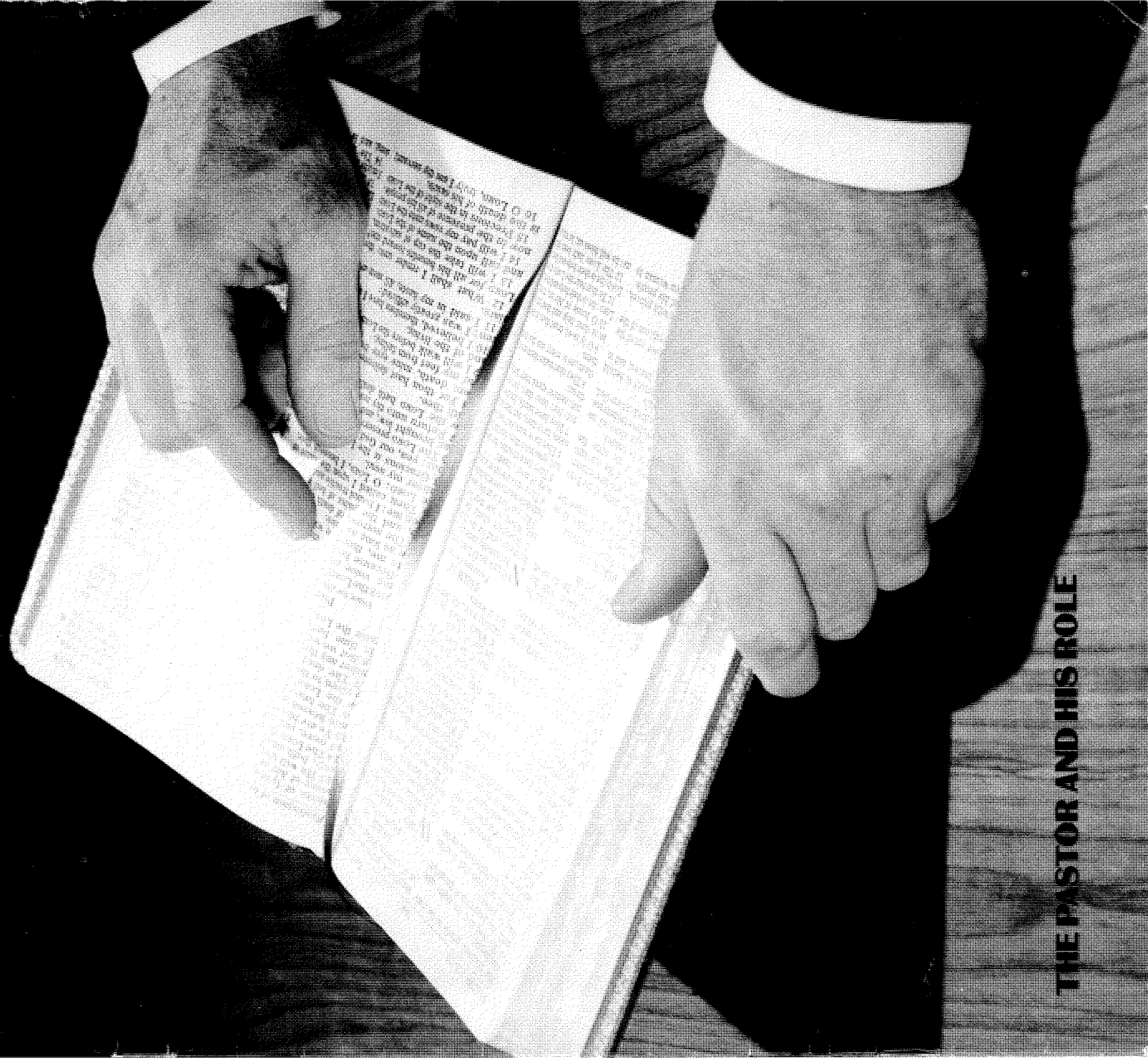


contact

FEBRUARY, 1975

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



THE PASTOR AND HIS ROLE

THE ROLE OF A PASTOR

By Dennis Wiggs



**A good pastor
is not one who does the work
of eight men, but one who gets eight
men to do the work.**

It may be commendable to be the jack-of-all-trades, master of few, and running all over the community trying to meet every need of each individual who calls upon the pastor, but it is not scriptural.

A SPIRITUAL MINISTRY

The pastor must concentrate on four major aspects of the ministry: prayer, message preparation, preaching, and presenting Jesus Christ in personal contacts. The apostles in the early church in Jerusalem were not willing to handle a problem which, important as it was, would have taken their time from the Word of God and prayer. Seven laymen were chosen and they did the job efficiently. As a result, "the word of God increased: and the number of the

disciples multiplied in Jerusalem greatly . . ." (Acts 6). The pastor must major on the major and not on the minor.

The local church can stifle a pastor's effectiveness by taking advantage of his time and energy. He can become the local errand boy, performing small jobs that many members of the church family can do. To relieve the spiritual leader of burdensome responsibilities that the church members could do is to release the pastor to perform that to which God has called him. A praying pastor produces powerful results. A prepared preacher can proclaim God's Word with knowledge, authority, and firmness while the congregation watches God save souls and edify the saints. A pastor who is given the time to counsel the seekers and disturbed, encourage the afflicted, and admonish the erring is establishing a strong church. His spiritual ministry, rather than physical labor, will be a blessing to the church and community long after he has gone elsewhere.

DELEGATION OF RESPONSIBILITY

Not only can the church restrict a pastor's spiritual responsibilities, but the pastor himself can rob his church of blessings and instructions that they need to receive. Praying is hard work. Studying is time consuming. Powerful preaching is born in the prayer closet with an open Bible. However, it is easier to work with the hands. It is much simpler to be the church and community ecclesiastical bellboy. When a job needs to be done, it is much quicker, the pastor often thinks, to do it himself rather than request assistance. Even when assistance is rendered, he declares that often the job is not done properly and he must do it again. Instead of developing and teaching his people to serve the Lord by doing these time-consuming tasks, very often the busy pastor tries to handle the jobs alone plus carry on the major matters of the ministry. This results in frustration and fruitlessness.

The pastor must teach his people methods of administration and free himself to perform the most important works of the ministry. He may be a good carpenter who can repair the church foyer, but that older church member could do it and get a spiritual blessing. The pastor may cut the grass beautifully, paint without dropping any on the floor, type a perfect bulletin, and regulate the thermostats to ideal comfort. However, every minute he spends doing something that a church member can do, he robs that Christian of a blessing and himself of precious time of spiritual preparation.

ABOUT THE WRITER: Mr. Wiggs is pastor of the First Free Will Baptist Church, Beaufort, North Carolina. The Free Will Baptist Bible College alumnus serves as moderator of the North Carolina State Association and is a member of the National Foreign Missions Board.

"The pastor must teach his people methods of administration and free himself to perform the most important works of the ministry."

SHEPHERD AND OVERSEER

The pastor is a "called" man, anointed by God for a specific task. He is a man sent from God with divine authorization. The office of bishop, elder, overseer, or presbyter (they all refer to the same office) should not be taken lightly. Paul told Timothy that it was an office to be desired. In the early church it was not the easy posts, the placid positions, that were sought after, but the hard and even perilous jobs, reports commentary writer, Guy H. King. This select man of God must be able to control himself, he must be able to control his own house, and he must be a contender for the truth of God, to summarize the qualifications presented in I Timothy 3.

The called man of God has two main duties. First, he is to feed the flock of God. The Scriptures elevate him as a spiritual leader, a shepherd. This duty is accomplished through preaching and visiting in the homes. Secondly, the pastor is to do the work of an overseer: "Taking the oversight thereof," Peter writes.

Feeding God's Word to a congregation or to a family demands much prayer, Bible study, and spiritual wisdom. One pulpit committee said it well when they advertised for a pastor

who was tall enough to reach heaven on his knees. The congregation and the pastor need to understand the main duties of the ministry. A parked pastor's car at the study or parsonage should not indicate slothfulness but a man of God secretly praying, searching the Scriptures, and seeking wisdom in directing a growing church.

Overseeing the work of God is also a pastoral duty and the area where so many good preachers get derailed or detoured. The present-day church operates teaching, training, and preaching ministries that must be correlated and directed along spiritual lines. Someone must guide these activities so that they will remain true to the Scriptures and reach as many people for Christ as possible. The pastor-overseer will provide information, inspiration, and instruction to his people as the budget is prepared, the Sunday school is organized, or a new visitation program developed. However, no pastor should try to perform all of these functions alone. He will oversee the work while co-laborers will actually carry out the responsibilities. By example and explanation, he must lead them in the many necessary church projects and programs.

The successful pastor must be able to develop and select qualified workers, train them, spell out their duties, trust them to do their job unto the Lord, and periodically check on how well the ministries are being conducted. Too often laymen do not understand their responsibilities. If the pastor would spend a little time putting on paper what is expected, God's work could be accomplished much easier and with fewer problems.

Churches are full of believers who want to work but need a spiritual shepherd to lead them. He must be willing to do his part, always eager to help in whatever capacity needed. However, the man of God must major on spiritual matters, leaving most of the physical activities to the people that he has instructed and inspired. When the apostles gave themselves continually to prayer and to the ministry of the Word, the church experienced growth and blessings. When a twentieth century church releases a pastor to perform that which God called him to do and relieves him of the "small jobs," then we can expect the same results. △

CONTACT

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THE PASTOR AND HIS MEN

By Gilbert A. Peterson

"Nobody should be chief executive officer of anything for more than five or six years. By then he is stale, bored, and utterly dependent on his own clichés — though they may have been revolutionary ideas when he first brought them to the office."

"One of the important functions of a leader is to make the organization concentrate on its objectives."

"True leadership must be for the benefit of the followers, not the enrichment of the leaders." "In combat, officers eat last." "Most people in big companies today are administered, not led. They are treated as personnel, not people."

These brief quotations from Robert Townsend's outrageous book, *Up The Organization*, introduce us to our topic of management. Management in Christian work is similar to management in any other realm. All pastors and Christian leaders are engaged in the management tasks of planning, organizing, staffing, directing and controlling. These tasks are the responsibility of managers in all types of organizations. Leaders are responsible for thinking ahead, thinking accurately and thinking productively. Pastors must be planners if churches are to succeed. The past is unmanageable; the present, infinitely short and also difficult to manage. Therefore, our hope for effective management lies in planning the future and in our utilization of progressive and productive ideas.

Pastors are also administrators dealing with a variety of things that come along. The task is to arrange and relate work in such a way that we will

accomplish the objectives of our respective institutions. It is our responsibility, therefore, to organize and arrive at proper conclusions and effective judgments.

MATTERS NEEDING ATTENTION

If pastors and Christian leaders are to succeed in developing, under God, ministries that will bear future fruit, a number of very important matters must occupy our attention.

➔ 1. *Analyzing church directions and programs* — In the area of planning, pastors must spend more time in giving careful consideration to the direction of their churches and to the programs that are in progress and under consideration. To quote Abraham Lincoln in 1858, "If we could first know where we are, and whither we are tending, we could better judge what to do and how to do it." Careful analysis of the trends and programs of our churches will cause us to become even more viable and relevant in the days ahead.

➔ 2. *Setting objectives* — We need to avoid, very carefully, platitudes and concentrate on measurable performance. We need to both do better things and do things better. We need to define very carefully what we mean when we say we are building a better church or that this year is even better than last year. We need to specify the criteria in measurable terms.

➔ 3. *Thinking through our priorities* — Peter Drucker, in his book, *The Effective Executive*, says that concentration on a few major areas where superior performance will produce outstanding results is one of the keys to success. Effective executives, he says, force themselves to set priorities and stay with their priority decisions. They know that they have no choice but to do first things first — second things perhaps not at all. We are often so wrapped up with the urgent that we miss the ever present important.

➔ 4. *Thinking through our people and their tasks* — The right person in the right place doing the right thing is a crucial element in the achievement possibility of any organization. Constant evaluation of what is being done and who is doing it ought to be before us. Helping our people grow and grow successfully in their lives and ministries is our concern.

- 5. *Establishing standards* - While this has been alluded to, the actual writing down of the standards by which we expect the church and people to grow is a difficult, but necessary task. These standards ought to be agreed on by the leadership and the congregation. An atmosphere characterized by honesty, objectiveness, and willingness to change is essential. This ought to take place first at the highest levels of our church organization.

6. *Measuring and assisting performance* - The pastor must be willing to provide help to those working closely with him by both measuring and assisting them in the performance of their responsibilities. We need to take a hard look at how much time is being spent in our week on these vital functions versus the time that we are spending on oiling the machinery and perpetuating, in many cases, mediocrity. This is in truth the discipleship concept.

PEOPLE ARE OUR GREATEST ASSET - TRUTH OR FICTION?

One of the highest priorities in all pastoral work is found in our relationship, concern for, and work with our leaders. It is crucial that we see our people as resources and not in one of the traditional manners of being problems, activities or the enemy. We must have a proper view of our people and of ourselves. Responsibility is a harsh taskmaster. To demand it of

others without demanding it of ourselves is both futile and irresponsible. Our people expect us to do a good job and to work productively and intelligently. They expect us to take responsibility for our work of planning, setting objectives, thinking through priorities, making proper assignments and establishing standards. They expect us to apply this first to our lives and work before we apply it outside of our personal sphere.

If our "team" is to achieve, then we must see our people as an investment and a resource to our lives and our ministries. We must avoid the three aforementioned traditional approaches to managing people.

1. The welfare approach sees people as problems. It views people in terms of their weaknesses, and a pastor who adopts this viewpoint thinks in terms of helping his leaders because of their weaknesses rather than managing his leaders in terms of their strengths. Help is always a supplement and never the main ingredient in effective management.

2. A second traditional approach is the personnel management approach which relates mainly to the activity needs of our people: running programs and caring for practical needs, such as providing program ideas, sufficient chalk for the classroom and other like matters. This activity, according to Drucker, is similar to vacuuming the living room and washing dishes in order to maintain a happy marriage. If too many dishes pile up in the sink, the marriage may come apart; but spotless dishes do not by themselves contribute to a happy and mature marriage. They are hygiene factors and if neglected they cause trouble, but the heart of marriage is deeper than dishes in the sink or dust on the table. The same is true of management. Management is the making of the strengths of people more effective.

3. The third traditional approach is to treat our people as the enemy, which tends to develop an unbiblical, defensive and defeating type of leadership. We must move on to a higher level of leadership.

In order to move to this higher realm, where the recognition of our people as our "greatest asset" will truly be implemented and maintained, there are certain practices that we must enter into.

PROFITABLE PRACTICES

First, we must practice building significance into the work, and both responsibility and achievement into the leadership who are performing the work. There is a need to set objectives for every task if the work is going to be productive and the people feel a sense of achievement. Each of us, whether we be pastors or lay leaders, needs the discipline and incentive of responsibility. To achieve this there should be an evaluation of all tasks, including committee work, and there should be a built in "stretch" in both quantitative and qualitative areas. The objectives, of course, should be honest and realistic and in complete accord with the church's objectives.

Secondly, our leaders need to be seen as resources to ourselves and we need to look to our people to help us as pastors do a better and more effective job. To paraphrase Peter Drucker, we need to ask the questions "What do we do as pastors that helps our people achieve most in their ministries?"; "What do we as pastors do that hinders our leaders in the accomplishment of their ministries?"; and "What can our leaders do that can help us perform our ministries with a high degree of efficiency and a good measure of effectiveness?"

A third practice that will help us give more than lip service to the expression, "People are our greatest asset," is to place our lay leaders where their strengths can become the most productive. We need to be sure that the ministry work is appropriate to the temperament, knowledge and skills they bring to the task. We should be especially careful that our top line leaders are not burdened with excessive busy-work projects and unchallenging tasks. We should not be afraid to make adjustments in the structure and in relationships for the good of both the individual and the church.

Our work as pastors is in the largest measure people work. Make a checklist using the ideas previously mentioned and set yourself to be a people person. Determine by the grace of God that people are your greatest asset in the human sphere of ministry and capitalize on this by focusing on one man or a few whom you choose to disciple for God.

ABOUT THE WRITER: In his role as president of Christian Leadership Ministries, Dr. Peterson serves as a consultant to several publishing houses and churches in the area of Christian education and to Christian organizations in the area of management. He is currently affiliated with Trinity Evangelical College, Deerfield, Illinois, in the division of Christian Education. He was a seminar speaker at the 1974 National Association.

ARE PASTORS UNDER PRESSURE?

by Herman Hersey

Are today's pastors under too much pressure? As one who served as a pastor for 23 years and has worked in a capacity assisting pastors for an additional 3 years, I say "Yes." Few in the congregation realize or appreciate the kind of pressure the pastor faces.

"ERRAND-BOY" PRESSURES

How do members of a congregation view their pastor's role? I well remember an experience I had in 1953. About 9 o'clock one Saturday morning the telephone rang. One of the women of my church said something like this, "Preacher, you must come over immediately. I need you right away."

I went. I thought an emergency existed. A few years later, I first would have asked a few questions. But that morning I learned first hand about this "first class" emergency. The lady had experienced a hectic week, her children were coming for Sunday dinner, and I was to take her to the grocery store. However, she wanted me to wait about an hour until she got ready. I made some excuse, suggested she call someone else, and got away from there, a little wiser for the experience.

Thank God not all in the church treat the pastor as an "errand-boy." The telephone rings at all hours. Often it is a real emergency. A would-be suicide victim pleads for help, or a woman has just been beaten by a drunken husband, or someone has been rushed to the hospital for emergency surgery. Sometimes mother or grandmother has just died. The pastor never knows what request the telephone call will bring or demand of his time, regardless of whatever plans he has made with his family.

PRESSURE OF DISCOURAGEMENT

Someone has said that "discouragement is no respecter of persons." The pastor is not immune to this either. A large number who have been leaving the ministry for secular work have succumbed to discouragement. When a man puts forth his best effort, it gets frustrating to preach to empty pews, to toil alone for a church program designed to edify as well as reach out, and to have the church "trouble maker" act up in the business meeting.

FAMILY PRESSURES

The pastor's family shares many pressures with him. The joy of planning an outing is often clouded with the fear that something will come up to change the plans. Then, if his wife has a new dress, she is "showing off." But if she always wears the same thing, she has "poor taste." In some churches it is excusable for the deacon's kids to miss church, but not the preachers'. It is permissible for the young people of the church to be active in school functions or attend the movies, but not the P.K.'s in the parsonage.

FINANCIAL PRESSURES

In preparation for this article, I asked 12 pastors what their greatest pressures were. Every one mentioned financial burdens, and most put it at the head of their list. Pastors are, in the main, shamefully underpaid. The Minister's Life & Casualty Union recently surveyed the incomes of protestant ministers from 15 denominations. Twelve occupational classifications were used for comparison, and clergymen ranked 9th in the rating. It showed that most are merely "getting by."

In analyzing the 1973 church letters forwarded to the Executive Office of the National Association of Free Will Baptists from Oklahoma and Georgia, it was learned that 53 Oklahoma churches reported full-time pastors with 37 full-time pastors reported as serving in Georgia. The average weekly salary for the full-time pastors in Oklahoma was \$117.63 and \$115.07 for those in Georgia. Remember, only the letters checking "pastor has no employment elsewhere" were used in compiling this information.

The annual letters from the 28 churches with full-time pastors in the

Cumberland Association of Tennessee revealed the average salary to be \$114.81.

If these 118 churches from 3 states are representative of the denomination, the average salary for a full-time Free Will Baptist pastor is \$115.68. Even adding the fair rental value of a parsonage, if the church owns such, these figures would have been nothing to brag about two years ago, much less in this day of inflation.

True, some of these Free Will Baptist churches give an additional allowance for expenses, but the number is small. For example: of these 118 churches only 38% pay anything on the pastor's social security and only 36% help with hospital insurance. The reporting form does not include whether the church assists the pastor with a car allowance. But it would be interesting to know how many Free Will Baptist pastors are given some financial compensation for the many miles they travel on behalf of the church.

Most pastors stay in debt and many borrow money to keep serving the church. I know of pastors who have had to borrow from the bank to feed an evangelist or missionary's family for a week. Even most churches that pay an adequate salary give no consideration to an entertainment expense to be used when an evangelist or missionary stays in the pastor's home for several days or a week.

Then there are the critics (every church has some) who say the pastor is getting rich, that he enjoys numerous benefits that make him better off than most people think. But a recent *Christianity Today* survey showed the typical minister subsidized his church's ministry out of his own salary by \$685 each year because he was inadequately compensated for routine automobile expenses. But our pastors keep going and keep borrowing, especially in these days of unprecedented inflation.

ABOUT THE WRITER: Mr. Hersey is Director of the Department of Retirement and Insurance with offices in Nashville, Tennessee. He left a full-time North Carolina pastorate to develop this denominational ministry into a full-time operation. He is a member of Donelson Free Will Baptist Church, Nashville.

PRESSURES IN PREACHING

In the midst of all these pressures, the pastor must remember he is called to preach. This means he must have time to study the Word and pray. But there are pressures in preaching too.

It sometimes is easy to compromise or simply ignore an issue. An article in the Sunday feature section of a Raleigh, N.C., newspaper was titled, "Flip-Top Pulpits for Filter-Tip Faith." The sub-headline read, "Modern Pastors Realize that Nice People Don't Like Ugly Sermons." The article noted most congregations are turned off by "ugly sermons" which are really nothing but old-fashioned messages on sin and judgment.

Yes, some pastors feel pressure to be silent on certain subjects. It is easy to put peace above purity. The pastor knows that the church covenant should be enforced; that the Biblical teaching on divorce is being ignored; and that it is sometimes hard to take a stand on issues wherein disagreement exists among the church family. The pressure to be silent is especially great when the church members may turn on you — or your family.

RELIEVING THE PRESSURES

There is much one can do to help relieve these pressures and other pressures which have not been covered. It helps to be aware of what the pressures are and to realize the tempter will use them to his own advantage.

First, pray for your pastor. He is as human as you are. Remember Paul's admonition, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified" (II Thessalonians 3:1).

Second, be sure to respect his time. Don't put unnecessary burdens on him. Be careful about calling him at home. Remember, he wants to serve you; so call him when there is a need, but use discretion at other times.

Third, review his pastoral related expenses. Use your influence to lead your church to adequately reimburse him for expenses. Does his salary reflect the increase in the cost of living?

Fourth, above all, remember that he is God's man. When he preaches, he becomes God's spokesman. Teach your children to respect him and his office. Put yourself in his place or as a member of his family. What better place to say — "Do unto others . . . !"

△



"In the midst
of . . . pressures,
the pastor
must remember
he is called
to preach."

One of the most crucial times in the life of the local church comes when the pastor resigns and believers seek the leadership of the Lord concerning a new pastor. This time, though difficult, need not be confusing. The process of calling a new pastor should be orderly. (I Cor. 14:40). The following steps are only suggestions, but they can eliminate confusion and misunderstanding in this important task.

**Home Missions Director
Robert Shockey offers**

CALLING A PASTOR

First: The church must agree on the method it will use in defining the responsibility of a pulpit committee. The church with a constitution and by-laws may already have provisions for a pulpit committee. If not, the church may decide to use the deacons or to elect a committee from the body. When this committee is selected, public announcement is made, and the names of those serving are given to the congregation.

If changes in the relationship between church and pastor are being considered (salary, responsibilities, parsonage improvements, moving expenses, benefits, etc.), this is the appropriate time to decide on such changes. The pulpit committee is promptly informed of such changes.

Prayer groups should pray earnestly, without political motives, that the Lord will give clear direction to the committee.

suggestions for a local church.

Second: The pulpit committee assembles all the information available concerning the men who might be considered as pastor. The committee may want to contact the National Home Missions Board, P.O. Box 1088, Nashville, Tennessee 37202 (Phone 615/244-3470) and secure a list of available pastors. (A list of available churches may also be secured from the Home Mission Department.) Pastors who are available may want to send a written resumé, including their training, experience, family information, and qualifications to the Home Mission Board. The pulpit committee may also want to consult various district or state leaders regarding available pastors.

ABOUT THE WRITER: Mr. Shockey was a successful pastor prior to accepting his present position as Director of the National Home Missions Department. The Kentucky native is an alumnus of Free Will Baptist Bible College.



The pulpit committee may want to visit the church where a prospective pastor is presently serving (unannounced!) and see the man in "action." View him in his own familiar circumstances. This visit helps the committee determine whether this pastor is suitable for their congregation.

Third: Inquire extensively into the potential of the individual under consideration. Gather all the information possible from every possible source. The committee chairman should then call a meeting of the pulpit committee to discuss the information and pray about the consideration of *one* man. (This step should not be taken until every committeeman agrees unanimously to take it.) Only *one* man at a time should be considered, and this step should result in a unanimous recommendation to the church that he be a candidate or that his name be set aside.

The committee chairman then contacts the candidate to ascertain if he agrees to be considered. Opportunity is given for the prospective pastor to learn about the church and the church (along with the committee) to learn more about him. Many churches invite the prospective pastor to come for a "trial sermon," a time of fellowship with the church and a special meeting with the pulpit committee. At this meeting the minister is given a copy of the church's constitution and by-laws and an up-to-date report on the church finances, goals, ambitions for growth, etc. Normally, many questions are posed by the pulpit committee. The following list suggests some of the kinds of questions the committee may want to use:

1. You may want the candidate to give a personal testimony about his own conversion and/or call into the ministry.

2. You will want the candidate to explain his concept of a pastor's duties and activities, including, perhaps: a. how his own Bible study and prayer time fits into his daily schedule; b. his personal responsibilities in and methods of soul winning; c. his plans for his own visitation of the church members in general, and sick or delinquent members in particular; d. his own ideas about the kind of sermons he preaches; e. his own requirements about his family life.

3. You will want the candidate to tell about his own education and experience in the ministry, including

any goals he may have for further education.

4. You may want the candidate to evaluate his own previous ministry, indicating his strengths and weaknesses as he sees them, and indicating what he may plan to do the same as or differently from the past.

5. You will certainly want the candidate to indicate the kinds of plans he will have for your congregation if he becomes pastor. This should include: a. plans for teaching new converts; b. ideas about objectives and goals in the church's evangelistic outreach; c. ideas about the means for, and amount of attention to be given to, the edification of the saints; d. especially, the methods he intends using for promotion and church growth; e. standards he will expect to maintain for church officers, teachers, etc.; f. program for teacher training.

6. You will certainly want the candidate to give you an idea of the kind of standards for Christian living he expects to preach, and the approach he uses in such preaching.

7. You may want to inquire of the candidate his views of certain specific matters of importance to you, like: a. tithing; b. the ordinances; c. standards for church membership; d. church discipline; e. attitude toward the associations (district, state, national) to which your church belongs; f. attitude toward all Free Will Baptist doctrines as presented in the *Treatise*; g. attitude toward denominational programs and aims for the promotion and support of those programs within the church.

8. You will need to learn from the candidate his own expectations as to: a. the financial needs of himself and his family; b. his ideas about vacation periods, etc.; c. his ideas about the amount of time he will plan to be away for other purposes (revivals, etc.).

9. You may want to ask the candidate about his own family, including such matters as: a. size; b. spiritual attitudes of wife and children; c. whether candidate or wife has been

divorced; d. wife's attitude toward work in (and out of) the church.

10. You should also ask the candidate about his own views on subjects of importance on the contemporary scene, like: a. the charismatic movement; b. new evangelicalism and ecumenical evangelism; c. cooperation with modernists, liberals, Catholics, etc. (including attitude toward the local ministerial association and/or council of churches).

And don't forget that the candidate will want to ask the committee many similar questions, too! The interview must be a time for each to learn, as thoroughly as possible, the other's ideas about the character and program of the church. The meeting should include a season of prayer, in seeking the leadership of the Holy Spirit.

The church pays the candidate's expenses to the church and an honorarium of appreciation is given.

Fourth: Consider the candidate and evaluate all available information. The committee votes either to accept or reject the man under consideration as a candidate. Remember, only *one* man is to be considered at a time.

A written recommendation of the pulpit committee's decision is given to the church as an official notice that the candidate being considered will be voted on at an announced time.

The constitution and bylaws need to be consulted to see *how* and *when* the church votes on a pastor. A letter of information is sent to each member of the church with the candidate's name, and with the date and time of the election.

When the time comes for the vote, members of the church meet to vote "yes" or "no" as to whether they believe the candidate recommended is God's man for the church as they understand the leadership of the Holy Spirit. (It is advisable for the church to use secret ballots.)

If more than a mere majority of votes will be required to elect the pastor, the church should decide before the election just what percentage of affirmative votes will be required to elect. This decision helps eliminate serious division if the candidate should receive only a slight majority of votes.

This article is available in booklet form from Randall Bookstore, P.O. Box 1088, Nashville, Tennessee 37202 at a cost of 25¢ per copy plus postage.



CALLING A PASTOR (Cont. from page 9)

If the candidate fails to receive the necessary number of votes to extend the call, the pulpit committee then meets again to consider another candidate.

If the candidate receives the necessary number of votes to be elected, the pulpit committee contacts him and relates to him the decision of the church, and awaits his response. If he accepts, make provisions for his coming to the church and let this be an unforgettable experience.

WELCOMING THE NEW PASTOR

1. Write for a picture of him and his family (black and white glossy print). Ask for a resumé of his Christian life and service for the newspaper. Perhaps on the day he arrives, a special ad could be placed in the newspaper.

2. On his first Sunday, have someone formally introduce the pastor and his family to the congregation. It is appropriate to have a reception following the morning or evening service.

3. Perhaps a house warming could be planned by a special committee and the members come by the parsonage or home in the afternoon with a special gift.

4. For several weeks one of the deacons and his wife could stand at the door after the benediction and call each member's name as the congregation exits in order to acquaint the new pastor and his wife with his new congregation.

5. An up-to-date list of all members and their addresses should be made available, along with maps of the city and other helpful information, to assist the new pastor in getting adjusted.

It usually takes a pastor about a year to adjust to his new pastorate and get acquainted with his people and their problems. It also takes about the same amount of time for the congregation to get to know him well enough to share their personal problems with him. So be patient, pray much and work cooperatively in order that God may use the pastor and the church in fulfilling their God-ordained tasks. ▲

what's your problem?



By R. Eugene Waddell

QUESTION: My daughter has asked me where in the Bible does it condemn smoking marijuana. Could you give me any Scripture on this?

ANSWER: The law prohibits the use of marijuana and God commands "Submit yourselves to every ordinance of man for the Lord's sake: . . ." I Peter 2:13. If your daughter takes God's Word seriously, she will see that the Lord expects her to keep the law even if she disagrees. You might help her study Titus 3:1 and Romans 13:1-7.

It is not a coincidence that those who openly advocate the use of marijuana usually call the police "pigs" and have a revolutionary abhorrence for the legal establishment in general. This results from the deep seated sinfulness which motivates many young people. Marijuana is a part of the hippy package which Satan has sold young people in protest against the influence of the older generation — many of whom are hypocritical. The young question the honesty of protests against "pot" (marijuana) by those who can't make it through the evening without a few martinis or a six pack of beer. I think they have a point. Although we don't know all the dangers in marijuana, we do know about the problems of alcohol. It's obvious to me that legalization is not the answer to either problem.

Now if your daughter is sincerely seeking God's will, you might point out that although the word marijuana does not appear in the Bible, God's Word deals with the problem. Like many other discoveries and inventions of the devil, marijuana must be dealt with on the basis of Bible principles. Even though God does not give us a detailed list of all the sins and dangers in life, He does give principles to guide us. Regarding applying scriptural principles to marijuana, ask her why people smoke this mind-altering substance. People use it to get "high." Ephesians 5:18 states "And be not drunk with wine wherein is excess; but be filled with the Spirit: . . ." This passage forbids the Christian from "getting high" on material substances. Instead he is told to get his joy and power by being filled with the Holy Spirit. ▲

**"Does this mean we must pray
without the slightest uncertainty that
God's purpose is to grant the request?"**

THE SIN OF DOUBTING

PART II

By Dr. Robert Picirilli

James 1:6 encourages us to pray: "If one of you is lacking in wisdom, let him be asking from God, the one who gives to all openly and does not chide, and it will be granted him. But let him ask in faith, nothing doubting . . ."

Last month's column introduced the problem of the words "nothing doubting." Does this mean we must pray without the slightest uncertainty that God's purpose is to grant the request? Only rarely, if ever, do we have such assurance. As we have seen, the word "doubting" refers to the same double-mindedness and instability mentioned in verse 8.

Probably James' description of the way God gives to men is intended, by contrast, to show the right way to ask. The King James says he gives "liberally." The Greek word is *haplos*, and it literally means "not folded." The idea involved is openness, simplicity, with everything showing, honestly. When something is folded, it is complicated; something may be concealed in the folds. But a cloth or paper that is unfolded is simple and open, hiding nothing. An open hand conceals nothing deceptive.

So God gives with open hand, and that certainly includes liberality. But it also means He gives simply and honestly, hiding or holding back nothing. This is, by the way, the same word used to teach us how to give in Romans 12:8, where it is translated, "he that giveth, let him do it *with simplicity*." We are to give simply, honestly, openly, not hiding or holding back, not concealing some selfish purpose. That is the way God gives.

That kind of simplicity, then, is the opposite of double-mindedness. He who gives with simplicity wants us to ask without double-mindedness. One thing

meant, then, by the double-mindedness, is inner conflict and hidden motive. If our prayers are to be treated seriously by God, they must come from an honest and open heart, not from a heart wavering and vacillating, certainly not from a heart confused and undecided because of hidden, conflicting motives.

James 4:3, therefore, probably provides the best commentary on the

gems

from the
Greek New Testament

kind of asking that isn't answered because of doubting, divided opinion. "Ye ask, and receive not," he says, "because you ask amiss, that ye may consume it upon your lusts." That kind of asking is not asking "in faith." It cannot be, because the asker suffers from divided judgment and motive in his own soul. He asks, pretending honest desire for selfless and spiritual aims. But all the while his heart is torn by conflicting motives, selfish desires he must keep hidden.

How then shall we ask and expect God to hear? The answer is in simple trust. We may still have to say, with another, "Lord I believe, help my unbelief." But at least we come in trust; and we come openly, honestly, simply, with one heart and mind, desiring what is best for us, and what His will is for us to have. I think it is not some noble, heroic certainty that God requires of us. I think He is more interested in our singleness of heart, in childlike honesty and dependence on Him, in unselfish submission to His will. And when we come to Him in this way, He answers with open hand, without chiding. These verses, then, give us marvelous encouragement, not discouragement, to pray. ▲

MOVE OVER, GERMAINE: RELIGIOUS TITLES TOP SECULAR BEST-SELLERS

Anita Bryant more popular than Germaine Greer? Pat Boone more influential than David Reuben? You'd never know it from general best seller lists, but book editor Michael Leach's recent survey of religious publishing for *Publishers Weekly* indicates that *Christian authors frequently outsell their secular counterparts by miles*.

Leach notes that "a few years ago, a religious best seller enjoyed an annual sale of 10,000 copies. Now even the No. 10 titles on the cloth list sell better than 75,000 copies. (It is considered an achievement when the 10th title on a *general* best seller list hits that figure.)"

Why are religious books prospering amid the church's decline? "'All institutions, including the church, are being questioned,'" explained one editor. "'But that doesn't change people's need for definition, direction and guidance. In fact, it intensifies it and throws the burden of fulfilling that need almost entirely on the individual.'"

Adds Word publisher Jarrell McCracken: "'If there is a publishing trend, it is toward books which help people in the gut level experiences of life, but which do have some content and help people feel they are growing.'"

According to Leach, "in the decade from 1963 to 1973, (religious book) sales climbed from \$73 million to \$125 million" with the most dramatic increases seen in "sales of Bibles and in simple books of personal religion related to everyday needs."

FREE WILL BAPTIST PREPARED MATERIALS AVAILABLE FOR SPRING SUNDAY SCHOOL CAMPAIGN

NASHVILLE, TN. — Designed to inform, inspire, and stimulate active lay participation, *Outreach To The Unreached* is the third in a cycle series of Sunday school enlargement campaigns written for, and by, Free Will Baptists. The campaign is bi-annually sponsored by the National Sunday School Department.

Beginning Sunday, March 2, 1975, and continuing through Easter Sunday, March 30, 1975, Sunday schools which experience the greatest percentage of gain over the 13 weeks average attendance for the 1974 fall quarter (September, October and November) will be declared winners in their respective divisions.

The deadline for entering this 5 Sunday campaign is February 28, 1975. Each entry form must be accompanied by an order for enlargement campaign materials of at least \$10.00.

Since each Sunday school competes in the division established by its average attendance for the past fall quarter, no Sunday school is prevented from competing because of size. The divisions are as follows:

Division A	over 500	average
Division B	400-500	average
Division C	300-399	average
Division D	200-299	average
Division E	150-199	average
Division F	100-149	average
Division G	50- 99	average
Division H	under 49	average

CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by CONTACT Magazine as a service to its readers. No personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

ALABAMA

Floyd C. Barber to Holmes Church, Ariton from Red Bay Church, Red Bay

ARKANSAS

Ken Dodson to Old Reyno Church, Reyno

Howard Hensley to First Church, Searcy from First Church, Blackwell, Oklahoma



FREE WILL BAPTIST

newsfront

BIBLE CONFERENCE SPEAKERS ANNOUNCED

NASHVILLE, TENN. — Named as speakers for Free Will Baptist Bible College's annual Bible Conference, to be hosted on campus March 16-20, are the Reverends Jim McAllister, Don Pegram, and Dr. Joe Temple. The Alumni Association of the Bible College and the Fellowship of Free Will Baptist Christian Day Schools will also meet in conjunction with the conference.

The Reverend McAllister, pastor of the First Free Will Baptist Church in Farmington, Mo., has been active in that state's ministry, serving as moderator of the Missouri State Association and chairman of the Christian Education Board. He is also a member of the National Home Missions Board.

The Reverend Pegram, an alumnus of FWBBC, pastors the First Free Will Baptist Church of Newport News, Va. He, too, is a member of the National Home Missions Board, moderator of the Tidewater Quarterly Meeting, and has held revivals and conferences across 16

states. His 18 years in the pastorate include churches in four states.

Dr. Temple of Abilene, Tx., is director of The Bible Center. He maintains an extensive radio/television ministry, including the "Lest We Forget" radio program and "The Living Bible" television series. He is a graduate of Bob Jones College and currently keeps an active schedule of revival and conference appointments.

Special music will be provided by the school's Music Department.

TEXAS CENTENARIAN PAID TRIBUTE ON 102ND BIRTHDAY

BRYAN, TX. — Mrs. Lillie Flannagan Edge, a charter member of the First Free Will Baptist Church in Bryan, celebrated her 102nd birthday on December 12, 1974. According to her pastor, Rev. Roy Norrie, Jr., Mrs. Edge served her church as a Sunday school teacher for over sixty years, and, still "sweet in her soul", the life-time Brazos County resident is a joy to visit.

Mrs. Edge moved to Bryan on May 12, 1892, as the 20-year-old bride of James Lee Edge, co-owner of the Edge Brothers' Dry Goods Co. When the First Free Will Baptist Church was organized in 1894, Mrs. Edge was there. In addition to her teaching duties, she was active in the women's organizations through the years.

The Edges celebrated 54 years of married life before his death in 1941. A resident of Sherwood Nursing Home of Bryan, Mrs. Edge was paid special tribute by friends and well-wishers on this special birthday.

FLORIDA

Cecil Williamson to Free Will Baptist Temple, Winter Garden from Fellowship Church, Orlorista

MISSOURI

Archie Cooper to Lowground Church, Novinger from Hazel Creek Church, Kirksville

Eddie Pierce to Martinstown Church, Worthington

Derl Hicks to New Hope Mission, Neosho

TENNESSEE

Gerald Fowler to Faith Church, Manchester

OTHER PERSONNEL

VIRGINIA

A. B. Brown to Fairmount Park Church as associate pastor from the pastorate of Bethel Church, Festus, Missouri

PIEDMONT BIBLE INSTITUTE ADDS NEW FACULTY MEMBER

CRAMERTON, N.C. — Danny Key of Kannapolis has been added to the faculty of Piedmont Bible Institute, according to Rev. Roy Rikard, President. Mr. Key is a former student of the institute and a graduate of Free Will Baptist Bible College, Nashville. Key did further work at East Carolina University and at the University of North Carolina, Charlotte, before settling at Kannapolis, where he is a Bible teacher at A. L. Brown High School.

Presently in its twentieth year of training ministers and Christian workers, Piedmont Bible Institute is sponsored by the Cramerton Free Will Baptist Church, Cramerton, North Carolina.

30 NEW STUDENTS ENROLL FOR 2ND SEMESTER AT FWBCC

NASHVILLE, TENN. — Among the 499 students who enrolled for second semester classes at Free Will Baptist Bible College here, 30 are attending the denominational college for the first time, according to a report from Registrar Robert Picirilli.

The College has enrolled 614 students for the current school year (352 men, 262 women). This is down slightly from the 637 who registered for classes in 1973-74. However, it is still above the 483 enrollment figure which was determined to be average in 1973-74 among Bible colleges accredited by the American Association of Bible Colleges.

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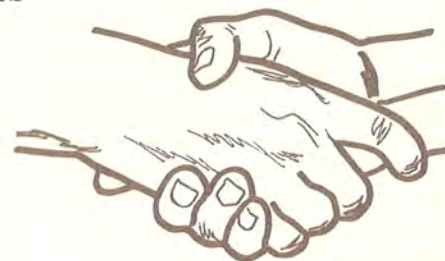
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WORDS FOR WOMEN

A Special Walk with God

By Jane Price

In August of 1972, my husband, Grady, and I were delighted and shocked to discover that, after eighteen years of marriage, we were to become parents for the first time. We were thankful and ecstatic, praising God for His goodness to us.

Our baby, a darling six pound, seven ounce daughter, Melody, was born March 5, 1973. This was the most outstanding day in my life, because I was granted a special walk with God.

My blood pressure was much too high when I went into the hospital. Things were going wrong, but I was constantly aware of the 23rd Psalm. It was as though God Himself was repeating it over and over to me. This Psalm had never had any special meaning to me before, but that day it literally *lived* for me.

There was a period of time, possibly

four hours, that I was unconscious. The doctor talked to my husband and informed him of his concern. He made plans to operate within the hour if something didn't happen. But, he said, there was a very strong possibility that I wouldn't live through the operation, because my blood pressure was so high.

Then my Christian friends were informed and my prayer warriors went on duty. Within the hour I became conscious of my doctor sitting at the foot of my bed with his head in his arms.

The first thing I remember is thinking, "Why, he is praying." Immediately, he came forward and told me his concern and said that I was working out a problem for him. I knew who had worked out his problem for him. It was the "Great Physician." Our daughter was born so easily, they didn't have time to decide what to give me

before she was here and crying.

Later in my room, I was granted a special time with God through the 91st Psalm. I was not supposed to move because of my high blood pressure. However, I knew there was a Gideon Bible in the nightstand that had been moved close enough that I could drink water from a straw without moving. When everyone had gone out of the room, I got the Bible and began reading.

An experience of this nature never can really be shared properly because of the intense feelings involved. God told me his angels had charge over me. I knew this was true, whether I lived or died. I recommitted myself to Him and was completely satisfied to live, or, if He chose, to die. It didn't matter to me which He decided.

Words are always inadequate to express an experience such as this, but never underestimate God's people and the power of prayer; but most important, never underestimate God! He has all power!

ABOUT THE WRITER: Mrs. Price is an active member of West Calvary Free Will Baptist Church, Smithfield, North Carolina. She formerly served as North Carolina's State Woman's Auxiliary president and now is secretary of that organization. △

Corrupted Law Brings Corruption to Grace

PART IV

By Leroy Forlines

In the previous article I discussed the need of grace. The need of grace originates in the requirements of law. Our interest in this article is the provision of grace to meet the demands of law. The purpose of this series is to show that the Biblical doctrine of saving grace can be maintained only when we

maintain the interests of law.

Grace provides what the law demands. It does not set aside or weaken law (Romans 3:31). The law demands absolute righteousness of all who would be accepted by God. The law requires the penalty of eternal death to be paid by all who fail to attain unto this absolute righteousness (Romans 3:19; 6:23; Revelation 20:10; and 21:8).

The demands of the law place fallen man in an awful predicament. He had failed to attain unto this absolute righteousness, so he must pay the penalty. Were it not for the grace of God that would be the destiny of every human being.

How did God's grace offer hope for fallen man? It was not by setting aside the requirements of law and thus freeing us from this obligation. That would

CHRISTIAN DOCTRINE

have compromised God's holiness. *That* God will not do. God's grace offered hope to us by providing in full what the law required. This requirement was met by Jesus Christ. He lived a sinless life, thus meeting the demand for absolute righteousness. He suffered the full wrath of God for our sins on the cross, thus meeting the demand for the penalty of eternal death (Isaiah 53:6; 1 Peter 2:24; Galatians 3:13; and 11 Corinthians 5:21).

To understand the grace of God as setting aside or diminishing the requirement of God's law is grossly to misunderstand grace, and thereby to corrupt it. God's grace as taught in the New Testament satisfies the demands of

LORD'S DAY GROUP URGES FORD: RESTRICT RETAILING TO 6 DAYS

MERCHANTVILLE, N.J. (EP) — President Ford has been urged by a committee of the Lord's Day Alliance "to exercise good economic sense by taking whatever steps are necessary to curtail business activities to six days a week."

"We would call your attention to the ever-growing practice of business being conducted seven days a week and in some cases even 24 hours a day," said Dr. Samuel A. Jeanes of Merchantville, chairman of the State and National Affairs Committee of the Lord's Day Alliance of the U.S.

"Premium pay is required for Sunday work (sometimes up to triple time)," Dr. Jeanes said. "Operational costs skyrocket. Additional fuel and energy are consumed. More advertising dollars must be spent to bring in the trade. And all of this is added to the consumer's price tag."

the law and in so doing made it so "That he [God] might be just [maintain His justice, righteousness, and holiness], and the justifier [the one who forgives the sinner and declares him righteous and in rightstanding] of him which believeth in Jesus" (Romans 3:26).

It can be clearly seen that to understand grace one must understand law. For that reason, the church must proclaim both law and grace — law as what God demands, and grace as what God provides to meet the demands of law. The statement: "God's grace freely forgives sin to those who believe in Jesus Christ" is open to gross misunderstanding and corruption if it is not understood in the context of the interests of law. Law as I am using it in this series is the manifestation of the meaning, interests, and concerns of holiness, righteousness, and justice. ▴

Free Will Baptist ARE SUNDAY SCHOOLS FILLING THE BILL?

By Garry B. Richey

As I stood before my new Sunday school class for the first time and surveyed the teenagers sitting in front of me, a peculiar feeling of responsibility began to gnaw at me. The group consisted of a dozen inquisitive adolescents, yet none of them appeared very interested in the class about to take place. I wanted to know why.

Guiding the conversation from football games and parties into the lesson was no easy mission. But trying to get a reaction from the class was even harder. I asked them who the forerunner of Christ was, and only received a minimal response. When I asked who the father of Israel was, all I got was ducked heads and blank stares.

Surely these kids know these things, I told myself. But then I began to consider the possibility that they may not know them after all. That's when that peculiar feeling flooded over me.

ENTERTAINMENT VS. TEACHING

Strangely enough, this wasn't my first Sunday school class. I had taught a couple previous to this, including a young adult class. But for some reason I had never before experienced the urgent need to convey the Word to those in my class.

Sadly, that same attitude of "Let someone else teach them, I'll just entertain them," appears to be present among many other teachers in our Free Will Baptist churches. What else could account for statistics that show that our young people entering college have

retained very little of what has been taught in our churches?

A recent testing of 281 students entering Free Will Baptist Bible College for the first time revealed some startling statistics. Around 79 per cent could not identify Matthew as the tax collector turned disciple. When asked what book the Ten Commandments were found in, 70 per cent did not know the answer. And 60 per cent could not even name a single parable of Jesus.

All but 12 of those taking the exam stated they had grown up attending church regularly. One should also realize that most kids entering a Bible college are those who are most interested in Bible related studies to begin with. It staggers the mind to think of the other thousands of Free Will Baptist young people who are graduating, and how ill-versed they may be.

Statistics like these are shocking. But they are certainly valuable if they can motivate us to improve our Sunday school system. We may need a shock to jolt us into realizing how important our Sunday schools are to the lives of our people.

AT LIFE'S CROSSROADS

As I studied the actions and reactions of that dozen ninth and tenth graders that were thrust into my care, I realized that I had control of them at an important juncture in their lives. At no time in an average person's life are they as likely to be concerned about moral values and standards than at that stage.

At this point in their lives, our young people's development is accelerated in all phases of their lives. This should be especially true in their spiritual growth. So our teaching and training programs should be designed to confirm each person's faith in an age when doubt is constantly being cast over previously accepted beliefs.

ABOUT THE WRITER: After serving in the Armed Services, Mr. Richey resumed his studies last fall at Hillsdale Free Will Baptist College, Moore, Oklahoma. The Free Will Baptist layman is a member of the First Free Will Baptist Church, Norman, Oklahoma.



ARE OUR SUNDAY SCHOOLS FILLING THE BILL?

(Cont. from page 15)

At the adolescent age in the average person's life, religion may begin to lose its importance. Three-fourths of high school students, but only a little more than half of college students said that religion was important to them in a nationwide survey. Similarly, 58 per cent of high school students, but only 43 per cent of college students, reported that they attended a church regularly.

Granted, these figures may not give an accurate representation of Free Will Baptist youth. But they do reflect the average actions and attitudes among the young people in our country today.

QUALITY LEADERS LACKING

Basically, figures and statistics such as those given above are the result of one condition. That condition is the lack of solid early training for the individual students. And one condition is basically responsible for the lack of this training. That reason is the absence of qualified leaders. The word "leaders" includes pastors, superintendents, and others, but primarily we are concerned with teachers.

This absence of quality leaders is probably the weakest point in our whole Sunday school program. This is not to criticize anyone who is willing to stand in the gap and be used by giving their all in service. It is simply a stating of the facts.

Though still college-age myself, I have been thrust into teaching positions for years simply because I was a preacher's kid and a "good boy." This action is a familiar pattern in many of our churches.

To prove this point one merely needs to visit Sunday schools in a few different churches. Several years ago I had the opportunity to travel extensively throughout several states with a singing group from the college I was attending. Each Sunday morning as we walked into Sunday school class, we

could see the teacher begin to panic. And almost invariably the teacher would begin class with a statement similar to, "I know I'm not qualified to teach, but I'll do the best I can."

The sad fact remains that most of these teachers were *not* qualified. Being a preacher's kid does not make a person qualified to teach. Willingness by itself does not qualify one, either. And studying the lesson in 45 minutes on Saturday night certainly doesn't qualify anyone to teach a class.

TRAINING NEEDED

This is the heart of the problem, finding people who *are* qualified. Ask any pastor or superintendent and they'll say that a lack of qualified teachers is one of their biggest headaches.

The problem stems from the fact that most Sunday school teachers have never received any basic training in teaching techniques. No army ever sends troops to battle until after they have been trained. But many of our teachers have never been taught how to study or teach the Bible.

All this has painted a pretty grim picture of our education and training programs. Yet, Free Will Baptists have made great strides recently in attitudes toward education. Only 20 years ago churches with paid educational directors were almost nil. But today it is not uncommon for churches of any size to have a paid member of the staff in charge of education.

REEVALUATE PROGRAM

But there are still many churches that fall short in their teaching efforts. This fact is reflected in the statistics listed earlier. These are the churches that need to be stirred enough to evaluate their program's effectiveness, and if necessary, take steps to improve those programs.

One reason church education programs lose their effectiveness is that people take for granted that their

program is working. It is imperative that the leaders in the church constantly check their programs for their productivity. A passive Sunday school is a dying Sunday school.

STEPS TO IMPROVEMENT

The problem of church education is a difficult one. It is one that is much too broad to be corrected in a single small article. Yet, there are a few steps that would lead any program in the right direction.

A basic need is for people to be aware of possible failures in their systems. Training should not be taken for granted. Just because everybody thinks something is getting done, doesn't mean it is actually getting done.

This is where the pastors, superintendents, and teachers should come into the picture. And basically, the success or failure of any program depends on the leadership. The leaders in the church should challenge themselves to continually move forward. They cannot allow themselves to be content with the status quo.

The leader is the key. And his ability to adapt or change with the situation may be his most valuable asset. He must be open minded and willing to learn. Just because a certain method worked in the past does not necessarily mean it will work now.

In a recent national poll of 15- to 21-year-olds, 70 per cent stated that new forms of worship make church more interesting to young people. So it is obvious that many young people are not content with present methods of worship and teaching. It also seems obvious that many of these present teaching methods are not effective.

Therefore, it is crucial that each leader evaluate their particular programs with a critical eye. In some cases revamping a total program is necessary. And in some cases only changing personnel is needed. It is up to each individual to decide which effort, if any, is right for them and their church. **Δ**

FEBRUARY IS TEACHER TRAINING MONTH

1843: Cumberland Association Born

By Robert E. Picirilli &
Mary R. Wisehart

Few *CONTACT* readers may know that members of Cumberland Association of Free Will Baptists in Tennessee were once called "liberal Baptists" or that Cumberland Association was once named "Free Will Christian Baptist, Church of Christ." But these names are only part of a rich historical heritage.

People make history, and the development of an organization usually begins with a person. Who knows what unmentioned, behind-the-scenes people may have contributed to the Cumberland Association and are recorded only in Heaven. Today, we must judge by what is written.

One of the surviving documents of those early days is the ministerial record of Robert Heaton. Heaton came to the central Tennessee area with his father, Amos Heaton, as one of the first settlers. He was ordained to preach in 1812.

Heaton's first church was Zion, located near the spot where Ashland City Highway crosses White's Creek. He established churches at Sycamore, Morrowbone, and Good Springs. The churches at first had fellowship with the Nolin Association of Separate Baptists in Kentucky. Apparently the Tennessee "Free Will" or "Arminian" churches belonged to a Kentucky association because there was no association of such Baptists in Middle Tennessee.

In 1837 Heaton and Wilson L. Gower, baptized by Heaton in 1822, withdrew the churches from the

Kentucky association to join the Concord Association of Separate Baptists. This Tennessee association represented Arminian Baptist churches in Middle Tennessee which had split off from the Concord Association of Regular Baptists. Baptists who believed in freedom of the will were frequently referred to in those days as "liberal Baptists."

When the Concord Association of Separate Baptists voted to go back into union with the Regular Baptists in 1842, Heaton, Gower and their churches asked permission to withdraw and form their own association. Six Cumberland churches made up that association: Heads, Liberty, Blue Spring, Good Springs, Charity, and Mt. Zion. Some may recognize at least three names in that list. Heads and Mt. Zion churches have apparently continued without a break, Good Springs continues with some breaks, and the other churches no longer exist.

Since the first session in 1843, the Cumberland Association has maintained an unbroken existence. It has not always, however, had the same name. The association began as the Cumberland Association of Separate Baptists. By at least 1856 "Free Will Baptist" had replaced "Separate Baptist." The name was not definitely fixed, however; and either "Free Will Baptist" or "Separate Baptist" was used on the documents of the time.

Sometime before 1886 the Rev. J. L. Welch, father of our own J. L. Welch, came to Middle Tennessee from Dekalb County. He had been associated with Stone Association which called itself "Christian Baptists." Brother Welch convinced the two associations that they were identical in beliefs. They expressed their unity by each assuming a part of the other's name. Each then became Free Will Christian Baptist, Church of Christ, a name still used in Stone Association. In 1920 Cumberland officially dropped "Christian" and became "Cumberland Association of Free Will Baptists."

Six churches composed the association at its beginning. By 1876 the number had grown to 19; in 1910 to 26; in 1923 to 39. In 1942 the number had decreased to 34. Today the Cumberland includes more than 60 churches.

This association has made many contributions to the cause of Christ and the Free Will Baptist denomination. All cannot be listed.

It has trained and contributed its share of leaders for the denomination. In addition to names like Heaton and Gower, we could add George W. Head, T. C. Cofer, E. E. Collison, and G. W. Carney. The name Binkley appears often in the lists of ministers. Some may well remember Brother C. H. Pickle and Brother G. V. Frey, or the names Armstrong, Pruitt, Rogers, Fambrough, and Oliver. None will soon forget J. E. Hudgens or John L. Welch. The women of the Cumberland have taken their positions of leadership also. And we immediately think of Fannie Polston, Mary Ann Welch, Mrs. J. E. Simpson and Agnes Frazier.

One of the first things the people of the Cumberland did in 1843 was to provide for a traveling Home Missionary, to be supported by the churches. The association has continued to manifest concern for spreading the Gospel and strengthening and uniting Free Will Baptists in the cause of Christ. Representatives from the Cumberland traveled to other associations of Free Will Baptists in the west and east. Its leaders encouraged the organization of the General Conference and worked toward uniting the "Co-operative Association" and the "General Conference" into the National Association of Free Will Baptists.

The Association's written record shows a continuous concern about education for Free Will Baptists. As early as 1876 the minutes recommend certain theological institutions to young preachers. Churches from the

ABOUT THE WRITERS: Miss Wisehart and Dr. Picirilli are on the faculty of Free Will Baptist Bible College, Nashville, Tennessee. Both have been active in gathering and preserving information concerning the heritage of Free Will Baptists.



1843: CUMBERLAND ASSOCIATION BORN

(Cont. from p. 17)

Cumberland sent some of their young men to Eureka, the Free Will Baptist college in Ayden, North Carolina. A member of the Cumberland, William Henry Oliver, taught there before the school closed. Mr. Oliver now teaches at Free Will Baptist Bible College, Nashville.

In 1932 the Ladies Aid of the East Nashville Church adopted a resolution endorsing the idea of beginning a Bible school to be located in Nashville, Tennessee. When the General Conference met in Nashville in 1933, the Educational Secretary, J. L. Welch, reported a growing interest in a centralized institution. He also invited the delegates to take a good look at Nashville and decide whether it would be a good place for such an institution. In 1940 before the Bible College was a reality, the minutes record a report urging the membership of the Cumberland to continue in their liberality and cooperation with the Educational Board and its efforts to establish a denominational school. In 1941 after reporting the purchase of property in Nashville, the minutes show that a definite budget was set up for the support of a national school, with the body even asking that the names of those voting for and against the recommendation be recorded in the minutes. The report for 1942 records an interesting item. The Cumberland Association voted to buy a stove for the Bible College kitchen, "not to exceed \$225." The minutes report that Cumberland raised that year \$1,868.15 for the Bible College.

Cumberland Association took a giant step in promotion for the College in 1944 when the Education and Literature Committee recommended launching a building fund campaign to raise \$100,000 across the denomination, adding: "and in as much as the college is located in the midst of the Cumberland Association, we recommend that our churches and membership as a whole lead off in this campaign as an expression of our gratitude for that which has been accomplished, and of our faith in the future achievement... further... that the standing Board of Education of this Association be

designated as co-promoters of this campaign along with the College office."

The most recent project undertaken by the Cumberland Association on behalf of Free Will Baptist Bible College

is the Cumberland Cafeteria. In two and one-half years this association not only met their goal of \$36,000 but exceeded that goal by giving \$37,467.19. The cafeteria was opened in the fall of 1971.

△

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

December, 1974

RECEIPTS:

State	Dec. '74		Dec. '73	Yr. to Date
	Coop	Design.		
Alabama	\$. . .	\$. . .	\$. . .	\$ 2,541.29
Arizona	589.64	(589.64)	378.69	1,442.20
Arkansas	926.58	. . .	1,524.15	14,776.74
California	593.88	. . .	924.06	6,784.05
Florida	1,245.62	. . .	423.50	10,147.26
Georgia	58.63	. . .	239.34	2,405.90
Idaho	65.68	. . .	110.90	506.67
Illinois	1,915.43	. . .	762.79	13,097.02
Indiana	. . .	. . .	. . .	578.78
Kansas	445.33	. . .	. . .	2,375.16
Kentucky	33.40	. . .	. . .	246.33
Maryland	90.13	. . .	65.00	682.56
Michigan	. . .	. . .	. . .	168.48
Minnesota	23.19	. . .	. . .	197.04
Mississippi	51.88	. . .	37.29	969.79
Missouri	2,635.93	(2,635.93)	2,829.00	35,688.78
New Mexico	. . .	. . .	. . .	66.24
North Carolina	122.36	. . .	75.00	1,572.54
Northwest Assoc.	73.52	. . .	76.72	169.03
Ohio	563.38	. . .	1,532.48	10,037.74
Oklahoma	3,405.85	(3,405.85)	736.75	39,909.04
Tennessee	349.03	. . .	123.03	5,209.73
Texas	25.00	. . .	142.17	1,746.07
Virginia	. . .	. . .	35.08	482.42
West Virginia	. . .	. . .	. . .	57.33
Wyoming	. . .	. . .	. . .	225.00
Totals	<u>\$13,214.46</u>		<u>\$10,015.95</u>	<u>\$152,083.19</u>

DISBURSEMENTS:

Executive Office	\$ 1,944.94	\$ (932.84)	\$ 1,347.00	\$ 50,938.52
Foreign Missions	3,527.05	(2,091.97)	2,775.23	34,075.21
Bible College	2,683.68	(1,229.11)	2,439.79	22,902.56
Home Missions	2,179.00	(1,168.99)	1,656.70	19,781.38
Church Training Serv.	1,363.89	(528.26)	797.72	11,540.45
Retirement & Ins.	954.01	(396.89)	610.57	8,210.80
Layman's Board	406.57	(183.76)	312.62	3,514.18
Commission on Theo-				
logical Liberalism	105.32	(49.60)	76.32	941.11
Miscellaneous	50.00	(50.00)	. . .	178.98
Totals	<u>\$13,214.46</u>		<u>\$10,015.95</u>	<u>\$152,083.19</u>

MINISTERS ARE HUMAN!

Ministers are not gods! They do not claim to be. A few men may project an image of being such, but this only reveals the imperfection of being mortal.

A true minister is a "man of God," but not God. As a representative of God, he is an official ambassador. He may exemplify the qualities of godliness; his purpose may be to glorify God; his goal may be to serve God; yet, he is an individual person with the same human limitations as any other man.

Recognizing the humanness of the minister will go far toward alleviating misunderstandings concerning the role of a minister. Accepting the fact that ministers must not be expected to be anything other than human will help overcome tensions and conflicts that arise from a false image of the ministry.

The concept of a minister being a "supersaint" or a "spiritual superman" is a myth. It is erroneous to think that ministers do not have trials, frustrations, disappointments, basic human hurts, and emotional hunger pangs as other people.

To understand and accept the human frailties and fallibilities of those who minister for God does not mean that their failures, blunders or shortcomings are justified. It does mean that one will be more realistic in evaluating a minister's performance. And it will mean greater sympathy for the minister who is struggling to overcome his imperfections, deficiencies and human limitations.

In spite of all their human frailties, faults and shortcomings, ministers are God's chosen vessels. While men are subject to all the weaknesses of fallen mankind, God in His divine wisdom saw fit to choose men as His servants.

When God wants to do something, He looks for a man. This is why the term "man of God" is found at least 50 times in the Scriptures. Heroes of the faith such as Moses, David, Daniel, and Timothy were repeatedly referred to as

By Executive Secretary
Rufus Coffey



men of God. We read specifically of Elijah that he was "a man of like passions as we are." It is said of John the Baptist that "there was a man sent from God whose name was John."

Jesus was referred to as the "son of man" at least 60 times. He was addressed as a man, described as a man and recognized as a man. He became the perfect example for all men to follow and particularly for those who are called of God to be shepherds of His flock.

An awareness of a minister's human capacity enables the believer to find comfort and courage in the midst of trials. One can rest assured that someone else understands and shares their problem. Because ministers are not emissaries from another world, they can enter into human sorrow, sufferings and struggles of another and communicate God's message to the one in need. In II Corinthians 1:3-7 we read,

"Praise be to the God and Father of our Lord Jesus Christ, Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. If we are distressed, it is

for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer," NASB.

A consciousness of human limitations produces a spirit of humility on the part of the minister. As stated in I Corinthians 1:26-29, God did not call many wise men after the flesh, nor many mighty, nor many noble. He chose foolish things, weak things, base things, and things which are despised so no man could glory or boast in his own accomplishments. Because of his human limitations, the minister is forced to place great dependence upon the Lord. In this way no flesh can take credit for spiritual victories.

Acceptance of a pastor's incapacities reduces unnecessary demands upon him. It lessens complaints and criticisms that arise wherever a congregation expects too much of the minister. It prevents the possibility of false guilt that may develop in the heart of a pastor because he is unable to produce at the level of someone else's expectation or because of unjustified comparisons with another minister's abilities.

Rather than minimizing the minister's influence, an awareness of his human weaknesses will produce a greater spirit of honesty, trust and acceptance. It will prompt Christians to pray more earnestly for all ministers. It will challenge a congregation to offer words of encouragement rather than continuous fault-finding which produces greater frustrations on the part of the minister.

The ministry is a complex profession. Many factors are involved, such as preaching, teaching, visiting, counseling, and administration. No one person is capable of excelling in all of these various areas of service. Therefore, it is important that a congregation not forget that their minister is human.

Rather than add to the burden of the minister by criticizing him because he does not possess certain desired abilities or gifts, why not help share his work? Laymen can compensate by using their gifts to complement the abilities of the pastor. An expression of appreciation and confidence by church members will be a means of encouraging the pastor and building a stronger relationship between the church and pastor. **Δ**

VIEWPOINT

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THE PASTOR'S ROLE



In years past a Free Will Baptist layman, who formerly had been among the readers of *CONTACT* Magazine, was asked why he was no longer a subscriber. The essence of his answer was that he was not interested in a preacher's magazine.

The point is not whether the layman's accusation was valid at that time but to emphasize that today's *CONTACT* is planned to be of interest to all Christians from teen to grandparent. Whether we fully succeed in our planning is another question. However, this month the emphasis is on

the pastor's role. I hope the articles will be of as much interest to the laity as to those who have accepted the call to the ministry as their life's vocation.

As one who formerly stood behind the pulpit of a local church each week but because of God's leading now finds himself more often seated in the pew alongside the laity, I think I am in a unique position of looking at the pastor's role from both viewpoints. I trust this insight has aided in the planning of this issue.

Many times a congregation is at a loss as to what steps to take in calling a new pastor. Even in calling, I feel, most church members are not fully aware of the scope of responsibilities they are asking a minister to assume. At the same time, the demands of an active pastorate often are overwhelming to the average minister. Also, I feel the pastor needs to reevaluate his relationship to his congregation from time to time.

For these reasons, this issue seeks to give attention to some of the problem areas relating to the pastor and his role.

Currently . . .

By
EUGENE WORKMAN
Administrative Editor