Surprisingly, we weren't bad off. In fact, our church grew steadily.

We didn't have all the electronic paraphernalia and attractions that growing churches were supposed to have. But we did know how to worship and how to glorify God. We did know how to sing His praises and pray with expectation. And God honored that.

I remember when Raymond Riggs preached a revival at our church in the late 1970s. Brother Raymond in trio with Lois Stimson and Ray Stimson sang, "Glad Reunion Day," and you would have thought the Lord had returned by the spirit in that church... and our church was a rather straight laced-congregation. Spiritual passion in worship honors God.

The church will flourish and blossom when the congregation returns the glory that is due God Almighty. It would not kill us Free Will Baptists if we shouted every once in a while for the glory of God. We can stand up and squall for sports and other



events with tireless enthusiasm. We need to implement that level of energy into our worship services. No, I'm not talking about baseless and directionless emotion, but that which is Spirit-filled and Spirit-directed.

Excellence In Service

The success of any local church cannot be pinned on any one individual apart from the Lord. It is not because of who's the pastor, where the church is located, what type facilities are available or the kind of advertisement the church does. What makes a church successful is the members' dedication to the Lord and His Word and the fervency of the servants that minister within that local body.

These are the men and women dedicated to Christ and their church. They are not ashamed of whom they claim as Savior and they are not ashamed of where they worship.

Pastor Sherwood Lee, former missionary to Ivory Coast, West Africa, told that upon his return from India an antagonist of our mission work there asked Carlisle Hanna if there was a Baptist church in Islampur. Brother Carlisle responded authoritatively and quickly that there wasn't a Baptist church in Islampur but there was a *Free Will Baptist* church in Islampur.

These are the men and women glad to call themselves Free Will Baptists, who wouldn't allow the words "Free Will" to be omitted or be printed smaller than other letters on their church sign.

These are the men and women of God who have supported their church in the good times and in the bad times. They are the ones who come to church when the rain is coming down in sheets and when sub-zero winds are blowing.

They are the ones who come to all the church meetings even when their pastor is on vacation or at the national convention. They are the ones who volunteer to do the difficult and hard work that no one else would do.

These are the men and women of God who often serve in the background. They staff the nursery, minister in children's church, teach Sunday School, clean the church, prepare church meals, mow the lawn, keep

the bills paid, serve on boards and committees, volunteer during Vacation Bible School, come to Church Clean Up Day and visit shut-ins.

They are the silent ministers of the church, the unsung heroes of the Lord's work, in my opinion. It is this assembly of essential people who keep the church in operation. They minister without the fanfare we pastors sometimes get every September on Pastor Appreciation Day.

The greatness of any church ministry depends upon the workers who believe in Who they are serving and what they are doing. If you are excited about your church and believe that your church teaches the truth from God's Word and has something positive to offer, you will want to bring others into your fellowship.

Let me to introduce you to a Free Will Baptist who has been with the Lord for over 23 years now, Mr. William Hay. Mr. Hay was a joy to be around. Was he a great expositor of the scriptures? No. Did he have an alphabet of collegiate accomplishments following his name? No.

I don't remember any prayer that he ever prayed nor any business motion he ever made in the church. But I do remember that he loved children and displayed this affection by giving all of us bratty church kids a stick of gum in the name of Jesus every Sunday.

He was the epitome of a servant. He was one of those background servants who made church great. When the Lord called William Hay home to his reward, his widow told us that he had packages of gum in his dresser drawer waiting to be given away. This memorable act of servitude over 23 years ago remains today as a testimony of love.

A great church is supported and advertised by those who believe in it the most. Don't expect the borderline crowd in your church or mine to feel as passionately about the church as those who are there every time the doors open.

When God is ready to start a fire of blessing in your church, He will not be limited or hindered by its location. If God can abundantly bless a church that was started in a dance hall in Hazel Park, Michigan, in the 1930s, He can certainly bless the church on Main Avenue as

well as the church on the corner of Goat Path and Out of the Way Boulevard.

Example In Leadership

If you ask the average church attendee about the purpose of the church, you would get a different answer from every person. Remember, our primary aim is to give glory to God.

I remember leading a person to Christ, who asked me if he could start bringing his unsaved friends to church. The new convert had a vision to see all his family and friends get right with the Lord. I wish some old converts would get that excited!

It takes clear and directed leadership to teach and guide people into spiritual fruition. There are people in every church who are diamonds in the rough, with solid Bible teaching and visible spiritual leadership, who can be taught to go into the community for the glory of God.

People don't want to be lorded over; they want to be led by God's man who in turn is led by God. Some pastors drive their people from the background; others lead in the foreground by example and encouragement. Let's encourage those who have potential to take their place in the ministry of the local church. Teach them to express their ideas and put them to work.

A truly great church has leaders who teach and lead by example, all the while encouraging others to take hold of the plow and come along.

A great church reaches out and touches their community, maximizing their potential for the glory of God. How will your church be remembered? ■



ABOUT THE WRITER: Reverend Brian Tolliver pastors Fellowship Free Will Baptist Church in Florence, South Carolina.

Making It at the Struggling Church

By J. Grant Swank, Jr.

pastor a struggling church. For some time, I thought that I was somewhat alone in this plight. However, after having scouted about a bit, I discovered that there are scores of "challenges" like mine—regardless of the denomination.

When my family moved to this congregation in May 1980, there were a dozen faithful laypersons present our first Sunday. In the previous 10 years, eight ministers had come and gone. The church sign needed painting. Back rooms in the building had accumulated junk. The parsonage needed a new dishwasher, for the front door had sprung on the one we inherited.

The front "lawn" was little more than a rock pile, since a previous pastor (who had once been in con-

struction) grew discouraged while building the house and left before completing the outside work.

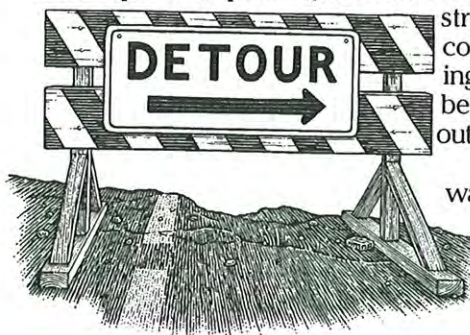
To top it off, there was no salary for the five of us—a situation that continued throughout the summer.



The Surprise Flood

But we made it! And so the winter came on. On Wednesday, January 7, 1981, (funny how such dates stick in our minds), I walked into the church around noon. There, in sub-zero weather, I discovered that the building was flooded. Going into the sanctuary, I walked upon a carpet that had been transformed into something like a large kitchen sponge.

The walls were streaked from water condensation. The varnish on the open-beamed ceiling was peeling. The pews



were stained at the bottom from standing in water. The piano and the small organ were wrecked because their undersides were soaked. The tile in the foyer had begun to curl.

When I walked downstairs, I saw three to four inches of water throughout. When I looked up, water was streaming through the electrical units. All the furniture was drenched, as well as Sunday School literature, Bibles, another piano, ping-pong tables in the fellowship room, carpets in the nursery, Christmas decorations, tables, folding chairs.

I took a broomstick and stuck it up against the ceiling tiles. Each thrust was like Niagara cascading from the other side of the rectangular pieces that already had turned a yellowish color. One by one I poked, dancing back a few steps each time in order not to be anointed with water. Looking down, I saw more floor tiles curling around my toes.

The culprit was a \$54 piece in the furnace that had malfunctioned, in turn freezing the pipes so that they burst upstairs and down.

But we made it! As it turned out, the insurance company paid for renovating the church's interior with no cost to the tottering congregation. We ended up with practically a new church. This could have never come about with our meager finances.

In the spring some kind church folk from a neighboring congregation met with us to help in landscaping a part of the parsonage's front. They dug up earth, put in new earth, and planted seed and trees.

The Untimely Drunks

The next Saturday, I thought I heard a truck stuck out front of our house. Running to the door, I peered out, and sure enough a '75 Chevy pickup was spinning its wheels in our newly landscaped property. With arms flailing, I flew out the door and attacked the truck. By this time, the driver had stepped onto the sod, only to weave his way toward me. He was drunk. I looked back at the truck to see another man perched on the passenger side, smiling like a baby. Obviously, he, too, was drunk.

The driver, in his mid-30s, was new to the country, having arrived from Europe only three weeks previously. He should not have been driving anything short of kiddie cars at the fair. Yet, I later discovered, the truck's passenger allowed him to drive the vehicle after the two of them had had a few belts.

"Don't go anywhere!" I yelled at the driver, not taking into account that the fellow actually could go nowhere with the truck mired in my front lawn.

His garbled response told me only that he did not speak any English.

The police came, and a tow truck. The two men were taken away, along with the Chevy. And what a hole they left in our front yard! But, interestingly enough, it turned out that the drunk was a landscaper by trade. The next morning he stopped by to apologize and promised to correct the damage. By sundown, the hole had been filled and graded.

The Oil Tanker

Only a week later, as the oil truck was making a delivery to the church, its belly broke. As its huge undersides gave way, 1,000 gallons of oil spilled across the church parking lot, down a slight incline, and into the parsonage's freshly manicured front lawn. I ran outside, my wife at my heels, to find two laywomen from the church standing, stunned, as they surveyed the surprise.

The truck driver was running around his carriage in an attempt to plug the flow. But with all this frenzy, there was nothing to be done but let the juice have its way—and it did! Within minutes, police and fire trucks drove in. The fire chief told me to be certain not to have any matches lighted near the oil spill. Otherwise, we would have a fire.

How tidy, I thought to myself. First the flood. Now the fire.

The oil penetrated three feet into the soil. It turned the asphalt to jelly, stripping away the parking lot's curbing in the process.

But we made it! The insurance coverage took care of re-landscaping and gave us a new parking lot.

So it has gone now for almost five years.

Reality of Ministry

Yet we are not home free. We have not grown that much numerically. There are 40 in the congregation now, and financially, it is a weekly struggle—living on the edge of extinction.

However, we have many means of outreach. We have a year-round, free clothing center in the church, making items available to anyone at any time with no charge whatsoever. We have book fairs on the lawn in front of the church throughout the summer, selling religious books, tapes, records and gift items.

We have Monday night sports/ recreation times, community counseling clinics, Bible seminars, backyard Vacation Bible Schools, ladies' prayer fellowships in homes, Sunday noon fellowship meals, weekly children's hours of crafts and Bible stories, and convalescent home ministries. We continually mail news releases to community papers.

Frankly, we do not know what else we can do but continue to do what we are doing and pray that in time our efforts will bear fruit.

I do not permit myself to get all that discouraged, for I have pastored larger churches from Canada's province of Alberta to New England. I have also had some fulfillment in seeing various writings published, including several books. And, being in my mid-40s, I figure that it's time to cultivate some patience.

I have also sought out fellowship with clergy of other small churches. Some of them are career changers who have trucked their families to seminary or Bible college, only then to spill them out into a struggling parish.

They have studied several years in an idealistic environment, frequently being taught by persons who themselves have not been in the pastorate or who have not ministered to a congregation in years. Now, these idealistic parsons are

faced with reality. And their sacrificing wives and children are confronted with naked truth.

In talking with these people, I find that many are severely discouraged. Some of their marriages are already in trouble. Some of the men are giving second thoughts to the vocation of pastor. I know that too many who preceded me in this very church where I now stand are no longer in the work.

Then I ask myself what can be done.

Touching Other Pastors

I wrote to our denomination's headquarters and received sympathetic replies. The people "at the top" say they are becoming increasingly sensitive to the problems of the small church. However, the corporate machine grinds slowly. And the few in administrative positions can only do so much, even if they gave every waking hour to the dilemma.

Therefore, one dismal morning I said to my wife that we had to do something about these precious parsonage families that are in pain. So it was that I mailed out a simple invitation to 26 preachers and their spouses, inviting them to our parsonage on a Monday morning for coffee.

Practically all of them responded! They were so hungry for fellowship, for sharing, for opening up in a caring climate. One couple drove 2½ hours one way. Another family of five planned to drive six hours one way, sleeping over at our house, until other commitments diverted them.

All these people were from churches that number less than 50 people in worship and/or Sunday School attendance.

For half an hour we chatted informally with one another in our house. Then we walked across the parking lot and lawn to the church, where we seated ourselves in a circle in the back of the sanctuary. There I had prepared a list of our 26 struggling churches and the names of each pastor. This was to communicate to us all that we were not alone!

Another sheet offered some suggested topics for discussion at ongoing fellowships. A third paper had typed at the top, "As a Small-Church Pastor, I Find the Following to Be My Greatest Joy." Halfway down the page was another heading: "As a Small-Church Pastor, I Find the Following to Be My Greatest Pain." A fourth paper simply had at the top: "I Want to Share the Following with Our District Superintendent."

We wrote out our own thoughts in the blank spaces, then we swapped papers and read them aloud—anonously. Later, so their presence would not inhibit our statements, our district superintendent and his wife joined the gathering. We shared what we had written, leaving with them our papers for their own study later.

Near to noon, we gathered at the sanctuary's front door for communion and worship, sharing in an informal setting. To close, we had lunch together at a nearby restaurant.

Since that fellowship, many have told me how it helped them. So we will meet again—and again and again—to talk, to unburden, to pray, to communicate with our lead-

ers our needs, and to hope.

Let's Get Together

Through all of this, I have become convinced that throughout all denominations there is a crying need for leaders of the struggling church to have someone to turn to, if only we could find someone to listen to what we have to say. I know that even now in our own network, our leaders are so caught up in administrative work that they simply do not have the hours even to listen.

Yet this is so crucial. I know myself that I could go for weeks, even months, with no one to hear me out. Oh, I realize that if I made an appointment with my superior, we could get together. But I know his pressing schedule and realize that he hardly has time simply to meet with me. And others in similar small-church settings have the same experience. So what do we do? We have practically no one to talk to.

Could it be then that we have to band together ourselves? Why wait for someone else to do it? Why wait for *deus ex machina*—the god from the clouds to swoop down in some grandiose rescue mission, as the old Greek plays would have it?

Why, we can come together with one another, on our own. We can formulate our own agendas and then think through ways of cross-support. We can, above all, lock hearts, putting aside church politics—that "sin which doth so easily beset us," (Heb. 12:1, KJV)—so as to be genuinely open with one another. Then we can articulate our concerns to our church leaders, saving them time and energy by doing our own research, our own in-depth studies concerning our own situations.

At this juncture, I am hopeful. I think we stand a chance. Really, it is more than a chance. I believe fervently that God is at work in the small church as well as the grand cathedral. And so I realize that His heart does care for those of us in these struggling parishes. Yet I also believe that He wills for us to learn certain lessons in our fierce settlings.

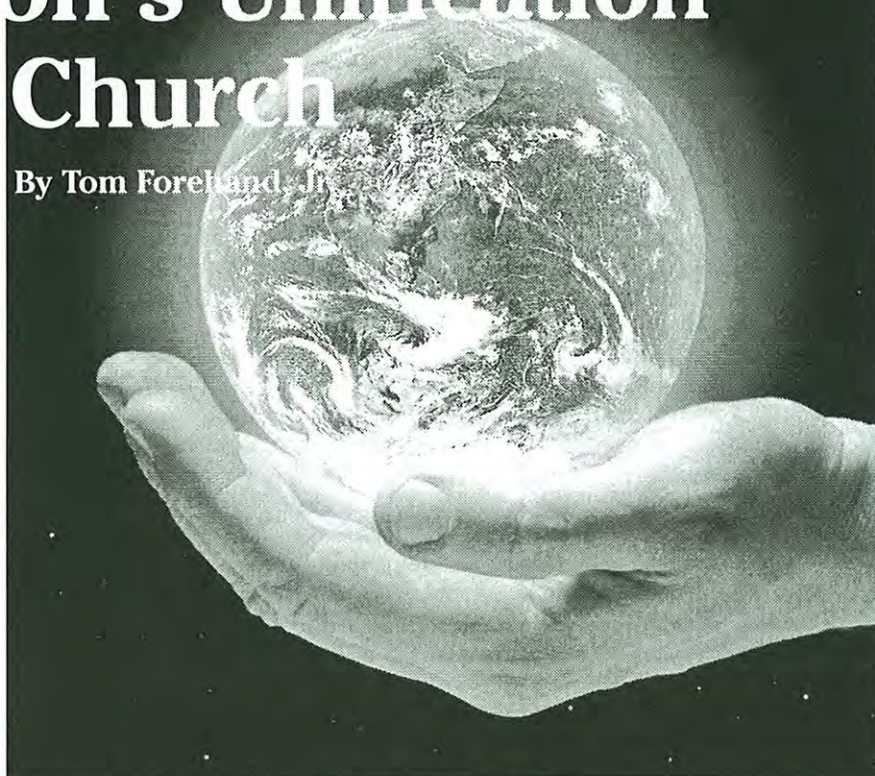
Could it just be that one of those lessons is how to come closer toward one another in seeking loving hearts among ourselves? And in the seeking there will be the finding—discovering even more than we had hoped for. ■



ABOUT THE WRITER: Reverend J. Grant Swank, Jr., pastors Windham Church of the Nazarene in Windham, Maine.

The Counterfeit Jesus of Rev. Moon's Unification Church

By Tom Forehand, Jr.



A few years ago, the American president of the Reverend Sun Myung Moon's Unification Church spoke in Nashville, Tennessee. Knowing that he had been raised as a Catholic, I asked him: "While you were a Catholic, did you study the doctrine about God?" He responded, "No, but I learned a lot about ritual."

Then I replied: "So you accepted Rev. Moon's teaching about God before you ever had a chance to learn what the Bible teaches!" Moon's easternized, aberrant-Christian church propagates a counterfeit Jesus.

Moon Rises in the East

Sun Myung Moon was born in Korea on January 6, 1920. When he was 10 years old, his family "converted to Christianity . . . and joined [the] Presbyterian Church."¹ He attended a pentecostal church and later claimed "to have had a vision of Jesus . . . on East-

er . . . 1936."² After earning an engineering degree in Japan, he returned home to become both a preacher and a successful Korean businessman (ginseng, titanium, manufacturing, pharmaceuticals).

Moon, who has spoken often of his "familiarity with the spirit world," has a controversial past that includes a failed first marriage, a 1964 seance with Spiritualist medium Arthur Ford, repeated denunciations of Communism, aggressive Unification support for Nixon during the Watergate scandal, a U.S. Congressional probe into the Reverend's politics, a 1982 U.S. conviction on tax evasion,³ accusations of convert brainwashing and of deceptive solicitation practices.⁴ To boot, during his early ministry, Moon was accused of sexual improprieties.⁵

The Unification Church (UC) claims that it tries to "bring people together across national boundaries . . . to promote international understanding, global morality, and civic under-

standing."⁶

Some church-sponsored activities involve: convening scientists and "other scholars to discuss . . . implications of science for moral and religious values . . ." (International Conference on the Unity of the Sciences), dealing with world peace issues (Professors World Peace Academy) and providing charity (Project Volunteer, the National Council for the Church and Social Action, International Relief Friendship Foundation).⁷

Moon Rises in the West

Moon sponsors CAUSA, an anti-Communist program, to educate the public about the pitfalls of Communism.⁸ Yet, his church is often effective in hiding its connection with CAUSA. Once I knew a Baptist pastor who was hoodwinked into allowing a CAUSA meeting to be held at his church. How! CAUSA representatives presented their civic pitch to the pastor in

such a way that he had no inkling Rev. Moon was behind the project!

The Unification Church also runs a "seminary" at Barrytown, New York, and has "purchased the defunct *Washington Star* which has reappeared as the *Washington Times*, which in turn has given birth to a national weekly news magazine, *Insight*."⁹ Moon even financed the Hollywood film, *Inchon*.¹⁰

Moon's ministry has placed a small army of flower-selling peddlers on America's street corners. Do they work hard to raise money for Rev. Moon? I remember seeing one member, whom I knew personally, position herself under a street light. Well after sundown she was still there hawking roses for Rev. Moon.

Are members dedicated? I knew one husband and wife couple who voluntarily agreed to separate and live hundreds of miles apart because their work for the Unification Church took them in two different directions.

Today, are members sexually pure? Once I counselled with the grieving spouse of a Unification member who suddenly took a vow of celibacy to fulfill Moon's expectations about marriage; this decision was made without the counsel or consent of the grieving spouse, a non-member!

Messiah or Messiahs?

Unification theology holds that Jesus did not complete our salvation. Thus another savior is needed to finish God's salvation plan that includes abolishing Hell and saving all human beings and even Satan.¹¹ According to researcher J. Gordon Melton, "It is generally conceded [within the Unification Church—UC] that Moon has completed the unfinished task of Jesus and that [Moon] is . . . the 'Lord of the Second Advent.' [another messiah] . . . The Messiah must . . . be born fully human, must conquer sin, and manifest God's masculine nature. He must also marry a woman who will manifest God's feminine nature. Jesus accomplished only half of his Messianic mission, as he failed to marry. Thus Jesus offers . . . only a spiritual salvation. By completing that mission, Rev. Moon now offers a complete physical salvation as well."¹² Christian writer Pat Means claims, "[t]his concept [of two messiahs] is

surprisingly similar to Hinduism's belief in recurring *avatars* [a god who has descended into the world in the form of a human]."¹³

Once I asked a Unification member if he really believed that Moon was the Messiah. He would neither affirm nor deny it. I asked him why was he so silent? He then quoted, "... if any man shall say '... here is Christ...' believe it not," (Italic added—Matthew 24:23). The implication was: he believed it but did not want to "say" it!

"Another Jesus"

Surely influenced by his oriental heritage, Moon's concept of God "is very similar to the Taoist view of ultimate reality . . . represented by the male/female forces of Yin and Yang."¹⁴ UC teaches, "The whole creation 'is his [or God's] body or outward form.'"¹⁵

1. Jesus Is Not God—Moon's *Divine Principle* (DP) claims, one "must understand this [verse John 8:58] does not signify that Jesus was God Himself."¹⁶ Yet, Jesus refers to Himself in John 8:58 as "I am," words referring to God (see Exodus 3:14).

Christian writer Robert Bowman also claims, "Among biblical scholars a growing consensus has formed behind the opinion that John 8:58 deliberately echoes . . . [God's] 'I am' statements in Isaiah 40-55."¹⁷

Moon claims: "Jesus attained deity . . . Jesus was not the unique, only begotten Son of God who was pre-existent with the Father before all created things."¹⁸ Yet the Bible states that Jesus preexisted and is God's "only begotten Son," (John 3:16. See John 1:1-3, Colossians 1:16 and Micah 5:2 concerning Jesus' pre-existence).

2. Jesus Died Before He Could Complete His Earthly Mission—"We . . . must realized that Jesus did not come to die on the cross . . ."¹⁹ Yet the Bible clearly reveals otherwise (see Matthew 16:21, Acts 2:23; Hebrews 2:9; Revelation 13:8; John 17:4-5).

3. Jesus Was Not Virgin Born—Pat Means claims that UC "doctrine denies the miraculous birth of our Lord, believing instead that Jesus was the result of an illicit affair between Mary and Zacharias or some other man."²⁰ However, the Bible states that the Holy Spirit, not a man, directly caused the conception of Jesus' earthly body (see Luke 1:34 and Matthew 1:20).

4. Jesus Did Not Rise Bodily From The Dead—Christian writer James Bjornstad claims that UC theology teaches, "Jesus was resurrected from the dead as a spirit man."²¹ Yet after the resurrection, Jesus could hardly have been raised as a "spirit" man since the Lord affirmed that "spirit hath not flesh and bones, as ye see me have," (Luke 24:39; cp. Mark 6:49).

Endnotes

(Recommended reading materials in **bold face**)

1. J. Gordon Melton, *Encyclopedic Handbook of Cults in America*. Rev. Ed. (New York: Garland Publishing, Inc., 1992), p. 296.
2. Zolo Levitt, *The Spirit of Sun Myung Moon* (Irvine, Cal.: Harvest House Publishers, 1976), p. 12.
3. Melton, pp. 296-298.
4. See Pot Meons, *The Mystical Maze* (Campus Crusade For Christ, n. p., 1976), pp. 184; Levitt, p. 12.
5. David Noebel, *World Unification Church: New Christianity Or Old Paganism* (Tulsa, OK: American Christian College Publications, n.d.), p. 11; also see Levitt, p. 13, Means, p. 186, footnote.
6. Melton, p. 302.
7. Ibid.
8. Ibid.
9. Ibid., p. 305.
10. Ibid., p. 298.
11. Noebel, p. 5.
12. Melton, pp. 298, 300.
13. Means, pp. 193, 199.
14. Ibid., p. 187.
15. James Bjornstad, *Sun Myung Moon & The Unification Church* (Minneapolis: Bethany House, 1984), p. 24.
16. *Divine Principle*, 5th Ed. (New York: The Holy Spirit Association for the Unification of World Christianity, 1977), pp. 211-212.
17. Robert M. Bowman, Jr., *Jehovah's Witnesses, Jesus Christ and the Gospel of John* (Grand Rapids: Baker Book House, 1989), p. 120.
18. Means, pp. 188-9.
19. *Divine Principle*, p. 143; also see p. 145.
20. Means, p. 190.
21. Bjornstad, p. 30.

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Freeing the church from . . .

The Beg, Borrow and “Steal” Syndrome



As my wife, Sally, and I entered the 3,500-seat sanctuary, the warm voices of gathering worshipers welcomed us. Sparkling Christmas trees, graceful garlands and the cheerful clamor of the orchestra tuning up heightened our anticipation. Though we were visitors, we knew the music here was always excellent. This was Christmas Sunday; today it would be extraordinary. And the pastor, we knew, was one of the best preachers around.

Sure enough, the congregational singing, the prayer time, and the special music—all invited us to worship. But then something happened that I won't soon forget. The pastor stepped to the pulpit and announced that by the following Sunday the church had to raise over \$100,000 for its end-of-the-year mortgage payment. Then he went on to make a long appeal for funds.

Though his appeal was as gracious as anyone could have made it, by the time it was over our focus was no longer on the Christ child; it was on paying the bills. The pastor went on to preach an excellent sermon, but I couldn't enjoy it. The long interruption for fund-raising had destroyed the spirit of worship. Nor did the members welcome the appeal any more than we visitors. They had long since grown tired of almost every Sunday sitting through yet another request to pay debt.

By Ray Bowman with Eddy Hall

But of all the people there, the one who most abhorred what happened that morning was the pastor. He had been forced to take on the thankless task of every week begging people to pay a debt far more massive than the church could reasonably bear. He later told me, "The burden of debt is so heavy, sometimes I don't think I'll survive."

This church, though certainly not by design, had fallen into a pattern of begging, borrowing and "stealing." The pastor was forced to beg because of the church's extensive borrowing, and to make debt payments the church was having to "steal" funds needed for ministry. And I was partly to blame.

The Difference a Hat Makes

Twenty years earlier this church had hired me to design their building, a building for which they borrowed heavily, and I had cheered them on. In fact, as a church architect, I had become something of an expert at persuading hesitant church leaders to borrow to the max and showing them how to do it.

This church had bought wholesale into the borrow-and-build thinking I so enthusiastically advocated. They had borrowed for various projects, each time expecting it to bring growth, but they had been repeatedly disappointed. And now paying the debt had to come first, even when that meant using funds urgently needed for ministry.

For most of my life, I had considered all this normal. I had seen pastors beg for money so often that I thought nothing of it. I was so used to churches putting debt payments ahead of ministry that I had accepted it as the way things had to be. And, of course, I had not only seen church borrowing as normal; I had enthusiastically promoted it.

Then I changed jobs. I became a consultant helping churches coordinate planning of facilities, finances

and ministries. No longer was my focus on building church buildings; it was on building churches.

Through working with scores of churches on their finances—some thriving, others fighting for their financial lives—I learned that the beg, borrow and “steal” syndrome is widespread, but it is also curable. Pastors don’t have to beg, congregations don’t have to borrow and churches don’t have to “steal” funds from ministry to pay for institutional maintenance.

Though the process is neither quick nor easy, a financially burdened church can replace indebtedness with provision, institutionalism with purpose and insufficiency with plenty.

From Indebtedness to Provision

Early on in my consulting I noticed a pattern: The more debt a church had in relation to its income, the less financial freedom for ministry it tended to have. What would happen, I wondered, if churches built debt-free—living within the income God provided—and used the saved interest for ministry?

Next I realized that most of the churches asking me for building advice didn’t need to build at all; they had better alternatives. I began helping churches devise creative ways to get more out of their facilities. While each situation was unique, some solutions proved useful in many churches.

Move classes to the right size room.

Moving large classes to large rooms and small classes to small rooms gave larger classes room to keep growing.

Replace pews with chairs.

Good church chairs are not cheap, but they cost far less than building. By replacing pews with chairs, some churches made their largest single space, the worship area, useful for a variety of ministries seven days a week.

Build a storage shed.

When rooms were used as storage closets, they could be freed up by building a low-cost storage building.

Add a fellowship foyer.

For a growing church to get out of debt and stay out of debt, it must hold multiple worship services. To make this practical, some churches added a fellowship foyer big enough that those leaving one service had room to visit with those arriving for the next.

Using these and other innovations, some congregations have been able to grow to two or three times the size for which their buildings were originally designed without needing a major building program. Then when they have built, by building intensive multiple-use facilities, they have cut the number of square feet needed by half or more.

By avoiding interest and building multiple-use buildings, some churches have saved 50% - 70% of their construction costs—money they could then use for the real work of the church, meeting people’s needs in the name of Christ.

From Institutionalism to Purpose

I’ve read scores of church mission statements, and I haven’t read a bad one yet. Every church has good intentions. But the church, like any other organization, can get caught up in pouring most of its time, money and energy into maintaining its own structures and programs until its mission gets little more than lip service.

One way to gauge your church’s true priorities is to go through your church budget line by line, assigning each dollar of spending to one of six categories.

Three of these categories—facilities, staff and operations—pay for maintaining the church structures and ministry programs.

The other three are for sharing—money the church gives away to meet the needs of people outside the community, people in the community, and people within the church.

Maintenance and Ministries

Facilities
Staff
Operations

Sharing

People outside the community
People in the community
People within the church

How does your church’s spending on maintenance and ministry (facility, staff and operations) compare with its spending on sharing? A church that spends freely on itself while giving far less to others may be driven more by institutionalism than by a sense of mission.

Is spending among the three sharing categories balanced? Giving to world missions is important, but it is no substitute for personal involvement in ministry to people in need right on your doorstep.

For every dollar they give to world missions, I urge churches to also earmark a dollar to meet needs within their own communities and, even more important, a dollar for financial needs of people within the church. If we neglect the needs of our own spiritual family, the Bible says we don’t have God’s love in us (1 John 3:17).

When a church is reducing the proportion of its budget spent on facilities and staff, when it is increasing spending for sharing and outreach, when it is moving toward the goal of devoting one-third of all staff time, facility use and operations spending to ministries of intentional outreach, that church is on its way from institutionalism to purpose. It is learning to put its money where its mission statement is.

From Insufficiency to Plenty

Growth costs. A non-growing church doesn’t need much money. If the people give the church three percent of their income, that is usually plenty to keep it going. But for a church to sustain modest growth, the people need to give an average of five to six percent of the income. And for a church to sustain growth of 10 percent a year or more requires a giving level of eight to 12 percent.

Why? Because it takes money to operate ministries of intentional outreach. It takes money to add staff. It takes money to adapt or build facilities. It takes money to sustain growth.

How can people be inspired to give at this level? A generation ago, institutional loyalty motivated much church giving. Today baby boomers and baby busters are far less likely to give out of institutional loyalty than their parents and grandparents were.

The secret to inspiring people to give generously, even sacrificially, in today's church is to invite them to give not to an institution, but to a vision.

One pastor explains his church's approach this way: "We don't say, 'We need this amount of money.' We say, 'This is the ministry God is calling us to do, and by the way, this is what it will cost.' The vision for ministry comes first, finances are secondary." He has discovered that when people have a vision worth giving to, they love to give.

Set Free to Fly

A church struggling financially is like an airplane that is overloaded, off course and under-fueled. The load of debt is so heavy that the church uses most of its energy just staying aloft. A church whose mission statement gives priority to ministry and outreach but whose budget gives priority to institutional maintenance is like a plane whose flight path doesn't match its flight plan. And a church whose giving is a fraction of what is needed to sustain vigorous growth is like a plane carrying only part of the fuel needed to reach its destination.

By itself, no amount of financial expertise can make ministry happen. But if a passion for ministering to people inspires your church to do whatever it takes to get out of debt, reorder budget priorities and multiply giving, your church can enjoy a greater freedom for ministry than ever before. No longer overloaded, no longer off course, no longer under-fueled, your church can be set free to fly. ■

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ABOUT THE WRITERS: Eddy Hall is a free-lance writer who resides in Goessel, Kansas. Ray Bowman is a church financial consultant who lives in Larkspur, Colorado.

Adapted from *When Not to Borrow: Unconventional Financial Wisdom to Set Your Church Free* by Ray Bowman with Eddy Hall (Baker 1996).

THE TOGETHER WAY

May 1998

Receipts:

State	Designated	CO-OP	Total	Year To Date Designated	Year To Date CO-OP	Year To Date Total
Alabama	\$ 693.15	\$.00	\$ 693.15	\$ 2,789.20	\$.00	\$ 2,789.20
Arizona	.00	.00	.00	1,468.12	144.50	1,612.62
Arkansas	10,096.92	15,628.58	25,725.50	68,134.61	70,547.18	138,681.79
California	.00	1,347.88	1,347.88	.00	5,560.68	5,560.68
Colorado	.00	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00	.00
Florida	.00	.00	.00	81.78	3,333.32	3,415.10
Georgia	17,246.86	1,874.95	19,121.81	94,767.57	8,912.81	103,680.38
Hawaii	.00	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00	.00
Illinois	9,991.43	2,213.86	12,205.29	49,971.21	11,403.66	61,374.87
Indiana	1,050.19	572.19	1,622.38	4,858.88	1,623.21	6,482.09
Iowa	90.00	613.30	703.30	270.00	1,062.55	1,332.55
Kansas	.00	3.63	3.63	200.00	44.29	244.29
Kentucky	1,522.00	765.01	2,287.01	4,231.06	2,800.81	7,031.87
Louisiana	10.00	.00	10.00	40.00	10.00	50.00
Maryland	.00	.00	.00	.00	1,599.80	1,599.80
Michigan	2,921.05	1,005.34	3,926.39	47,877.59	10,010.89	57,888.48
Mississippi	10,618.98	762.15	11,381.13	35,982.14	2,809.01	38,791.15
Missouri	31,457.62	9,459.27	40,916.89	212,383.14	22,133.11	234,516.25
Montana	.00	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00	.00
New Mexico	1,853.78	85.40	1,939.18	5,432.74	286.88	5,719.62
North Carolina	2,548.59	1,271.76	3,820.35	8,354.37	6,690.66	15,045.03
Ohio	8,582.98	2,311.75	10,894.73	35,760.84	13,065.85	48,826.69
Oklahoma	48,387.85	12,087.25	60,475.10	221,004.15	47,325.44	268,329.59
South Carolina	66,211.85	148.09	66,359.94	213,317.14	643.17	213,960.31
South Dakota	.00	.00	.00	.00	.00	.00
Tennessee	6,904.09	1,424.69	8,328.78	50,426.66	8,593.08	59,019.74
Texas	6,770.13	582.03	7,352.16	38,402.82	2,406.47	40,809.29
Virginia	1,156.86	25.00	1,181.86	4,016.66	150.00	4,166.66
Virgin Islands	.00	.00	.00	.00	.00	.00
West Virginia	5,484.68	383.67	5,868.35	15,814.15	580.33	16,394.48
Wisconsin	.00	.00	.00	.00	.00	.00
Canada	243.00	8.05	251.05	774.12	32.19	806.31
Northwest Assoc.	.00	.00	.00	.00	.00	.00
Northeast Assoc.	.00	.00	.00	.00	.00	.00
Other	.00	.09	.09	.00	.19	.19
Totals	\$ 233,842.01	\$ 52,573.94	\$ 286,415.95	\$ 1,116,358.95	\$ 221,770.08	\$ 1,338,129.03

Disbursements:

Executive Office	\$ 2,115.24	\$ 23,658.23	\$ 25,773.47	\$ 25,155.16	\$ 99,796.46	\$ 124,951.62
Foreign Missions	136,197.31	6,650.59	142,847.90	663,035.13	28,053.91	691,089.04
FWBBC	11,011.03	6,650.59	17,661.62	70,087.25	28,053.91	98,141.16
Home Missions	51,540.47	5,204.81	56,745.28	288,250.78	21,955.23	310,206.01
Retirement & Insurance	280.96	4,048.20	4,329.16	4,258.61	17,076.26	21,334.87
Master's Men	382.79	4,048.20	4,430.99	4,957.67	17,076.26	22,033.93
Cmsn. for Theo. Integrity	53.24	144.59	197.83	300.17	609.89	910.06
FWB Foundation	265.25	1,734.96	2,000.21	2,978.73	7,318.49	10,297.22
Historical Commission	29.45	144.59	174.04	197.96	609.89	807.85
Music Commission	26.32	144.59	170.91	229.36	609.89	839.25
Media Commission	23.50	144.59	168.09	2,828.20	609.89	3,438.09
Hillsdale FWB College	1,289.95	.00	1,289.95	7,009.10	.00	7,009.10
Other	30,626.50	.00	30,626.50	47,070.83	.00	47,070.83
Totals	\$ 233,842.01	\$ 52,573.94	\$ 286,415.95	\$ 1,116,358.95	\$ 221,770.08	\$ 1,338,129.03

FREE WILL BAPTIST NEWSFRONT

Tom Dooley to Lead Master's Men

ANTIOCH, TN—The Master's Men Board selected 39-year-old Ohio native Tom Dooley as general director, according to Chairman Waymon Ray. Dooley, an ordained minister, succeeds James Vallance in that position.

Reverend Dooley resigned as pastor of Harrison FWB Church in Minford, Ohio, to accept the director's position. He served that congregation eight successful years which included three building programs and an attendance average of 188.

Dooley said in his June 1998 column in *Attack* newsletter, "I realize this is a job that I cannot do alone. Effective ministry requires teamwork. Pray for me that the Lord will grant me wisdom, that I will be sensitive to His guidance and dependent upon Him."

In a letter to the Master's Men Board, Dooley said, "My vision is to continue the tradition of servanthood. All Free Will Baptist men need to be equipped and encouraged to fulfill their responsibilities in their homes, churches and communities."

Tom brings 20 years' experience to his new duty station. Licensed to preach in 1979 and ordained in 1981, he has served in various roles as pastor, home missionary and children's church pastor.

After completing his studies at Free Will Baptist Bible College in 1980, he returned to Ohio where he served five years as a home missionary in Hamilton.

He filled an interim role at Springfield FWB Church for six months in 1990 before accepting a call from the Harrison congregation where he invested the next eight years.

Beyond his pastoral duties, Brother Dooley served seven years on the Ohio Home Missions Board, 15 years as camp evangelist, was one of the founders of Ohio's Tri-State Conference, and preached numerous revivals and Bible conferences.

He has written several publications, including newsletters, brochures, gospel tracts, VBS materials, youth ministry

booklets, etc. He established a Ministry Resource web page on the World Wide Web. He also developed a weekly e-mail publication titled, "Pastor Tom's Sermon Notes," which is provided to an extensive list of pastors.

Tom and Angela (Collier) Dooley have been married 19 years. She is an Ohio University graduate who teaches high school English. The Dooleys have three children—Ben (15), Laura (13) and Alan (11).



New Mexico Hears National Moderator

ARTESIA, NM—The 36 delegates and visitors at New Mexico's District Association said the event was a first for them... the moderator of the National Association of Free Will Baptists preached Friday evening during their April 16-18 meeting at Artesia FWB Church. Rev. Carl Cheshier addressed attendees on the subject, "What Does God Require of You?" Cheshier is president of Hillsdale FWB College.

The 30th annual session also

included sermons by Executive Secretary Melvin Worthington, Hobbs pastor Bill Wilson and Artesia pastor Garie Henderson.

Delegates voted to give \$1,000 toward meals for children attending youth camp. They also asked students from Hillsdale FWB College to provide music, teachers, evangelist and activities leadership for campers.

Delegates also voted to place \$1,000 in Home Missionary Len

Blanchard's account, to send \$300 monthly to Blanchard's account and voted to give \$100 to each state delegate for national convention expenses.

Moderator Len Blanchard led all business sessions. Anne (Mrs. Melvin) Worthington spoke to attendees at the Woman's Auxiliary Banquet Friday evening.

The 1999 district meeting will caucus April 8-10 at First United FWB Church in Hobbs.

Marie Hanna Dies in India

INDIA—Pioneer missionary Marie Hanna suffered heart failure in mid-April in North India and died on Thursday, April 23. She was 70 years of age.

When Marie's body arrived at the mission station, Christians started ringing the church bell. Hindu and Muslim shops in the market closed out of respect for her. Her body was placed on the veranda and thousands of people filed past. Due to conditions in India and lack of embalming, she was to be buried Thursday evening, but the large crowd caused them to wait until Friday morning, April 24. She was buried on the church compound in Sonapurhat near the belltower.

Carlisle and Marie had just returned to India in January after a short stateside assignment.

Marie leaves her husband, Carlisle; a daughter, Brenda Kay (Hanna) Roach of South Carolina; and two sons, Donald of South Carolina and Mark of Ohio. She also leaves five grandchildren, three in South Carolina and two in Ohio.

Marie was born in Platteville, Wisconsin. She attended Harris Teacher's College in St. Louis, and was the first woman to graduate from Free Will Baptist Bible College.

A thanksgiving service for her was held at Sonapurhat FWB Church in India. Memorial services were conducted at First FWB Church in Florence, South Carolina, and at Free Will Baptist Bible College.



Harrison to Lead Oklahoma



OKLAHOMA CITY, OK—In a called session on April 18, the Oklahoma State Association named a native son, Reverend Ernest Harrison, Jr., as executive secretary. The 51-year-old pastor officially assumes his new responsibilities on August 1. He succeeds Jack Richey who resigned to pursue other interests.

Harrison brings 30 years of pastoral experience to the office. He has pastored in Georgia, Missouri and Oklahoma. He was pastoring First FWB Church in McAlester at the time of his election. His other Oklahoma pastorates included churches at Haskell, Muskogee, Broken Arrow and Wewoka.

He serves as a chaplain in the Oklahoma National Guard with the rank of captain. During the Oklahoma City bombing, Harrison served nine days and received the Army Service Commendation, Army Achievement Medal and a State of Oklahoma Medal for his actions.

Harrison holds the M. A. degree from Tennessee Temple Seminary, B. A. degree from Free Will Baptist Bible College and the Associate of Arts degree from Oklahoma Bible College (now Hillsdale FWB College).

He was converted at age seven and began preaching at age 17. He said, "I believe that God has given me a pastor's heart and a spiritual gift of pastor/teacher for the work of the ministry in the local church."

Reverend Harrison and his wife, Brenda, have three children and two grandchildren.

Conference Set at Pigeon Forge

PONTIAC, MI—The third annual preaching conference sponsored by a group of ministers to promote revival among Free Will Baptists will meet September 28-30 at Mountain Valley Lodge and Convention Center in Pigeon Forge, Tennessee. Registration coordinator David McGowan said the 1998 theme, "Help Build the Fire," will feature 10 preachers.

The three-day conference begins Monday with a 4:30 p.m. prayer meeting, continues with 12 preaching services, two women's seminars, a teen special and concludes Wednesday evening with a testimony time. Registration cost is \$10 per pastor; families and others register free.

Conference special music will include Billy Fields, the Reggie Sadler family and the James Munsey family.

Pat Thomas (CO) and Lorrie Johnson (VA) will lead the women's forum.

The following ministers will preach during the conference: Lorenza Stox (NC), Roy Thomas (CO), Dann Patrick (NC), Rick Cash (AL), Robert Helms (IN), Nate Ange (NC), Claudie Hames (CA), Phil Ange (NC), Curtis Lilly (MI) and Gerald Gann (MS).

Several exhibits will be available for attendees. Pastors are encouraged to bring items for The Idea Center. Arkansas pastor Roy Helms chairs the steering committee.

Attendees are responsible for making their own reservations at Mountain Valley Lodge. Call 1-800-523-3919 for reservations.

For more information, contact:

Help Build The Fire
c/o David McGowan
1750 Baldwin Avenue
Pontiac, MI 48340

Church 248/335-6011
Home 248/338-8781

Reverend Jason Turner with the Lord

MANNING, SC—More than 500 people filled Stephen's Funeral Home in Manning at 4:00 p.m. on April 8. They had come to say goodbye to 26-year-old Jason Bennie Turner who died at home of cancer on April 5.

Reverend Jason B. Turner was converted at age six and ordained to preach the gospel at age 21. He had served as minister of youth and music at Fellowship FWB Church in Manning since December 1997, the church where his father, Rev. I. Bennie Turner, pastors.

Jason attended both Southeastern FWB College and Free Will Baptist Bible College. While in Nashville at FWBCC, he served as music/youth minister in two churches—Mt. Pleasant FWB Church in Joelton and Franklin FWB Church.



He also served as a volunteer staff member for the Williamson County (Tenn.) Youth For Christ and as a chaplain/counselor with the Union Rescue Mission (Nashville). He worked eight years in Tennessee and South Carolina Christian camps.

Brother Turner later served as interim pastor at Oates FWB Church in Hartsville, SC. He was a certified Emergency Medical Technician and S.C. Fire Academy graduate. He was certified in February 1998 as a Sheriff's Chaplain.

He worked as a 911 dispatcher with the Clarendon County Sher-

iff's Department. The sheriff's department provided 11 of their vehicles to lead the funeral procession. The fire truck Jason drove was parked at the street intersecting the funeral procession route. Several of his peers and co-workers presented poems and plaques to Jason's parents. One specially-prepared plaque will hang permanently in the local law enforcement center. His dispatcher's number—157—was retired.

Dr. Charles Thigpen, former president of Free Will Baptist Bible College, preached the funeral. A former classmate, Kris Sparks, sang three of Jason's favorite songs.

Jason B. Turner is survived by his parents, Reverend and Mrs. I. Bennie Turner, and one sister, Patara (Turner) Hyman.

Florida Dedicates Meeting to Minister

DELAND, FL—In an unusual display of appreciation for a minister's years of service, delegates to Florida's 54th annual state association passed a resolution dedicating the 1998 association to Reverend W. E. George who died April 20 at age 79.

Clerk Randy Bryant said the following resolution was voted: "Whereas Rev. Bill George pastored five churches in 42 years in Northwest Florida and South Alabama (39 of which were in Florida; the last 24 at Salem FWB Church in Steel City), preached 1,075 funerals, moderated the Salem Association nine years and served as representative to the Alabama Children's Home 30 years,

"Be it resolved that the Florida State Association of Free Will Baptists dedicates the 1998 state meeting to the memory of Rev. Bill George."

More than 200 people registered for the May 6-9 association which met at the Holiday Inn Convention Center in DeLand. Moderator Tim Owen led business sessions.

Delegates approved a \$139,000 state budget, and recommended that a letter be sent out commending the State Home Mission Board for handling the disposition of the Huntington Oaks property.

The association theme, "Encouragement in Ministry," was developed in sermons by Chipley pastor David Williford, Marianna evangelist Arnold Woodlief and retired pastor Dr. Melvin Maxwell.

In other action, delegates sent two recommendations to the National Association's Executive Committee. One concerned the nominating committee and suggested that individuals serving on national boards be required

to have a one-year sabbatical after completing their terms before being eligible to serve on other boards.

The second item requested that the funding of national commissions be reviewed.

Some 400 people attended the Florida Youth Convention Friday and Saturday. Missionary to Spain Anthony Edgmon preached on the theme, "Faith Works."

The Florida Women Active for Christ (FWAC) met Friday. One of the highlights included bringing six boxes of toys and other items for the new children's area of the WNAC Provision Closet.

Dr. Mary Wisheart spoke during the FWAC Fellowship Dinner.

The 1999 state association will meet May 5-8 at the Holiday Inn Convention Center in DeLand.

Bible College Graduates 56

NASHVILLE, TN—Free Will Baptist Bible College graduated 56 students in five degree programs at commencement exercises held on campus May 14. Dr. William Hill, a 1957 alumnus of the college and retired Free Will Baptist pastor, brought the final challenge to seniors in a packed auditorium.

The graduates came from 16 states and three foreign countries. Twelve were pastoral train-

ing majors, 11 were business majors, and 11 others were education majors. The class also included seven majoring in missions and five in youth ministry.

The college granted its first Bachelor of Music Education (B.M.E.) degrees to three graduates. Eighteen students received Bachelor of Arts degrees, 30 received Bachelor of Science degrees, three received Associate of

Christian Ministries degrees and two received Associate of Arts degrees.

Dr. Hill's message on "How To Be Number One," stressed service. Each graduates' life will be his ministry, he said. "The great ones are not those who have the most servants, but those who serve the most."

The following graduates were honored:

Associate of Arts Degree

Troy E. Crane
Red Bay, Alabama
April L. Ensor
Eldridge, Alabama

Associate of Christian Ministry Degree

Beth Ann Bennett
Eldridge, Alabama
Rose Michaela Reed
Chandler, Indiana
Douglas Michael Smith
Richmond, Virginia

Bachelor of Music Education Degree

Rita Kimberley Federle
Colorado Springs, Colorado
Ken Fitzpatrick
Groveport, Ohio
Clifton B. McReynolds
Johnston City, Illinois

Bachelor of Science Degree

Amy Dawn Butcher
Garden City, Michigan
Stewart-Allen Clark
New Brunswick, Canada
Charles Van Currin, Jr.
Nashville, Tennessee
Benjamin Michael Daniel
Wabash, Indiana
Heather Templin Daniel
Wabash, Indiana
Kristy Lynn Douglas
St. Anne, Illinois
Angela Lynn Emerick
Norfolk, Virginia
W. Lee Frye, Jr.
Spencer, Ohio
Kevin Mark Gainey
Smithville, Mississippi

Kelly Jo Goodfellow
Nashville, Tennessee
Dianna Lynn Samms Gorrell
Scott Depot, West Virginia
John Alan Gorrell
Belpre, Ohio
Nicole Marie Hurlburt
New Brunswick, Canada
Harlen R. Johnson
Morehead, Kentucky
Travis Lee Kring
Nashville, Tennessee
Michael Stephen Lytle
El Dorado, Panama
Joy Dianne Mangrum
Fairview, Tennessee
Cynthia Diane Milom
Chapmansboro, Tennessee
Jennifer Joy Nickell
Sumner, Washington

Richard Daniel O'Neal
Virginia Beach, Virginia
Allison Louise Page
Springfield, Tennessee
Corey Thomas Penn
Decatur, Illinois
Valerie Sturgill Ponder
Belo Horizonte, Brazil
Matthew M. Price
Belmont, North Carolina
Jenifer Lynn Ratliff
Kinston, North Carolina
Karah Katrina Raymer
New Brunswick, Canada
Jennifer Lynn Ryan
West Plains, Missouri
Jeanna Faye Skelley
Oakley, Illinois
Jason John Smith
New Brunswick, Canada

Melissa Kay Laughlin Taylor
Cisne, Illinois

Bachelor of Arts Degree

John Goldman Buchanan
Greeneville, Tennessee
Jason S. Cassell
Louisville, Kentucky
Mark V. Cowart
Nashville, Tennessee
Thomas Robert Cross
Nashville, Tennessee
Thomas Michael Diamond
Franklin, Tennessee
Kathy Shea Durden
Albany, Georgia
Timothy Allyn Ferguson
Waltonville, Illinois
Jonathan Dwight Forrest
Ashland City, Tennessee

Heather Lynn Hasty
Ridgetop, Tennessee
Jim D. Holder
Liberal, Missouri
Brian Michael Kesterson
Pine Bluff, Arkansas
Elizabeth Marie Kohn
Decatur, Illinois
Marie W. McDougald,
Smithfield, North Carolina
Roy Justin Meek
Louisville, Kentucky
Gary Leon Mullenix
Gordo, Alabama
Benjamin L. Plunkett
Kent, Washington
Jason Randle Scott
Johnston City, Illinois
Daniel L. Vest
Falkville, Alabama



Forest Valley FWB Church in **Springfield, OH**, baptized eight converts. Members also raised \$1,531 for foreign missions, an amount which the church matched bringing the foreign missions gift to \$3,062, according to Pastor **Herb Davis**.

Eight baptisms and seven new members at **Union FWB Church** in **Wheelersburg, OH**, have Pastor **Joe Van Meter** smiling.

Pastor **Bill Jones** baptized 10 converts in the Ohio River on Easter Sunday. One of the 10 was his grandson, **Jason Jones**. He pastors **Brookdale FWB Church** in **Burlington, OH**.

Pastor **Larry Sparks** just completed a new converts' course at **Columbus First FWB Church** in **Columbus, OH**. And not a moment too soon, because the church received 14 new members and baptized 10.

A youth group from **Calvary Fellowship FWB Church** in **Fenton, MO**, trekked to **Cortez, CO**, in June where they participated in several work projects at the Christian Discipleship Center which ministers to Native Americans on nearby Ute and Navajo Reservations. **Jerry Norris** pastors. The service opportunity came through the efforts of Dr. **LaVerne Miley** who currently serves at the center.

Home missionary **Bill Phillips** reports that a record 51 people attended services at **Valley FWB Church** in **West Jordan, UT**, one Sunday with nine conversions. The congregation conducted their first services on the new property this spring.

Pastor **Robert Prichard** reports 11 conversions and an attendance increase of 30 at **Cleveland FWB Church** in **Cleveland, OH**.

The youth group at **North FWB Church** in **Columbus, OH**, raised \$400 for missionary **Cathy Crawford** through a rock-a-thon. **Bill Chadwick** pastors.

Members of **Freedom FWB Church** in **Marion, IL**, voted to build a new auditorium and remodel their old auditorium into a fellowship hall. **David Mishler** pastors.

Ohio evangelist **Clovis Vanover** reports 27 conversions in seven revivals.

Pastor **Brian Phillips** baptized seven and witnessed four conversions at **Wyandotte FWB Church** in **Mansfield, OH**. The church added 12 new members.

Samantha FWB Church in **Samantha, OH**, reports 12 baptisms and nine new members. **Wiley Perkins** pastors.

South Carolina's Beaver Creek Association celebrated their 75th anniversary this year, according to Moderator **Danny Keen**. **William Porter** presented a brief history of the association and listed the names of ministers who have served since its beginning.

The **Williams Hill FWB Church** in **Hemingway, SC**, broke ground for a new Sunday School wing. **Doug Mathis** pastors.

Pastor **Ferroll Rood** celebrated 22 years at the helm of **Zaleski FWB Church** in **Zaleski, OH**. Members presented Pastor Rood with a plaque of appreciation and several other gifts.

Pastor **Henry Litteral** reports 10 new members and five conversions at **Summit Station FWB Church** in **Summit Station, OH**.

West Madison FWB Church in **Madison, WI**, made history when the entire Sunday morning service was translated into the Hmong language. A new convert, **Seng Yan**, served as translator. **Carlie Lloyd** pastors.

Gahanna FWB Church in **Gahanna, OH**, baptized five and witnessed 11 conversions. **Curtis Booth** pastors.

Home missionary **Jim Fairchild** reports 39 conversions in two Sundays at **Waldorf FWB Church** in **Waldorf, MD**. Pastor Fairchild reports 200 conversions in three years and 50 baptisms.

Some 200 people attended a couples retreat sponsored by **Peace FWB Church** in **Florence, SC**. Pastor **Donnie Miles** has coordinated the event for area churches the past three years. Special seminars were conducted by

Rev. and Mrs. **Jim Summerson**.

Congratulations to **New Life FWB Church** in **Lancaster, SC**. Members dedicated a \$500,000 family life center. Pastor **Marty Cox** said the 13,000-square-foot facility includes a 300-seat dining area as well as a full-sized gymnasium.

Mineous Whitmire just completed 33 years of perfect Sunday School attendance. He is a member of **Arcadia FWB Church** in **Arcadia, SC**, where **Donald Seay** pastors.

Lightning stuck **Hillside FWB Church** in **Florence, SC**, causing extensive fire damage. Pastor **Todd Smith** said the fire destroyed the steeple, ruined a copy machine and a computer, destroyed the sound systems and did major damage to roof and ceilings.

Reverend **Clyde Nations, Jr.**, died February 25. He was pastor of **Swannanoa FWB Church** in **Swannanoa, NC**. He pastored five Free Will Baptist churches in 41 years.

Mt. Calvary FWB Church in **Pedro, OH**, reports nine conversions. **Charles Green** pastors.

Pastor **Robert Nelson** reports five conversions, seven baptisms and two new members at **Faith FWB Church** in **Cleveland, OH**. Men of the church installed a baptistry.

Marysville FWB Church in **Marysville, OH**, reports six conversions and eight new members. **C. A. Newman** pastors.

Pastor **Kevin Brice** baptized six converts, five of whom were teens, at **Community FWB Church** in **Silver Grove, KY**.

Members of **Cross Timbers FWB Church** in **Nashville, TN**, dedicated a new educational wing and contributed \$5,000 to Master's Men for their assistance. **Paul Harrison** pastors. ■



WOMEN NATIONALLY ACTIVE FOR CHRIST

Woman's Window on the World

By Mary R. Wisehart

From My Window

Time goes by, and it doesn't even need our help. These last 13 years have passed so quickly.

Sometimes I wish we could slow the world, hold it still for awhile. Sometimes I'd just like to savor the moments. But no, the world just keeps on turning and time flows by like a river. Only one way can we hold those moments to enjoy over and over again—in our memories.

Recently someone sent me a bookmark with "Memories" written across it, a red rose and a pack of letters tied with a red ribbon. Isn't it wonderful that God gave us minds that remember? Granted, there are always things we'd like to forget, but we have so many wonderful memories.

These years at WNAC have invested me with blessed memories. Wonderful blessings God has given at women's retreats, state and district meetings and national conventions. Joys of ministering to women through speaking and writing. The sweet fragrance of friendship, prayers and encouragement from our Free Will Baptist people. Cards, notes, letters, flowers, gifts—all those things that women use to express their appreciation and encouragement.

We've had our laughs. I'll never forget a pastor who sent a \$500 check from his church to celebrate WNAC's 60th anniversary. After congratulations, he wrote, "So enclosed is a \$500 church." And there's the invitation I received "Dear Pastor: You and your wife are invited . . ." Or my letter that seated Dwight Fletcher with his wife, *Marjorie Workman*. Or there's the time when my nephew drove me to a meeting and I was going to introduce him to the audience. "This is my nephew—uh—uh—what is your name?"

Ah, yes. We shed some tears, but we've laughed a lot and rejoiced over God's supplying the needs of WNAC. We've had more times of rejoicing than times of mourning.

Sometimes, we scraped the bottom of the barrel to pay the bills. Then we'd get word of an anonymous \$1,000 sent to WNAC in a church offering. Or a state report would come in with the needed funds. Just in time the money comes and we pay the bills.

Did I reach all my goals or fulfill all my

dreams for WNAC? No, but the dreams and goals are still there and women will keep striving to fulfill what God has in mind for them.

What are you going to do now? I hear that question now almost as much as I heard it when I graduated from college. I didn't know then, and I don't know now.

I do know that God brought me to this office. I know that He has directed my paths to where I am today. I know that I can trust Him for all my tomorrows.

August is WNAC Emphasis Month

You know what would make for a happy retirement for me? An unusually large offering for Emphasis Month. Pastors that invite Women Active for Christ to share with the church about their service and goals for the coming year. Women encouraged to minister and serve in their communities. The knowledge that we are motivating young women to commitment and service for the Lord. A large gift to the WNAC Endowment Fund so that the interest will help provide for day by day operations. The fund now has a little more than \$10,000. Would that it had \$100,000 or \$1,000,000.

Emphasis Packets are available from the WNAC office if your church does not have one.

Join us in WNAC. Did you know that in the past four years women's groups have contributed \$2,853,068.04 to the cause of Christ? That is no mean achievement.

Did you know that our women have encouraged women's groups so that we now have six national Free Will Baptist women's groups around the world?

Did you know that the WNAC Foreign Student Fund has helped an African student finish seminary this year? The fund has helped students in Mexico, Panama, Brazil and Côte d'Ivoire.

It's exciting to be a part of the Free Will Baptist women's organization. Who knows what these women will accomplish in the next century and until Jesus comes? ■



BOARD OF RETIREMENT

Retirement for Bi-Vocational Preachers?

By Bill Evans

The Free Will Baptist denomination is served by many faithful pastors who earn their living through outside work. They willingly add to the "care of the church daily" the responsibility of several hours labor for the income and benefits necessary to meet the needs of life. Should these men become participants in the denomination's retirement program?

The answer is an emphatic yes. Consider the following questions.

Why?

- ✦ Because everyone faces the following possibilities of early death, disability or actual retirement.
- ✦ Because every day is important for retirement savings—the time and value of money reveals the need for early funding.
- ✦ Because we cannot see the future details, general truth emphasizes a time for retirement or changes in levels of responsibility.
- ✦ Because the years spent in bi-vocational ministry are years that cannot be recalled, reversed or replaced and may be followed by full-time service.
- ✦ Because it is proportional in the dollars earned and the time involved.

How?

In most cases the bi-vocational pastor (we have 1,019 according to the *1998 Free Will Baptist Yearbook*) works outside the church because of congregational size and age or church income levels. It's the budget. Money for everything is limited; the salary is small, so how can the church provide retirement funds?

Both the church and bi-vocational pastor recognize that the entire pay package will be reduced. In spite of limitations the package should cover all the necessary elements of employment. Consider funding your pastor's retirement with :

- ✦ a special offering on the 13th week of each quarter;
- ✦ cash Christmas and birthday gifts;

- ✦ challenge him to a matching program; begin as low as \$5 or \$10 monthly from the church if matched dollar for dollar by the pastor. Value at retirement: \$5 or \$10 monthly at 9% for 40 years, \$47,174.30 or \$94,348.60 respectively.

Although these alternative funding plans may not provide enough for a full retirement, it will be a good sum from a small beginning. Our Free Will Baptist program allows entry for as little as \$10 monthly.

When?

The simple answer is now—today. The following chart shows the results of a \$50 monthly contribution over a various number of years at 9% average earnings. Free Will Baptist plan investments have earned an averaged 9.05% annually from July 1, 1969 to December 31, 1998.

10 years	20 years	30 years	40 years
\$9,798.28	\$33,694.80	\$92,283.70	\$235,871.50

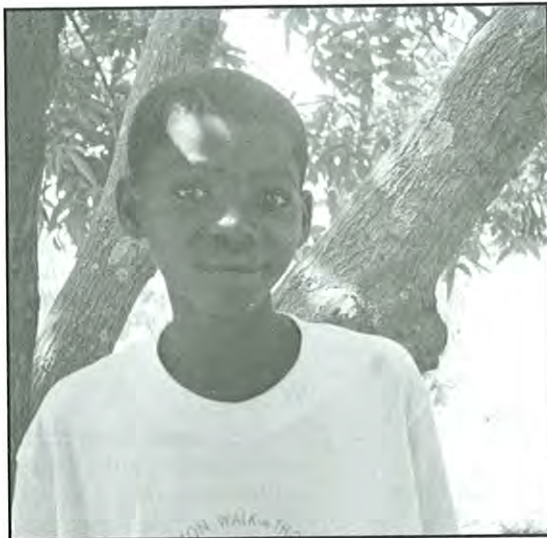
If your pastor is young he may think salary in hand is most important; if he is older he may think it is too late for him. Help your pastor see the long-range picture. A retirement program for your bi-vocational pastor may be the best long-term "Thank You" that you can give him for his faithful service. ■



FOREIGN MISSIONS

CALEB

By Carol Pinkerton



Caleb is committed to Christ and is a faithful witness.

He's probably 12-14 years old, but he looks younger. He's short and thin with Bambi-looking eyes of compassion and longing. He always comes to Bible Club. He is smart and learns quickly. His parents live two countries away in Togo, but he lives in Côte d'Ivoire with an uncle.

A 20-mile Walk to Church

The family lives in an area remote from church, but not as far as it seemed to Caleb after he'd walked the distance one Sunday morning. I asked him how far he had walked to get to church. He hung his head and thought for a few seconds, then looked back up in my face and said, "Madame, I think it must be about 20 miles."

I'm sure it felt every bit that far to one so young. Nevertheless, that day he got himself up, dressed, and did without any breakfast so he could be at church on time for Sunday school class.

Busy Evangelizing

Caleb has always impressed me. He's quiet, but his actions speak loudly. He busily evangelizes his neighborhood and he is always eager to take notes during preaching time. I gave him a notebook and pencil

and he is always right up there on the front row of benches. When it is time for the preacher to stand behind the pulpit, Caleb falls to his knees on the cement floor so he can use the bench seat as a desk for taking notes with his pencil and notebook.

Tithe and Then Some

Normally, I save my empty tin cans to give to Christian women in the villages, but this time I asked Caleb if he would like to sell them to make some pocket money. "Yeah! I'd like to do that," he said. I told him, "You must tithe on what you make." He said that wouldn't be a problem. We discussed the principles of returning gifts to God as He has blessed us.

I'm not sure if he understood correctly. Perhaps he understood much better than most adults; because after selling the cans for 250 francs, Caleb put 200 francs in the offering plate with a very large smile of contentment. ■

Changing Abidjan

Abidjan, a city of more than four million people, is a mosaic of over 100 ethnic, linguistic, and religious groups. Crowded together in mushrooming communities, many of these inhabitants are members of unreached people groups. The emerging church, comprised of Neighborhood Outreach Groups scattered across the city, offers the best possibility for evangelizing these unreached peoples of Abidjan.

Since witnessing, soul winning, and discipleship take place at this primary relational level, thousands of these "hidden" peoples are now within reach of the gospel and many more will be as the church expands to fill her Jerusalem. Missionaries and nationals want to change the face of Abidjan.



Carol Pinkerton, along with her husband Jerry, is part of a church-planting team in Abidjan, the economic capital of Côte d'Ivoire.



MASTER'S MEN

Putting Out Fires

By Tom Dooley, General Director

I once heard the story of three firemen on their first day on the job. Their captain was putting them through orientation and explaining assignments. He pointed to the first man and said, "You keep the trucks washed and waxed. I want the taxpayers of our community to know that we take care of our equipment." To the next new fireman he said, "You take care of the floors. I want them to shine." To the third new fireman, he said, "You see that everyone's uniforms are washed and pressed. We must look sharp as we go about our duties."

The captain then asked each man to state his responsibility. The first fireman said, "My responsibility is to keep the trucks washed and waxed, Sir."

The second said, "My responsibility is to take care of the floors. Make them shine, Sir."

The third fireman said, "My responsibility is to wash and press our uniforms, Sir."

At that statement the captain shouted, "You're wrong. All three of you are wrong! Your responsibility is to put out fires! Never forget that you are firemen! The duties I gave you are secondary. Your priority is to put out fires."

What a tragedy it would be for a family to need the fire department only to discover that they cannot receive help because the firemen failed to understand their true responsibility.

One fireman says, "Hey, you can't take that truck out of here. I just washed and waxed it. When you bring it back, it's always needing to be washed again."

Another fireman stands in front of the truck and says, "Stop right there. The last time you left you pulled that dirty truck in here on my spotless floors. Water and mud were everywhere. You're not doing that to me again!"

The final fireman stands next to his friend and says, "Yeah, just stay right here. If you go to that fire your uniforms are going to smell like smoke and who knows how they will look. I didn't wash and press those uniforms just so you could go out and get them filthy."

I fear that like those firemen many in our churches have allowed secondary duties to become more important than their primary responsibility. Yes, there are many things that must be done in order for the church to function. The Captain of our salvation has given

each of us important assignments. Buildings have to be maintained, classes taught and various programs need leaders and workers—but not to the exclusion of what our consuming passion should be.

Every extension of church ministry should have as its goal the winning of individuals to Jesus Christ. The Master's Men ministry should not be an exception to that principle. Yes, Master's Men ministry is to challenge the men of our churches to discipleship and provide them with fellowship, but the focus needs to be on maximizing this channel of ministry to see unsaved men and their families rescued "out of the fire," (Jude 23).

Some of our Lord's original "Master's Men," —Peter, Andrew, James and John—when called to follow Jesus were told, "I will make you fishers of men," (Matthew 4:18-22). Jesus developed His disciples into mighty witnesses of His mercy and grace. As they observed the attitudes and actions of our Savior, His greatest desire to "seek and to save that which was lost," must have been evident to them. The Savior's passion became their purpose. I pray that the men of our denomination will come to grips with this responsibility. We must not be negligent to this task. Let's be real "Master's Men." Let's put out some fires! ■

Upcoming Events.

- Aug. 6** National Master's Men Golf Tournament
Nashville, TN (Contact: Jerry Atwell 601/256-2754)
- Aug. 7-8** National Master's Men Softball Tournament
Nashville, TN
(Contact: Glenn Harlinger, Jr. 615/746-3861)
- Sept. 3-5** Illinois Regional Master's Men Conference
Camp Hope, Ewing, IL
- Sept.** Mississippi Master's Men Retreat
- Oct. 1-3** Michigan Master's Men Retreat
Howe, MI
- Oct. 1-3** West Virginia Pastor/Layman Conference

Get Organized

Being organized is simple, necessary and productive. Being unorganized is simple, too. Just don't do anything and suffer the consequences.

The young preacher will experience much more fruit from his labors if he knows where he has been and where he is going. Let me give four easy-to-practice suggestions.

File Folders

Purchase a box of the regular size file folders. The ones divided in three sections will be easier to use. File everything.

First, keep file folders near or on your desk. File material that needs your immediate attention in these handy folders. Write the contents on the tab of the folder. As you check the mail, file information that needs your attention soon. Throw everything else in the trash.

For example, place upcoming youth meetings, college announcements, meetings at other churches, items you may want to purchase for the church, ideas for church growth or pastoring in a file folder according to categories as you open the mail. Thumb through the folders monthly and discard outdated material.

Second, place a four-drawer file cabinet near your desk. Establish at least three types of files: theology, information and church business. Under the theological category, file items from angels to zoology that you may use in sermon preparation, counseling or providing information for others. These files will grow as you continue in the ministry.

Clip magazine articles, pictures and illustrations. File anything and everything that you may use in the future. As a young preacher I began cutting and filing articles by J. C. Griffin

written in the weekly North Carolina magazine, *The Free Will Baptist*. Little did I realize then that I would one day pastor the church Brother Griffin revived and pastored. I still refer to those articles from this prolific writer.

Third, establish a file drawer (or continue the one the previous pastor began) for church business, such as budgets, financial reports, warranties, purchase orders and building projects. It was my privilege to pastor a church where Brother Randy Cox had once pastored. That is when I learned how to file church business. He had clearly marked scores of files to benefit me to know the past history, decisions and business of that church.

Leave behind clearly identified files of everything the church did when you were the pastor from baptisms, to new members, to church business items.

Files marked with the exact contents will keep you organized today and the rest of your ministry. It will save you much time instead of searching through piles of papers. Organized preachers accomplish more for the Lord.

3x5 Cards

Keep two or three 3x5 inch cards in your coat or shirt pocket or pocket calendar book. Write down everything—the prayer request, the person sick in the hospital, the change of address of a church member, a thought for a sermon, an idea for next year's church program. Every week or two, go through the cards and record all the pertinent information on one card. There is much to remember in this fast-paced society. Cards can help you remember where to be, when and why.



Dennis Wiggs

Pocket Organizer

The colleges distribute them every year. Companies will send you two or three at the beginning of each year. It doesn't matter which type you use—just utilize to the fullest the pocket organizer. I prefer the two-year college organizer. Some preachers purchase the more expensive ones produced by DayTimer or Franklin.

Record everything in the organizer. From appointments to baby births (name and date of birth) to special church meetings to ground breaking services to vacation days—in other words, place everything you do in the organizer. Keep the used calendar books on a shelf for future reference. Next to your Bible this should be the most important book you carry.

Electronic Organizer

Prices continue to decline on electronic organizers. Purchase the type where you have enough room to record the names, addresses and telephone numbers of church members, family members and pastor friends. This will prove to be an invaluable asset to your ministry. Keep the information up to date.

A Final Word

The young preacher has many things on his mind, places to go, responsibilities to fulfill and so much to accomplish for the Lord. He must set goals, establish plans and be determined to live every day to its fullest. A 3x5 card or a calendar book can't guarantee that the young preacher will not forget an appointment or fail to visit a sick church member. However, his honest attempt to be organized will assist him to accomplish far more than if he relies on his memory alone.

A History of Original Free Will Baptists

By Michael R. Pelt

(Mount Olive, NC: Mount Olive College Press, 1996, 400 pp., paperback, \$21.95).



Thomas Marberry

Dr. Michael Pelt is a member of the Convention of Original Free Will Baptists in North Carolina. He served in a variety of different positions in Mount Olive College (including chair of the department of religion) until his retirement in 1994. He holds a Ph.D. degree from Duke University.

This book is a history of the origin and development of the Original Free Will Baptist work in North Carolina from the earliest days to the present. It is not a complete history. The subject is too large and complex to be covered in a single volume.

The author's goal is to provide a solid introduction to the heritage of Free Will Baptists in North Carolina. In particular, he seeks to interpret the history of the Original Free Will Baptists in light of the larger historical context in which the events took place.

Pelt begins with a survey of the Reformation in England and the rise of Baptists. He focuses most of his attention on the development, growth and polity of the General Baptists because it is from this group that North Carolina Free Will Baptists eventually developed.

The author summarizes the early

history of General Baptists in Virginia and the Carolinas. He discusses the work of Robert Norden, Paul Palmer, Joseph Parker, William Surginer, Josiah Hart and others. He describes how most of the churches were lost to Calvinistic Baptists during the 1750s and how the few remaining General Baptists recovered from that disaster.

The central portion of the work is an overview of Free Will Baptist work in North Carolina during the 1800s. Pelt summarizes what is known about the churches and associations that were founded and the conflicts and difficulties they endured. He also describes the beliefs and practices of 19th century Free Will Baptists.

The last portion of the book deals with the 20th century. It outlines the growth and development of North Carolina Free Will Baptists during the early years of this century and how the Depression limited the work of the denomination.

Considerable attention is given to the serious problems which developed in the early 1960s. The author describes how relations between some North Carolina Free Will Baptists and the National Association of

Free Will Baptists became more and more strained. This increasing separation finally led to a formal division in the spring of 1962.

A special session of the convention met on March 29, 1962, and voted to sever ties with the National Association. On June 26 of that year a new state association was organized by those churches who wished to remain within the National Association.

Dr. Pelt was involved in those difficult days, and his book presents the viewpoint of those who left the National Association. He states the factors that, in his opinion, made the division necessary.

We may not like to read about the controversies and conflicts in our history, but they are a part of the history of our denomination. Every controversy has two sides, and both sides deserve to be heard.

I did not always agree with Dr. Pelt's analysis and interpretation, but I profited greatly from reading his book. In particular, I appreciate the research he has done on Free Will Baptists in the 19th and early 20th centuries. He has made a significant contribution to our knowledge of this era. ■

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Don't Kick the Habits!

The first time Douglas MacArthur applied for admission to West Point, he failed. He tried again and was denied. Persistent young MacArthur applied a third time, was accepted, and history framed his portrait.

Ask 20 pastors the secret of their success. You may be surprised to learn one thing they have in common: They do the little things well.

Early Riser. You can bet your church bulletin that if a local pastor is found in bed past 8:00 a.m., he's either recovering from heart surgery or he was up until 4:00 with somebody's family crisis.

The great pastors get up with the sun . . . or before. They use those early minutes for personal quiet time or exercise before the phone, the fax and the office start pushing the day. Their built-in alarm clocks work better than the rooster outside Pilate's court.

Self-Starter. The good ones don't need a job description and a "to-do" list. They seem to know instinctively that you lead from the front. This means regular office hours, consistent study habits and the ability to remain visible when it matters most.

He loves what he does and considers his time in the community a divine appointment. There's a sense of urgency about ministerial duties. That's why most pastors work well without supervision and don't need to punch a clock.

Attracts People. Simply put, people like being in the company of successful pastors. One reason is because they are such gentlemen and make it easy for people to approach them. They do not mistreat nor verbally abuse church members, ministerial colleagues or the broader community. They're upbeat and positive, moving through the day with a kind word, a

"thank you," and a warm handshake.

Great pastors look like winners every time you see them. They know when to wear the ministerial "uniform" with suit and tie, and when to show up in sweats and work boots. And people notice. Everybody likes a winner.

Walks the Talk. Great pastors live clean with no skeletons in their closets. Look them in the eye, and you know you can trust them with your wife and your daughter, as well as with your soul. They step past porn shops without breaking stride. Their lives are transparent. They live in glass houses in full view of the entire community.

Great pastors don't use weasel words. They tell the truth even when it costs them to do it. They come through at crunch time—when death strikes, when illness hospitalizes loved ones, when your month is longer than your salary.

Laughs at Self. Believe me, nothing is funnier than church life and holy living. A great pastor has a great sense of humor. His full-throated laughter sets people at ease like sunshine at a Fourth of July picnic. While pastoring is certainly a serious business, the best pastors go about it with a twinkle in their eyes.

They are not self-absorbed nor overly-impressed with themselves. They move the work of the kingdom forward with a grin, a timely chuckle and an occasional belly-laugh that irritates the pessimists and embarrasses the stuffed shirts.

Builds a Team. Successful pastorates are team efforts and pastors know it. The one-man show doesn't last long, and even when it does it has more in common with a dictatorship than a fellowship.

Great pastors gather around them resource people with skills they don't

have. Team builders stash their egos at the door and hire the right person for the right job. This is the catalyst that makes everything else possible. A well-motivated, carefully-trained group of lay leaders turns Average Joe Pastor into Super Pastor.

Reads Widely. This is what separates the men from the boys, so to speak. Great pastors are great readers. Make no mistake; their foundation is first and always one Book, the Bible. They know that no amount of reading *about* the Bible can substitute for reading the Bible.

But the great ones also line their shelves with volumes on history and biography, science and archaeology, poetry and drama. They know that Moody is a man not an attitude; that the Charge of the Light Brigade has as much to do with miscommunication as it does with heroism; that Super Man was flawed Nazi philosophy before he became an American comic book hero.

Remembers Priorities. Great pastors lock onto a celestial navigation frequency that calls them back to the prime directive—preaching and teaching. Whatever else the pastor champions, if he doesn't pass muster here, the rest is stuff and bother.

Pastors don't set their own priorities. God does. That's not pompous; it's a solemn fact. Above all else, pastors are preacher/teachers. They mine the Bible's truths, then fling them abroad like so much bread upon the waters. God takes responsibility for the results. The pastor's job is to remember Who called him, Who saved him and Who holds title deed to the Church.

Your Turn. The best thing about these good habits of great pastors is that none of them requires a Ph.D. or an I.Q. of 175. Any pastor can do them. All it takes is persistence. Just ask Douglas MacArthur. ■



Jack Williams

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