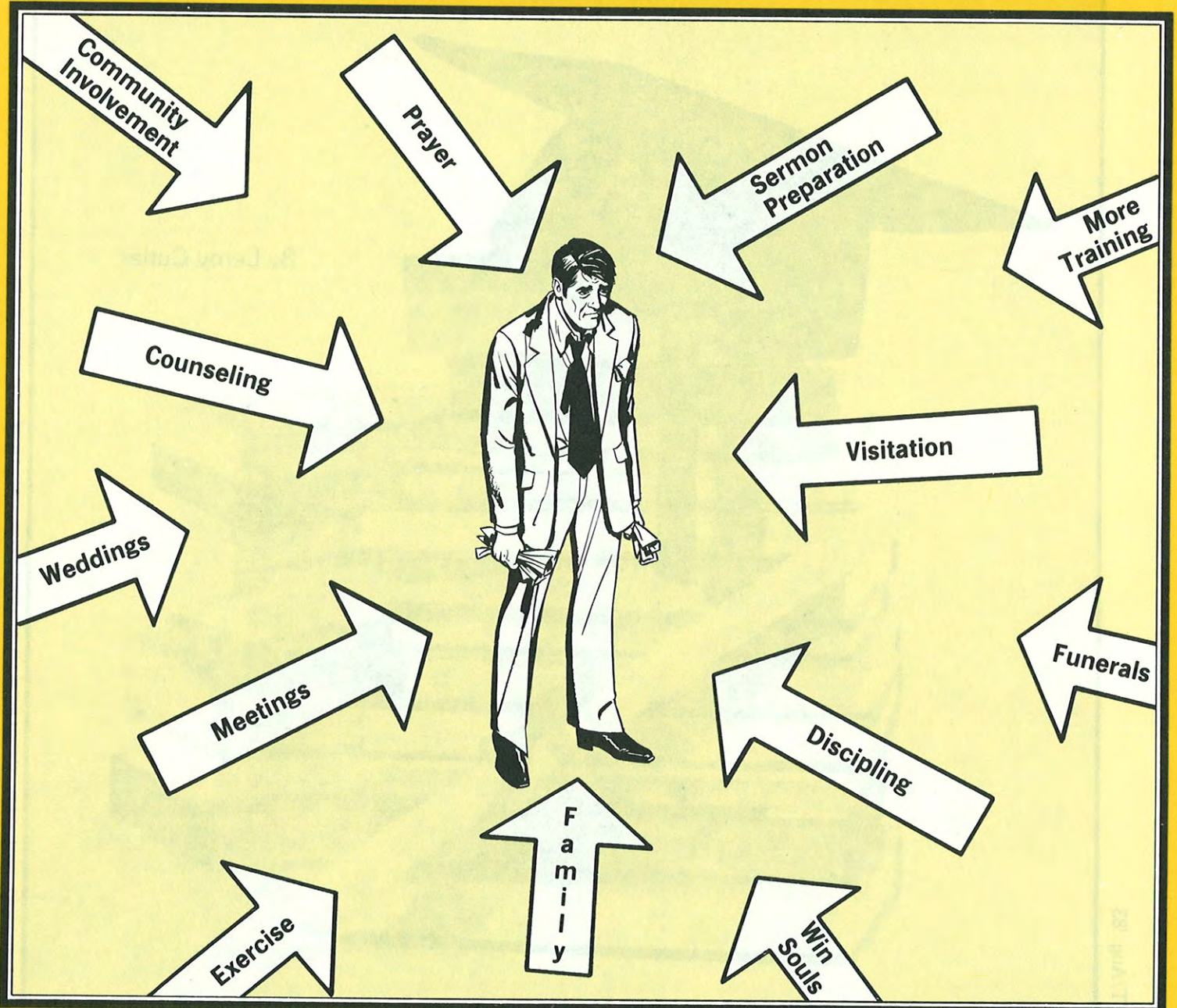


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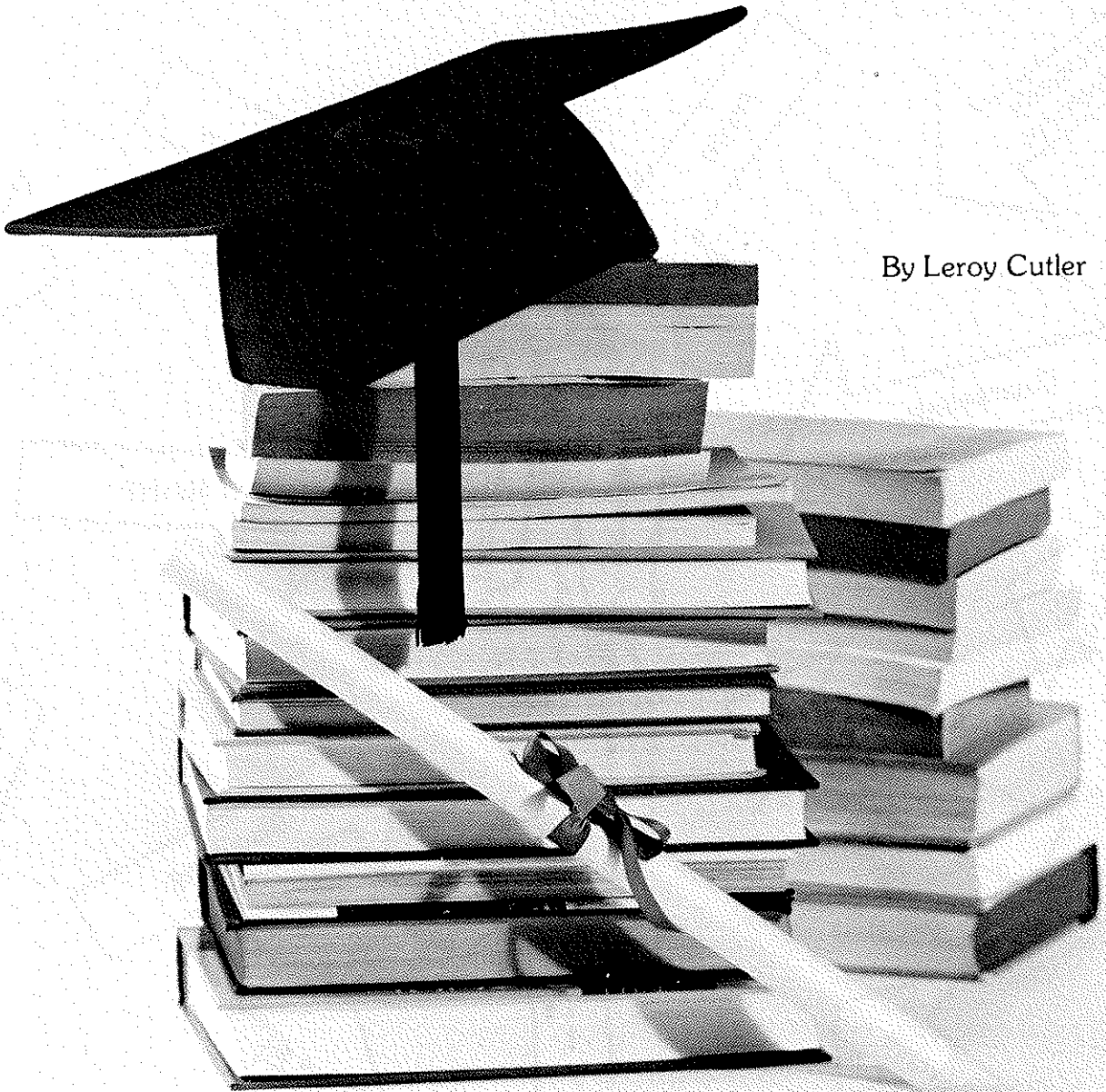
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Pastor Appreciation Issue

The Pastor's Continuing Education

By Leroy Cutler



My son phoned and asked, "Dad, do you know how to hang a door?"

When I went to my old tool box, I discovered that my tools were outdated, dull and rusty from neglect.

I could not help but be reminded that many preachers become useless and ineffective from lack of study and continual upgrading. Like old tools, they were good in their day, but the times have moved on and left them.

A former professor observed, "Some men have 20 years of experience while others have one year of experience repeated 20 times." This accounts for the fact that many men cannot remain at the same church for more than a year or two; they run out of sermons.

That was my experience at my first pastorate. I preached each sermon at least twice during the six years I was there. It was either a matter of reworking them a third time or move. I moved.

I felt a desperate need for more training. I had to admit that I didn't know how to study. The church had experienced rapid growth and was considered a success by my peers. But inwardly I felt I was a failure.

At my new pastorate I attended the local university and took some courses. They were good, helpful subjects but still did not satisfy the thirst I had inside. I spent 10 years at that church still looking for something I had not found.

Then I discovered Luther Rice Seminary in Jacksonville, Florida. They had a "different approach." This was what I needed. It met my needs and supplied the basics for which I had been searching.

Called To Prepare

Every trade or profession has its particular tools. This is also true with the ministry. A preacher will be a man of one Book primarily. However, there are many books to help him rightly divide it. He will need to use concordances, dictionaries, commentaries and word studies.

A preacher is always a preacher. On vacation, at home or abroad. This never changes. He is always preparing. Every experience, every book, every

problem, every blessing is forming him into something better than he was yesterday. Preparation, therefore, is a process that never ends. Formal training should be a deliberate part of this preparation.

There is a difference between preparing "for" the ministry and preparing "in" the ministry. The best place to train a farmer is to let him grow up on the farm behind the plow, on the tractor, following in his dad's footsteps.

What better place to train a preacher than in the church following an experienced pastor's footsteps on a day-by-day basis. Education is a continuing process. A minister should be the best prepared of any profession (I prefer the word calling). When a person is called, he is called to prepare.

I can listen to an untrained man preach and say "Amen," if he gives evidence of having been in the Word and demonstrates a personal relationship with the Lord. I'm for him. However, he could be better with more training.

When a preacher uses poor English, I can't help but wonder if he is also sloppy and inaccurate in "rightly dividing the Word." A preacher has been entrusted with the most important information on earth. He cannot afford to be careless.

One thing I have discovered from reading, most of the great commentaries were written by pastors. There was a time when the local pastor was the most, and sometimes the only, educated person in the community.

Albert Barnes wrote his commentaries by rising early and writing between the hours of 4:00-9:00 a.m. while pastoring the large and influential First Presbyterian Church of Philadelphia.

When a minister goes beyond a certain level in his education, some people ask, "Where are you planning to teach?" Many churches feel that if a man is called to preach, God will give him a message.

But the happiest day of my life was when I discovered that God's message had already been given. It was to be found in the Bible—not in the sky. Not prayed down or dug up, but a sweet overflow from the preacher's own personal Bible study. When the Word has done something for the preacher, the

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EDUCATION (From Page 3)

preacher can do something for the people.

Prepared To Learn

What should be the attitude of a congregation toward their pastor continuing his education? I would be less than honest if I said that under all circumstances they should encourage him.

One question that a church should ask is, "Will it make him a better person and a better pastor?" Some preachers, because of their schooling, have left the ministry.

Education alone will not cure the ills of the world, as we have discovered. However, the right kind of education is good. Most churches would be happy for their pastor to enroll in a sound program of Bible study. As he grows they grow. His new discoveries of Bible truths will give confidence and vitality to his preaching.

Malachi's message to the priests of his day was "... the priests' lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (2:7). Their failure was that they "... have been partial in law" (2:9).

"A universal mark of a called preacher is an insatiable thirst for knowledge, and reading is one sure path to intellectual growth." Alexander Whyte, faithful Scottish minister, advised, "Sell your shirt and buy books." Mark Twain said, "The man who does not read good books has no advantage over the man who cannot read them."

Paul considered a sound mind a gift from God. He felt the necessity of accuracy when he told Timothy to "Hold fast the form of sound words which thou hast heard of me" (II Timothy 1:13). He obviously had a great love for his books, seeing they were among the items he requested when he wrote his last New Testament letter.

There are as many opinions about preachers as there are preachers. Each is a unique creation by God with an individual personality that is different from every other preacher. However, God in His infinite wisdom has a place for each person He calls. He also provides the opportunity to prepare.

Taught By Life

Life experience is a good teacher. Churches with prestigious men as pastors quite often had those same men when they were in the process of development. The churches helped develop the men by allowing them to take courses, attend college, conferences, and seminars. And don't forget the "school of hard knocks."

Recently, I had the opportunity to hear a former Bible College classmate preach. I couldn't believe how good his message was. That was not the way I had remembered him.

Then I recalled that when I heard him last, he was 25 years younger. His on-the-job training, alternating between school and church and some secular work mixed with practical know-how had made this man into a powerful preacher.

I could only thank God and ask forgiveness for forgetting that four years in college cannot do what 25 years of experience will do.

Should a preacher go back to school once he is out? It has been proven that most men at middle age re-examine the guiding principles they have accepted as younger men. At midstream he is able to be more selective and to recognize his gifts. Some men are late starters, like John Bunyan.

The On-Going Process

The man in the pew often has a better understanding of a preacher's need than the preacher himself. The man in the pew is an observer and is much smarter than the preacher thinks he is.

A few months ago I heard three different preachers on consecutive Sundays. Each preached the same message from Ezekiel 33:8-9. Each was a graduate of the same college from different generations. The emphasis was on soul winning, which was good, but my impression at the time was that they were only repeating what they had been taught. It appeared that this was "all" they knew.

It reminded me of an experience years ago when one of the older men in the church asked, "Preacher, why do you always preach evangelistic sermons when there are no sinners here?" I couldn't answer him at the time, but I could now.

For me, preparation for the ministry

has been a life-long process. I could not do it alone and am indebted to a faithful wife, children who were supportive, and some wonderful church members.

While in school or seminary and pastoring at the same time, my preaching became too bookish. The subjects I was interested in were not related to the needs of the people during the time. Therefore, I feel it is necessary to have a cooling off period or a "digestive time" following each unit of study to relate education to real life. The chasm between theory and practice can be broad.

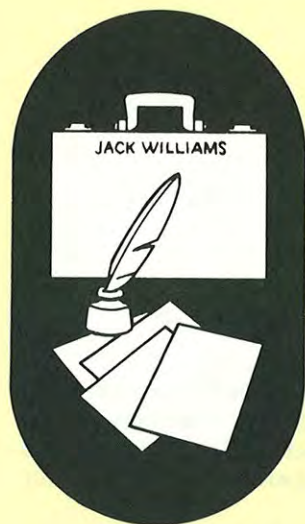
Preaching deserves the very best possible preparation. Before the sermon preparation comes the preparation of the man. It has been said that it takes a lifetime to prepare a preacher.

Education, although important, is not everything. The son of Dr. W. E. Sangster describes what he says was his father's most crucial experience. Vividly he tells of his father's retiring to the attic for earnest prayer over a considerable period of time. He struggled. Reputation and an academic degree threatened to usurp God's place. Ruthlessly honest with himself, he admitted, "I wanted degrees more than knowledge, and praise rather than equipment for service." At last came the victory and the full surrender.

D. Martyn Lloyd-Jones says that when a person is called to preach he needs to begin preaching immediately and prepare as he preaches. ▲



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Where Have All The Preachers Gone?

only last four verses anyway. But poor preaching starts after the offering and doesn't end till lunch. The church has a right to expect its pastor to be better at preaching than anything else he does.

Good preaching is good teaching. But there is an element in preaching that borders on awe.

Every once in a while, good preaching grabs you by the throat like a steel claw and slams you against the sanctuary wall. It leaves your soul in ribbons, your intellect bruised, your emotions jelly, until you whimper like a scolded child.

Just how important is good preaching? That's the method God chose to save those who believe (I Corinthians 1:21b).

While preaching can mean one-on-one confrontation, no definition is more accurate than the public proclamation of the gospel by a man who knows God is listening.

Good preaching is good counseling—both preventive and restorative. If the pastor's preaching is what it ought to be, his counseling load should get lighter. Unfortunately, some pastors cite heavy skull sessions as justification to sputter in the pulpit.

Let psychologists counsel, politicians politic, musicians sing, but let the pastor preach!

Maybe if pastors gave themselves more to prayer and the Word and less to dividing bread among members, they would discover, as did the apostles, that some tasks are best handled by deacons.

Good preaching is hard work. It's exhausting. And not just in the pulpit, that's showtime. But in the books. On your knees, wracking your soul for the right way to say what must be said.

Some pastors knock on neighborhood doors all day to avoid the study and justify limp sermons. Others de-

tour through endless bus routes and hospital visits, *anything* to stave off the rigors of sermon preparation.

People recognize the crackle of God's presence in the pulpit when they hear it. And they know sloppy, getting-by homilies when they hear that, too.

The pastor who so botches preaching that the Sermon on the Mount bores his audience ought to take his meals in the study until next Sunday.

Good preaching lifts the congregation high on the mountain-side where healing breezes carry away disease-infested errors. It grows mature, healthy Christians. A strong pulpit quiets unrest and gives direction.

Weak preaching generates unrest. It leaves the congregation easy prey to seductive false doctrines, like starved prisoners who gulp anything that resembles food. Anemic pulpits sire anemic hearers, susceptible to every known spiritual malady.

This is not a call for the head-knocking, cutthroat stuff that bullies people. Good preaching rings true right down to the youngest believer. It comes from a man so full of God's message that when he tries to tell it, some of it sloshes on us.

Give us pastors with tear-streaked souls, whose faces tell us they've gotten hold of something too big to handle. We'll stay and listen till they can turn loose of it.

The church can survive preaching. What it cannot survive is a diet of emotional fluff, personal harangues, and trendy cliché spouting.

Churches fragment without well-balanced men in the pulpits. But if a pastor has to err in any one direction, let him err on the side of solid Bible preaching.

When we return to the priority of the pulpit, perhaps we'll hear it said in our churches, "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . that publisheth salvation" (Isaiah 52:7). ▲

Let me introduce Pastor X. He may live in your town.

He attracts people to church with polished ease. He works on committees with the fervor of a Dale Carnegie *summa cum laude*. He opens his home to members and prospects alike.

He specializes in telephone diplomacy, personal visits, and cute letters to stay in touch with his people. He's a nice human being.

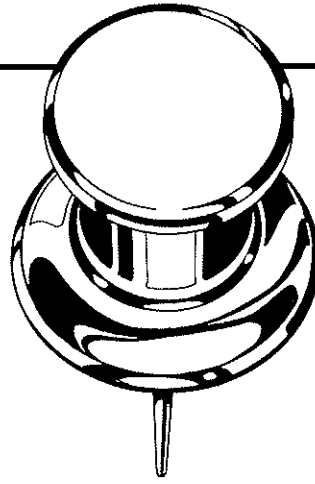
But Pastor X has a problem: Church members exit through a revolving back door faster than he can baptize them.

It's an all too familiar pattern. Even though Pastor X has a lot going for him, he has one fatal flaw—he cannot preach.

Good preaching is indispensable for a pastor. It doesn't seem to matter what else a pastor is good at if he can't preach. Just like nobody trusts a doctor who golfs in the 70's if he can't cure his patients. And who keeps a good-old-boy lawyer on retainer if his clients end up in jail?

A pastor may be a swell guy, but if he cannot do the one thing expected of him, he's a pathetic sight. No other skills can substitute for biblical preaching.

What church wouldn't rather have a pastor who can preach than one who can sing? If he's a rotten soloist, it'll



Sharing Your Sermon Notes

By Croft M. Pentz

For 24 years I've been sharing notes with members of my church. It has been a most rewarding experience for both pastor and people.

It all started when speaking at a camp in the midwest. Most of the campers had already accepted Christ. Many had been Christians for years, yet they were so ignorant concerning the scriptures.

A few non-Christians were in attendance. They were hungry and seeking the truth. They raised the question, "Does the Bible say it is wrong to drink?" Similar questions followed.

All the Christians could answer was, "I know these things are wrong. *The Bible says so, but I don't know where.*"

Returning home, I decided that all my preaching and teaching would have scripture proof for everything I said. Human reasoning and logic were not used. My personal opinions were put aside. I would take the Bible chapter by chapter, verse by verse and expound it to the people.



I was impressed with the idea. Since I type notes, why not type them on a stencil and mimeo them? Not knowing what the outcome would be, I tried it.

The Experiment

Every Sunday morning, every Wednesday night, and every Sunday School lesson was mimeographed on 8½ x 11 inch paper. I used the Sunday School quarterly, but made the lesson more practical to meet members' needs.

This started an exciting study of God's Word for both pastor and people. Series on prayer, faith, coming of Christ, revival, and our tenets of faith were expounded.

Each sermon had a title. There was a brief introduction, a brief conclusion, plus the body of the sermon. With each main point there was scripture for proof. Often every sub-point had scripture as well.

I prefer expository sermons. I've gone through the New Testament, chapter by chapter, verse by verse in 466 outlines. We completed Proverbs with 45 lessons. We covered much of the Psalms, all of Genesis, much of Exodus, Joshua, Judges, the Minor Prophets, Daniel, and others.

With each Sunday bulletin we give a copy of Sunday and Wednesday's sermon. The people not only get the sermon spoken form—they get the outline to take home with them. Those attending church for a number of years have received a mini Bible course right in the church.

The Benefits

This type preaching changed lives. The Bible spoke to the people. The pastor wasn't speaking—*God was speaking!* Many personal problems were solved. Others were averted. The power of God's Word (Hebrews 4:12) began to show its effects. As the people followed in their Bibles, they read about sin, tithing, gossip, dedica-

tion. Of course, this involved *much personal study and discipline*. Such a study couldn't wait until Saturday. It began on Tuesday. Since much scripture was used (30-50 verses per sermon), concordances, reference books, Bible handbooks, dictionaries, and word study books were used daily.

There was a balance in the study. For example, if the Sunday School was from the Gospels, the Sunday morning studies were from the Epistles, and the mid-week study was from the Old Testament. From time to time there were studies about the family, soul winning, the cults and other pertinent studies. *All were backed strongly with scriptures.*

As the result, the people knew their Bibles. They could give an answer for the hope within them. They knew how to use their Bibles in witnessing, and do counseling work at the altar.

As we faithfully taught God's Word, there was *less need for counseling*. His Word settled problems that normally would have taken many hours of counseling.

Those seeking "something new" or those seeking those who preached to comfort them did not enjoy such preaching. There was no entertainment in such speaking. Few illustrations or stories were used.

We found that trouble makers could not sit under such teaching long. Either they changed their way of living, or they left the church. *His Word does more than our personal words of counsel.*

Following such a method, one never runs out of sermon material. You never end up on Saturday wondering, "What will I preach tomorrow?" Sometimes your studies are planned weeks in advance.

Spending over 28 years at the same church has meant constant study and digging into God's Word; using various passages, but approaching them from a different angle. Such preaching is not "getting a sermon" but expounding God's Word.

In such preaching, we avoided fancy sermon titles. Typology was used only when necessary. We refrained from spiritualizing. The passage was explained in its literal meaning when possible.

The Objections

Some ask, "Can one prepare in advance and be anointed of God?" God knows who will be present. If we get "the mind of God" in our preparation, it will be anointed of God. Keep in mind, *there is nothing more anointed than God's Word.*

One may ask, "Don't you wait on God for a sermon?" If the pastor walks

with God daily, reads His Word, knows His people, and the will of God, he will know what to preach. *God has given us a mind—use it for God's glory!*

At one time, six national magazines carried the sermon outline which we gave in our church. Baker Book House published 29 sermon outline books of these outlines. Many other ministers used these outlines for the glory of God.

Your outlines may never be published in a magazine or book, but you and your people will benefit.

Though every Christian should study God's Word, it is the duty of the pastor to preach and teach God's Word. Jesus' last sermon was to teach all nations. As more preaching and teaching of God's Word is given, there will be *less backsliders and more stable Christians* knowing how to rightly divide the word of truth.

Try it. Watch how you will grow in the study of God's Word. But more important, watch how your people will grow in the Lord. ▲

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

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What Ministers' Wives Are Saying About Themselves

By Brenda Evans

Chatting with a minister's wife is more interesting than watching "Real People" on television and more enlightening than studying the psychology of living in a parsonage. That, I discovered recently when I talked with several wives of preachers. They were dedicated women glad to be doing what they are doing. But they are not without problems.

One of those problems, many admitted, is that preachers' wives don't often talk to others about their troubles. Silence does not mean all is well, however.

Karen (all names are fictitious) focused on the dilemma when she asked: Who does a preacher or his wife go to when in trouble?

No Where To Turn

Betty felt she had no one to turn to when her teenage son rebelled: "It was a nightmare. I sat in the choir one

Sunday and looked out over the congregation. My 16-year-old son was not in his usual place. In fact, we didn't know where he was.

"He and my husband had argued the night before. Sometime during the night he slipped out of the house. He was gone. To where, we didn't know.

"I looked into face after face and wondered who would understand, who would help. It wasn't just our son; it was all we had ever done. It was all in jeopardy. The feeling was like a knife cutting me open.

"That night my husband talked to the deacons, offering to resign. 'I'm a man who can't control his own children. I'm not sure I should be standing before you as your pastor.' Later, the deacon board told us they didn't want a resignation; instead, they wanted to stand with us through our trouble. They prayed and counseled us, like we had so many of them."

Living With Failure

Not all their stories end so pleasantly. Cathy said her husband once considered giving up his credentials after a series of problems and disappointments plagued them. Nothing seemed to go right.

Frequent moves devastated them financially and her husband wasn't a very good money manager either. But whom could she talk to about the problems? To tell someone how it was seemed to her a betrayal of her husband.

"I thought church members wouldn't understand, and fellow preachers are often critical of 'failures' in the ministry. Failures in business, sports, teaching, who notices? But failures in the ministry, they are a terrible thing."

Few Close Friends

Another minister's wife said that in the 20 years of her husband's ministry, she had found only one close friend. "Nancy lives 500 miles away, but she was a minister's wife for several years, so she knows. The important thing is that when I write, she doesn't tell other people what I tell her."

Some admit they retain close ties with family to have a sympathetic ear. "My brother is my best friend and has been since we were small. He is still the one person I call when I am worried," Sandra confided.

Others said they make regular weekend calls to parents. One said her

college-age daughter is her closest friend.

Janie feels preachers' wives have few close friends because of fear of betrayal. "We are by nature more careful, more untrusting than some people. But every person who has a genuine friend has taken risks, and sometimes been betrayed. Preachers' wives have to take that risk like everybody else does. We're too afraid we will be misunderstood, or repeated. Afraid we won't uphold the image someone has of us."

Margie sees the problem differently. "We put a lot of stock in keeping confidence. In fact we've all heard of a preacher's wife who tells everything she knows and tears down her husband's work by talking too much.

"So, we keep things to ourselves; we bottle it up. If we release steam, it's only to our husbands. I think that a preachers' wife has only one dear friend—her husband. At least that's how it is with me."



Role Playing

A young preacher's wife who is worried about filling her role says she will be reticent about developing intimate friendships with her church women. "There is so much at stake. What we do and say has the potential to hurt or help the church. People hold us up as an ideal, and I think we should be as ideal as we can."

Sammie says that's typical of young minister's wives but that she feels she has often been too self-conscious of her role. "I've gone home many times and worried that my words or tone of voice had not been just right. Worried that I had offended someone. What other woman in the church does that?

"We put too much importance on ourselves. We have to accept the fact

that we are human and not every one will like us. When we feel we must never make a mistake, never do the wrong thing, we're not facing reality. We're human and all humans err. It is a pretty heavy load to demand perfection of ourselves. Nobody, not even the preacher's wife, can always say and do the right thing."

Friendly Wounds

Among those who look for close friends, several said they had good relationships both in and out of the church. But Susan wasn't so fortunate: "I was lonely, and so when we moved to a new church I was determined to forget the taboos and find a friend. I spotted her our first Sunday, but a few weeks later I didn't feel I was making much progress. She took me aside and I found out why.

"Susan, I like you and your family so much, but I've made up my mind to never get really close to a preacher's wife again. You see, the last one and I were like sisters. When she left, I was hurt deeply. I still hurt. I will never let myself get that close again."

"I wanted to say, 'Can't you change your mind just this once?' But I just smiled and nodded numbly. She didn't try to hurt me. In fact, I think she was truly trying to be kind and thoughtful."



Who Counsels The Counselor?

Jean says it is ironic that those who give much counsel often receive little. That is one of the perils of the ministry, she says. "I know a divorced couple. It's tragic. If there had been someone to help them, it might have been different. They never had unity. He always expected one thing of her; she felt her role was something else. They were poles apart and neither would move an inch toward the other.

"He's still pastoring; she has their young children. But who dares try to help a minister and his wife who have marital problems? They are supposed to be the ones who need not help."

Harriet agrees. She said that when her husband went through a mid-life crisis there was "absolutely no one to talk to about our problems. Finally we met a couple in another denomination, a preacher and his wife. I don't know what we would do without their friendship."



Four Recommendations

What do these women recommend for preachers' wives?

1. If you feel the need for a close friend, seek one. Don't wait for her to come to you. Contact other preachers' wives.

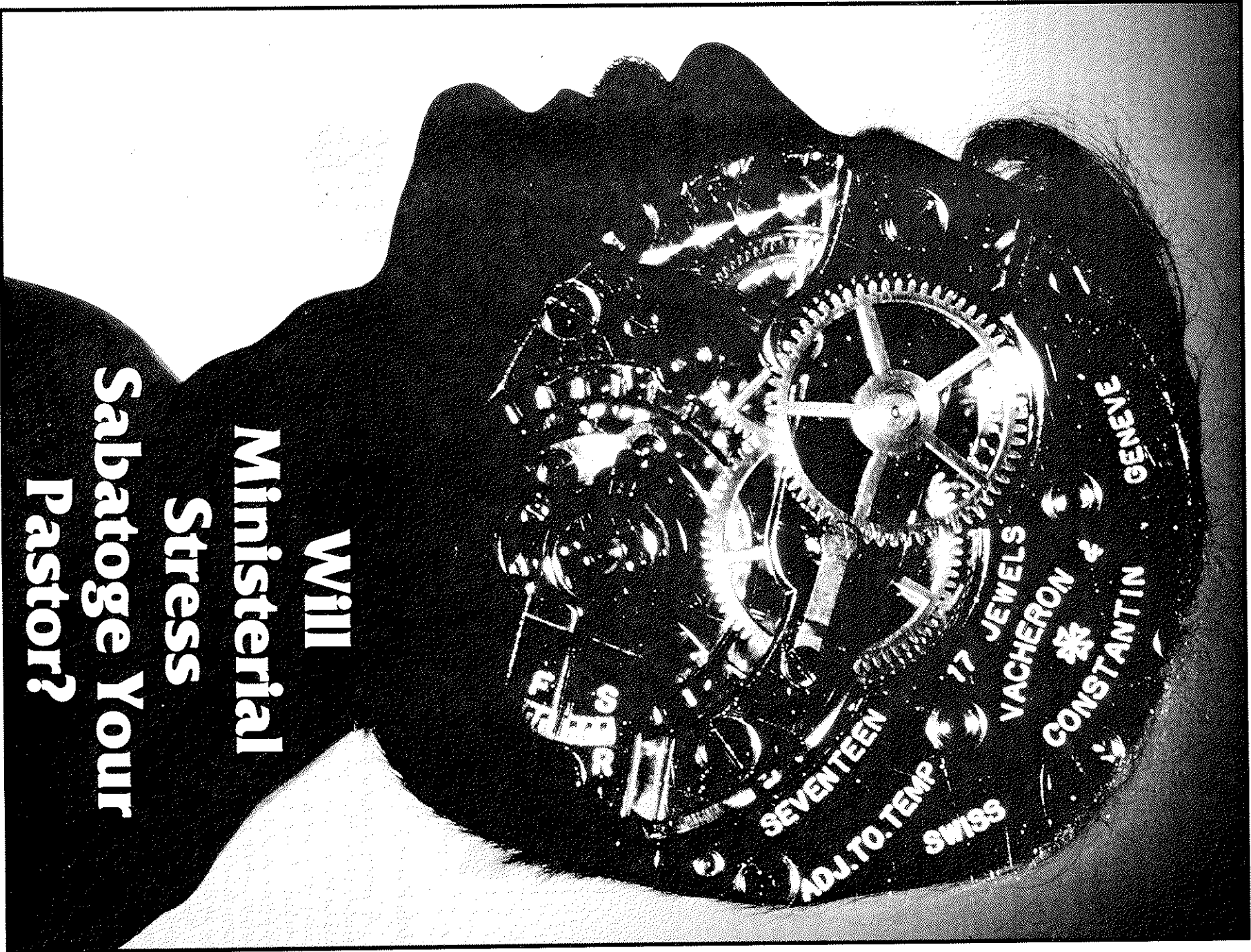
2. Take risks; don't be miserly with your interest in others.

3. Be willing to give more than to get.

4. Count yourself rich if you have one genuine friend. ▲



ABOUT THE WRITER: Mrs. Brenda Evans has been a Free Will Baptist pastor's wife for 20 years. The former English teacher is a freelance writer with *The Daily Independent* newspaper in Ashland, Kentucky.



**Will
Ministerial
Stress
Sabatoge Your
Pastor?**

H. Armstrong Roberts

leave it. Ministerial divorce now rates third among professional ranks. What a waste of men, marriages and money.

Locate the Land Mines

Ministerial Fallout is a killer. If we are to recognize and treat it, we must first unmask it.

Its disguises are many: high blood pressure, ulcers, nervous breakdowns, stroke, heart attack, withdrawal, mid-life crisis, "mistaking the Lord's calling," some even suggest cancer. All are names for the same thing. But never mind naming it. What causes it?

Stress pounds at ministers from many sides: telephones and typewriters, conferences and counseling, 16-hour workdays and seven-day workweeks, soul winning, and criticism by peers who quip, "God pity the piddling preacher!"

What other profession spends so many hours on the job away from home? What other occupation includes in the job description to give up houses and lands, father and mother, wife and children for the sake of duty?

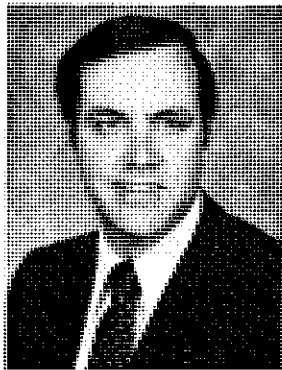
I've often wondered why so many of our pastors are two-year men. Could it result from having too many critics and too few crew members?

Someone needs to shout "back off!" to the critics who seem poised and cocked, each one ready to cast the first stone.

I think it's time we stopped taking pot shots at the brethren on the front lines, because when we hit them it appears that an enemy's bullet caught them in the back as they turned to flee.

When a minister gets too tired to walk circumspectly, he can't be expected to kill a lion and a bear as young David did. And forget about the 10,000 Philistines.

With his guard down and his head



barely erect, he's a perfect target for Satan's fiery darts. He may be slow to recognize temptation when it comes and yield before thinking. After the fact, he rationalizes, "After all, isn't there some pleasure or reward out of life?"

It's hard for me to swallow that a Bible college alumnus with high standards throws it all to the wind after several years in the pastorate. Have his convictions really changed? Or, has he burned the candle at both ends so long that he's burned out and just doesn't care much any more?

The most likely candidate for burn-out is the man "on fire" with a passion for souls and a fervent desire to serve God.

Learn The Warning Signals

Every sickness has symptoms and stages. It's amazing that some actually mistake an oncoming heart attack for indigestion. Perhaps we have too long ignored warning signals of ministerial stress that lead to burnout.

There are various symptoms, and yet a person need not necessarily have them all. They might include: feeling drained (running out of physical and emotional energy), depression, a sense of failure, helplessness, irritability, cynicism, negativism, and even physical illness.

Stages of stress and burnout are progressive and tend to blend into one another. Enthusiasm gives way to stagnation, which in turn gives way to frustration.

The first feeling a person may have is that he is giving-giving-giving while others are taking-taking-taking. Next the subject may begin to feel a little paranoid, that someone is out to get him.

The final and most disastrous stage is disenchantment—the feeling that something has to give. This can even be accompanied with an apathetic disdain for the consequences.

By blaming his wife, calling or church circumstances, the minister may seek to change his marriage, career or church. Is that why we sometimes hear the mysterious and mystical resignation words, "God is calling me on . . . ?"

By Steven R. Hasty

The whole world was pitted against Napoleon or so it seemed. In a remote part of Belgium near the town of Waterloo, British and Dutch war machines poised, ready to crush the French army.

The slaughter began as the blazing summer sun reached its peak. It was, perhaps, the hottest day of the hottest month in 1814.

When nearly 124,000 French cannons and muskets erupted with the fury of a volcano and were answered in kind by as many opposing batteries, it seemed to the combatants that they spent the afternoon in Hell.

Both sides longed for reinforcements, but it was the German army that finally arrived to bolster weary British and Dutch troops. Napoleon had met his Waterloo. He had taken on the world, and lost.

Confront The Problem

Change the names and, with a little imagination, the conflict could describe any of our more than 2,500 pastors who are in pitched battle against almost insurmountable odds.

Gloom settles over the pastor's study like an impenetrable fog. Reinforcements, so badly needed, never seem to arrive.

In the early '60s, bombshelters were constructed to cope with the threat of nuclear fallout. The problem we face today is ministerial fallout by shell-shocked pastors who take early retirement to escape pressure-cooker pastorates.

The Free Will Baptist denomination is losing its shirt. Every sweat-earned cent invested in ministerial education should yield high returns in conversions, marriages and repaired lives. Instead, much of it is spiraling down the drain.

Twenty percent of the men who prepare so diligently for the ministry



Treat the Wounded

Jesus did say, "Let the dead bury the dead." But, he didn't prohibit us from treating the wounded! Try working through Galatians 6:2 with this in mind. Where are the restoration shops that the Bible mandates?

What can be done? I collected information on ministerial stress for over a year and found sources dealing directly with the problem sadly lacking. Most were long on describing the problem and short on suggestions for its treatment.

I did find one book, a sermon-tape on Jonah and Elijah, two pamphlets, and a notebook-workbook to help the individual minister in self-analysis and self-treatment.

Perhaps one reason so few deal with it is because it's so very lethal, like writing a book titled "The Other Side of Suicide." No one lives to tell about it. Also, modern technology has so quickened the pace of life that stress has skyrocketed.

Thank God, there is help. Free for the asking. You may send for a six-page, magazine-size pamphlet titled "Clergy Stress and Burnout," from Ministers Life, 3100 W. Lake St., P.O. Box 910, Minneapolis, Minnesota, 55440. Need it quick? Call (612) 927-7131.

For a modest \$25, there is a more in-depth treatment of the subject. The same organization will send a helpful, well-written, well-researched three-

ring notebook containing 265 pages of material and three cassette tapes. Included in this bargain at no additional cost is a 30-minute phone counseling session with a trained counselor of your own choosing and background.

What The Minister Can Do—

Here are some helpful hints on the treatment of ministerial stress and burnout:

Rest. God did. He provided an example for us by resting one day out of the first seven.

Exercise. Even when you can't find time, or when it's low on the priority list, you need to exercise. Why? To keep your heart, lungs and circulation system in good working order. You'll feel better, think better, and work better.

Develop support groups among your church members, family and peers—people who will pray for you, help you, and encourage you.

Continue your education. The Dead Sea is so named because it has no outlets. Some pastors are empty seas because they have no inlets.

Prayer and fasting. Not only from food, but occasionally from telephones, people, and even conversations.

Find creative ways to minister. Break the monotony. Do things a bit differently. No one else may feel the difference, but you will.

Take time to laugh. At situations in real life, at books. It's a good antidote.

What The Church Can Do—

What can a congregation do to avoid blowout, burnout or fallout? So that we can stem the tide of premature pastoral resignations, reversals in morality, and stop the expensive repairs necessary to the church as a whole and the Christian in particular following such episodes, here are some suggestions:

Pray for him. More than that, remind him frequently that you are praying for him.

Encourage him. Compliment him whenever it's appropriate. Enable him to continue his education by attending conferences and seminars by providing replacement speakers as well as his travel expenses.

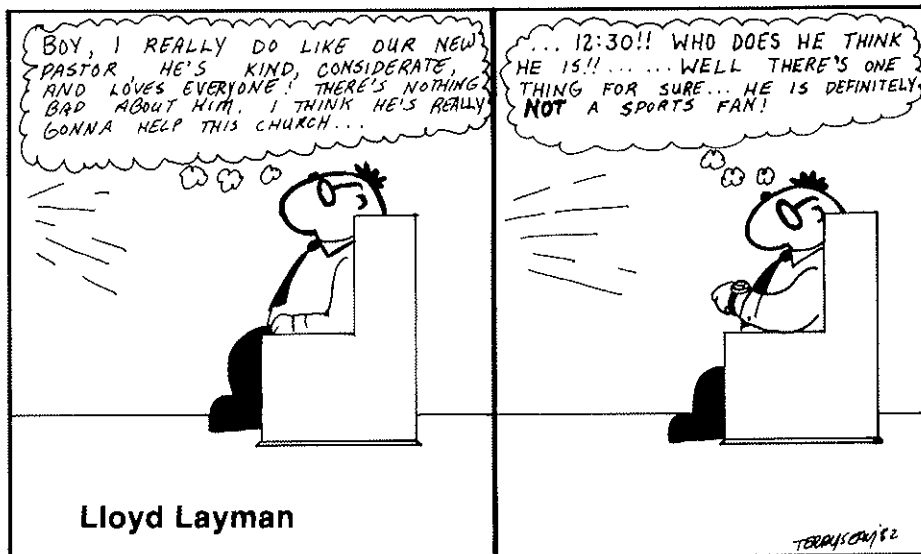
Help him. Find out where he needs help the most, then do what you can.

Trust him. Let him know that you trust him. Don't be suspicious that he's lazy or overpaid. Suspicion destroys trust, which in turn destroys relationships.

Recognize unrealistic congregational expectations. Multiply whatever you ask him to do by the number in your congregation and you'll begin to understand his dilemma.

Provide an adequate staff. Paid or volunteer, they'll add a zest to your service and his ministry.

Insist that he take time off. Recuperation and recreation are essential for renewing the mind. Provide for the continuing ministry of the church while he's absent so that it's not piled up and waiting for him when he returns.



Lloyd Layman

TERRY DAVIS '82

"Stress has a devastating effect upon clergy. As we move forward in time, it will decimate our ranks even more unless we learn to cope with it in a better way" (Roy M. Oswald, Alban Institute, Inc.).

Pardon me a moment, my phone is ringing.

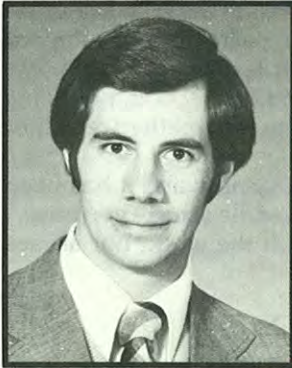
"Napoleon?"

"Where are you?"

"A little town called Waterloo, Iowa?"

"Hang on just a minute" ▲

ABOUT THE WRITER: Reverend Steven R. Hasty pastors First Free Will Baptist Church, Albany, Georgia.



The Pastor's Diary

By Robert Morgan

My dear flock,

Perhaps you've wondered what a typical pastor does in an average week. Or since there are no typical pastors nor average weeks, you've specifically wondered what I do between sermons.

No pastor could ask for a more understanding congregation, so let me share with you a week from my calendar. Perhaps it will enable you to pray more effectively for me.

Monday

7:30 a.m.—Breakfast and news

8:30 a.m.—Devotions. Dictate newsletter and letters to the visitors of yesterday's services.

9:15 a.m.—Errands, including taking my little girl to school, purchasing lamps for the church nursery, and going to the bank.

1:00 p.m.—Lunch

1:30 p.m.—More errands, taking along a Bible College student who needed some fellowship

3:00 p.m.—Work out at health club

5:00 p.m.—Grocery Shopping

6:00 p.m.—Supper

7:00 p.m.—Dishes

8:00 p.m.—Time with children

10:30 p.m.—Long distance calls

11:00 p.m.—Bed

Monday is officially my "day off" because of the fatigue that follows Sunday's labors. Today I cooked supper, my wife having just returned from the hospital. It took me an hour to do the shopping, another hour to prepare the meal, and a third hour to wash the dishes. I served soup.

Tuesday

6:30 a.m.—Breakfast and news

7:30 a.m.—Study, prayer and sermon preparation

12:30 p.m.—Lunch

1:00 p.m.—Staff meeting

2:00 p.m.—Administrative work, planning our new Midweek program which is to be presented at the next business meeting, and a mass mailing to go out next month

4:30 p.m.—Meet with church treasurer

5:00 p.m.—Return phone calls

5:20 p.m.—Pedal five miles on the exercise bicycle, thinking through remarks I am to make at a banquet tonight. Shower, dress, and play with the children.

6:30 p.m.—Attend banquet

8:30 p.m.—Visit prospects

9:10 p.m.—Spend time with children

10:30 p.m.—Plan tomorrow's schedule

10:45 p.m.—Retire to bed with an H. G. Wells science fiction novel

PASTOR'S DIARY (From Page 13)

My mornings are devoted to study and prayer, and I want to thank you for keeping my interruptions minimal. I have always sought to follow the example of preachers like Matthew Henry and G. Campbell Morgan who reserved the morning hours for prayer and study. Dr. W. A. Criswell advises young preachers:

Keep the mornings for God. Shut out the whole world and shut up yourself to the Lord with a Bible in your hand, with your knees bended in the presence of the holiness of the great Almighty.

Wednesday
7:30 a.m.—Study, prayer and sermon preparation
12:30 p.m.—Lunch
1:00 p.m.—Errand to bank, work out at health club
2:30 p.m.—Pick up girls at school and supplies for church
3:30 p.m.—Return phone calls
4:00 p.m.—Final preparations for tonight's prayer meeting; work on problems in church nursery program, meeting with our nursery director; meet with a lady about a projected weekday preschool program here
5:15 p.m.—Supper
6:15 p.m.—Walk to church for prayer meeting, greeting the visitors and conducting the service
8:00 p.m.—Meet with the director of our Midweek program
8:45 p.m.—Meet and pray with a burdened deacon
9:30 p.m.—Return phone calls
10:00 p.m.—Home for the night

I often suffer from two afflictions at once: "burnout"—because I'm doing too much; and guilt—because I'm not doing more. I try to remember that Jesus was always busy, yet never rushed. He went around doing good, not doing everything. And the Lord tells us to run a patient race, not a rat race.

There is a barrenness in busy-ness and it has been said, "If the devil can't make you bad, he'll make you busy." We are to be always abounding in the work, not always buried under it.

Thursday
7:30 a.m.—Study, prayer and sermon preparation
12:30 p.m.—Lunch
12:45 p.m.—Visit a local public school, touring classes and meeting with the principal
2:00 p.m.—Administrative work at desk, planning a Spring film series and working on the agenda for our next long-range planning committee meeting
3:45 p.m.—Phone calls
4:30 p.m.—Home for the night due to an ice storm which has paralyzed the city. Normally Thursday is one of our visitation nights

Lurking behind every schedule is a set of priorities, however well or poorly formulated they may be. My life-priorities are: #1—My walk with the Lord; #2—My relationship with my family; #3—My church and ministry; #4—My health and hobbies.

These priorities are translated into black scribbles on my weekly calendar, the most important of which is my daily appointment with God, my "quiet time." Usually, this involves the first hour of each morning's study time, and I regularly read three chapters of scripture devotionally, underlining the verses that most speak to me. I then feast upon a written sermon or a chapter from a good Christian book, and then approach the throne of grace with my prayer notebook in hand.

Someone has said, "A day hemmed in prayer is less likely to become unraveled." Matthew Henry called prayer "the key to the morning and the bolt of the evening." It's the best part of my day, and I agree with Stephen Olford's advice, "Never, never, never miss your quiet time!"

Friday
7:50 a.m.—Study, prayer and sermon preparation
12:30 p.m.—Lunch
1:00 p.m.—Miscellaneous desk work
2:00 p.m.—Work out at health club
4:00 p.m.—Sort and answer mail
4:15 p.m.—Work on problems which have arisen in the church nursery
5:30 p.m.—Home. My wife and I were planning a quiet evening out tonight, but the babysitter cancelled at the last min- ute, so we stayed home and played with the girls.
10:00 p.m.—Study
11:00 p.m.—Rocked the crying baby
12:00 Midnight—Bed

Disruptions can wreck the best-laid schedule. All one can do is try to minimize them, and accept the unavoidable ones as from the Lord. My time as well as my times are in His hands. As the old preacher put it, "The stops as well as the steps of a good man are ordered by the Lord."

Disruptions can be His interruptions, just as disappointments are often His appointments.

Saturday
8:50 a.m.—Study, prayer and sermon preparation
12:30 p.m.—Lunch
1:00 p.m.—Errands, including picking up supplies at the book store, calling on prospects, and checking on repairs being made to our activities building.
4:00 p.m.—Phone calls
4:15 p.m.—Pedal five miles on the exercise bicycle, then time with children and supper be- tween phone calls
6:15 p.m.—Spent the evening making final prepara- tion for tomorrow's ministries, and call- ing prospects

There have been few hospital calls this week, no funerals or weddings, and my counseling load has been light. Nevertheless, this afternoon found me feeling fatigued, discouraged and blue.

The pastorate is emotionally draining, and even Spurgeon, according to his biographies, frequently suffered from ministerial discouragement. Victory requires a walk by faith rather than feeling. We labor, as well as live, by faith. (Incidentally, a good wife, some hearty friends and a loving congregation help, too!)

Sunday
6:45 a.m.—Rise
7:00 a.m.—Breakfast
7:45 a.m.—Meet with the Lord over today's minis- tries
9:15 a.m.—Assemble with prayer group
9:30 a.m.—Teach a Sunday School class
11:00 a.m.—Morning worship service
12:30 p.m.—Lunch, rest, shower and make final preparations for tonight's service
6:00 p.m.—Evening Worship Hour
7:30 p.m.—Lock up church. Home for supper with family and friends

Now my work week is over (there are no meetings after church tonight) and I can retire home with my loved ones, trying to unwind, and endeavoring to commit the day unto Christ who promised that our labor is not in vain in the Lord.

Wesley was right when he spoke of being "tired in the work but not of the work." It is both exciting and exhausting. I love it—but thank goodness tomorrow is my day off! ▲

ABOUT THE WRITER: Reverend Robert J. Morgan pastors Donelson Free Will Baptist Church, Nashville, Tennessee

By James McAllister

The best friends I have are laymen. I spend 95 percent of my working time with laymen.

Laymen make up the membership of the church, serve on all boards and committees, and do such vital jobs as lead the music, play the musical instruments, sing special songs, teach Sunday School classes, go on visitation, fill all the official church offices, and pay my salary.

Everyone knows you can't have a church without laymen. Not only are they vital to the church, they are the church.

So why am I writing an article about the trouble with laymen? First, because I've been asked to write it, and second, after 26 years in the pastorate there are some things I've seen in laymen that do sometimes hinder the church. These things can be placed in three categories for consideration.

Minor Irritations

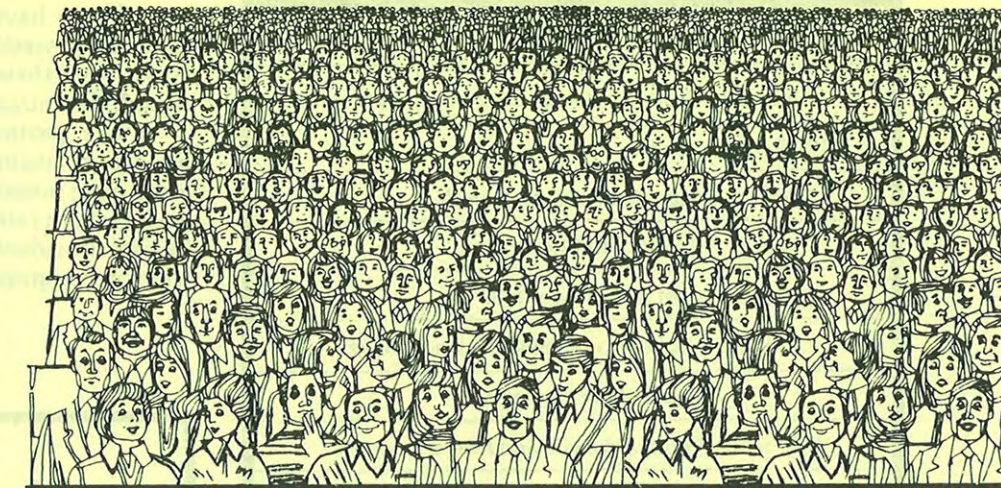
First, there are the minor irritations that laymen are guilty of committing that create problems in the church. Such irritating little habits as always sitting in the back of the church and leaving the front almost empty. Or sitting at the end of a pew and refusing to move over when others try to get in.

Or catching up on daily Bible readings during the message. Then there's continually looking at the clock, and sometimes placing the watch to an ear to see if it has stopped. And sleeping during the service or whispering and talking out loud during the offering.

And filing nails during worship, dropping hymnals in the rack as a sign that it's time for the invitation to end, or putting on coats when the invitation begins. Then, of course, there are the walkers who keep parading in and out during the service, disturbing everyone.

Major Irritations

Next, we have the major irritations. These include such things as the negative thinker. He is one who never believes anything will work. At one time I knew a man who would always reply to every suggestion with: "It won't work." I would have to preface every suggestion with "Please wait



What Troubles Me About . . .

LAYMEN

until I'm finished before you say it won't work."

Another major irritation is caused by the group who insert "We've never done it that way here before." One preacher friend said he made a deal with his church that he would refrain from telling how they did everything at the church he had left if they would stop reminding him that "we've never done it that way here before."

Crisis Builders

But probably these minor and major irritations create very little trouble in the church compared to what I call crisis builders. These are things that laymen do that divide the church, destroy church unity, stop church growth, and kill the spirit of revival. These are deeds that cause the preacher to develop ulcers and keep him awake at night.

Gossip

Gossiping is a major crisis builder. Many church members pride themselves in the fact that they do not drink alcoholic beverages, dance, lie, lust, or loaf. They boast about tithing, testifying, working, witnessing, and winning the lost.

But some of these dear saints who are neither worldly, wayward or wick-

ed, have absolutely no conviction against gossiping. Now of course, it's never gossip when I tell it, only when others tell it. Gossiping is sin.

James 3:6 says, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell." And then verse 8 says "It is an unruly evil, full of deadly poison."

Stealing is no worse than gossiping.

Church Bosses

Some laymen will be developed into "church bosses." You notice I say "developed," because they aren't born. Someone makes a church boss. That someone is probably a preacher.

Preachers develop church bosses by putting unusual responsibilities on them, or by proving themselves to be inadequate leaders or managers and creating a vacuum that the would-be church boss can walk into.

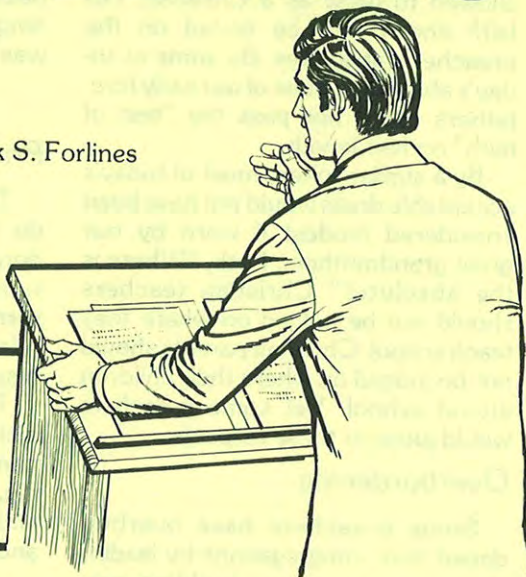
Church bosses usually find themselves standing squarely in the middle of the road blocking church growth. They don't want the church to grow too much because they will lose control. They want every decision to be

(Continued on page 18)

What Troubles Me About . . .

PREACHERS

By Jack S. Forlines



This article is not a blanket indictment of preachers. I have great respect for preachers. My only brother, Leroy, is a preacher and while I love him as a brother, I deeply admire and respect him as a preacher and a teacher whose example has influenced my life.

Nor should a reader think this article resulted from my experiences with former pastors. I believe that each minister who has been my pastor will testify that I was loyal to him and supportive of him even though I might not have agreed with him on some matters.

While the article has a negative format, I trust that it may be used of God to accomplish positive results.

Here are some of the things that trouble me about preachers:

Political

Local, State and National. While sermons and lessons rightly may address issues and principles that one should consider when voting for a candidate for public office, it bothers me when a preacher endorses a political candidate from the pulpit or leaves no doubt about whom he supports.

Sometimes there are things about a candidate which are unknown to the preacher, but which could prove embarrassing to the preacher and the congregation after giving the candi-

date public endorsement.

Members should be able to determine for whom to vote without endorsement by the pastor. A member who wishes to have benefit of the pastor's view should seek such information privately.

Denominational. Many preachers have involved themselves in denominational politics (What else can I call it?) in ways that are not worthy of the high standards of their calling and that may even be unethical. A fellow preacher who does not support their cause or their candidate may be cut off from their fellowship.

Regionalism becomes a factor in denominational politics. Telephone bills, travel expenses, and even newsletters used by the pastor in support of his involvement in denominational politics are paid by the church as a church expense when the expense of the preacher's denominational politics should not be a church responsibility.

Denominational Support

Numerous preachers who refuse to support a cooperative plan of giving also fail to recommend a balanced support of the state and national endeavors. The projects for which they recommend support may be commendable, but so are those which they fail to support.

A preacher who enjoys the benefits of being a Free Will Baptist should feel a moral obligation to support endeavors which have been undertaken by the respective denominational bodies of which he is a part.

When the cooperative plan of support is not used, designated giving should be balanced between the various causes. Each cause should be considered like a family member. What worthy father would not provide for his children according to the individual needs? He would not depend on support for his unattractive child to come from another child's father while he openly supported his attractive children.

To give strong support to one denominational cause and little or no support to another cause relative to the needs is the same as neglecting a member of the family. Church members generally would be willing to support the whole family if they were given encouragement by their pastor.

Scheduling

Preachers know the dates for local, state and national denominational meetings well in advance, yet they often schedule activities in their churches which conflict with these meetings. Most of the time this could be avoided through adequate planning and a sense of concern.

Self-centeredness

Some preachers exhibit an attitude of self-centeredness. They don't participate unless they think they can benefit personally. They may avoid local meetings unless they have an issue for which they want to gain support.

They will not take time to fellowship with some of their fellow Free Will Baptist preachers, considering them unworthy simply because they use different methods or may pastor a different size congregation. I believe Free Will Baptist preachers within a given locality should strive to have times of fellowship. Also they should strive to support revival meetings and other special meetings in churches pastored by their peers.

(Continued on page 18)

PREACHERS (From Page 17)

Dictatorial

Many preachers, while defending a congregational form of church government, will abuse such. They will make a definite commitment of support by their church to a cause without the consent of the congregation. They will make decisions and use their church like a rubber stamp to approve their actions.

A member who stood up to oppose them would be subject to their wrath. A cause which a member wished to have considered would not receive fair consideration unless it had the pastor's support.

Absolutes

A number of preachers present their opinions on issues as absolute while the Bible may not support an absolute position on the particular matter. They refuse to accept the principle of individual responsibility as taught in Romans 14.

They place a test of faith on adherence to their opinions on such things as length of hair, length of a dress, Christian schools, bus ministries, or

other similar matters. While I believe in modesty and good grooming, I also believe in Christian maturity.

A new-born Christian should be allowed to grow as a Christian. His faith should not be tested on the preacher's absolutes. By some of today's absolutes, most of our early forefathers could not pass the "test of faith" on hair length.

By a similar token, most of today's acceptable dress would not have been considered modest if worn by our great grandmothers. I ask, "Where is the absolute?" Christian teachers should not be judged on where they teach school. Christian parents should not be judged on where their children attend school. Yet some preachers would judge in these respects.

Overburdening

Some preachers have overburdened their congregations by leading them into excessive building programs. I realize that we should desire growth. Our building programs should allow for reasonable growth. Yet many of our churches that have been built for some time have never been filled. A few use one-half or less of their congregational seating capacity on most Sunday mornings.

The expenses for building payments, heating, cooling, cleaning, and maintenance saddle the congregation with a financial burden that could have been avoided with more realistic planning. And quite often the overbuilding was based on the advice of the pastor.

Priorities

Too many preachers consistently do things that could and should be done by others in the congregation rather than devote their time to study, sermon preparation, or other activities related to their pastoral duties and responsibilities.

This "extra" ministerial work often includes things like building maintenance, janitorial work, grounds keeping, transportation, buying supplies, and even certain visitation of the infirm and elderly.

Appearance

Some preachers do not dress in keeping with the dignity of their calling. I believe that clothing which calls attention to the individual should be avoided.

LAYMEN (From Page 16)

made with their approval and rise up in rebellion if the new pastor desires to assume leadership.

These church bosses will oppose rotating deacon and trustee boards, or the idea of inserting young men on boards and committees. Churches that are run by church bosses never get very large, and usually do not have any training program for developing lay leadership.

The pastor is the undershepherd of the church. As a pastor friend used to say, "Anything with two heads is a freak." The pastor is the leader of the church.

Unfaithfulness

The unfaithful layman is a real hazard to church growth both spiritually and physically. He may assume responsibilities and then not fulfill them, or he may vote to adopt a plan of action but not help to carry it out. He

may discourage the pastor and leadership because he can't be depended on in a crisis.

Double Standards

Laymen who have a set of *double standards* irritate me. They have one set of rules and standards for preachers and another set for themselves. They expect near perfection from the pastor and family, and often set very high standards for new converts, but they themselves may not live up to the standards.

Many pastors' kids have become bitter toward the church and its people because they felt like they were placed in a fishbowl by these type of laymen. Nothing disillusiones a preacher's kid more than to discover that those who insist on such high standards from the pastoral family don't obey the same rules.

Taking Offence

Most every church has the layman

who is *easily offended*. In fact, there are probably several who carry a chip on their shoulders in the average congregation. These people get offended at what the preacher preaches or doesn't preach. They get offended because they are expected to do too much, or not asked to do enough. They get offended because their children aren't recognized, or because they were not called on by the pastor when they missed a service.

They don't think they are as important as some other members. They also get hurt because he did call on them when they missed a service, and this must be because he doesn't believe they are really Christians. They get hurt so often, and are so fragile that they are always pampered.

Self-Righteousness

One group that really hurts the pastor and church is the *self-righteous* crowd. They'll say things like "I'm not like other people, I'm doing what I do

Preaching

Sometimes it is obvious that some preachers have not prepared adequately for their sermons. Sermons are not related to the occasions for which they are delivered. For example, an evangelistic sermon generally would not be appropriate at a local association meeting.

Business Matters

While business matters should not take a place of pre-eminence over spiritual matters, business should be conducted in an effective and efficient manner. Preachers often fail in this respect. Adequate thought, planning and preparation are absent in many business meetings of churches and associations.

Mistrusting

Preachers show much evidence of mistrusting one another. They seem to see ulterior motives and dangers in any actions by their peers with which they do not totally agree.

Expectations

Some preachers expect too much of their church members. They expect the members to be present for all church services unless hindered by sickness, yet the preacher may be away for several weeks during a year in revival services.

I do not condemn the preacher for holding revivals. I do condemn him for expecting a member to attend all services without regard to the member's reason for being absent.

For example, I believe that occasionally visiting parents and attending church services with them is a justifiable reason for an absence. Again, the principle of individual responsibility may apply.

And Finally.

I believe some preachers subject their families to unnecessary hardships. Some preachers do not have the endurance that they need. They leave the church or the ministry when things temporarily do not go well. Some want to rule or ruin. Some are too independent. Some are satisfied with mediocrity.

I have enumerated some of the things that trouble me about preachers. Now I would like to commend Free Will Baptist preachers who as a whole have been faithful, dedicated, untiring, and effective in preaching, teaching and winning the lost to Christ.

Many times they have labored at great personal sacrifice. In spite of the fact that they are not perfect, they generally deserve to be counted faithful to their calling. They also deserve our support and encouragement. ▲

ABOUT THE WRITER: Mr. Jack S. Forlines is a member of Bethel Free Will Baptist Church, Woodbridge, Virginia. He was moderator of the North Carolina State Association two years. He has worked 27 years with the U.S. Department of Agriculture, Agricultural Stabilization and Conservation Service. He currently serves as an Agricultural Program Specialist in Washington, D.C.

because I love the Lord.”

They are the only ones who really love the Lord. Job reminded his tormentors in 12:2-3, “No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you.” The self-righteous members sometimes need to be told, “I am not inferior to you.”

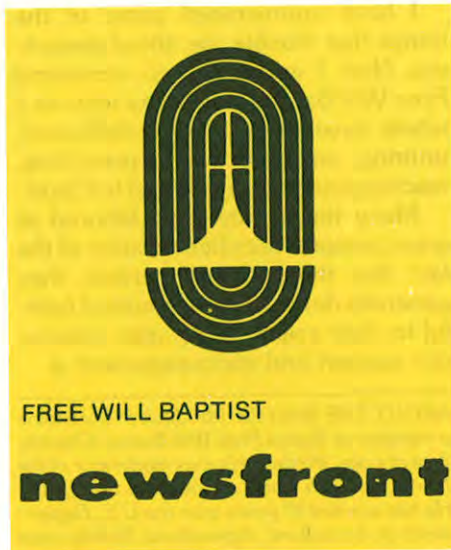
These laymen are in the church. They were probably developed by some preacher, and they characterize some preacher's personality and approach to church service. For every one of these problem laymen, there are equal numbers of problem preachers.

But the conscientious layman will not excuse himself. He will attempt to rid himself of any and all of these tendencies, just as the honest sincere pastor will attempt to rid himself of these faults. If we do, God can truly build His church. ▲

ABOUT THE WRITER: Reverend James McAllister pastors First Free Will Baptist Church, Farmington, Missouri. He is chairman of the National Home Missions Board.

Pastor Appreciation Sunday

September 11



THREE PASTORS TO JOIN SOUTHEASTERN COLLEGE FACULTY



DWYER



STALLINGS



BROWN

MISSOURI FREES CO-OP FUNDS

LEBANON, MO—Delegates to the 70th annual session of the Missouri State Association voted to send Co-operative Plan funds from Missouri to the national offices with no strings attached, confirmed Clerk Joe Braddy.

The almost \$80,000 Cooperative Plan monies from Missouri to national ministries will be distributed according to the formula adopted by the National Association each July.

Missouri sent a recommendation to the National Association that all standing delegates pay a \$10 registration fee, and that National Convention offerings be divided equally among denominational ministries.

Moderator Millard Sasser, elected to a second term, gave the 340 plus registrants through the June 6-9 business sessions at Lebanon's Nelson Community Center.

The theme for this year's conference, "Proclaiming With All Confidence," included four major addresses; three by Missouri pastors H. E. Helsley, Cliff Bowman, and Ted Wilbanks, and one by California Christian College President John Smith.

Resolutions commending Missouri Promotional Director Clarence Burton and FWB Executive Secretary Melvin Worthington won hearty endorsement.

Delegates made a slight adjustment in the Association's annual meeting date. The 1984 session will be May 30-June 2 at the Nelson Community Center.

VIRGINIA BEACH, VA—Three Free Will Baptist pastors from North Carolina, Virginia, and Tennessee have been added to the faculty roster at Southeastern FWB College, according to Dean Lorenza Stox.

The three men—A. B. Brown (Raleigh, NC), Danny Dwyer (Nashville, TN), and Jack Stallings (Portsmouth, VA)—were named to faculty positions in time to teach during the college's first semester of operation this fall.

Reverend Dwyer (34), a 1975 graduate of Free Will Baptist Bible College, has preached for 16 years and pastored churches in West Virginia, Mississippi, and Tennessee. The Middle Tennessee native resigned in May at Sylvan Park FWB Church (Nashville).

Mr. Dwyer plans to pursue studies for a master's degree while teaching. His wife, Carolyn, will work part-time as the college secretary. Brother Dwyer will teach in the areas of Bible and church organization.

Shady Grove FWB Church (Ra-

leigh, NC) Pastor A. B. Brown announced his resignation in mid-June to be employed on a full-time basis at Southeastern. The 43-year-old North Carolina native is a 1969 graduate of FWBCC.

Reverend Brown earned the Master of Divinity degree from Covenant Theological Seminary in St. Louis, Missouri. He has pastored in Missouri and North Carolina, and served seven years as assistant pastor at Gateway FWB Church where the college is located.

The third pastor, Reverend Jack Stallings (Collinswood FWB Church, Portsmouth, VA) will teach part-time in the areas of homiletics and church history.

Stallings (39), a Missouri native, graduated in 1966 from FWBCC. He holds the Master of Divinity degree from Covenant Theological Seminary (1969). He has pastored churches in Missouri, Florida and North Carolina.

BREEDEN KEYNOTES IDAHO MEETING

TWIN FALLS, ID—Reverend Frank Breeden, public relations officer at Free Will Baptist Bible College, keynoted the Idaho District Association which met at Airport Road FWB Church in Twin Falls, according to Assistant Moderator Harley Bennet.

Breeden preached two sermons to the 30 delegates during the May 13-14 conference—"The Proper Way of Serving the Lord" and "Love For Other Christians."

Home Missionary Russell Lowe, Boise, moderated the 1983 session

and was re-elected for 1984.

The 1983 session marked the first anniversary of an experimental program inaugurated by the Idaho churches to capitalize on quarterly meetings for times of adult retreats, camps, and fellowship outreaches, while maintaining their annual business meeting in May.

In keeping with an earlier decision to centralize all district meetings in one place, the 1984 session will meet May 18-19 in Twin Falls at the Airport Road Church.

NORTH CAROLINA TO BUILD STATE OFFICE

SWANNANOVA, NC—Delegates to North Carolina's 21st annual association served notice that they intend to build a strong state organization in North Carolina when they approved an Executive Committee recommendation to form a 20-member Coordinating Committee to evaluate, consult, coordinate, and promote North Carolina ministries.

Following Promotional Director Tom Lilly's report in which he jarred the 309 registrants with the fact that "North Carolina has a waning conservative voice in the denomination," delegates pledged immediate financial aid of \$200 per church to the promotional office.

Delegates authorized the promotional director to rent space for a central office in Smithfield for one year. They instructed the newly appointed Coordinating Committee to select a site on which to build a permanent state office complex and to present architectural drawings at the 1984 state association.

In other action in the June 6-7

session which met at Calvary FWB Church, Swannanoa, delegates approved a \$100,000 expansion at Western FWB Rest Home to build 10 new rooms and double the home's capacity from 16 to 32 patients.

Two major resolutions passed. The first denounced a May 24 Supreme Court decision which denied tax exemption to Bob Jones University and Goldsboro Christian Schools, and urged Congress to pass legislation to reverse the Supreme Court's decision. A related motion called for a day of prayer and fasting for religious freedom by North Carolina churches.

The second resolution cautioned against use of pictures in Sunday School literature which depict Jesus or any other male wearing long hair.

Promotional Director Lilly was authorized to pursue a state insurance plan for Christian workers and inform the constituency. He said that he was in negotiations with the Christian Organizations Medical Society of Fort Worth, Texas.

After sharp debate Tuesday morn-

ing, delegates agreed that the Statement of Faith by Southeastern FWB College was in harmony with the Free Will Baptist doctrinal position, but refused to add the words "and is worthy of our support" to the motion concerning the school.

During the Monday evening missionary service, after pastors pledged to give state missionary Roger Tripp \$1,500 to pay for a van, Tom Lilly presented a \$10,275 check to the Board of Missions to establish a new work in North Carolina. Lilly had spearheaded a state-wide drive to raise the funds.

The theme for the 1983 session was "Preach the Gospel, Win the Lost, and Build Churches." Three pastors preached sermons amplifying the theme: Dann Patrick (Faith Church, Goldsboro), Roger Tripp (Southside Church, Hickory), and Homer Arrowood (First Church, Mount Holly).

The 1984 State Association meets June 4-5 at Ahoskie FWB Church, Ahoskie, NC.

BIBLE COLLEGE GRADUATES 73

NASHVILLE, TN—Free Will Baptist Bible College graduated 73 students at commencement exercises held on campus May 12. Twenty-two received Bachelor of Arts Degrees, 30 Bachelor of Science Degrees, nine Christian Worker's Bible Diplomas, 11 Associate of Science in Business Degrees and one Master of Arts in Pastoral Studies.

Dr. LaVerne Miley challenged the graduates to flee worldly lusts, to follow Jesus and to fight the good fight of faith (I Timothy 6:6-14). Miley teaches Bible and science at the Bible College.

Nineteen scholars graduated with honors. Seven graduated *summa cum*

laude, three *magna cum laude*, and nine *cum laude*.

In addition to honoring the 1983 college graduates, the school's officials also recognized a number of other achievements by seniors and other students.

Twelve seniors were honored for having been chosen by the faculty to be included in the 1983 edition of "Who's Who Among Students in American Universities and Colleges."

Four seniors were inducted into Delta Epsilon Chi, the honor society of Bible college students. The Greek letters represent the words "Approved In Christ." These seniors are:

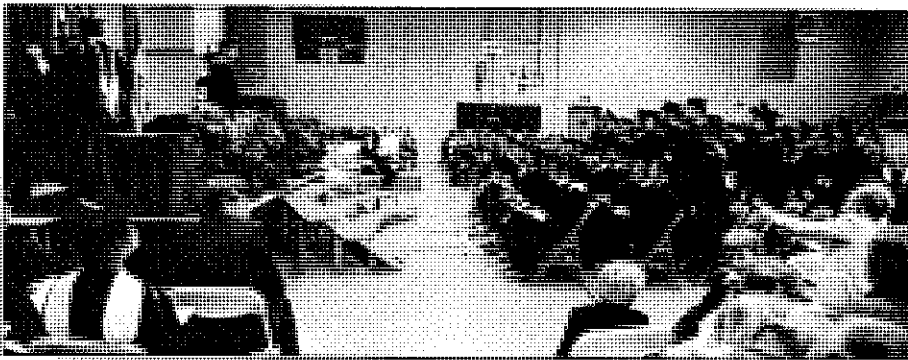
Mark Maddox, Fayette, AL
Morris Proctor, Nashville, TN
Vivian Waller, Kinston, NC
Daniel Williams, Asheville, NC

The college presented medals to the student in each class who maintained the highest academic record for the current school year. This year's class medalists are:

Freshman—Kam Vestal, Dickson, TN
Sophomore—Darlene Corey, Washington, NC; Keli Harvey, Pensacola, FL; Johnie Terry, Hampton, VA
Junior—Ruth Thigpen, Nashville, TN
Senior—Betty Maddox, Waynesboro, MS; Brian Peters, Hampton, VA; Morris Proctor, Nashville, TN

Other awards included:

Student Body President's Medal—Myron Stafford, Smithville, MS
Yearbook Editor's Medal—Gwen Riddle, Memphis, TN
Best All Around Girl—Jackie Underwood, Florence, AL
Best All Around Boy—Norman McFall, Florence, AL
Outstanding Student—Danny Williams, Asheville, NC
Sports Trophies—Christina Rossetti Society, John Bunyan Society



PRESS ASSOCIATION TO SPONSOR 'YOUNG WRITERS CONTEST'

NASHVILLE, TN—The Free Will Baptist Press Association will sponsor its first Young Writers Contest this fall, according to Chairman Jack Williams.

The 1983-84 contest was devised by members of the FWB Press Association to attract, cultivate, and encourage young Free Will Baptist writers.

The contest is open to any Free Will Baptist youth enrolled in or about to enter grades 9-12. The Press Association welcomes the assistance of pastors, parents, and principals in urging Free Will Baptist youth to participate in the contest.

The deadline for all entries is October 1, 1983. Winners will be announced in the January 1984 issue of CONTACT Magazine. The first place entry will be published in CONTACT Magazine as well as in teen Sunday School materials.

CONTEST RULES

1. To enter this competition a writer must be enrolled in or about to enter grades 9-12. Each entrant must be a member of a Free Will Baptist Church or attend a Christian day school operated by a Free Will Baptist church.
2. Entries may take any form the writer chooses (profiles of Free Will Baptists, inspirational, first person experience, historical sketch, testimony, etc.). *No poetry or fiction will be accepted.*
3. Each entry must be the original unpublished work of the author, one entry per person.

4. The theme of each work should reflect some aspect of denominational loyalty, heritage, people, doctrinal distinctives, or history. A sample title might be, "I'm Proud To Be A Free Will Baptist."

5. Each manuscript must be typed, doubled spaced, on one side of the paper. Each paragraph should be indented five spaces.

6. Manuscripts must be 800-1000 words in length.

7. Entries must be postmarked by October 1, 1983. All entries must be sent to:

Young Writers Contest
Free Will Baptist Press Association
P.O. Box 1088
Nashville, Tennessee 37202

Winners will be announced in the January 1984 issue of CONTACT Magazine.

8. Each manuscript will be judged by a panel of competent, qualified judges.

AWARDS

Plaques and cash awards will be presented to the first, second, and third place winners as follows:

First place—\$30
Second place—\$20
Third place—\$10

In addition, the winning entry will be published in CONTACT Magazine as well as in teen Sunday School materials.

The first place winner will be entitled to free registration, room, and board at the 1984 Writers Conference conducted by Randall House Publications.

TEXAS LAYMAN ELECTED TO FIFTH TERM AS MODERATOR

AMARILLO, TX—A deacon from Houston was re-elected for a fifth term as moderator at the 69th annual Texas State Association, according to Executive Secretary Allen Moore.

Deacon Raymond Lee, who recently published a book titled *LaVerne, Lou Gehrig, and Me*, was re-elected on the last day of the June 8-10 session which met at the Amarillo Ramada Inn.

The 200 delegates and visitors were informed that results of a state-wide poll conducted at the request of concerned ministers confirmed that Texans want the promotional office to continue in a full-time capacity.

The deadline for a \$100,000 State Master's Men project adopted in 1982 to underwrite a ministers' retirement endowment fund was extended into 1984.

Home Missions Associate Director Trymon Messer spoke to 75 at a Master's Men dinner on Thursday. Home Missionary Glenda Fulcher addressed 40 women during the Woman's Auxiliary meeting.

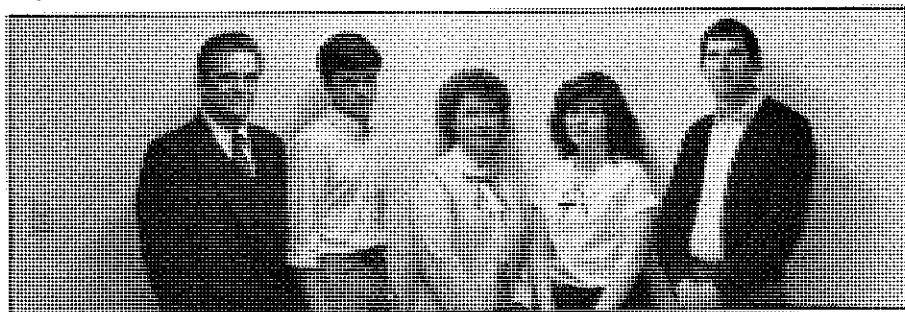
The 1983 theme, "Lift Up a Standard," was developed by Texas pastors Bill Jones (Fellowship FWB Church, Bryan), Don Ellis (First FWB Church, Henderson), and Clarence Hearron (First FWB Church, Denison).

Texas' Westfork District will host the 1984 state association.

ALABAMA CHURCH RINGS DOORBELLS

WINFIELD, AL—Winfield Free Will Baptist Church, Winfield, concluded a

three-month "Operation Doorbell" project this spring in which members



Bud Hill (L), Wayne Overton, Dot Johnson, Tina Prescott, Bill Overton

made 2,586 contacts in city homes, says Pastor Bud Hill.

The campaign proved to be such a success that the church is continuing it with the goal of reaching 1,000 homes each month.

Pastor Hill said the church's original goal was to contact 2,250 homes, a goal the group exceeded by 336.

Two young people, Tina Prescott and Wayne Overton, were awarded Thompson Chain Reference Bibles for making the most visits.

Third and fourth place winners, Dot Johnson and Bill Overton, received book gifts for their efforts.

BIBLE COLLEGE ANNOUNCES MUSIC EDUCATION PROGRAM

NASHVILLE, TN—Free Will Baptist Bible College will offer a bachelor of science (B.S.) program this fall for elementary and secondary school music teachers, kindergarten through grade 12, according to Registrar Charles Hampton, who says the program has been launched to help the denomination's church schools.

A survey of FWBBC music students and educators who attended the college's 1983 Principals' Conference indicates strong interest in such a program by both groups.

The program includes 30 hours of Bible (all Bible College students must major in Bible), 46 hours of general studies, 21 hours of teacher education and 42 hours of music.

In addition to helping Christian schools by providing qualified music teachers, the new program opens a door of service for women who have had limited opportunities to serve on church music staffs.

For more information on the Music Education program, please write or call:

Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205
(615) 383-1340

NORTHWEST TO SUPPORT CRISWELL

EAST WENATCHEE, WA—Home Missionary to Oregon Mike Criswell left the May 13-14 Northwest Association annual meeting assured of \$4,000 support from the nine churches in that district, says Promotional Secretary Jesse Dunn.

The vote came after the 50 delegates heard two sermons by Dunn and Criswell on the Great Commission theme, "Imperative of the Church." Churches in the Northwest Association are widely scattered in Washington, Oregon, and Alaska.

Criswell moved to Oregon to start a new church after pastoring in California and overcoming some health problems.

Kent, Washington Pastor Lloyd Plunkett was elected to moderate the 1984 session which meets May 18-19 at First FWB Church in Salem, Oregon.

WRITERS CONFERENCE ATTRACTS/HOLDS RECORD NUMBER

NASHVILLE, TN—Sixty-four writers from 12 states gathered on the Free Will Baptist Bible College campus May 13-14 for the third annual FWB Writer's Conference, according to outgoing Conference Director Malcolm C. Fry, who has spearheaded the conference since 1981.

Dr. Fry assessed, "In my opinion, this year's meeting topped them all. Attendance was at an all-time high with 64 registrants and an average workshop attendance of 55. I attribute the increased attendance to the resource people and the subject matter."

Keynoter T. A. Noton, author of the nationally acclaimed biblical novel, *Thieves*, and editor of *The Christian Writer* magazine, jostled with conferees in a four-hour marathon session Saturday morning urging them to write with precision, clarity and power.

Noton injected participants with his special brand of humor and enthusiasm during a Friday evening banquet lecture, "On Being a Winner." But his

Saturday efforts handed the writers and editors a short-course in manuscript preparation, principles for success, and research insights.

Alternating a chatty speaking style with hard-hitting journalism techniques, Mr. Noton swept the workshop participants through six major subject areas and concluded with the warning that the two worst problems most writers have are procrastination and not knowing when to stop.

In addition to the sessions by Mr. Noton, three Nashville-area men conducted workshops Friday evening—FWBBC Director of Publications Bert Tippet, Randall House Editorial Manager Larry Hampton, and CONTACT Editor Jack Williams.

This year's registrants included 13 editors, 15 college students, and three pastors. The youngest participant, 12-year-old junior high student Mark Hampton, chirped, "I'm going again next year. I found out that writing is easier than I thought."

WEST VIRGINIA EXTENDS MODERATOR'S TERM

HUNTINGTON, WV—Brushing aside a four-decade long tradition, 300 delegates to West Virginia's 38th annual state association voted to elect future state moderators to two-year terms, instead of one-year terms, reported Clerk Norwood Webb.

Meeting at Central FWB Church in Huntington, June 10-11, the delegation also merged the state Foreign and Home Mission Boards into a single "Mission Board."

An Audit Committee was elected to audit the state books annually.

Three men preached during the

meeting—Hillsdale Public Relations Director N. R. Smith, FWB Executive Secretary Melvin Worthington, and West Virginia minister Wade Webb.

In other action, delegates vetoed a request from a local conference that would instruct National Departments to make public disclosure of their top officers' salaries and expenses.

Moderator George Smith was re-elected to a two-year term. The 1984 state association will meet June 8-9 at Cedar Grove FWB Church in Parkersburg.

NASHVILLE CONGREGATION SETS 'OFFICIALS APPRECIATION DAY'

NASHVILLE, TN—Richland Free Will Baptist Church, Nashville, has scheduled its second "Officials Appreciation Day" in October to honor city, state and national government, says Pastor Roy Roach.

The congregation expects a number of local and state officials to be present.

One year ago, the parade of dignitaries included a state senator, a congressman, the Nashville police chief, a city councilman, a representative from

the mayor's office, a fire chief and 12 firemen.

Pastor Roach explains, "We enjoy this day; it gives us a chance to know our officials. And, besides, the children got a chance to climb onto a fire truck."

The Richland FWB Church has doubled in attendance in the three years that Reverend Roach has pastored, moving from an average of 78 in 1980 to 151 in 1982.

After 24 hours of uninterrupted prayer, **Dailyville FWB Church, Waverly, OH**, said the church set an attendance record of 377 (their goal was 300) and received an \$11,000 building fund offering.

Florida Minister **Arnold Woodlief** conducted services on the Jackson County courthouse lawn in Marianna in connection with President Ronald Reagan's National Day of Prayer. Mr. Woodlief delivered a short sermon and offered a simple prayer for unity.

Citing success from a Saturday visitation program, Pastor **Jay Pete Justice** reported 35 baptisms in one month at **Hillview FWB Church, Reynoldsburg, OH**.

First FWB Church, Bakersfield, CA, reported 240 participants in the Lord's Supper and Feet Washing ordinances. Pastor **Claudie Hames** said that 1,050 people were in one morning service this spring.

The **Lockbourne FWB Church in Ohio** completed a successful revival with 28 people saved, seven baptisms, and 14 taking church membership. **Burt Miller** pastors.

Membership has grown 100 percent and finances increased 40 percent in the last year at **Campbell FWB Church, Campbell, CA**. Pastor **E. B. Condit** reports 25 conversions, 10 rededications, and 18 baptisms.

The **Lompoc FWB Church, Lompoc, CA**, organized a Master's Men chapter this spring with 12 charter members. **Cliff Mullins** pastors.

More than 200 people registered for the **California** State Youth Conference to hear **Greg McAllister**, youth minister at **First FWB Church, Farmington, MO**, and **Rod Perry**, a member of the Los Angeles Rams professional football

team. The conference met on the California Christian College campus.

The **Arnold View FWB Church, Creal Springs, IL**, counted 88 participants in their recent Mother-Daughter Banquet. **Ivan Ryan** pastors.

There's not a whole lot of this going on anymore, so we thought we'd mention it here: The **Harmony FWB Church, West Frankfort, IL**, purchased a new washer and dryer for the pastor's family. **Joey Murphy** pastors.

The **Black River FWB Church, Andrews, SC**, placed a marble cornerstone on their renovated fellowship hall bearing the name **Roy Mixon Hall**. Brother Mixon was saved in 1947 and joined the Black River Church. He was ordained as a deacon in 1950 and has served more than 33 years in that capacity. Mixon has been active as a teacher, Sunday School superintendent, CTS director, music director, and chairman of two building committees for the church.

First FWB Church, New Castle, DE, had a record 219 in attendance recently, added 11 new members, and baptized 9. **Richard Atwood** pastors.

Garner FWB Church, Garner, NC, began construction of its Pavilion in late May. **Luther Sanders** pastors.

Dillon County, SC, now has its First FWB Church—the **Community FWB Bible Church** is located in downtown **Latta**. Pastor **Jack Cook** says the building in which the group meets will seat 75 people.

The **Village Chapel FWB Church, Ceres, CA**, now operates the "Village Chapel Love Closet". This is an effort to help meet community needs in an unstable economy. The outreach collects clothing and linen for needy families. **Adrian Condit** pastors.

The **Mullins-Marion FWB Church, Mullins, SC**, completed a \$27,000 renovation, according to Pastor **Bill Jacobs**. The project included pews, carpet, pulpit furniture, baptistry, and other meeting space. The group projects that the auditorium will be able to seat 325.

New Sulphur FWB Church, Prairie Grove, AR, remodeled the church's auditorium to accommodate 300

people, according to Pastor **Glen Faulkner**. Thirteen persons have united with the church since January.

Pastor **Jim Sisco** baptized six during special services at **Clifty Chapel FWB Church, Huntsville, AR**.

Springdale FWB Church, Springdale, AR, reported six conversions, three baptisms, and 12 new members. Pastor **Loy Counts** said the group erected a new sign in front of the church.

May 1 was **Willard Day** day at **First FWB Church, Fort Smith, AR**. Pastor **Rupert Pixley** and members helped Reverend Day celebrate 50 years in the ministry. Brother Day served as the first full-time promotional director for Arkansas Free Will Baptists (1959-1962).

The **Laurens FWB Church, Laurens, SC**, was organized this spring when South Carolina Promotional Director **Norwood Gibson** met with Pastor **Jack Elders** and the congregation for the organizational ceremony. Twenty-eight people responded to the invitation to become charter members.

Pastor **Lonny Burks** says three men have been called to preach at **First FWB Church, Huntsville, AR**—**John Thompson, Gary Bollinger, and Jim Tilton**. In addition to completing phase one of a building program and initiating a second phase of the building program, the church reports 10 conversions, four baptisms, and four additions.

Glenwood FWB Church, Glenwood, AR, celebrated its 61st anniversary. Pastor **Robert Spencer** said that in his five years with the church, the group has added 45 new members in addition to renovating the parsonage. A local newspaper, the *Glenwood Herald*, carried an extensive six-column story with pictures detailing the church's history and contribution to the community.

Pastor **Don Holland** reports that the **First FWB Church, Smithville, MS**, scheduled a one-week revival with a visiting Evangelist, Pastor **John Reed of McGregors Chapel, Pontotoc, MS**. But after one week, members were still asking for more since people were being converted nightly. The group asked that the revival continue and, says Pastor Holland, "In a day when revival barely holds out for the one week scheduled, this church excitingly went for two weeks. The attendance and the spirit of the services

were even better the second week.”

The **Pocahontas FWB Church, Carbon Hill, AL**, honored Pastor **Roger Houston** and his family with a Pastor Appreciation Day this spring. Brother Houston has pastored the church nine years. He and his family were presented with a large plaque engraved with the names of friends and the entire church membership. They also gave them a large cake, a smaller plaque, and a cash gift.

Pastor **Danny Keen** says attendance at **Fellowship FWB Church, Flo-**

rence, SC, increased 100 percent in the past 10 months. Church attendance is up to 170.

Mt. Bethel FWB Church, Rose Bud, AR, completed a revival with 12 saved, 30 rededications, and one man who answered the call to preach. This resulted in more than 20 baptisms. Pastor **Raymond Patrick** says that what makes the revival effort so unusual is that two young ministers conducted the meeting—15-year-old **Melvin Moon** and **Roger Bomar**.

Something shiny happened at **First FWB Church, DeSoto, MO**. The congregation handed the keys of a new Oldsmobile Delta 88 Royale to Pastor **Charles Miller**. And we all join Pastor Miller in saying thanks to this thoughtful congregation.

And finally, something sweet happened at **Good Springs FWB Church, Pleasant View, TN**. Pastor **Randall Riggs** said 36 of the church's young people got together to help consume a 24-foot long banana split! ▲

Top Shelf



Thomas Marberry



Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids: Baker Book House, 1983, 239 pp., paperback, \$12.95).

Several excellent books on Christian missions have been published this past year. This is one of the most useful of them. The authors have served as missionaries; they have also studied and taught missions for many years.

The stated purpose of this book is to critically examine the current status of Christian missions in the modern world. In particular, the authors compare various understandings of the term “missions.”

Traditionally, missions has been used to describe that activity of the church which is specifically designed to bring those who have never known Christ to faith in Him. Then those newly-won Christians are brought to-

gether in local churches where they may grow and develop.

After some period of growth and development, they can then become involved in winning others to Christ. The authors call this traditional view the “evangelical” approach to missions. This traditional approach is still found in many churches and mission organizations.

In recent years, however, there has been significant departure from this traditional approach. A number of important churches and missions organizations have redefined the term “missions.”

They no longer use it to describe an activity which consists primarily of making disciples. They are using the term to describe everything the church is doing. Many use the term to describe improving the earthly life of man by eliminating poverty, disease, injustice, racism, and other social evils.

Some include political revolution within the meaning of the term “mission.” Marxist ideology has been introduced through what is commonly called “liberation theology.” This liberation theology emphasizes political reform more than it does the making of disciples.

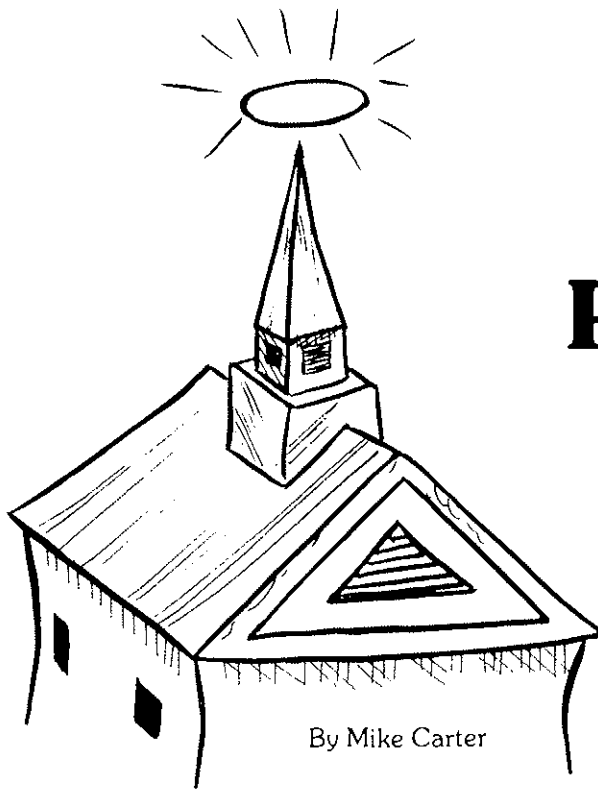
Glasser and McGavran point out weaknesses in this new understanding of missions. This view, they argue, does not do justice to the biblical teaching. The Bible gives great emphasis to winning the lost and bringing them to faith in Christ. The authors strongly defend the evangelical approach to missions.

At the same time, they stress that those who emphasize cannot close their eyes to the pain and suffering which exists in the world today. Millions suffer every day from hunger, poverty, disease, and injustice. The dedicated Christian cannot overlook these.

This volume presents an analysis of the current status of missions within the Roman Catholic Church. Vatican II brought about significant changes in this area.

The authors discuss how Christians in missionary situations can relate to other religions without compromising their Christian commitment. They examine the question of religious freedom as it relates to missions.

This book is the best summary of the current status of Christian missions which I have found. It is *must* reading for serious students of the subject. ▲



By Mike Carter

The Perfect Church

It was early Monday morning following a holiday weekend that had all but crushed the attendance of our church. Many of our folks had been away for recreational activities, visiting relatives, and the usual holiday-Sunday upheavals.

I answered a knock at my front door and found two nicely dressed, clean-cut, well-mannered gentlemen.

"Good morning, Reverend Carter," one declared, assuming that I agreed with his assessment of the day.

"May we come in, Sir?" asked the elder of the two in a businesslike tone.

"Why, yes, please do come in," I replied, hoping they didn't notice that I was stunned to find them at my door.

"Reverend Carter," the elder man's voice rang, "My name is Jim Thompson and this," gesturing to his younger associate, "is Ronnie Beasley. We are here representing the Utopia Free Will Baptist Church of Whichaway, Kansas. Our board of elders selected you as a pastoral candidate and we are here to make you a proposal."

By this time my mind was spinning. I saw my wife near the living room door listening intently, but with an anxious, if not worried expression. We had never seriously considered leaving our present pastorate even though some tempting offers had been made.

"May we present you this proposal, Sir?" the younger of the duo interrupted my thoughts.

"Why, yes, I guess so," I replied.

"Well, Reverend Carter," began the elder of the pair, "we are prepared to provide you a parsonage with all furnishings and utilities paid. We can also furnish you an automobile suitable to your position and take care of the insurance and operating expenses on it.

"Your salary will be no less than the average of the members of the congregation. Life insurance benefits, medical insurance, and retirement will be taken care of."

My brain had now gone into a tailspin. I could see the expression on my wife's face turn from worry to near terror.

At our present pastorate we had served for two and a half years and had only received two or three love offerings. My wife knew we were nearing the end of our resources since we had given up all our business interest to take a full-time commitment for Christ.

Our savings were long since expended and we were at the mercy of the people we served. The offer we were hearing was not only surprising but almost unbelievable.

I began to feel that it was time to move on anyway. The folks here hadn't been paying much attention to my sermons lately, and it seemed as though no one wanted anything more than a once a week meeting.

There was a rebellion against the Woman's Auxiliary on Monday night. The youth group on Tuesday night

had begun to falter, the mid-week service was dwindled, and Thursday visitation couldn't seem to get off the ground.

Sunday night service was beginning to bring me nightmares wondering where all our members were. The building expansion program was under attack; the nursery program was being bombed from all sides. Sure! It is time for me to cut loose and let someone else suffer for a while.

"Reverend Carter!" the elder man seized my attention. "Would you be interested in looking at the church and meeting the people there?"

"Yes, I would love to," I replied, trying not to sound super-eager. "When would be a convenient time?" I inquired.

The younger man spoke up, "We could have your airline tickets to you for a flight out this weekend."

"That would be fine," I replied, "I can get someone to take care of my services here."

Before I knew it, I was the new pastor of Utopia Free Will Baptist Church.

This was a near perfect church. Every female member of the church was a member of the Woman's Auxiliary; every man was active in the Master's Men; the youth program was beyond reproach, and all 48 classrooms were filled for Sunday School and Church Training Service.

For the first time in a long time, I didn't have to worry about the utility bills, gasoline to get my visiting done, and on my salary I could even buy the clothes that I was expected to wear without going dangerously into debt.

The deacons were so involved that I was never called by any of the congregation, and there were enough teachers so that I didn't have to teach those extra classes.

The church seated 600 and the building committee was ready to let

the contract on a new building which would seat 1,200.

All I had to do was to preach and watch the souls roll in.

No one talked about anyone else, and harmony and unity were the rule of the day.

Only one thing bothered me about this whole set up. I was becoming lonely and felt unnecessary. As I began to ponder those thoughts, there was a ringing sound in the distance. Suddenly it was dark and I grasped for a light. The ringing was louder now; it was a

phone! I grasped a cord, flipped a switch and looked at my watch. It was 3:35 a.m.

I quickly lifted the phone receiver and from the other end I heard the voice of a good old saint of God, "Preacher Carter, my brother has just been taken to the hospital and he is lost. Will you go see him and tell him about Jesus?"

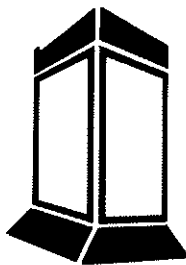
As my mind began to clear, I realized that Utopia Free Will Baptist Church was only a dream, and inside, I thanked God that it was.

I still didn't know why God had placed me here, but I knew I was in His will and it felt good to be needed even though the going was rough. Besides, God said His grace was sufficient.

"Preacher Carter?" came the anxious voice from the other end.

"I sure will, Sis; I will be there in a few minutes!" ▲

ABOUT THE WRITER: Reverend Mike Carter pastors Turkey Creek Free Will Baptist Church in Turkey Creek, Kentucky. He was saved in the Turkey Creek Church at the age of 17.



The Free Will Baptist Pulpit

Malcolm C. Fry, Pastor

Unity Free Will Baptist Church
Smithfield, North Carolina

It Is Finished

John 19:30

INTRODUCTION

This saying epitomizes the purpose of the cross. Of the seven sayings of Christ on the cross, none is a more remarkable expression. In the Greek, it is one single word in the perfect tense—"It has been completed," or "accomplished."

No fiat of the Godhead had ever equalled this! It is the shout of a victor, not the cry of a victim. Hear it, Christian, hear this shout of triumph as it rings today with all the freshness and force it had 2,000 years ago.

I. The Consummation Implied

Without a real death and resurrection, Christianity would be a house built on sand, with no foundation at all.

A. The consummation of His sufferings.

—Impossible for us to comprehend the depths of His sufferings.

B. The consummation of all types, promises, prophecies and ceremonial laws.

—"It is finished"—everything is summed up in Christ.

C. The consummation of the plan of salvation

—Jesus experienced death that He might exterminate it.

II. The Commencement Indicated

The work which in one aspect is the conclusion, in another aspect is the commencement of His further activity.

A. The commencement of a life of service.

—We are meant to be transmitters of His "finished work," so the words of our text should initiate a life of service.

B. The commencement of a life of selflessness.

—"It is finished" speaks as a thunderclap against all human righteousness.

C. The commencement of a life of sacrifice.

—The cross is no cross when "self" does not suffer under it.

III. The Claims Involved

The cross has at least a three-fold demand upon the church today:

A. Co-Crucifixion

—Galatians 6:14—not mere imitation, but glorious participation.

B. Consecration

—He conquered sin and Satan for us, in order to conquer them in us.

C. Communications

—"It is finished!" Let us publish it. The world must be penetrated with the message that He died for our sins and lives for our salvation.

CONCLUSION

A fresh look at the finished work of Christ on the cross should result in the church becoming less a mutual admiration society and more an advancing army; less a lighthouse on the corner and more a spreading flame; less a reflection of our suburban culture and more a trans-cultural catalyst in our rapidly changing world. ▲

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May, 1983

RECEIPTS:

State	Design.	Undesign.	Total	May '82	Yr. to Date
Alabama	\$ 216.00	\$ 222.94	\$ 438.94	\$ 322.88	\$ 4,088.75
Arizona	.00	.00	.00	.00	119.23
Arkansas	.00	3,892.79	3,892.79	4,012.72	17,163.10
California	.00	965.52	965.52	1,264.17	5,231.54
Florida	.00	1,964.40	1,964.40	2,074.63	8,151.38
Georgia	3,424.08	650.66	4,074.74	2,536.13	18,281.25
Hawaii	.00	.00	.00	.00	100.00
Idaho	.00	83.44	83.44	101.11	261.46
Illinois	8,855.80	1,626.71	10,482.51	5,674.29	37,051.16
Indiana	.00	82.47	82.47	.00	159.84
Kansas	114.00	725.94	839.94	307.22	1,802.45
Kentucky	.00	280.00	280.00	.00	1,902.29
Maryland	.00	90.00	90.00	60.00	180.00
Michigan	2,723.76	52.20	2,775.96	3,117.77	17,339.93
Mississippi	112.43	775.99	888.42	.00	4,116.33
Missouri	8,006.30	.00	8,006.30	6,508.32	28,564.46
New Mexico	.00	.00	.00	.00	211.75
North Carolina	210.00	400.00	610.00	1,025.13	3,189.60
Ohio	87.00	3,315.00	3,402.00	1,807.45	9,472.91
Oklahoma	18,624.55	8,738.06	27,362.61	30,996.24	138,097.25
Tennessee	751.51	764.58	1,516.09	916.52	6,048.12
Texas	3,656.08	221.79	3,877.87	60.00	14,793.24
Virginia	.00	.00	.00	.00	388.95
West Virginia	1,554.83	293.78	1,848.61	14.63	6,558.42
Totals	<u>\$48,336.34</u>	<u>\$25,146.27</u>	<u>\$73,482.61</u>	<u>\$60,799.21</u>	<u>\$323,273.41</u>

DISBURSEMENTS:

Executive	\$ 1,539.27	\$10,335.16	\$11,874.43	\$10,537.17	\$ 58,205.75
Foreign Missions	34,024.77	3,406.54	37,431.31	30,164.78	158,140.83
Bible College	4,236.44	3,406.54	7,642.98	6,141.60	32,763.00
Home Missions	7,579.72	2,666.01	10,245.73	8,734.66	49,351.26
Retirement & Insurance	537.41	2,221.70	2,759.11	3,275.80	10,831.12
Master's Men	92.52	1,925.46	2,017.98	1,644.60	8,015.43
Commission on Theological Liberalism	77.63	148.11	225.74	300.60	850.70
FWB Foundation	150.00	888.64	1,038.64	.00	4,004.34
Historical Commission	51.70	148.11	199.81	.00	659.50
FWB Children's Home	.00	.00	.00	.00	232.64
Convention	.00	.00	.00	.00	150.00
Hillsdale	.00	.00	.00	.00	21.96
Alabama FWB Children's Home	46.88	.00	46.88	.00	46.88
Totals	<u>\$48,336.34</u>	<u>\$25,146.27</u>	<u>\$73,482.61</u>	<u>\$60,799.21</u>	<u>\$323,273.41</u>

By Floyd Wolfenbarger

What Does The Pastor Do?

Have you ever asked that question? Perhaps you didn't care, but you should care because the church and pastor function as a well-heeled team. So think about it for a moment and then review this list.

The Pastor Preaches.

This is the most important aspect of his ministry. Often he may preach three to five sermons in a week. Each sermon requires a considerable amount of time for personal study and preparation.

Some sermons take years of preparation!

The Pastor Prays.

The apostles ordained deacons in the early church in order that they (the apostles) could devote time for prayer and study.

The pastor prays for the leadership of God as well as for special needs in the church and for unsaved friends. Always feel comfortable about asking the pastor to pray for you or with you.

The Pastor Teaches.

In addition to a large Sunday School

class, the pastor must prepare to teach or instruct the church, its officers, and new converts in the privileges and responsibilities of Christian living and church work.

The Pastor Oversees.

In the Bible, the pastor is called a "bishop" which means "overseer." A church requires considerable energy for administration. The church does not run itself.

There are many people doing many things and hundreds of details to be attended to. The pastor oversees (directly or indirectly) all of these.

The Pastor Counsels.

In scripture, the pastor is commanded to admonish, reprove, correct, guide and instruct. All of these words describe the pastor's responsibility to help people apply the Bible to their problems. Feel free to call on the pastor.

The Pastor Comforts.

Sometimes our lives are changed by sickness, death, and loneliness.

The pastor's visitation ministry includes calling on the sick, the dying and the grieving. His presence at such times can be a special comfort from God.

The Pastor Evangelizes.

His delight in the ministry is to lead people to Jesus Christ. This evangelism occurs frequently in church (public evangelism). Other times, people will accept Christ through one-on-one contact with the pastor (personal evangelism). Either way, to win souls is a great joy to the pastor.

The pastor certainly does other things. While it is true that some things are only done by the pastor, many of these things require the help and cooperation of many others.

As each person does his part, the church will glorify Christ. As the pastor, I ask each of you to pray daily that I may effectually shepherd the flock of God. ▲

ABOUT THE WRITER: Reverend Floyd Wolfenbarger pastors First Free Will Baptist Church, Russellville, Arkansas.

DIRECTORY UPDATE

CALIFORNIA

Jay Constant to Arvin Church, Arvin
Tom Hunt to Baldwin Park Church, Baldwin Park
Edward Johns to Shafter Church, Shafter from First Church, Chula Vista
Joel Kircher to Harmony Church, Fresno from First Church, Cushing, OK
Stuart Oller to Pioneer Church, Ontario
John Stutz to Exeter Church, Exeter

FLORIDA

Randy Bryant to First Church, Vero Beach

GEORGIA

Elzie Franks to New Home No. 2 Church, Climax
David Griffin to Liberty Church, Waycross from Hammock Springs, Donalsonville
Rex C. Lynn to Pine Level Church, Alma
Norman McFall to Dalton Church, Dalton
Gary Page to Corinth Church, Alma from Bethel Church, Baxley
Larry E. Williams to Spring Grove Church, Jesup from Liberty Church, Waycross

MISSOURI

John Turner to First Church, Joplin from First Church, Fredericktown

MISSISSIPPI

Gerald Taylor to New Lebanon Church, Tishomingo from First Church, McEwen, TN

NORTH CAROLINA

Sigbee Dilda to Tabernacle Church, Kinston from Great Bridge Church, Chesapeake, VA
A. C. Morgan to Kendale Acres Church, Sanford from Immanuel Church, Winterville
Randy Sawyer to West Dublin Church, Warsaw
Willie Summerlin to Emmanuel Church, Jacksonville, from Mt. Olive Church, Plymouth

OKLAHOMA

Charles Bigger to Stratford Church, Stratford from First Church, Checotah
Troy L. Dobbs to First Church, Healdton from First Church, Wellington, KS
Don Gentry to Faith Church, Midwest City

Jack Richey to Northwest Church, Oklahoma City

SOUTH CAROLINA

Craig Cribb to High Hill Church, Scranton
Marvin Dodgens to First Church, Greer
Ronnie Jones to Black River Church, Andrews from Portland Church, Portland, TN
Joe McKnight to Oates Church, Lamar
Samuel Taylor to Gilead Church, Scranton

TENNESSEE

Tommy Street to Portland Church, Portland from First Church, Newport

OTHER PERSONNEL

Bob Baines to Faith Church, Goldsboro, NC as minister of music
Steve Hughes to First Church, New Castle, DE as associate minister
David Rhodes to West Dublin Church, Warsaw, NC as minister of music
Steve Messer to Oak Park Church, Pine Bluff, AR as minister of youth and music



OUR READERS COMMENT

TAKES ISSUE WITH 'BITTERWEED' IMAGE

The writer of "The Bittersweet Princess" (May issue) seemed to have a great deal of trouble with her pronouns!

The article, generously sprinkled with *we* and *us*, lumped a great many innocent ladies into the same category with the over-achievers who can be found not only in the marketplace but also in the home—full time in the home.

Working outside the home doesn't cause women to turn into thoughtless, uncaring, cold-hearted beasts any more than staying at home creates saintly, caring women whose capacity for loving and giving reaches immeasurable bounds.

In my 25 years as a pastor's wife, I have, on occasion, found the bitterweeds in the form of some super-pious sister who never held a job in public. Relentless ambition made her family's life and the life of those around her, both in the church and community, an unpalatable dish to swallow.

It is a mistake to place every working woman, especially those at the top, into a bitterweed category. Many are sweet clover who use their knowledge and energy in a positive way for the Lord.

Proverbs 3:23 tells us, "Keep thy heart with all diligence; for out of it are the issues of life." Whether in the job market or in the home, to keep the heart for God is of utmost importance.

We should all bear in mind that in addition to bitterweeds the sweet clover is there and will grow and thrive and nourish long after the bitterweeds are gone.

Mrs. Ruthann Hall
Nashville, Tennessee

Dir Cuzin Jack,

If'n I ever needed you hep, I need it now. The June issue of CONTACT magerzine have jest come and I am plum flabbergasted: at dat letter to de editor "Correction Please" by Mr. Rodney Whaley. By de way, is he de one dat blows the trumpet so well?

If he is, he is one of the bestest at dat of anybody I ever seen. But for yirs I've seen dem trumpet players blow so powerful hard dey gits all red in de face. I been afear'd dey wood git dizzy or bust a blood vessel or sumptin.

Well, when the June CONTACT come today, I said to Ma, sumptin have shore nuff done happened cause Cuzin Rodney have rilly got his facts all mixed up. He sed that the 11th Annual Pastor's and Principal's Conference that the Fellowship of Free Will Baptist Christian Day Schools (FFWBCDS) sponsored at the Nashville Hyatt Regency in January was the first conference "this group" had ever sponsored, as fer as he know'd.

Cuzin Jack, hear is how it rilly wuz . . . a little over 11 yirs ago, some of our pastors who had led their churches to begin Christian day schools and some of our college folks got to talking about the need for a conference centered around the Christian day school, and mutually decided to have such a conference on the Bible College campus.

All the pastors of churches sponsoring Christian day schools, their principals and any others who might be interested in beginning such schools were invited. Well, the thang went off so well dey decided to make it an annual affair, hence the Fellowship of Free Will Baptist Christian Day Schools was born and asked to plan such a conference annually.

For 10 years the FFWBCDS sponsored on

the college campus, at the college's request, a conference to which pastors, principals, and other interested persons were invited. The FFWBCDS, as always the sponsoring organization, planned the program, invited and paid the speakers, etc. The college hosted the conference; the FFWBCDS sponsored it.

This year the Executive Committee of the FFWBCDS deemed it wise to change the location of our 11th Annual Pastor's and Principal's Conference. We chose the Nashville Hyatt Regency because of the wonderful way they host the Tennessee Association of Christian Schools each year, and because it is central to our constituency.

Now Cuzin Jack, pleeze forgive me for writin' such a long letter, but knowing how easy tis fer us Free Will Baptists to git cornfuzed. I felt like I orten to write and tell you and CONTACT readers how de sponsorship of the 11th Annual Pastor's and Principal's Conference really was.

If'n you see Cuzin Rodney, and I know you must occasionally, cause you all live in the same city, see to it dat he gits a copy of dis letter and tell him we ain't upset real bad or nuthin. We understand a feller cain't know everyting and de CONTACT magerzine sed he wuz on the music faculty of the college and dat in itself probably splains why he wuz cornfuzed about our conference. But he shore is good wid dat trumpet, ain't he?

By de way, the Lord willing, the 12th Annual Pastor's and Principal's Conference, sponsored by the Fellowship of FWB Christian Day Schools, will be held at the Nashville Hyatt Regency, January 23-25, 1984.

Reverend Guy Owens, President
Fellowship of Free Will Baptist
Christian Day Schools

DEFENDING THE FAITH OR GRINDING AXES?

I generally enjoy reading CONTACT. I like to keep up with what's happening in our denomination, even the bad things.

However, I feel that there are too many controversial articles printed. These articles tend to create division, strife and a generally poor attitude between different sections of the Free Will Baptists.

Even in the letters to the editor, you can sense that some people are out "to get" another writer. Or perhaps they have a "know-it-all" attitude.

I am a young preacher and I have much to learn. I don't know all the answers and I never will claim to. However, there is so much to do which we all agree on, that it seems like we wouldn't have time to bicker over minor points that we'll never agree on anyway.

This letter is not intended to say that CONTACT shouldn't take a biblical stand. But are we really defending the faith by writing and printing such articles, or are we just grinding our axes?

Reverend David K. Potete, Pastor
Immanuel Free Will Baptist Church
Joliet, Illinois

ENCOURAGED BY ARTICLE

What a gift it is to encourage another person who is trying to do a worthwhile task. I enjoyed the May article entitled "Ministry of Encouragement." To watch a person try to do anything worthy and grow in confidence and want to try again is rewarding.

We Free Will Baptists should see the need to encourage one another as we try our faith and our skills. The times when we gather should be moments of encouragement and support.

Rev. Arnold Woodlief
Marianna, Florida

YOU'RE GETTING BETTER

I believe that CONTACT's content improves with each month. Thank you!

Mrs. Mayree Branstetter
Wichita, Kansas



THE SECRETARY SPEAKS

By Melvin Worthington

The Pastor's Preaching Program



THE NATIONAL ASSOCIATION OF
Free Will Baptists

Jesus exercises a special care for the Church by appointing pastors and teachers (Ephesians 4:11-12) who watch over it as shepherds.

Ministers are not appointed to do the work for the members, but to prepare members for their work, that the whole Church may be built up as the body of Christ.

The Pastor

It is impossible to ignore the place of the pastor in a preaching program. The man cannot be separated from the ministry.

The pastor is a man chosen, called, commissioned, compelled and consecrated. His marriage, mate, money, motivation and maturity must be considered if he is to function.

The pastor is charged with the responsibility of leading and loving his congregation. He does this by what he teaches, by how he lives, and by investing himself in others.

The pastor must recognize his gifts and be realistic in his goals, but at the same time rely on God's grace and retain God's guidelines.

He must have time for meditation, those hours set aside for study, supplication and solitude. Preparation

time for the head and heart does not conflict with serving and sharing.

He must have time for his marriage. The pastor who neglects his family and reserves no time for it invites disaster.

The Preaching

Martyn Lloyd Jones trumpeted "... that the most urgent need in the Christian Church today is true preaching; and as it is the greatest and most urgent need in the Church, it is obviously the greatest need of the world also."

Effective preaching always aims the arrow of truth for a specific purpose. Preaching includes the ingredients of invitation, instruction, inspiration, indoctrination, initiation and implementation.

While not every sermon will include all the ingredients, over the long haul, pastoral preaching brings each area into focus.

The Bible abounds with the subject of preaching. It had a profound impact on the world as seen in Acts and the Epistles. Paul's final word to Timothy was "Preach the Word!"

The decadent periods in history have been those times when preaching went into eclipse. Renewed preaching heralds the dawn of a reformation or a revival for the churches.

The Program

The preaching program must be biblical. The pastor cannot afford to

get sidetracked in his preaching and spin his wheels on counterfeit contemporary controversies.

While informing one's congregation about issues may have a place, it cannot substitute for preaching the Bible line by line and chapter by chapter. Preaching personal philosophical positions is a subtle temptation every pastor faces.

The pastor's preaching program must be balanced. The effective program includes textual, topical, Bible characters and themes as well as a solid expository base.

The pastor's preaching program must be blended to include doctrine, to explain parables, to examine miracles, and to weave variety and freshness into the delivery until the young and old alike know that the Bible is a practical Book for today's culture.

The pastor's preaching program is the key to a successful and satisfying ministry. The frustration, fears and fights in many churches can be traced directly to an apathetic pulpit.

Pastors, we must not neglect our preaching. Burn your appointment calendar if you must, but be ready on Sunday to preach the kind of sermon you will wish you had, if you meet God on Monday! ▲

The Secretary's Schedule

August 1-7 Evergreen FWB Church
Iola, TX

August 16-18 AR State Association
Camp Beaverfork
Conway, AR

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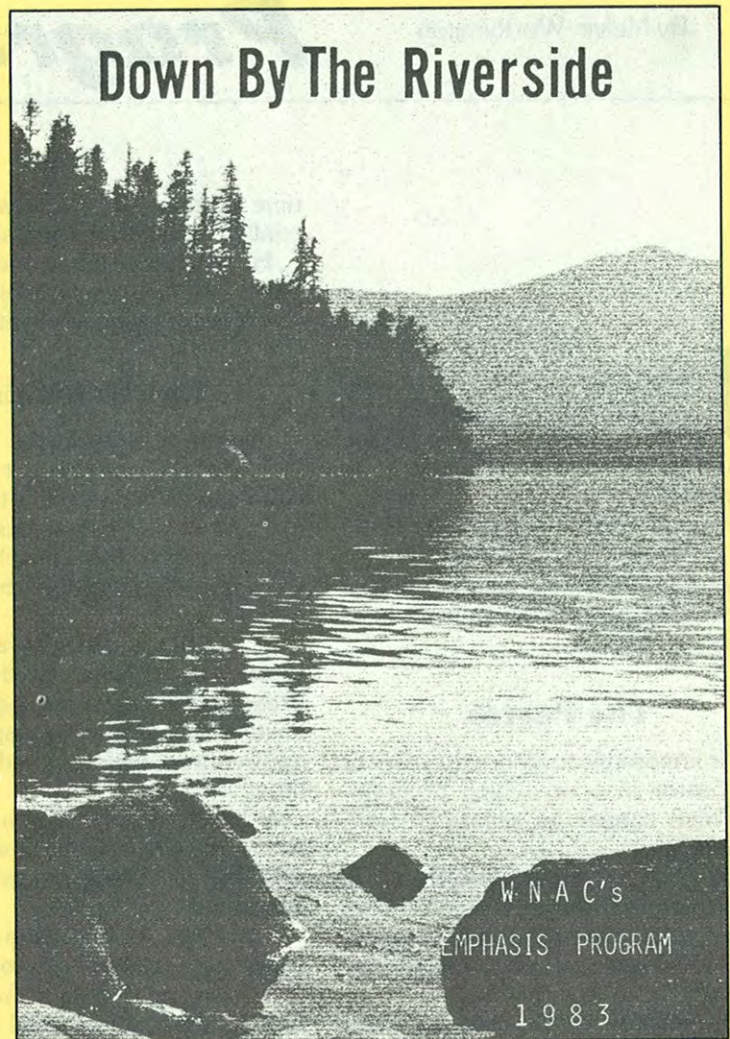
Down By the Riverside

Betty Reeves

August is Emphasis Month on the auxiliary calendar. "Down By the Riverside" is a three-scene playlet which defines the history and purpose of the Woman's Auxiliary.

This program has been sent complimentary to each auxiliary. If you missed yours, please request these free materials.

Coin folders are available upon request. Please indicate the number you desire. Order from:



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P.O. Box 1088
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