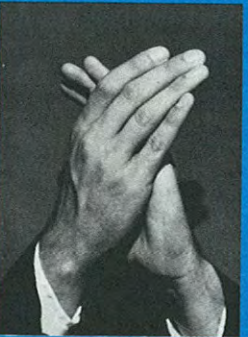
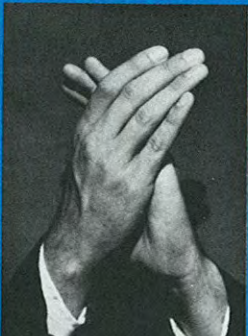
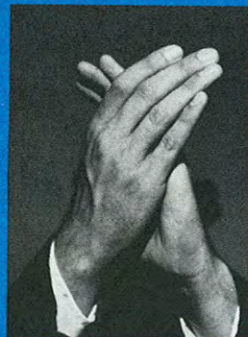


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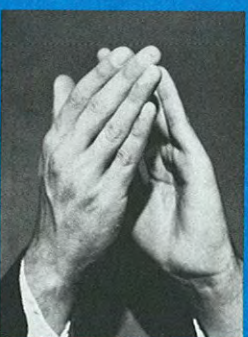
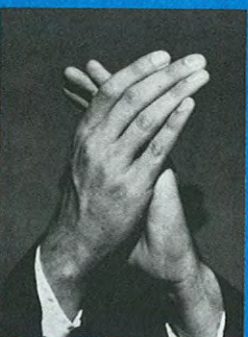
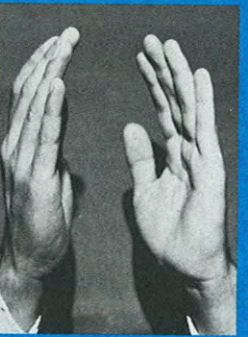


AUGUST, 1982

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



this month...
**PASTOR
APPRECIATION**



Don't Hold Your Pastor
HOSTAGE



2/CONTACT/Aug. '82

Bert Tippet

or unknowingly can be placed upon the minister.

Pray For Him

When he steps into the pulpit, we should pray for him. Actually, fervent prayers should have begun long before the time arrives for the sermon to be delivered. The congregation should pray that the pastor will be spiritually free to preach the Word, that he will not be burdened with thoughts of other things which might be pressing upon his mind.

A majority of preachers will agree that preaching is easier, much easier, when the prayers of the congregation are felt.

A congregation eager to hear the Word, anxious to learn more about the Christian life, enthusiastic about telling others of the treasure that is found in Christ Jesus—this is the type congregation that exhibits prayerful support for the pastor both in and out of the pulpit.

Do Your Part

Out of the pulpit, there are various problems which can hinder a pastor and his work. Remember, all of us have responsibilities as Christians, and to pass them along to the pastor because of his office or because he might be in full-time ministerial work does not remove them.

Each of us is told by scripture to visit the sick, the shut-in, the lost, the imprisoned, and to meet the requirements of those who have needs. It should not be left to the pastor to do that work.

The minister cannot physically or spiritually be all things to all people. Some will prefer to hear more sermons from the New Testament than the old writings which came from God through the prophets. Others would rather hear simple, short messages with a clear conclusion than to be encouraged to read more on their own or listen to a sermon with deep spiritual roots.

Accept the Sermon

If we accept what the God-called preacher speaks about as the food the

By Charles Ferguson

Sunday morning, when you looked at your pastor standing in the pulpit, what did you see? The blue veins on his forehead, the red, torn skin of his wrists, the weight chained to his swollen, tired feet?

"No," you reply.

Of course not. His bondage can go largely unseen.

You may say that is nonsense. Well, then, what of the chains, the handcuffs, the weight at his ankles? Have you considered that idle words, personality flaws, low salary and lack of prayer support are forms of bondage?

The pastor might not be confined to a small cubicle of space. But he could be a prisoner of his own congregation, a hostage of bonds seldom thought about by most people, and even unseen by some. The pastor can also be chained by attitudes, lack of participation, withholding of tithes and offerings and a faltering prayer life on the part of his congregation.

That's the bad news.

The good news is the bonds can be broken; the pastor can be loosened from them and set free.

Respect God's Representative

First, let us remember the pastor is God's representative, His spokesman in the local church today. The minister is used by the Lord to nourish the sheep which Jesus commanded the Apostle Peter to feed. That command is still in effect today. We live in a world which drastically needs preachers to expound the truths of God and do so fearlessly.

The requirements which the Lord gave for ministers are not the subject of this article, but we need to be reminded primarily that the preacher is a man called by God. With that in mind, let us consider further some of the hindrances which either knowingly

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HOSTAGE (From page 3)

Lord deems necessary for the time, then we have loosened the confining bonds around the pastor who might be encouraged to preach only certain types of messages. All scripture, the Bible points out, is of God and therefore good for some need.

Too, the pastor is not perfect. Each of us—whether preachers, deacons, trustees, choir directors, teachers, youth leaders, woman's auxiliary leaders or members—has been told throughout the scriptures that perfection is something we should strive toward, but we also must remember we are still in the flesh and the body will never attain perfection. The Apostle Paul said he longed for the day when he would put off the corruptible body of clay and begin to wear the clothes of incorruption.

The pastor, as well as all of us, will make mistakes. But, we must be quick to forgive. We should forgive—and one has not forgiven unless he also has forgotten—the preacher as easily, as lovingly as we forgive our mates in life or as Jesus forgave the woman at the well in Samaria.

Also, we could look at forgiveness this way: we should forgive others as easily, as willingly, as lovingly, as quickly as the Lord has forgiven us.

Stop Criticism

Criticism is another way we can hold our pastors hostage. First, criticism is something that never should be public because of its very nature. Jesus was quick to point out to questioners that those who criticize should make certain the matters in their life should not become a matter of concern by another beholder—the beam in one eye, for example, as opposed to the mote in another.

Still, most people know what they like or dislike about a minister—his manner of dress, method of speaking, overall appearance. All of these characteristics can become subjects of general public conversation—perhaps even in a harmless word spoken—and the end result is a minister bound in the eyes of someone. When he takes the pulpit or visits a home where someone knows of something said

about him, the minister is at a tremendous disadvantage and is unaware why he is in that position.

If there is reason to talk with the pastor about a concern, then there are proper methods. The Bible says we are to approach a brother privately at first, later with any witnesses who might be needed for reasons that may become apparent.

The approach should always be prefaced with much prayer, and then through the organizational channels of the church—never as the subject of a public conversation.

The Apostle Paul told his readers—specifically the churches at Galatia and Corinth, and even us today—the things they sometimes heard could not be counted truthful. Several of the thoughts he recorded for us were designed to set the record straight and to encourage all Christians in their spiritual lives.

Pay a Living Wage

Another chain to hold a pastor hostage is to either pay him no salary or one so small as to keep him humble. There are no scriptural contexts which support such types of situations. Is it fair or Christian-like to force the pastor to sacrifice when we as members fail to do so?

Never!

Is it right to deny the pastor time alone, and time to spend with his own family needs?

Never!

He also has responsibilities to his family. To ask them to sacrifice his time, his guidance as a husband and father, love, and presence, is neither scriptural or required.

The pastor also cannot be all things to all people. He naturally is going to be better at some tasks than others. Perhaps he is better at hospital visitation than door-to-door contacts. Let us not be so unkind as to tell him what we think he should be doing. After all, he should know his strong points and the weaker ones as well. And it is part of his job to work on all those points.

Remember to Love

Regardless of the situation, however, it must be dealt with in love. If there are problems to be met, un-

bounded love is the golden key that opens the rusty lock of whatever the problem is named. Once the problem has been corrected, then love remains the key that opens the doors to bigger and better blessings.

Remember how Jesus dealt with the woman whom others had accused of adultery? He stooped to write in the sand as He asked those in the crowd to step forward and cast the first stone to kill her if there was no sin in their lives which would have made them justified in their accusations.

Jesus loved her beyond what our eyes see and our ears hear. He asked her where were the accusers, and then told her to go and sin no more. "Neither do I condemn thee" were among his few words to her. Those words must be part of our vocabulary today.

Perhaps one of the best known parts of the Bible is where Jesus visited the tomb of His friend Lazarus a few days after his death. The Lord wept because of what sin and death had brought to a family He loved. Then He prayed the short prayer before He called Lazarus to return from the beyond.

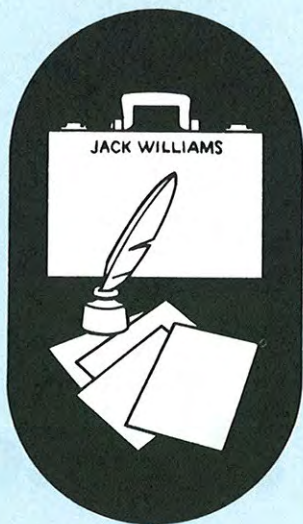
Remember His words—"loose him and let him go."

Let us do the same with our ministers. Let them be free from all bonds so the Word can be preached without fear or compromise. Let them see their needs met, their worries and frustrations covered in deed and prayer.

Then, when we look at our pastor in the pulpit, we will be free knowing that he is not a hostage of our ▲

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Briefcase



The Million-Dollar Preacher

That's less dangerous than pastoring churches, which has been known to cut a pastor's family to ribbons.

We can't seem to make up our minds whether we want theological technicians or spiritual general practitioners who make house calls. The pastor is both a man for all seasons *and* all things to all men. He can't fly and he's not made of steel, but he's expected to solve tall problems in a single sermon.

Somewhere there may be an overpaid pastor, but I don't know any. In my opinion, you can't pay a man enough to put up with what gurgles through the pastor's life.

Though you'll never see it printed in the *Wall Street Journal*, the pastor means more to the financial security of his community than the bank president. He's a greater crime deterrent than the men in blue. In spite of what you've heard to the contrary, the pastor's counsel saves more marriages than a shelf of sociology and psychology texts.

If you bought the pastor for what most folks thought he was worth, you'd never miss the money. But if you had to pony up the price that God places on the parson, you'd need Fort Knox as collateral.

Nobody fights a worse public relations image than your pastor. The media consistently depicts him as a whiney-voiced Father Mulcahey (M*A*S*H) or a lecherous, money-grabbing twit (see any made-for-TV preacher). Mother Teresa may draw praise for her work among Calcutta's untouchables, but you can be sure that the local pastor attracts nothing more sanitary than the network flies.

The pastor is often unwanted until he's *really* wanted and then no matter how much he does it's never enough, because he wasn't called until the prodigal began wiring frantic appeals

for help from the Hogpen Hilton.

Treat every child of God with respect and honor, but the pastor who dispenses truth in a world of lies is worthy of at least double honor.

Some pastors are forced to raise their children between appointments, because there's always somebody who feels that he has a lien on the pastor's time, even at 3:00 a.m. The pastor who responds to your call when he's sleeping and he wishes you were, thinks it looks pretty shabby in the clear light of day when it's obvious you could have waited until after breakfast.

People who never consider rousing a banker at the crack of dawn to negotiate a loan or calling an insurance agent back from his vacation to discuss a policy, think nothing of casually intruding into every private moment in the pastor's family. Furthermore, they bluster if the pastor seems less than cheerful about giving up an evening with his family to make a hospital call in the next county!

If your pastor is not overworked yet, there's a good chance he soon will be unless you do something to prevent it.

Be grateful for that big-hearted, soft-souled man with a heavenly calling and earthly ministry. A little understanding and appreciation is never so well invested as when directed toward the pastor.

He may get his orders from God, but he has to work with us.

You can count on it. One day God will pull the files on how we treated the men in whom He placed a calling and on whom He placed the yoke of pastoral duty.

The meanest man in town is the pastoral assassin. I want my pastor to know that he can turn his back on me, and when he feels my hand on his shoulder it will be to pat him, not to knife him. ▲

Pastoring is one occupation that requires a man to take his family to work with him or get fired.

Did you know that some churches still adjust the pastor's salary based on how much his wife earns? It's a good thing all businesses don't evaluate Daddy annually while Junior squirms on the third pew.

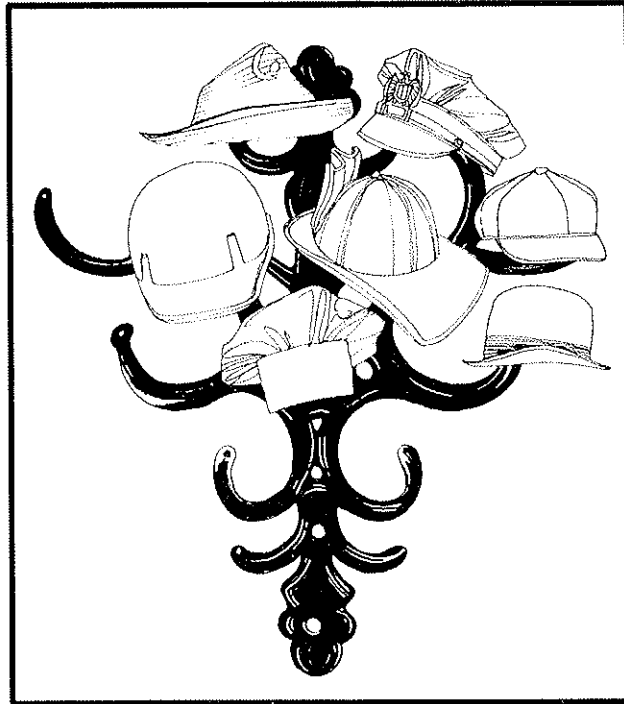
In case you haven't heard, there's scant demand for pastors long on enthusiasm but short on experience. It doesn't take the FBI to locate volunteers eager to keelhaul the pastor. Even members get pretty rough on him at times. But I'm here to tell you, the pastor is worth a million bucks to his community.

We whimsically lump pastors in the last-man-hired, first-man-fired category. If somebody has to leave, the pastor gets nominated. Congregations find it less threatening to close ranks against pastors than to get a handle on their problems.

Some don't see much use for the pastor until death mauls a family. Few think the pastor does enough work to leave a vacancy, until he's gone and the church flops like a headless chicken.

It gets tougher to pastor every year because our homes shatter on impact with reality. Have you tried juggling pieces of shard glass barehanded?

The Two- Hatted Preacher

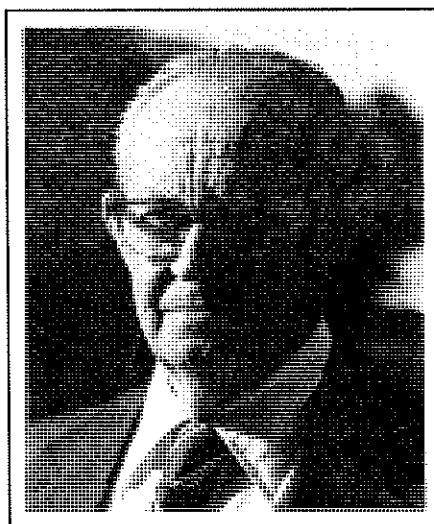


By W. C. Combs

From a human perspective, it may seem that the ideal training route for pastors should be through basic educational channels such as Bible college or seminary, and that the ideal response would be that the man whom God calls becomes a full-time pastor.

While the simplicity of this idea is attractive, there are questions and problems to be considered. Is God's call restricted to men who can obtain professional training and give all their time to the ministry?

Does God ever call men as pastors who can only serve in a limited capacity? Is there still a need for the working pastor?



Since our denomination has more small churches than large ones, it is necessary in many instances that the pastor wear two hats—laborer as well as minister. There are advantages and disadvantages in this type of ministry which the church and pastor should know about.

Two-Hat Advantages

Before 1950, our denomination was predominately a rural constituency where many churches had a membership of 50 or less. Numerous churches were not, and still are not, financially able to support a full-time pastor.

The surrounding population has not noticeably increased, so they remain small. However, these small, stable congregations produced preachers, missionaries, and Bible college students who in turn have become full-time workers. It is surprising how many of our small churches have also given birth to other churches.

Without the faithfulness of working pastors, the broad base of support from small churches would not have been forthcoming.

In some cases congregations are reluctant to accept and support the denominational program promoted by an efficient, well-trained, full-time pastor simply because they consider him as an outsider. A working pastor, regarded as one of the group who understands them, is often able to overcome this obstacle.

Although our Home Missions Department thrust is deserving of all the support we are able to give, it is apparent that they cannot start and maintain churches everywhere. For this reason, we should be thankful for the many churches established by preachers whose employment necessitates a transfer or whose trade requires a move to a new area.

Sometimes a man who has pastoral training and yet is inexperienced, could save himself and his congregation considerable grief if he took a part-time pastorate while applying his personal ideas of how to grow the perfect church.

Although there are cases where part-time pastoring is a necessity, there are inherent dangers which must not be overlooked.

Two-Hat Disadvantages

Neither the church nor the pastor should be satisfied with the status quo of a part-time pastorate. There are churches which resist growth and cling to traditional practices and customs. Every church should have a vision of supporting a full-time pastor when growth makes it possible. Likewise, no pastor should be satisfied to remain part time if and when God calls him to go full time. His study and preparation should be to this end.

One of the greatest dangers the working pastor faces is in the area of financial security. Being independent of the church financially could cause

the working pastor to consider remaining part time even when God opens the door to a full-time pastorate.

"For where your treasure is, there will your heart be also" (Matthew 6:21). Pensions, retirement, and other benefits accruing to the secular worker can have a restraining influence on the part-time pastor.

With these few words of caution, let us briefly consider why God calls some men to part-time service.

Two-Hat Purposes

If we look for biblical precedent, we need search no further than the tent making trade of the Apostle Paul.

When we consider the sovereignty of God evident in personality traits, individual characteristics, technological aptitudes, and mental capabilities, it is readily apparent that He does not require the same level of attainment from everyone (Matthew 13:23).

I know of thriving churches which began as a result of the vision and faithful service of working pastors, called in the later years of life, who seemingly were only called for a specific work. They served faithfully a few short years, then went to be with the Lord.

The sovereignty and forethought of a loving Lord looks beyond the outward appearance and visible circumstances of those who might appear to be the least likely preacher material. He calls men of His choosing in order to get the job done (I Corinthians 1:26-29).

If there is any one field of secular labor that is predominant among working pastors, it seems to be the various building trades. This has been a tremendous asset to many congregations with limited finances.

Two-Hat Priorities

How to budget his time so that each area of responsibility receives the proper attention in proportion to its importance, plagues the working pastor.

If he is to be approved by God and have any influence with people, he must care for the spiritual, material, emotional, and educational needs of his own family. If he neglects these, it is unlikely that he will succeed as a

pastor (I Timothy 5:8).

Second, he is God's man, called into a service to which he must devote himself faithfully.

Third, if his employment requires 40 hours per week, as is usually the case, honesty demands no less than faithful devotion to the interests of his employer for this period of time. If he should be self-employed in a trade or profession, as many working pastors are, the demand is often greater than 40 hours a week.

Regular prayer and Bible study is a must if he is to grow, as well as be able to lead his people in a program of spiritual growth. With all the available external study courses, home study courses, Bible institutes, E.T.T.A. courses, etc., today's working pastor has a greater opportunity to develop his abilities than was possible in years past.

Visitation, counseling, weddings, and funerals are essential pastoral services to be sandwiched in as need demands and time allows.

Although this type of service may appear to be an impossibility to the uninitiated, it is not only possible, but it can be done well. It has been done; it must continue to be done. Hundreds of our small churches will not be ministered to otherwise. The pastor and his family cannot live on the amount many small churches can afford to pay.

In view of the enormity of the burden of such pastors, they surely merit no less a position of love and respect than colleagues and denominational leaders who serve full time.

Let us strive to promote an atmosphere of respect across the denomination, rather than contribute to feelings of inferiority.

This in no way excuses carelessness, slothfulness, or less than sacrificial devotion in any part-time pastor who may lead a small church. Likewise, it is not intended to detract from those who have attained full-time positions.

We have not outgrown the day of the two-hatted preacher. In fact, there will always be a place of honor in the Lord's service for men willing to minister on both sides of the street. ▲

ABOUT THE WRITER: Reverend W. C. Combs is associate pastor of Sophia Free Will Baptist Church, Sophia, West Virginia. He has pastored churches for 40 years.

Drags or, worst of all, the 6 p.m. Scurrying Supper Syndrome. They can all too often be traced to no morning quiet time with the Lord.

What a difference a wife and mother makes in the tone of her family's day. A loving greeting at breakfast, a prayerful, peaceful send off and a warm, friendly welcome at the close of the day. Can PW's really make that much difference? Yes, but not by substituting morning coffee for time with God!

Creative Family Life

"That's easy for you to say, you don't know what our house is like. The kids all go in different directions; their father is seldom home, and he's on the phone when he is here. We spend half our lives at church. When could we find time for a picture-perfect home life?"

Families require special handling in care and feeding. But as is true in our relationship with the Lord, we reap as we sow.

"Sure, sure. I've heard this one before, only the pastor's home is different. As a PW I do most of the care and feeding. It's mostly output and little intake. I give to my husband, to my kids, to my church, to my neighbors . . . until I'm drained."

Let's take a look at how God views the family. He gives it high priority and so must we.

Make Room For Daddy

The home order should be husband first, children next. Ouch! PW's often stub toes here.

We may become spiritual leaders at home because our husbands are busy at church. However, God made man to head the home. Ours is to be his helpmeet. PW's are no exception to I Timothy 3:4 when the pastor is instructed to "rule well his own house."

This certainly involves more than being the breadwinner. Wives must guard against usurping this duty. In turn, he must make family time a priority in his schedule. As homemakers we can protect this arrangement by keeping the bustling tide from eroding our family times.

When children see a loving, busy father take time to provide them with

spiritual teaching, recreation or conversation, they are more likely to follow his lead as young adults. Our churches, communities and government eventually reflect our homes.

Let's examine that first family relationship a little closer—the husband/wife relationship.

"Oh boy! Here it comes, as if I haven't heard it enough. I know, I know, my shackle of submission. Well, I do it but I don't have to like it, do I?"

Back to the Bible for our answers. Ephesians 5 tells wives to submit to their own husbands as to the Lord.

The other side of that truth is for husbands to love as Christ loved the church. Submission and love walk hand in hand, not enslaving either party. When a husband leads and heads his home motivated by sacrificing love, few wives resent submitting to that kind of leadership.

It's the selfish I'm-the-boss-so-we-do-what-I-want husband who gives submission a bad name. Not many pastors are called on to lay down their lives for their wives—usually it's a ball game he gives up or an evening date with her to keep the flame burning. Women do need husbands who express their love in obvious ways.

One prime ingredient in the PW's welfare is her husband's respect. While she is to reverence him, he is to "rise up and call her blessed" with his children and to "praise her" (Proverbs 31).

"Now I know you're out of your mind. He doesn't even notice most of what I do, let alone praise it. He just eats and sleeps here. Between our hectic paces there's not enough time left for a conversation."

Ah, but there should be. God said to praise her. Husbands who share with their wives and value their opinions and abilities will produce a beautiful quality in their wives—self-esteem. If she can respect herself she will respect him more for giving her that gift.

Time spent listening to her unload her day is important to the PW. It says, "Honey, I care enough about you and your frustrations to listen and sympathize." Often she doesn't need a cure, just a caring touch and his shoulder.

All right, so an overflowing washer can't compete with the latest pastors'

seminar. But she'll be more interested in his seminar if he fixes her washer.

Pastor's homes disintegrate from within when the union is neglected. Pastors who "shield her" from church concerns do themselves no favor. To be a helpmeet she must feel needed.

Try asking her opinion on something regarding church work; weigh it and thank her. Then stand back and watch her blossom. It's not whether her suggestion was followed or not, but that her opinion was valued and her advice sought. Besides, she may come up with a winner now and then.

Or try this. Next time you drive to church, reach over and take her hand and announce, "Children, you have the loveliest mother in the world." After she recovers, watch her smile a little brighter while you preach.

In talking with pastors' wives, one point comes up repeatedly. "I'm the last one to know anything at church." To exclude her is to say, "I don't trust you or value you." This means PW's must be trustworthy, able to keep a confidentiality.

We cannot share or tell all. Some things are better not told. But there are ways to help bridge this gap. This means time, planned and protected time, alone together.

Where Have All the Children Gone?

This brings us to children. Biblical priorities place them after God and husband. To tamper with the order clogs life and makes home a miserable place.

Since World War II women have been accused of abandoning the home, and to a large degree rightly so. Society has produced a generation of latch-key children. Women's Lib has brought dishonor to the position of homemaker, especially the full-time homemaker.

God's position remains unchanged. His criteria for the office of pastor includes wives as ". . . keepers at home" (Titus 2:5), setting an example to younger women. Proverbs 31 describes this woman and her domestic attributes and skills.

The world has tainted God's plan and substituted a picture of a useless,



PASTOR'S WIFE (From page 9)

menial, dull woman incapable of doing "real work." How sad for her, because God gave her His highest calling.

Before women abandoned the home, however, men did, at least in attitude. Once again we need men to head their homes and women to be keepers AT home. This word "at" denotes someone is minding the home.

Pastors' wives should try to be at home. They should be the last to leave home and join the work force for economic reasons. For a PW to be at home may mean the children can't wear Izods. Or a family might have to slip to that lowest of all classes, the one-car family! Or the supreme sacrifice may be required—playing checkers instead of video games.

In its place you may find a mother with her housework done, supper simmering, with an hour or so of herself to give for listening, homework, cuddling, reading to a child or playing ball with a teen.

The Devil hatched another lie in recent years: "It's not the quantity of time but the quality of time you spend with children." Just how much quality can you pack in after an eight hour day away from home with washing, cleaning, and cooking still ahead? Sometimes quality requires quantity.

Teaching obedience, responsibility, gratitude and the work ethic is our God-given duty. Learning to bake a cake or chop wood requires time and practice. Our children will be richer if they grow up knowing how to work and appreciating what God has given them. It is a full-time job and churches should provide adequately for the pastor's family. God requires a pastor to have "his own children in subjection," and this involves time.

Fellowship and Friendship

PW's need the support of Christian friends. Naturally, most of this fellowship is within the local church. Here her position is unique from other women. Like it or not PW's live in a fish bowl.

"Now you're shooting straight. I know exactly what you mean. Every move we make is watched; our kids and homes are expected to be perfect."

The pastor's wife needs a balance of privacy and personal friendship. Caring church members respect these needs and are careful not to intrude on the pastor's family.

At the same time, a PW must not unload her personal problems to the members. To discuss marital problems with a sister at church could create a serious problem for that sister who must now see her pastor in a new role, a husband with flaws.

This is not to say we are to isolate ourselves and become friendless martyrs. Jesus had His friends—the disciples, Mary, Martha and Lazarus. Within that group three were especially close—Peter, James, and John. Jesus needed a family of friends to fellowship with—close friends to weep and pray with.

God instructs us to be "given to hospitality" (I Timothy 3:2) as part of the pastor's job. We should never use our position to barricade ourselves from loving others. We need to have guests in our homes.

Granted, friends can call at inopportune times, wreck havoc with our schedules, and require time we might choose to channel otherwise. But friends can also love us through trying moments, help us up when we're down, share our burdens, laugh with us and enrich our lives spiritually.

Remember, the pastor's wife is not the pastor but his wife, a lay person. If you need him, go to him, preferably at church during office hours. She can deliver messages when he is unavailable, but it's best not to burden her with unnecessary data.

She is his wife, not necessarily the church secretary or resident counselor. Calls to her when her family are home are most appreciated when kept brief. Of course they both are available when truly needed.

Friends on all levels fill needs in our lives. If we are blessed with one or two close friends, we are rich indeed. This kind of friend is not sought or solicited. She knows your faults and loves you anyway. You can let your hair down with her never fearing what she'll think.

"But the ladies in our church are not like that. They're not supportive, considerate or loving. They gossip, criticize and take our service for granted."

Some churches have built in prob-

lems that make it difficult for the PW to be or have a friend. In some cases she should realize that any pastor's wife would be resented and try not to take it personally.

It takes an extra measure of love from the Lord and her family to "live peaceably with all men." Being thick-skinned while remaining tender-hearted takes special grace. It helps not to take ourselves too seriously.

If a comment or action can be taken two ways, look for the brighter side. A sense of honor is a real asset. Once we lose the ability to laugh at ourselves we are dangerously near pride. Toughen your hide but cling to your compassion.

Boiling the broth of the PW's care and feeding right down to its basic ingredient brings us to one overall need—LOVE. She needs the love of her Lord both to and in her. A loving, unselfish husband who honors her position and puts her needs first helps her submit happily. Time with her children to teach and love them provides a haven at home. Good Christian fellowship and friendship meet spiritual and social needs outside her home.

This makes good preaching and teaching, but we sometimes forget that it makes even better living.

The PW, a rare breed . . . a beautiful specimen . . . handle with care . . . your pastor's wife. ▲



ABOUT THE WRITER: Mrs. Kathy Tippet Henderson is a member of First Free Will Baptist Church, Raleigh, North Carolina. She is a 1969 graduate of Free Will Baptist Bible College. Her husband, Doug, is associate pastor at First Church. The Hendersons have three children: Kimberly (10), Kent (8), and Katy (4).



I'd Rather Be A Pastor

I'd rather be a pastor any day
Than to be a pastor's wife, I'm quick to say,
To always stand behind the scene,
To rarely be recognized, so it seems.

If only the congregation really knew
Who it is they should be thankful to
For being so unselfish with her life
In sharing her husband anytime, day or night.

Do you ever wonder to whom the pastor goes
For counsel for a solution to a problem he doesn't know?
It's with his wife he shares his concerns and cares,
And she lightens the load by intercessory prayers.

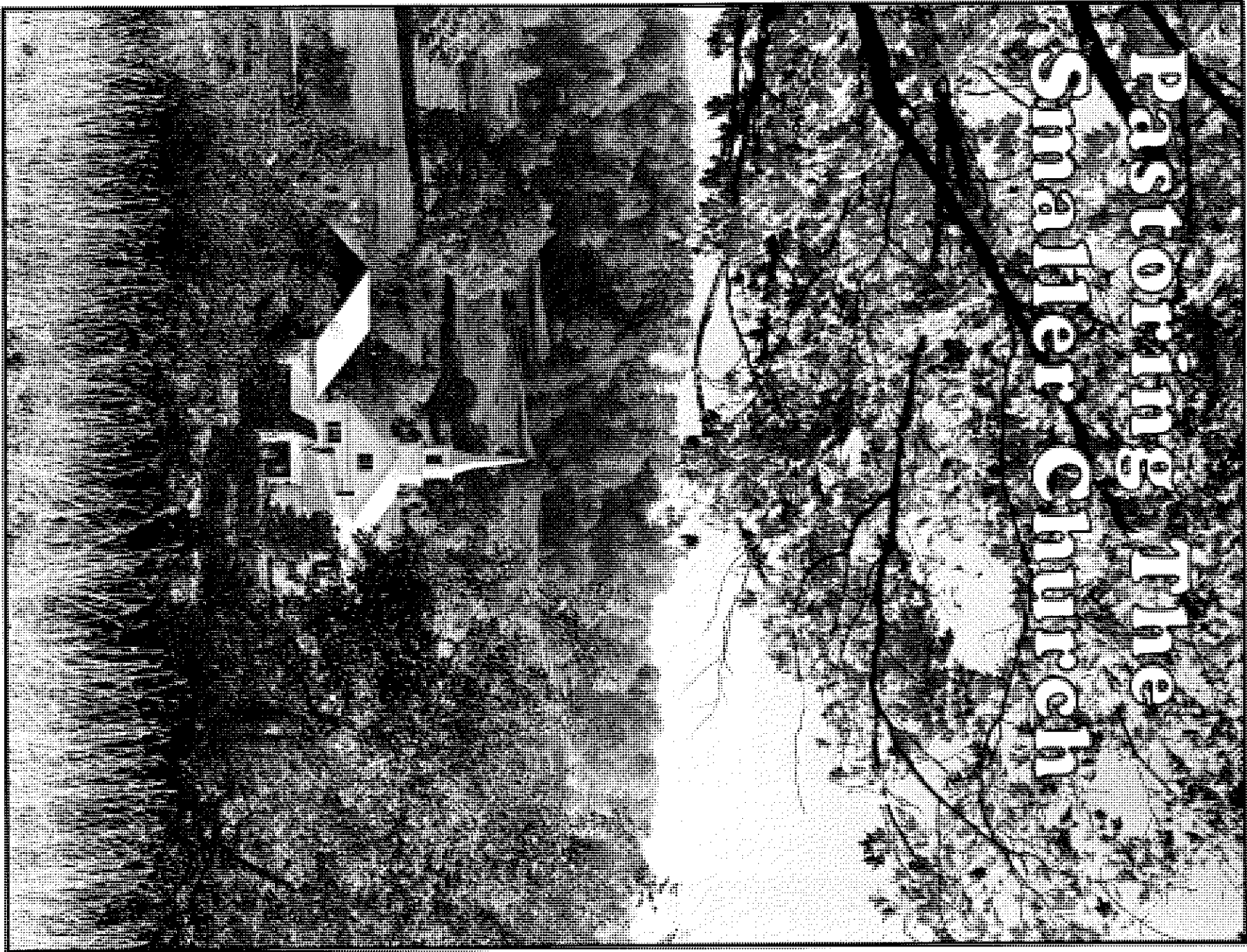
"God bless you, Pastor," they always say,
"Your message was so inspiring, as usual, today."
Without stopping to think he didn't do it alone;
He is sure to be a failure without a supportive home.

How foolish the man of God would be
Not to recognize his wife's important ministry.
She's his best fan, friend and supporter,
How lost and helpless he would be without her!

In closing, now that the secret's out,
I hope this poem has helped to erase any doubt;
For behind every good pastor, preaching Christ and eternal life,
Standing somewhere in the shadows is a faithful and loving wife.

ABOUT THE WRITER: Pastor Richard Kennedy, Northside Free Will Baptist Church, Stockton, California, wrote this poem in honor of his wife, Pam, and read it during a "Pastor's Wife Appreciation Day" on December 20, 1981.

Pastoring The Smaller Church



H. Armstrong Roberts

By Carroll G. Alexander

Much has been written to help the pastor of the large congregation while little is available that speaks to the needs of the smaller church.

However, the problems of smaller congregations are more multiplied and frustrating than it appears on the surface.

Analysis

The first thing the small church pastor needs to do is analyze why his church is small. Perhaps some factors that hinder growth can be corrected.

On the other hand, the church might be destined to be small. There may not be the numbers potential that some other churches have.

Some churches are small because members are lazy. New people are not invited and the church is not well kept. The pastor struggles to paint an image of a progressive church, but it is obvious to visitors that this is not true. People who want their time, talents, and tithes to count for God go somewhere else.

Some churches are small because they want to be. They operate like a social club with elite membership. This can be true of churches in any level of society. Sometimes the upper crust does not want members from the other side of the tracks. On the other hand, sometimes the poor and uneducated had rather the well-to-do and highly educated not come because they feel inferior.

Confusion keeps some churches from growing when members argue over non-essentials. We grow by cell division, but each cell works for the benefit of the whole body. When cells begin destroying one another, it's called cancer.

Some churches have cancer. Even if they do not die, they never grow in number nor become strong enough to make a mark for God.

Some churches are simply unfriendly. There is no particular confusion or ill feeling. It is like a morgue—no feeling at all. The bulletin declares and the pastor raves about this being “the end of your search for a friendly church,” but visitors are not convinced.

On the other hand, some churches do about everything right and still remain small. In some cases there are simply not that many people in a community or town. Even a small town may have a large number of churches.

Family and denominational ties are strong. Although you might have just the kind of church they need, changeovers are slow. It will take time as well as a quality ministry and testimony to reach them.

Large cities do not always guarantee rapid growth. The large population with a great potential also presents unseen problems for the outsider.

People are wrapped up in the rush of city life. Many are trying to get lost in the crowd, to get away from the restraints of home and hometown churches and strict convictions. When they find that you are building a church in their front yard, they avoid you like the plague.

Sunday becomes a day to frequent the laundromat, wash the car, or walk the dog. Some are confused and locked into cult systems.

Some military families feel that they have their own government-sponsored chapel and chaplain whenever they need the services of a church without being bothered with the time and expense of supporting another. This is underscored by the fact that a transfer is possible at anytime.

So the pastor of the small church must analyze the why of his church size. If it is a problem that can be corrected, it must be done. If, on the other hand, there is not the potential for great numerical growth or it is reasonably certain that growth will be slow, he must accept this and concentrate on other areas.

Problems Of The Smaller Church

Smaller churches seem to have more than their share of problems. Larger churches have growing pains while smaller churches have pain from lack of growth.

There is too much work to be done and too few workers. There are too many bills to be paid and too few tithers. Those who are qualified are often unwilling. The willing are often unqualified.

For instance, suppose a willing and

zealous worker applies a generous application of furniture polish to the church windows! Now problems are multiplied. Not only is the cleaning more difficult than before you got so much “help,” but how do you get such a nice person not to volunteer for any more church cleaning without losing half the church to hurt feelings?

When the pastor finally discovers a worker who is well qualified and willing to work, he is often transferred to another city by his employer.

Sometimes the pastor of the smaller church gets so frustrated in dealing with the unwilling and unfaithful that he decides to do all the work himself. In spite of overtime at double-time speed he finds much left undone and the ministry suffers.

The overhead is about as great for an empty church as a full one—building payments, utilities, pastor—yet there are fewer to pay the bills. Sometimes the pastor takes up the slack by working on an outside job or the pastor's wife fills the gap by working.

This can work well on a short-term basis but it often becomes permanent. The church learns to depend on it. A church really needs a pastor's wife who is free to do visiting and counseling, otherwise the pastor is hindered with contacts he needs to make because his wife is unable to accompany him.

Solution

Once it is evident that his church will not skyrocket in numerical growth, there are steps the pastor can take.

First, he must be convinced that this is the will of God for him. The farmer rejoices in his high yield fields but he also tends the less productive areas. Jesus said, “Go ye into all the world and preach the gospel to every creature” (Mark 16:15). This area is part of that world.

Then he must concentrate on doing that which God has called him to do. He must carefully draw up his list of priorities. He cannot expect to run as many buses as some former classmate who pastors a large church.

There will always be more to be done than can be completed. Family responsibilities must not be neglected. In the will of God duties do not conflict.



PASTORING (From page 13)

He must not be sidetracked by peer pressure. Many pastors leave places where they could count for God because things are not moving fast enough for them and they feel pressure to make a mark in the eyes of man.

The smaller church pastor may be intimidated because he observes other churches that seem to spring up overnight. Sometimes he learns that a "big" church might not be as big as a smaller one, especially when it defaults on bonds and puts a "for sale" sign on the lawn.

He must help that small church reach full potential. At the same time, he must be alert to any increase potential. Sometimes conditions change. Some of our largest churches today were once small churches whose opportunities seemed limited. We must be faithful today and alert to new opportunities tomorrow.

A place of limited ministry does not mean defeat. It does not even mean real limitation.

Decisive battles are sometimes won by what seems like an insignificant skirmish. A surgical operation may seem small and routine to some, but to the patient it is very important.

The shepherd of Luke 15:4 left the 99 and went out to look for the one lost sheep. Every sheep is important to the Good Shepherd. May we go where He sends and to what He bids as we seek every one of those lost sheep. ▲



ABOUT THE WRITER: Reverend Carroll G. Alexander pastors Columbia Free Will Baptist Church, Columbia, South Carolina, where he has served since December, 1961. He is an alumnus of Free Will Baptist Bible College (B. A.) and Columbia Graduate School (M. A.).

14/CONTACT/Aug. '82

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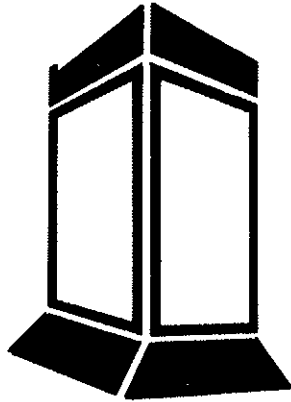
May, 1982

RECEIPTS:

State	Design.	Undesign.	Total	May '81	Yr. to Date
Alabama	\$ 188.88	\$ 134.00	\$ 322.88	\$...	\$ 4,241.05
Arizona	...	...	...	...	111.31
Arkansas	...	4,012.72	4,012.72	4,770.31	18,665.36
California	...	1,264.17	1,264.17	1,403.54	5,793.17
Florida	44.20	2,030.43	2,074.63	1,316.93	8,174.68
Georgia	1,600.96	935.17	2,536.13	1,838.70	8,139.96
Idaho	...	101.11	101.11	102.89	218.78
Illinois	4,349.45	1,324.84	5,674.29	926.86	16,091.81
Indiana	...	...	...	50.00	130.62
Kansas	205.30	101.92	307.22	393.11	1,332.27
Kentucky	...	...	...	...	157.00
Maryland	...	60.00	60.00	10.00	190.00
Michigan	3,043.00	74.77	3,117.77	2,597.20	17,473.13
Mississippi	...	...	...	124.60	3,060.00
Missouri	6,508.32	...	6,508.32	6,234.65	29,416.35
New Mexico	...	...	...	...	361.00
North Carolina	85.00	940.13	1,025.13	556.97	3,495.59
Ohio	111.45	1,696.00	1,807.45	2,034.80	7,164.58
Oklahoma	20,191.32	10,804.92	30,996.24	7,118.80	142,388.56
South Carolina	...	...	...	...	25.00
Tennessee	77.96	838.56	916.52	1,040.27	5,680.53
Texas	...	60.00	60.00	65.85	15,135.89
Virgin Islands	...	...	...	161.00	...
Virginia	...	...	...	43.78	235.03
West Virginia	...	14.63	14.63	11.11	196.95
Totals	\$36,405.84	\$24,393.37	\$60,799.21	\$30,801.37	\$287,878.62

DISBURSEMENTS:

Executive	\$ 1,418.69	\$ 9,118.48	\$10,537.17	\$ 9,229.18	\$ 52,707.29
Foreign Missions	26,269.67	3,895.11	30,164.78	8,780.25	134,405.02
Bible College	2,246.49	3,895.11	6,141.60	4,931.58	32,219.43
Home Missions	5,832.43	2,902.23	8,734.66	3,950.38	46,803.27
Retirement & Insurance	449.94	2,825.86	3,275.80	2,432.68	13,871.05
Master's Men Commission on	117.12	1,527.48	1,644.60	1,218.38	6,654.21
Theological Liberalism	71.50	229.10	300.60	258.92	1,218.35
Totals	\$36,405.84	\$24,393.37	\$60,799.21	\$30,801.37	\$287,878.62



The Free Will Baptist Pulpit

Robert Hesselmeier, Pastor

Beech Springs Free Will Baptist Church, Slatton, Mississippi

How To Be A Follower Of The Miracle Worker

Luke 9:23-26

INTRODUCTION

This passage is between two great miracles. One was the feeding of the 5000 and the other was the Transfiguration. Right between these two miracles was a discourse on discipleship. Jesus said that there are three things we must do if we want to be disciples and see the miracles of God in our lives and the lives of others.

I. The Denial of Self—Titus 2:11, 12

We are to deny (abstain from)—

- A. Ungodliness which is a disregard for, or defiance of the person of God.
 - 1. A deliberate withholding of prayer and service due God.
 - 2. Romans 1:18-32 gives an example.

B. Worldly lusts are all the desires entirely centered in the present world.

- 1. Inordinate sexual desires
- 2. Liquor-maniac
- 3. Excessive yearning for material possessions
- 4. Self-assertiveness (quarrelsome, vanity, or the desire to dominate)

II. The Duty of Taking Up the Cross Daily—John 19:17

- A. Jesus' own act in literally bearing the cross on which He died lends powerful effect to His word about our taking up the cross to bear it after Him.

- B. Crossbearing is not sickness, financial or family troubles as such. Crossbearing is voluntary, while these others are not things that we can choose.

- C. This crossbearing is to be done daily. "Someone can turn off what you say, but if your lifestyle reflects the Word of God he cannot ignore what you are" (Jim Petersen, *Discipleship Journal*, Vol. 1, No. 1, p. 15).

III. The Direction of Following Jesus—John 14:6

- A. Following Jesus will give a strong belief in and clear understanding of the Truth which is the Christ of the Bible. This will cause us to get into the Bible.
- B. Following Jesus will develop a person's ability to know good and evil and that which is wise from the unwise.
- C. Following Jesus will impress upon a person the necessity of helping others come to Him for salvation.

CONCLUSION

Verse 24 is a statement which seems self-contradictory (a paradox). If we try to do what we want, we will lose our lives. However, if we deny ourselves worldliness and all such matters while actively following Jesus, bearing the cross or work He has gifted us to do, we will gain everything.

What are you doing today for Jesus? Are you a follower? You can become a disciple if you will pay the price of surrender.

Longevity In The Pastorate



By Croff M. Pentz

To stay or not to stay—this age-old question faces thousands of pastors yearly. Some have made hasty decisions to leave, only to hurt their ministry and God's work.

Few pastors overstay in a church. Most leave too quickly. No firm figures are available, but it is estimated that the average term of a pastorate is about three years.

Recently several board members, discussing this subject, posed some pertinent questions:

"How do pastors expect the laymen to know God's will for their lives when

it is apparent they don't know God's will for their own lives?"

"Do you think it is God's will to change pastors every three years? Do pastors realize the price involved in redecorating the parsonage that often? Do they know the cost of moving a pastor every three years?"

There are exceptions when a certain pastor's ministry is needed for only a

short term. But generally a minister can accomplish little in a few years. It often takes that much time to get adjusted to the community, people, and culture of the area. Rarely do you find a successful, growing church without a pastor of long tenure.

Having spent 28 years in the same pastorate, plus observing and speaking to other pastors with long years of service in one church, I've learned some requirements for a long tenure as pastor.

Preaching

One minister remarked after pastoring three years, "I have to leave; I'm running out of sermons." It is apparent he did not use the Bible as a source book!

The pastor with a good pulpit ministry can remain long at the same church. People will drive a distance to hear someone expound God's Word week by week.

It is easier to be a promoter than a preacher. It is easier to use gimmicks and giveaways to get a crowd than to preach the gospel. Effective preaching will mean a daily disciplined study of God's Word. That will be the number one priority.

A good Bible preacher will spend as much time on his Sunday night and Wednesday night sermons as he does on the Sunday morning message. He will devote much time to studying the Sunday School lesson. When he is well prepared, the people will listen. There will be lasting results.

Some ministers have been in the same pastorate 40 years, preaching four times each week. They haven't run out of sermon material!

Leadership

The pastor is called by God not only to preach, but also to lead. He doesn't force people to follow; he inspires them.

For people to follow, the leader must know where he is going and how to get there. He must have certain goals. People will not follow an uncertain leader nor one who doesn't inspire confidence.

Evangelist D. L. Moody said, "It is better to train 10 people to work than

to do the work of 10 people." The true leader will know how to delegate responsibility.

Keep in mind, great leaders are not born—they are made! With the God-given calling and authority, the pastor must work at knowing how to lead people.

Patience

Patience is a necessary requirement. An impatient pastor will lose the respect of the people and of the community as well.

Impatience shows a lack of maturity. Since the pastor is in the spotlight, his lack of patience is evident to the people. After all, he is the leader. He is called of God. He should set the example.

He must be patient when misunderstood and criticized. Jesus was perfect, and He was misunderstood.

As we represent Him, we can expect criticism as well. The more aggressive the pastor is, the more he is misunderstood. Some of the worst criticism will come from the religious world.

He must be patient in solving problems and not run from them. Some churches have deep-seated problems because when difficulties arose, the pastor resigned instead of settling them.

He must be patient when there is a lack of growth. In most churches there is a time of growth, a time of leveling off, and sometimes a time when people move. God wants us to be patient in sowing the seed. He will bring the results.

Vision

The pastor needs a fourfold vision which should be renewed often.

1. Vision of God. He is holy; He demands holiness and wants His servants to preach it often.

2. Vision of self. Seeing ourselves as God sees us; seeing ourselves as utterly hopeless and helpless without God; seeing that any success is not in our

abilities but in God working in and through us.

3. Vision of Calvary. Seeing Christ upon the cross, feeling His agony, realizing the price He paid for our salvation.

4. Vision of the lost. Constantly we must see lost souls—those in our city, county, state, nation, and world. With such a vision, one will not be content with the success of his church.

As the pastor maintains this fourfold vision, he will pass it on to those to whom he ministers each week.

Prayer

The pastor needs not only a daily quiet time of prayer but also a continuing attitude of prayer. Such praying will help him remain in God's will.

One pastor said in jest, "While I was praying about God's will to leave, my wife was packing." Humorous but so true.

Paul, the greatest of all preachers said when he met the Lord: "Lord, what wilt thou have me to do" (Acts 9:6). Jesus made this prayer: "Not my will, but thine, be done" (Luke 22:42).

Ethics

Regardless of a pastor's ability to preach, counsel, build, organize, or win the lost, without proper ethics he will not remain long at the same church. Neither will his ministry be effective.

1. Honesty. Always be honest. Keep your word. Say what you mean—mean what you say. Any type of dishonesty can cause a lack of respect among the people.

Don't use the church as a means to get personal discounts. Don't take advantage of the businessman who gives discounts to the church and expect personal favors from him.

2. Confidence. When someone confides in you, keep that confidence. There is no reason to share it—not even with your wife.

3. Finances. Always pay your bills on time. If you have difficulty in meeting a payment, make proper arrangements with your creditors. Some ministers have run up big bills, then left the



LONGEVITY (From page 17)

area, bringing disgrace to God's work. Live within your means. Learn how to handle credit cards.

4. Opposite sex. Always maintain the proper relationship with the opposite sex. So many fall prey to Satan in this area.

No man's ministry can be any greater than his ethics. Poor ethics can negate all the good qualities, causing a minister to leave the pastorate before he has fulfilled God's will in that area.

Enthusiasm

It is easier to sell a product if an enthusiastic approach is used. The pastor must be a salesman. He must be positive.

The special building program, missionary support, or any project for advancement can be sold to the people if presented properly with enthusiasm.

History shows how impossibilities became possible through the most unlikely people. David could slay Goliath because he not only had faith but enthusiasm.

Enthusiasm creates a climate for faith. Faith causes the spiritual tide to rise. And miracles will result as faith rises in the lives of people.

Public Relations

Some pastors need special training in public relations. They never seem to get along with people.

Will Rogers said, "I never met a man I didn't like." With the proper relations, the pastor can say, "I've never met a person I couldn't get along with."

God didn't call the pastor to change everyone into his image, or to expect everyone to agree with his plans. Thank God not all people are "yes people!" If so, tragedy would set in. The pastor would be a dictator.

The pastor must learn how to handle everyone in his way. He must learn to be flexible and willing to make adjustments, unless principle is involved.

A veteran pastor said, "About 95 percent of a pastor's problems are caused by himself." How true! Don't make an issue over something unimportant.

Proper Mate

How often has a pastor with little talent and ability risen to the top because of a wife who encouraged, helped, and inspired him.

But how often has a man with talent, ability, and personality failed because his wife lacked a spirit of sacrifice, dedication, and acceptance of God's will.

Some pastors have had to move to keep peace with a mate who wanted to live close to her home or just got tired of living at the same place.

Imagine the sorrow that awaits the mate who always wanted her way instead of God's will for her husband and God's work.

Summary

Never resign your church on Monday morning. Never resign when tired. Never resign quickly. Think it through. Pray it through. With hard work, new converts, and a spirit of revival, you will have a new church.

To sum up, a long-term pastorate will require daily discipline, daily dedication, and daily determination. The rewards are too numerous to mention. The respect of the members, community, and fellow pastors will be most fulfilling.

Above all, seeing the results of one's labor and having the assurance of being in God's will are rewards beyond compare. ▲

ABOUT THE WRITER: Reverend Croft M. Pentz pastors Calvary Chapel of the Deaf, Elizabeth, New Jersey.

Directory Update

ALABAMA

Larry Reynolds to Macedonia Church, Millport from White Hill Church, Eupora, MS
Billy Wilson to Belk Church, Belk from Union Hill Church, Slocomb

ARKANSAS

Wilburn Clark to South Fort Smith Church, Fort Smith from Princeton Church, Ontario, CA
Larry Collins to Center Point Church, Vilonia
Glenn Matchett to Wilson Church, Belleville
Thomas Morris to Ola Church, Ola
James Spears to Independence Church, Natural Dam
David Waltrip to East Batesville Church, Batesville from Mt. Harmony Church, Saffell

CALIFORNIA

Roy Stillwell to Princeton Church, Ontario

KANSAS

Jerry McArthur to First Church, Wichita

NEW HAMPSHIRE

Melvin Haas to Carroll Church, Twin Mountain

SOUTH CAROLINA

Nathan Barrington to Faith Church, Cheraw
Mickie Evry to Poplar Hill Church, Hemingway

Steve Pryor to South Avenue Church, Lancaster from First Church, Selma, AL
Robert Travis to First Church, Enoree

TEXAS

George Hyatt to Westside Church, Midland from Levelland Church, Levelland
Bill Jones to Fellowship Church, Bryan from Calvary Church, Norman, OK
Roy Norrie to First Church, Bowie from New Salem Church, Decatur

First FWB Church, DeSoto, MO, borrowed \$45,000 to build a sanctuary and additional education space. The money was secured on a 20-year note. Pastor **Charles Miller** and his congregation paid the indebtedness in eight years. They celebrated a mortgage burning service in April of this year.

A big "I Love America Sunday" was conducted in **Houston, MO**, at **First FWB Church** this spring. Pastor **Kent Tallent** says that in addition to Missouri Promotional Secretary **Clarence Burton** who read a letter of recognition from President **Ronald Reagan**, visiting dignitaries included United States Representative **Wendell Bailey**, State Senator **John Russell**, State Representative **R. B. Grisham** and the color guard unit from Fort Leonard Wood, MO. The church was presented the American flag that had flown over the United States Capitol on Thanksgiving Day as well as a Missouri flag which had flown over Jefferson City. Certificates of recognition were presented to men in the church who had served in the armed forces.

The **Pleasant View Christian School**, sponsored by the Northern Quarterly Meeting of the Cumberland Association, has been named as one of the top 10 Christian schools in Tennessee, according to Dr. Charles Walker, executive director of the Tennessee Association of Christian Schools. PVCS has been asked to be an exhibition school in Tennessee this fall. **Roger Hood** is the school principal. The school has completed four years of operation and ministers to 180 students.

More than 400 people were in attendance on April 25 when the **Cookeville FWB Church, Cookeville, TN**, celebrated a mortgage burning ceremony to make the church debt free. Pastor **A. J. Looper** said the church paid off a \$100,000 bond issue in 11 years.

Haven FWB Church, Raleigh, NC, conducted ground-breaking services for a new first unit to be located on a 3.89 acre site. Pastor **Hubert Mangum** said the new building with a capacity for 128 will include sanctuary, classrooms and nursery.

North Carolina's **Piedmont Association** of Free Will Baptists signed a contract to purchase a 43.5 acre site for a future youth camp and mission project 12 miles southeast of **Monroe, NC**. **Odell Cook** is moderator of the Piedmont Association.

First FWB Church, Fredericktown, MO, set an attendance record of 263 on May 16 following revival services with Evangelist **Don Pegram** which produced six conversions, 10 rededications, and 12 new church members. Pastor **Don Turner** said that in the seven weeks preceding the revival, trained soul winners had led 15 people to Christ in the community.

Hollywood FWB Church, Hollywood, FL, dedicated new chapel facilities on May 16, according to Pastor **Larry Montgomery**. The new facilities include a baptistry, choir and pulpit area, two multi-purpose rooms, a foyer and 50 percent additional seating in the sanctuary.

Pastor **George Lee** and the **Victory FWB Church, Goldsboro, NC**, attempted to raise \$2,000 to help send Missionary **Clint Morgan** and family back to the Ivory Coast. Members responded enthusiastically, giving more than \$3,100.

CONTACT welcomes **THE HIGH ROAD**, publication of **First FWB Church, New Durham, NH**.

Pastor **Robert Rose** of **Grace FWB Church, Lake City, SC**, has written a book titled *Fundamentals for the Christian Home*. One reviewer called the publication "an excellent book for Sunday School lessons, group study courses, Bible institutes and others."

The **Community Chapel FWB Church, Florence, SC**, dedicated an educational building on March 18. Pastor **Ned Pattillo** says the 1,800 square feet addition includes an auditorium which will seat 100, three Sunday School rooms, as well as storage area.

The **Emmanuel Christian Kindergarten** will open this fall. The kindergarten is an outreach of **Emmanuel FWB Church, Wabash, IN**. **Brian Atwood** pastors.

FWB Minister Arnold Woodlief was one of 18 persons to receive certificates of appreciation for outstanding volunteer service at the Marianna Convalescent Center, Marianna, FL.

Glenwood FWB Church, Glenwood, AR, celebrated its 60th anniversary on April 25 when 147 members and friends gathered to celebrate the long history of the church. Guest speakers for the occasion included Arkansas Promotional Director **David Joslin** and Tennessee Pastor **Marion Pettus**. The church began a revival on Monday following the homecoming which resulted in five conversions and four baptisms. **Robert E. Spencer** pastors. ▲

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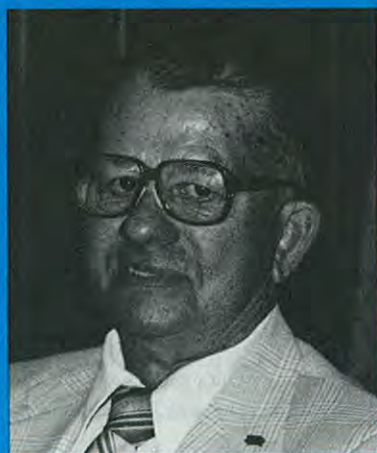
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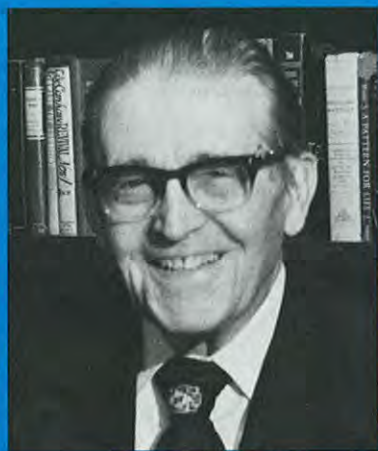
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My Call To Preach



By Herman Greenwood

God called me to preach in 1953. I preached my first sermon on Sunday evening, June 21, 1953 at Pleasant Valley Free Will Baptist Church near Warren, Arkansas. I was licensed by the church for one year, ordained in 1954, and began to pastor.

This is the way it happened. Twenty years before my call to preach, I was saved in a revival meeting, joined the church and was baptized.

We didn't have a baptistry then. We baptized in a spring branch, then we went further into the woods to change clothes. We had no heating element to warm the water. We had cold water 12 months every year.

An elder minister, Rev. W. P. White, went with me and carried my clothes. He told me I was going to be a preacher. I knew better; I wanted to be saved but that was enough for me. I put preaching out of my mind and forgot about it.

When God began speaking to me, and I decided I was to preach, my mind went back to Preacher White and I wondered if God really showed him or had he just been hopeful because of the need.

I had just previously given myself wholly to God. When we completely give ourselves to God, that means we are ready to do anything, any place, anytime God wants us. We are ready to serve, holding back nothing. God knows if we are willing or not. If we really mean business, ask what you will and you shall receive.

So, 20 years after my conversion God called me to preach. My call is different from others I know about.

By John H. West

Everywhere I went people were asking me if I was a preacher. Of course they didn't know that I was reneging from the Lord. Down in my heart I knew that the Lord wanted me to announce my call to the ministry.

In the Free Will Baptist denomination in those days our people were disturbed about the fact that God didn't seem to be calling any young men into the ministry. We believe with all our hearts that anyone filling the sacred pulpit must be called of God or he is an intruder.

I certainly was aware of my inability to speak as I had no formal education. I had finished the seventh grade but anyone claiming to be a minister should be well prepared, and I couldn't understand it.

One cold November morning about 5:00 a.m. I left the house and was on my way to oil the pumping engines, and had planned on attending a quarterly meeting at Wetumka, Oklahoma that day, so I was getting my work caught up early.

I remember the time and I can take you to the place where I knelt down on the frozen ground clothed in greasy overalls and told the Lord if He wanted me to preach the Gospel that I would do it. I told Him of all of my shortcomings, and I was amazed that He could see anything in me that would benefit His cause.

I couldn't talk before an audience but I said, "Lord, if I can only talk five minutes I'll do it for You." If you have never answered the call to preach, you will never know just how it feels. It puts you in a new world. You seem to be humbled and elevated at the same time.

Preachers experience the call different ways, but it is the same spirit. Mine was all joy. I didn't run from God, but I wanted to be sure.

I was a poor hill farmer, in debt, no money, unlearned, and too timid to speak in public. God reminded me that He was not looking for ability but availability. If I were willing, He and I together could do the job He had for me.

My education was so scarce you wouldn't notice it. In fact, I was asked once if I had spoken in tongues. I said that I only spoke English and I butchered it badly. My education came from a one-room school and clearing new ground. College was out of the question.

I knew I had been with Jesus and God doesn't make any mistakes. I said I am willing but I need to be sure.

If God could show Moses, Gideon, Peter and others, He could show me. He did show me that I was to preach

the Gospel. He showed me all people would not accept the truth, everyone would not like me. But I was to preach what the people needed and not what they wanted.

I had a strong desire. I preached to my tractor. It never got saved, but it sure did run good. I read about the angel appearing to Mary telling her she would have a son. I thought, I am willing, God knows it, but I want to be sure. I prayed to God that if this was it to send an angel. I didn't care how, he need not speak for I would know.

A few nights later as I lay in my bed with all the doors in the house locked, an angel walked up to my bedside. I opened my eyes and he was gone. Someone will say I was dreaming; that's all right with me. I got what I wanted. I can thank God for His ability to make known His will for our lives if we are willing.

My ministry has been in two Arkansas associations, Saline and Little Mis-

souri River. God gave me a desire to preach. I have had to retire from pastoring, but the desire is still with me. ▲

ABOUT THE WRITER: Reverend Herman Greenwood now lives near Warren, Arkansas. His ministry has touched many lives in Arkansas and Louisiana.

At the quarterly meeting that day there seemed to be lull in the business, and it seemed that there was a voice that spoke to me, It said, "Now is the time to tell the people that you have been called to preach."

Another voice said, "Wait until the next time, because if you announce now they will call on you to preach and you are not prepared." The first voice came back and said, "There may not be another time."

I rose to my feet, addressed the moderator of the meeting, and told him that the Lord had called me to preach the Gospel. Oh what shouting there was in that building that day. God had called another young man into the ministry.

I wasn't so young as it was my 32nd birthday. It was one November 24 that I shall never forget.

The association gave me a license and put me in the pulpit that afternoon to bring my first message. Satan was right when he told me that they would ask me to preach the very first thing. I can't say that it was easy to walk to the pulpit for the first time and represent the Trinity on earth.

I read my text: "How long halt ye between two opinions, if the Lord be God, follow Him; but if Baal, then follow him."

I talked about 10 minutes. I have preached at this writing more than 7,000 times, but many of the messages have only been about 10 minutes in length. In fact, most successful sermons have been short.

We came home from the Canadian Association's Quarterly Conference and the very same night we attended the quarterly conference of the First Mission Association being held at the Iron Post School House south of Bristow, Oklahoma. I told the moderator, Rev. Harry E. Staires, that I had preached my first sermon that day. When my wife testified that night, Brother Staires announced that she was a preacher's wife which stirred my ego somewhat. Everyone at the conference rejoiced with me that God had called me into the ministry.

A man that was working with me on the lease, Brother Carl Hill, was heard to say "The Lord called a good one." He later assisted in my ordination.

I was of the old school, and I believed that when God called a man into the ministry that He wants him to get busy. ▲

Material for this article was excerpted from Pastor John by John H. West, and used by permission of Mrs. John H. West. Reverend West died April 24, 1981 at the age of 79.



FREE WILL BAPTIST

newsfront

MISSOURI CO-OP BUDGET TOPS \$205,000

ARNOLD, MO—The Missouri State Association endorsed a 1983 Cooperative Plan budget of \$205,000 at the 69th annual session which met June 7-10 at Grace FWB Church in Arnold.

Moderator Dale Skiles led the 271 registered delegates and visitors through two days of business and worship activities. Delegates passed resolutions in support of Free Will Baptist Bible College, and in commendation of Missouri Promotional Secretary Clarence Burton, but tabled for further study a proposal to invest state funds with the Board of Retirement and the Home Missions Department.

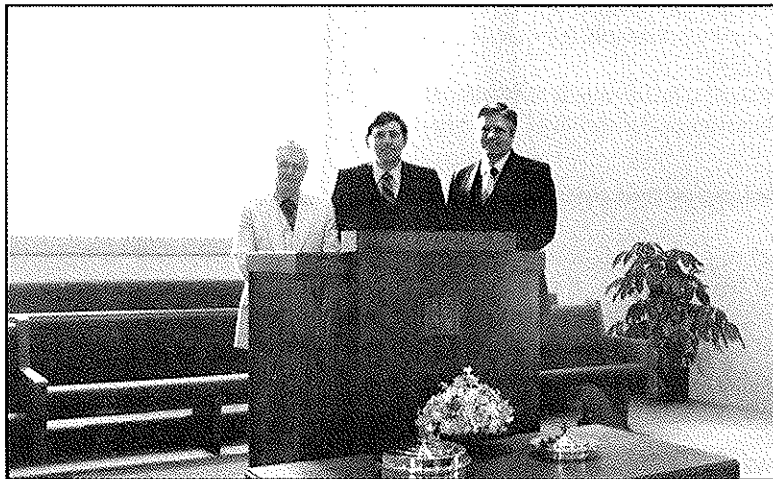
More than 500 Missourians attended the Wednesday evening service to hear Farmington Pastor Jim McAllister

preach "Building God's Church Through His Saving Grace."

McAllister was joined on the 1982 convention program by pastors John Turner, First FWB Church, Fredericktown; Jerry Norris, Calvary Fellowship FWB Church, Fenton; and Foreign Missions Associate Director Eugene Waddell.

The State Woman's Auxiliary met Tuesday using the theme, "Great is Thy Faithfulness." Missionaries Jeff and Susan Turnbough spoke at the Auxiliary Banquet.

Pastor Millard Sasser, Trinity FWB Church, Bridgeton, was elected as the new moderator. The 1983 session will meet June 6-9 at Nelson Community Center in Lebanon.



(L) Ted Green, Pastor Sandy Adams, John Gibbs

KENTUCKY CHURCH DEDICATES BUILDING

LEXINGTON, KY—More than 100 people gathered at First Free Will Baptist Church, Lexington, on May 9, 1982 for the dedication of the new building.

John Gibbs, director of development for the Home Missions Board, presented the morning message and the dedicatory prayer in the afternoon. Pastor Ted Green of First Free Will Baptist Church, Morehead, delivered the dedicatory sermon.

Home Missionary Sandy Adams began services on May 10, 1980, and for 23 months conducted services in the basement of a Lutheran Church in Lexington.

The group has 60 members and

averages 70 for the morning worship. It has a Master's Men, Woman's Auxiliary and an active youth program.

The 4,000 square feet building was financed by a \$125,000 bond program. It includes a 208 seat auditorium, nine Sunday School rooms, kitchen and baptistry on one acre. An adjoining piece of property was acquired with an eight-room house on less than an acre.

Total value of the church property exceeds \$260,000 with an indebtedness of less than \$200,000.

The Mission is being established as the first and only Free Will Baptist Church in Lexington, a city with over 230,000 people. The nearest Free Will Baptist Church is 60 miles away.

NC CONDUCTS 20th ANNUAL STATE MEETING

SMITHFIELD, NC—More than 290 conferees attended the 20th annual North Carolina State Association in Smithfield, according to Promotional Secretary Tom Lilly.

The June 7-8 conference met at West Calvary FWB Church and featured three strong sermons by North Carolina ministers. Pastor William Jacobs, Jefferson Park FWB Church, Rockingham, opened the first session preaching from Genesis 3 on the "Satanic Origin of Sin."

Monday evening's keynote address was delivered by Charlotte Pastor Johnny Pike of Laurel FWB Church, a missionary pastor who described the contest with the flesh in the midst of spiritual battles.

Greenville Pastor Jim Nason of Parker's Chapel FWB Church preached the final conference message underlining the evangelism and missions theme.

Moderator Eddie Dollar led the ministerial and lay gathering through two days of reports and business activity. A major resolution adopted Tuesday morning recommended that all Free Will Baptist pastors, Sunday School teachers, writers, and college professors and administrators vigorously preach and teach the principles of total abstinence.

Pastor Robert Durham, Grace FWB Church, Rocky Mount, was elected as the new moderator. The 1983 session meets June 6-7 at Calvary Church in Swannanoa.



Jerry Jenkins



Participants in the 1982 Writers' Conference

JENKINS KEYNOTES FWB WRITERS' CONFERENCE

NASHVILLE, TN—Moody Press Director Jerry Jenkins, guest lecturer for the Second Annual Free Will Baptist Writers' Conference, May 14-15, delivered three major addresses on editing and writing to the 50 registrants from five states, according to Conference Director Malcolm Fry.

Mr. Jenkins, a writer, speaker and humorist, spoke on the subject "Darth Vader, Editor" during the Friday evening banquet in which he mapped the route of a manuscript from the time an editor receives it until publication, and helped dispel ideas that editors are unapproachable.

Jenkins' lectures were laced with practical suggestions and techniques

for writers. The 32-year-old Moody Press director has written 25 books. He autographed copies of his latest book, *The Night The Giant Rolled Over*. Prior to his appointment as director of Moody Press, Mr. Jenkins was editor of the national family magazine, *Moody Monthly*.

The 1982 Writers' Conference met on the Free Will Baptist Bible College campus and was sponsored by Randall House Publications.

Registrants were provided with a 70-page syllabus which included workshop outlines as well as sample articles. Repeat sessions enabled conferees to attend eight of nine scheduled workshops, each 55 minutes long.

Eight high school and college students attended the conference in addition to pastors, published writers, Writer's Contest entrants, state editors and Free Will Baptist national editors.

Workshop leaders included Randall House staffers Roger Reeds, Jim Lauthern, Harrold Harrison and Larry Hampton. Other leaders were Bert Tippet (FWBBC), Vernie Hersey (Board of Retirement), Jack Williams (CONTACT), Genevieve Waddell (pastor's wife and writer), and Mae Fry (minister's wife and writer).

The annual Writers' Conference is designed to encourage both beginning and established writers and editors.

TEXAS ADOPTS \$100,000 MASTER'S MEN PROJECT

MCALLEN, TX—The Texas State Ministers' and Laymen's Conference organized a statewide Master's Men chapter on June 10 and promptly adopted a \$100,000 project to underwrite the first step in developing a Ministers' Retirement Endowment Fund.

The Texas Master's Men are looking for 1,000 men to give \$100 each in the next 12 months, according to State President Ed Morris, member of Cornerstone FWB Church, College Station. Basic eligibility to receive benefits from the proposed endowment fund requires recipients to be ordained ministers, 65 years old or older, who pastored churches at least 10 years in Texas.

Houston layman Charles Denman was named Texas State Master's Men Senator by the 48 men present at the organizational meeting.

In other action, more than 200 delegates, ministers and visitors to the 68th session of the Texas State Association met at First FWB Church, McAllen, June 9-11 under the 1982 theme "Add to Your Faith."

Moderator Raymond Lee, who gaveled the delegation through a whirlwind of state and national reports, was re-elected.

Delegates unanimously endorsed a resolution reaffirming confidence in Free Will Baptist Bible College. They rejected a proposal asking the state executive committee to poll state ministers regarding the feasibility of trimming the state promotional office to a part-time position.

Three minor changes to update and clarify the state constitution passed Friday afternoon.

The Rio Grande Valley Association, with First FWB Church, McAllen

and Templo FWB Church, was welcomed into the state association. This brings the number of Texas district associations to seven.

Thirty women registered for the one-day State Auxiliary Convention on Thursday. President Geneva Walker said the group voted to raise \$3,000 for the Bill Fulcher family as its 1983 project after learning that the Fulchers plan to start a Spanish-speaking church in Houston.

Four Texas pastors preached during the conference: Tom Hampton, First Church, Grand Prairie; Jim Mullen, First Church, Garland; George Hyatt, Jr., Westside Church, Midland; and Dennis Henderson, First Church, Bryan.

The 1983 State Association meets in Amarillo.

newsfront

(continued)

NORTHWEST SWITCHES TO ANNUAL MEETING

ROCKPORT, WA—The Northwest Association, with churches scattered in Alaska, Oregon, and Washington, voted to meet annually instead of quarterly.

Some 35 delegates from nine churches and three states met May 14-15 at Liberty FWB Church, Rockport. Oregon Pastor Jesse Dunn mod-

erated the session. Lewis Perry, pastor of Victory FWB Church, East Wenatchee, WA, was elected as the new moderator.

National Home Missions Director Roy Thomas preached during the two-day conference, as did Tim Smith, bus director at First FWB Church, Salem, OR.

IDAHO TO EXPERIMENT WITH MEETING FORMAT

TWIN FALLS, ID—Delegates to the Idaho District Association voted to change from four business meetings annually to one, and utilize the other three sessions for adult retreats, camps, and fellowship outreaches, according to Moderator Jack Stephenson.

If the new format proves beneficial after a year, the Idaho District constitution will be changed to reflect current

needs. Forty delegates met at Airport Road FWB Church in Twin Falls on May 7-8 to conduct the business session.

Effective 1983, annual meetings will convene at the Airport Road Church in Twin Falls.

Pastor Tommie Carlson, Jerome FWB Church, Jerome, preached the Friday evening message, "The Mantle Passing," from II Kings 2:13-15.

HILLSDALE COLLEGE CLOSSES SUCCESSFUL YEAR

MOORE, OK—The 1981-1982 school year closed with a feeling of accomplishment for the students, faculty and staff, according to Hillsdale Free Will Baptist College officials.

On Campus Days, held April 23-24, drew 245 students and sponsors from Missouri, Arkansas, Kansas, Texas and Oklahoma. 106 ministers and laymen participated in the annual Hillsdale Golf Tournament in April.

Mark Braisher, a sophomore ministerial student, is doing promotional work this summer in the area of student recruiting. His schedule includes traveling to youth camps in the five-state area.

During May 7 commencement exercises, 14 men and women received the Bachelor of Arts Degree. Seventeen students earned the Associate In Arts Degree.

The Hillsdale Players, New Life Singers and Harvesters Trio were included as part of the National Convention program which met July 18-22 at Fort Worth, Texas.

FREE WILL BAPTIST BIBLE COLLEGE GRADUATES 75

NASHVILLE, TN—Free Will Baptist Bible College conferred degrees and diplomas on 75 graduates at commencement exercises held May 13 in the institution's activities building. Twenty-nine graduates received the Bachelor of Arts Degree, 25 the Bachelor of Science Degree, 14 the Christian Worker's Bible Diploma and seven the Associate of Science in Business Degree.

Dr. L. C. Johnson, the college's first president and only chancellor, charged graduates to learn from history and recommit themselves to future service.

Six seniors—Mark McPeak (VA), Randy Fosse (IL), Sarah Malone (IL), Terry Eagleton (Brazil), Cheri Bruner (GA), and Mark Daniel (KY)—testified concerning the Lord's faithfulness and the support of family and friends during the years of their college training.

Commencement exercises also provided the occasion for a number of special awards reserved for the close of the school year.

Randy Fosse, Marion, IL, was given a plaque honoring him for four years of performances in dramatic programs produced by the English-Speech Department and Public Relations Department.

The Editor's Medal was presented to Sarah Malone of South Roxana, IL, for producing the 1982 edition of the FWBBC yearbook.

Mark McPeak, Richmond, VA, was recognized as Outstanding Student for 1981-82. He and Sarah Malone were also honored as the year's Best All-around Students.

Several academic awards were presented during the Commencement service. Four seniors with outstanding

scholastic records over the entire time of their stay at FWBBC were inducted into Delta Epsilon Chi, the honor society of Bible college students. These new DEC members are Teresa Edwards (VA), Randy Fosse (IL), Karen Owen (NC), and Laura Sawyer (AR).

Medals were presented to the student(s) in each class with the highest grade point average for the current year. Four freshmen had a perfect 4.0 average: Darlene Corey (NC), Keli Harvey (FL), Danny Talcott (OR) and Johnie Terry (VA). Two sophomores, Jayne Sweeney (WV) and Ruth Thigpen (TN), also had 4.0 averages for the year. The junior class medalist was Morris Proctor (TN) whose average was 4.0. Mike Hill (TX) led the seniors, with a 3.9 average.



Green Tree Bible Study



Robert E. Picirilli

Haggai 1:1-15

When God's Work Is Idle

It was the second year of Darius' long reign (521-486 B.C.) over the far flung Persian empire. In Jerusalem, one group of his subjects was frustrated and discouraged. These were the remnant Jews who had returned from Babylonian captivity 17 years earlier (537 B.C.). They had been freed when Persia conquered Babylon, and had gone to Jerusalem in great anticipation, determined to rebuild the temple and the city and to restore the full trappings of the worship of Jehovah.

But their optimism vanished in the harsh light of reality. Sure, they had started out to build, under the leadership of civil governor Zerubbabel and high priest Joshua (Jeshua). The foundations of the temple had been laid (535 B.C.).

But then the work had stopped: Ezra tells the story of the political intrigue engaged in by the Jews' enemies. No doubt some lack of full commitment to the task made it easier for the opposition to succeed. At any rate, discouragement and indifference

set in. More than 15 years passed with nothing accomplished.

Into that scene stepped "Haggai the prophet" (we have no further information about him) with a word from the Lord. A prophet is one who speaks for God.

Verses 1, 2 give us *The Circumstances of Haggai's Mission*. The date, the prophet, and the recipients of the message are named in verse 1.

Verse 2 gives the occasion, in the form of Jehovah's complaint: the people said it was not time to come together and build the Lord's house. Their acceptance of the sorry state of affairs was a spiritual problem. The Lord does not call them "my people," but "this people": their relationship to Him was in doubt.

Verses 3-11 contain *The Content of Haggai's Message*, as a threefold word from the Lord. First, there is a rebuke, a chiding of their selfishness (v. 4). They were much more concerned about their own houses than the Lord's. Contrast this verse with David's attitude in II Samuel 7:2. These Jews, too, should have been ashamed to dwell in comfortable, ceiled houses, and let God's house lie in ruins.

Next, there is an exhortation to consider their ways (vv. 5, 7), and build

the Lord's house (v. 8a). And that exhortation includes a promise that the Lord will be pleased and glorified if they will do this (v. 8b). Man's chief end is to glorify God, and in that is found man's own best good.

Finally, Haggai's word from Jehovah included explanation of the chastisement that had already fallen on them (vv. 6, 9-11). In summary, they were experiencing hard times, and had failed to see in that the hand of God.

Verses 6 and 9 speak of much work, as in planting, that produced little; of having not enough to eat, drink, or wear; of finding that what little was gained was soon gone, as if God had blown it away.

Verse 6 might be paraphrased in part: "You eat, but are not satisfied; you drink, but there is not even enough to get drunk on . . . ; the wage earner does not make enough to buy a decent purse."

Verse 9b repeats the reason: they were so selfishly interested in their own affairs that God's work was forgotten.

Verses 10, 11 tell how God has accomplished this deprivation: by drought and dearth in the land. Sometimes—not always, of course—natural



BIBLE STUDY (From page 25)

calamity is a judgment from God for the sins of God's people. We can be sure, when we neglect God's work, that we will experience at least a spiritual famine.

Verses 12-15 tell us of *The Consequences of Haggai's Ministry*. There was obedience (v. 12) and fear of the Lord (v. 12), a stirring of the spirits of the leaders and the people (v. 14) and a renewal of the work (vv. 14, 15). One could hardly find a better

picture of spiritual revival. Obviously they did as Haggai exhorted them and took stock—considered their ways.

They repented—turned from—their self-centered indifference to the work and determined to obey God in fear. And so they began, again, to build God's house—only 24 days after Haggai's first message.

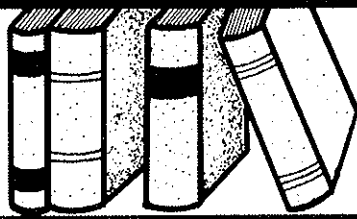
Therefore, the Lord gave Haggai another word for them: "I am with you," says the Lord (v. 13). Their discouragement fled, and their hearts beat for God's work once again.

So is the course of our own spiritual pilgrimage: all too easily we are distracted to selfish pursuits and discouraged by the smallest opposition. Our nearness to God becomes distance.

In such a time God's Word comes to us: to consider our ways, to see His chastising hand, to hear His command to put first His kingdom. Repenting, we are reassured of His presence. "This people" becomes "I am with you," says the Lord."

Do you really want revival? Are you willing to obey? ▲

Top Shelf



Thomas Marberry



No Other Foundation: The Church Through Twenty Centuries, by Jeremy C. Jackson (Westchester, Illinois: Cornerstone Books, 1980, 304 pp., hard cover, \$12.95).

This volume is not so much a book about history as a book about the meaning of history for the church today. This is not at all a traditional approach to the study of church history.

Most church histories deal primarily with persons, events, and movements which have shaped the development of Christianity. This work deals with these to some extent. Most of the important men and women are mentioned, although much more briefly. The most important events are also mentioned, but again their treatment is brief.

Little attention is given to the rise and development of major Protestant

denominations. Anabaptists are hardly mentioned. Lutherans, Baptists, Quakers, and Calvinists are discussed, but the reader is given no idea of the important contributions which these movements have made to Christian history.

The writer of this book has a great interest in theology and philosophy. The strongest part of the book is his discussion of the development of modern theology during the last two and one-half centuries. He points out that much of the liberal theology since the 1700's is strongly influenced by philosophy, and that the humanistic philosophy which makes man and not God the center of attention had its roots in the Enlightenment.

The work contains a number of pleasant surprises. The author's treatment of the problem of heresy within the early church is quite good. He shows that most early heresies concerned the person of Christ. These early heresies resulted from a partial or total distortion of Christian truth. The volume would have been much improved if more attention had been given to specific heresies.

The ability of the church to survive persecution is well presented. The author notes that the period of toleration after 325 A. D. was probably more dangerous to the church than the period of persecution before 325.

Jackson presents a much more positive picture of Christianity during the Middle Ages than most Protestants normally receive. He states that in spite of all the corruption, ignorance, and superstition of this period, there were still many individuals with a sincere commitment to Christ.

The author demonstrates that the Reformation was more than just a reform of doctrine. It was a time of spiritual revival when many people came to a personal relationship with Christ. Indeed, throughout the book the author stresses the importance of a vital relationship with Christ and the necessity of Holy Spirit leadership.

This book is an important contribution to the field of church history. It is particularly valuable to readers who have a special interest in philosophy and contemporary theology. It is not, however, for the beginning church history student. ▲



It's Time Free Will Baptists Had Their Own History Text

The Need For a History Text

As unbelievable as it seems, Free Will Baptists know little of their history. Few laymen know anything of the rich heritage that becomes theirs as they enter the denominational family. Like most evangelical movements, we have ignored/feared history and we have been the poorer for it.

At the moment, the denomination cannot claim a documented history text tracing its heritage from earliest beginnings to the present. But that lack could become a part of the past. It is time the denomination had its own history text.

The Challenge

The burden for a history text for the denomination has been on my heart for as long as I can remember. The frustration of a denominational history course that lacked an adequate text, disappointment with poorly documented texts that appeared in the '50's, and a growing number of unanswered questions demanded that some attempt be made to publish a readable,

well documented denominational history text.

The Opportunity

In 1974, I published my doctoral dissertation entitled, *Early History of the Free Will Baptists*. The title was a somewhat unfortunate choice of possible alternatives to the original title, *The Free Will Baptists in America: A Continuing Witness from Infancy to Identity, 1727-1830*.

As a dissertation, the study intentionally was limited to questions of denominational origin that had never been satisfactorily answered. I assumed that research could be extended after graduation and that a full history text would soon be available.

It was quickly evident, however, that teaching in a small Christian graduate school demanded all my time. Research and writing on a large scale became a practical impossibility. Nine years have passed and little work has been done on the continuing story of our history.

But now, at last, a full year's Sabbatical leave from teaching offers the

By William F. Davidson

Free Will Baptists have a long exciting history. Our roots can be traced at least to 1727, and there were Baptists of similar faith in America as early as 1636.

Documents uncovered quite recently reveal that General Baptists in England were called "Free-willers" (although maybe in derision) before 1660. By the time the Cumberland Presbyterians and the Disciples of Christ were born, Free Will Baptists had experienced 100 years of history. The Pentecostals were still in infancy when we celebrated our 200th birthday.

The denomination has been around a long time. Its history is one of its most precious possessions.



HISTORY (From page 27)

perfect opportunity to get the job done.

The Plan

The earlier text left much to be desired. The dissertation format was awkward, time demanded rigid limitations, and a great many questions were left unanswered. The entire study will be revised and become the first section of a three-part, one-volume text.

New research will seek to answer questions that continue to tantalize our imaginations—relationships with earlier General Baptists in England, origins of early Free Will Baptist movements in Arkansas and other states, and contributions that might have come from other Christian groups in the early years of our existence.

The book's second section will consider the period between 1830 and 1935 that lead to the introduction of the National Association. The final segment will bring us to the present.

The Plea for Help

The task is unbelievably difficult. Since little study has been attempted, most of the research will demand travel and careful search for documents and information. Even with the Sabbatical leave, time will be at a premium.

National Association Minutes will be readily available, but records for the various state associations and local conferences will be more difficult to obtain. Most study in these documents will require travel to the area of concern.

The research task for the 18th and 19th Centuries becomes even more difficult. A few available historical collections will aid to some degree, but a large part of the research will demand time, travel, and patience.

Some of our readers could be a tremendous help in the research. A letter or a phone call revealing the location of possible sources, access to conference and associational minutes, and of most importance, prayer for ability to write, finances for travel, and for the family during the busy days of research and writing. ▲



OUR READERS COMMENT

'NOT MUCH GOING' FOR MAGAZINE

Why did you have to use "stupid" to describe the Samaritan (March, 1982)? I don't allow my four-year-old to use that word. I don't feel the word has a place in the Christian's conversation.

Since I'm writing, I will say I found the article "What if Jesus came to High School" offensive because of the tongue-in-cheek approach. The writer was trying to be clever, not to reverence the Lord.

I am disappointed that the article "We Escaped from Hell" appeared in the CONTACT. The story sensationalized on a sad life's story.

Please start printing some articles from our pastors. Let's improve the material being printed. It doesn't have much going for it now.

Carolyn Williams
Stafford, Virginia

LEARN THE 'EPHESIAN' LESSON

I would like to comment in reference to your May editorial. Along with this editorial I have also received two letters; one from FWBCC President Thigpen asking prayer for the college, and another letter soliciting support for a new Free Will Baptist College.

All three have provided interesting reading. I have been enlightened that FWBCC and the National Association are being attacked. But we are not being attacked by the Mormons or Moonies. We are being attacked by our own people.

The Ephesian Church should be our lesson in times like these. It was a growing, prospering church that held to doctrinal purity as ardently as any in history. The congregation was patient and longsuffering. However, God had somewhat against them; they had left their first love.

They were a separate and peculiar people. But they began to love their "separateness" more than they loved the Lord and they were instructed to repent. It is possible for fundamental and orthodox Christians to become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. It is possible to do the right thing for the wrong reason.

The "Taste of Sour Grapes"? Yes, I believe it is. This has been on the fire for a long time; it has finally fermented and now it is about to fester.

Dr. Tim Sturgill, Pastor
Central Free Will Baptist Church
Norton, Virginia

EDITORIAL IRRESPONSIBLE AND DIVISIVE

I call for two points of order and wish to make observations concerning your May Briefcase, "The Taste of Sour Grapes."

Point one—I must remind you that when you write as editor you do not speak *ex cathedra* for the denomination. You are entitled to your own opinion, even to printing them, but when you use such phrases as "We must be careful not to break covenant . . ." and "We cannot allow self-styled guardians . . .," you infer by your rhetoric that you are speaking authoritatively for the denomination.

Point two—Positions of leadership carry great responsibility and I feel that your article from the "third danger" onward was irresponsible and ceased to be legitimate denominational reporting. Rather, it was as divisive as anything I have ever read. While appealing for diplomacy and denominational unity, you proceeded to be anything but diplomatic and your clear purpose was dis-unity as your comments show.

My observation from this article, as even a casual reader will see, is that your "thrust and parry" with your "they" phantoms, very plainly reveal that you are locked in deadly combat with some of the finest men in our denomination.

The ease with which you coin such phrases as "lock-step", "closed-minded", "rigid-dogmatism", "autocratic mind-set syndrome" and "ward-heeler" (from a different article) and hang these labels on fine servants of God, is truly unworthy of your office and indeed reflects your true thoughts about the "rule or ruin tactic."

I call on Free Will Baptists everywhere to be much in prayer for our beloved denomination, the minutes of which show that over the years we have "spoken out" on the issue confronting Christianity and have, for the most part, come out on the side of holiness, biblical standards of purity, modesty and separation from the world.

The "redefining" you mentioned is not being done by any of the brethren I know of. But, there is presently and has been constantly a cry going up that as Free Will Baptists we come back to our stated fundamental positions of the past.

Reverend Robert (Bob) Wells, Pastor
Faith Free Will Baptist Church
Columbia, Tennessee

THE AXE THAT GRINDS

I want to express my appreciation for and agreement with "The Taste of Sour Grapes" in the May '82 issue. I thought it was very well written and very much needed.

If Christians fought Satan as vigorously as we fight each other, great things could be accomplished.

It seems to me that this pastor has a personal axe to grind with Brother Forlines, possibly from his own college days or he is after his job. He seems to be, as Jesus says in Matthew 23:24, "straining at a gnat, and swallowing a camel."

As a member of Red Bay Free Will Baptist Church, I say to Brother Forlines and all the staff of the Bible College, "God bless you and keep up the good work."

Mr. Joel Collum, Sr.
Red Bay, Alabama

PASTOR ALSO SEES 'CAUSE'

I commend the May article "The Taste of Sour Grapes." It was a courageous article that expresses what ought to be some genuine concerns of Free Will Baptists. You said what a lot of us believe.

I think you also defined what seems to be our "Free Will Baptist mentality."

1. "... a closed-mindedness that believes that anyone who opposes their beliefs cannot be motivated by anything other than Satanic force or blind prejudice and ignorance."
2. "... rigid dogmatism and pronounced intolerance for any position but their own."
3. "... we-don't-trust-anybody isolationism."
4. "... refusing others the right to think things through and come to a different conclusion."

Yes, there is a cause, my brother, and I believe you expressed it well. "... the price of breaking our covenant unity is higher than any of us can afford to pay."

Reverend Billy D. Hanna, Pastor
Trinity Free Will Baptist Church
Bowling Green, Kentucky

UNITY DOES NOT DEMAND UNIFORMITY

I am writing in reference to your May editorial "The Taste of Sour Grapes." I do not usually write letters to the editor, but felt compelled to after reading the May issue.

I felt quite indignant that a charge of heresy would be leveled against such a loyal and faithful servant of our denomination as Leroy Forlines.

More often than not, in any Christian controversy the first casualty is love. I believe your editorial focuses attention on the real issue at hand. I believe it is possible to have unity without demanding uniformity.

I appreciate your honesty in addressing the issues at hand. It is always easier to remain silent and not risk being criticized.

Reverend Randy Wilson
Fort Worth, Texas

WANTS MORE HISTORY

I enjoy the "History Corner" articles written by William F. Davidson. They have been very interesting and informative. By the way, I am pleased with the entirety of CONTACT Magazine.

As you know, in recent years since 1979, two Free Will Baptist mission works have begun in Nebraska. But there has been a history of Free Will Baptists in Nebraska in previous years. I am not very well informed on the details, but I am wondering if Mr. Davidson is.

I would like to suggest that at some future date you might publish an article on Free Will Baptist history in Nebraska and other states which have few or no Free Will Baptist churches now.

Reverend Jerry McClary, Pastor
First Free Will Baptist Church
Omaha, Nebraska

SEES 'BOARD' EDITORIAL AS GOOD STEP

The April editorial, "Let's Unstack The Boards," is a good step that would create more interest in our National Association with dedicated Free Will Baptists from as many states as possible to serve on the boards.

A healthy choosing of members for various boards would be helpful to bring attention to more Free Will Baptists concerning the national issues. It may bring to light new areas of need and new solutions. It also may bring a new vitality to our convention.

Reverend Arnold Woodlief
Marianna, Florida

GROUP COMMENDS EDITOR

The St. Francois District Association of Free Will Baptists in Missouri went on record at our April meeting that you should be commended for the excellent job you are doing as editor of CONTACT.

Especially highly praised were your comments in "Briefcase."
Our prayers are with you.

Arthur E. Jenkerson, Clerk
St. Francois District
Missouri

THANKS FOR THE FACTS

Hurrah! For the May Briefcase, "The Taste of Sour Grapes."

I think this was a very needful article. It is good to read the facts on an issue that is floating around our denomination.

Please keep up the good work with our CONTACT Magazine.

Reverend A. J. Looper, Pastor
Cookeville Free Will Baptist Church
Cookeville, Tennessee

FAITHFULNESS STILL REQUIRED

Let me thank you for the publication of the excellent article by Richard Lewis, "God's Requirement is Faithfulness" in the April issue. I feel as Mr. Lewis expressed that many times we are made to feel like failures unless we have built a huge church and are winning hundreds of people to Christ.

We have many pastors and people who have become discouraged to the point of giving up, because all they hear is that they are not living up to their potential and that they are not pleasing the Lord.

Let's remember that it is God who will judge our work and not man! He will judge us on our faithfulness. Certainly if we are faithful we will see fruit, but then again who gives the increase?

Your May editorial was right on! I have felt ever since these problems surfaced to the degree they have that it was nothing more than a power struggle. Thank you for your courage to speak. I am sure you will hear a lot of opposition to it, but I stand with you!

I do not agree with everything that goes on at our school or any other denominational departments but I agree with the majority of things.

Reverend Randy Bryant, Pastor
Unity Free Will Baptist Church
Bradley, Illinois

LAYMAN URGES DIPLOMACY

I would like to congratulate you on the May Briefcase, "The Taste of Sour Grapes."

It is a shame that we have witch hunters in our denomination.

As you stated in your fourth danger, diplomacy needs to be exercised, but more than that, love needs to be exercised as well. I am wondering if love for the brethren even enters the autocratic-minded person.

I sure don't want these kind of people to come into our church which is Spirit-led. Not that I wouldn't want them; it's their frame of mind I'm talking about.

Kenneth Lane
Norman, Oklahoma

F.W.BAPTIST



"One of our Junior Boys wants to know what kind of car God used when He drove Adam out of the Garden of Eden...."



NEWS OF THE RELIGIOUS COMMUNITY

FCC NOT CONSIDERING BAN ON RELIGIOUS BROADCASTING

WASHINGTON (EP)—Despite persistent rumors to the contrary, the Federal Communications Commission says it is not considering a petition to ban the broadcast of religious programming. The commission has received more than one million calls and letters on this subject with those contacting the FCC often erroneously referring to "a petition by Madelyn Murray O'Hair" or "Rule-making 2493."

"There is no petition to ban religious programming currently before the Commission, nor has there been," a spokesperson for the FCC said. "Furthermore, the FCC is prohibited by law from ruling on the content of broadcast programming—religious or otherwise."

"PAGAN" CHURCH ENTITLED TO PROPERTY TAX EXEMPTION

ATLANTA (EP)—A church founded by a woman who calls herself "a pagan and a witch" is entitled to a property tax exemption on the building it uses for worship, the Georgia Supreme Court ruled April 7.

The ruling came in the case of the Ravenwood Church of Wicca here. Its members call themselves witches and warlocks. "It's an obvious victory for religious freedom for even small minority, misunderstood churches or groups," said Thomas Maddox Jr., a lawyer for the church. "And it means that the guarantees of religious freedom in this country have some meaning."

The court ruled that if property is used primarily as a place of worship it can qualify for a tax exemption. The ruling modified an earlier Supreme Court judgment that property must be used exclusively for worship to qualify. Lady Sintana, the founder of the church, said in a sworn statement to the court that her faith is a matriarchal religion that originated in Europe. It includes a belief in a deity but not an anthropomorphic God, she said.

The Wiccan church believes in a primordial, supernatural force that creates and permeates the universe, but the church is not Christian and does not believe in the devil. It does, however, believe in the teachings of Christ, she said. Maddox said the religion is not a cult and "does not have anything to do with devil worship. They have rules and regulations . . . sort of like the golden rule and Christian doctrines."

SCRIPTURE TOTALS FOR 1981 TOP PREVIOUS YEAR

NEW YORK (EP)—Scripture distribution by the world's Bible Societies in 1981 topped the 444 million mark, beating the total for the previous year by over 4 million copies. Annual records show that the total has increased yearly over the past decade, with only a slight "down" year in 1980, and is now more than double what it was 10 years ago.

Bible Societies in the western hemisphere, with just short of one half of the total, achieved the lion's share of distribution, while the Asia Pacific region was a close second with 44 percent. The total for Africa was 3.7 percent and for Europe, 2.5 percent. Distribution was helped in large measure by the American Bible Society, a leading partner in this global outreach, which underwrote 45 percent of the world total, or almost 200 million copies of Scripture.

This ABS did, both through its distribution within U.S. borders at over 98 million copies for a 30 percent annual gain, and by helping its overseas partners through an international fund for translation, publication and distribution.

RESEARCH SHOWS HOW CHURCHES GROW

PASADENA, CA (EP)—Research conducted by the Institute for American Church Growth in Pasadena, Calif., has revealed that most people who are today active in a local church came as a direct result of a friend or relative already in that church. Of 15,000 laypersons surveyed by the Institute, 70 to 90% said they can trace their "spiritual roots" to a prior relationship with a member of their church.

Dr. Win Arn, president of the Institute for American Church Growth, and Dr. Charles Arn, executive editor of *Church Growth: America* magazine, are drawing on this information to create a practical strategy for organizing the outreach efforts of a local church around this natural growth process.

ORTHODOX JEWS DENOUNCE "FLOUTERS"

NEW YORK (EP)—The Central Rabbinical Congress of the United States and Canada representing ¼ million Orthodox Jews, has issued a manifesto denouncing those who would "ruin society" by their efforts to make abortion, homosexuality and pornography socially acceptable.

Especially censured were incumbent and prospective office holders who support legislation legalizing immoral practices or who themselves openly flout the moral codes.

The manifesto spelled out an essential corollary: "It is therefore obvious that it is prohibited by the sacred Torah for any individual or organization to endorse, to vote for, to bestow any public honor or in any other manner to give political support to any incumbent or prospective office holder who is chargeable in such matters."

The manifesto, an unprecedented event in American Jewish history, is being posted in scores of New York City synagogues.



THE SECRETARY SPEAKS

By Melvin Worthington

The Lord exercised special care for His Church by appointing pastors. The pastoral ministry is not an afterthought with God, but a divine, designated and designed office which meets the needs of the Church.

The pastoral office demands a uniquely qualified individual, equipped with proper credentials. He must possess good, natural and acquired abilities, deep and ardent piety, be especially called of God to the work, and ordained by prayer and laying on of hands.

Proper credentials which are prescribed by the scriptures enable a pastor to preach the Word, administer the ordinances, visit the flock, and perform the duties of a faithful minister.

Personal Credentials

The pastor must be a *godly man* possessing and practicing the Christian virtues. He should be a man of irreproachable character demonstrating truth, honesty, and general uprightness.

He must be a *gentle man*. Paul reminds Timothy that the servant of the Lord must not strive but be gentle to all men. Gentleness is not a sign of weakness but a necessary ingredient for the pastor who, without it, is lacking in sound personal credentials.

The godly, gentle pastor is a *gracious man*. Pastors must manifest

The Profile Of A Pastor



sensitivity and sensibility as they perform the work of the pastoral office. The gracious man is a helpful man.

Public Credentials

The profile of a pastor includes his public credentials. He must have the reputation of a man of integrity among those who are not Christians if he is to reach them. A pastor's public testimony is his passport behind closed doors in the community.

Albert Barnes aptly warns, "It is impossible for a minister to overestimate the importance of having a fair character in the view of the world, and no man should be introduced into the ministry or sustained in it who has not a fair reputation"

No amount of ability, accomplishment, achievement or activity will substitute in the eyes of the lost for the moral integrity of the pastor. Without integrity he is penniless in a world of towering needs.

Practical Credentials

The pastor *superintends* the local church. He is not to arrogantly dictate to the congregation, but lead them in the ways of God and take the oversight (I Peter 5:2).

The pastor *shepherds* the flock, watches lovingly over them, and serves the local church. There is no contradiction when the pastor is charged to both superintend and serve. The greatest in the kingdom is still a servant.

The pastor *speaks* to his congregation; he is a preacher and teacher. His responsibility is to preach and pray.

He speaks to the saints from the Word of God and speaks to the Sovereign in prayer about the saints.

The good pastor will be characterized as a *student* of the Word of God. A call to pastor includes the call to study (II Timothy 2:15).

The pastor is a *soldier*. He leads his congregation in battle. His courage, consecration, consistency and concerns are manifested in those who follow him. He fights the good fight of faith, follows the Lord Jesus, and flees the entanglements of this world. He organizes, operates and observes his congregation in their constant warfare.

The pastor is a *sensible* man. No one should be more sensitive to the needs and problems of people than he. He is not arrogant or abrasive. He laughs with his congregation and weeps with them. He is genuinely interested in the people. No problem or need is insignificant.

The pastor is a *separated* man. All who fill the pastoral office must understand that they are unique. They are distinctive and, therefore, the highest level of dedication and separation must characterize their lives. Lack of biblical separation by pastors has brought disgrace to many churches. No man dare enter the ministry until he has settled the separation question for himself.

The pastor is a *strong* man. When others are filled with despair, discouragement and disappointment, he demonstrates a strength which is not humanly possible apart from a daily dependence on the Lord. He is not given to emotional highs and lows. He is steadfast and consistent.

Professional Credentials

Consider the pastor's professional credentials. Whether local church or ordaining council be charged with the responsibility for ordaining ministers, it is evident that these must be approved by their peers and parishoners.

The scriptures teach the principle of ministerial accountability. Every minister must be accountable for his doctrine and deportment, not only to God but to those who ordained him.

The pastor needs acceptability from his peers and parishoners. Paul was accepted by the disciples in Jerusalem. Acceptability is necessary for effective ministry in any group.

The pastor must sense that he is appreciated. Churches are to esteem their pastors highly for their work.

The pastor-teacher is a divine gift to the church. Most writers believe the pastor is one individual with a two-fold ministry. Those who tend the flock must also teach the flock.

The ideal pastor engages in a didactic ministry, feeding the saints on expository preaching, giving them the rich food of the Word, thereby prompting the church's internal development which leads to numerical growth as well. ▲

The Secretary's Schedule

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|---------------------|---|
| August 2-8 | Evergreen FWB Church
Iola, TX |
| August 9-10 | Convention Site Inspection
Little Rock, AR |
| August 10-12 | Arkansas State Association
Camp Beaverfork
Conway, AR |
| August 13-15 | Harris Memorial FWB Church
Greenville, TN |

CONTACT

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Loving Arms



August is Emphasis Month on the Woman's Auxiliary calendar.

A complimentary emphasis program packet has been sent to each auxiliary. If you missed yours, request one from:

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