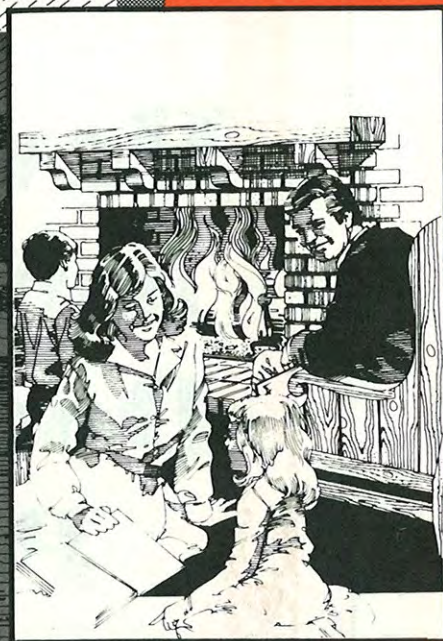
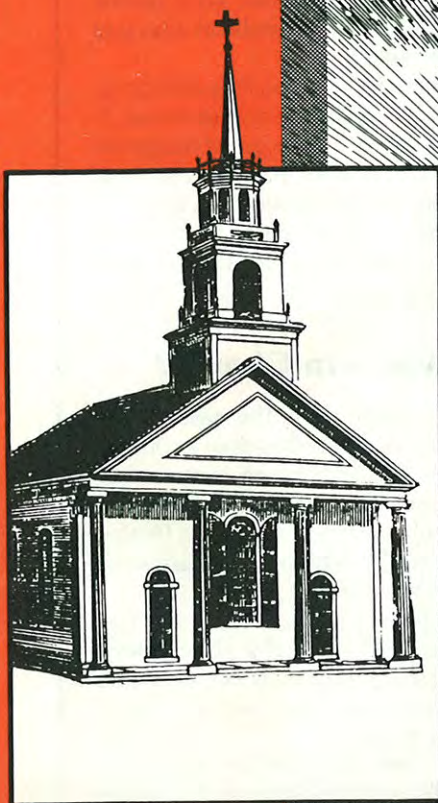


PASTOR APPRECIATION ISSUE

Contact

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AUGUST 1984





How Much Authority Does Your Pastor Have?

By James McAllister

How much does your pastor have? Depends on who you ask.

Some say he has very little authority. They see the pastor as a figurehead. A denominational leader might hedge his answer. The "super" pastor might lead you to believe the pastor is a king.

But the truth is, most folks never get around to considering the question of pastoral authority.

Who's In Charge?

Some people think the pastor runs the church, and feel that they're paying their tithes to him when the offering plate passes. Since they think he runs the church, they get even with him by shirking responsibilities and allowing the church to suffer.

Some people think the deacons run the church. That's why they ignore anything the pastor says except when he is preaching, and pay very little attention to him then.

More than 75 preachers and a few laymen have come through the School of the Prophets, a pastor's school operated by our church, in the past three years. Their attitude toward pastoral authority varies and can usually be determined by the size, growth, and progress of their church as well as the length of time they spend in a pastorate.

One pastor said, "Most preachers will not desire a church like Farmington because of the extreme work load required." Another said he wasn't pastoring as well as he knew how now.

A layman told me he considered the pastor a servant serving at the pleasure of the church board. I'm amazed that some board members think it's all right for the board to call for a vote of confidence on the pastor (if he doesn't get a majority he's out), but unacceptable for the pastor to call for a vote to establish the board's credibility.

Every preacher has the right to be the kind of pastor he desires to be, and every church has the right to be the kind of church the congregation desires it to be. Each must be aware of the fact that they must one day give an account to God for what they are. The key to success is when a church links up with a pastor who has similar ideas.

The Prophet's Counsel

Isaiah 55:4 says, "Behold, I have given him for a witness to the people, a leader and commander to the people."

There are three ideas involved in this verse: First, the pastor is given to the church. The Lord says "I have given him." Both the congregation and the pastor need to take a long look at that thought. Many problems would be solved if all parties remembered that the Lord gave the pastor to the church.

Second, the pastor is given for a witness to the people. Actually, he is a witness whether he realizes it or not. Every moment, every day, in every circumstance he is witnessing. He is watched all the time by both the congregation and the world outside.

Many watch him for the slightest error to accuse him. He witnesses with his life, his marriage, his family, his dress, his preaching, and with his success. He must witness because he is given to the church for a witness.

Third, the pastor is given for a leader to the people. God only gives one leader to the church—the pastor.

Oswald J. Smith said, "God's plan is that his flock should be led by a shepherd, not run by a board. Committees are to advise, never to dictate. The Holy Spirit appoints men. God gives to pastors the care of the churches, never to committees"

(Quoted from the *Battle For Truth* by Oswald J. Smith).

Pastoral Leadership Principles

It's important to establish the fact that we believe in pastoral authority, but not pastoral dictatorship. Leadership, but not rulership; shepherding, but not domination.

On the other hand, we accept cooperation but not slavery, working together but not working alone. Trust is mutual, not a one-way street. The pastor, boards, and congregation who cooperate will discover the results to be church growth and the salvation of lost souls.

Yes, I believe in strong pastoral leadership. Pastoral leadership is a combination of administration, cooperation, and trust.

Administration

The pastor is an administrator. A leader's ability causes others to want to follow. He does not use force, coercion or fear. Rather, he gathers a group of people who believe in what he teaches.

Jesus is the supreme example of leadership. He taught those who came to be taught; He taught with authority and persuasive power. As the greatest leader, Jesus humbled himself and became a servant.

The pastor must search his own soul to see if he is following the example of Christ in being a leader, or following the world's concept. Leaders are not born, they are made.

Successful leaders must both see a need and desire to remedy that need. A good leader has adequately matured in the Lord and developed a quality Christian character. A good leader studies and masters administrative skills.

A good pastoral administrator must be devoted to Jesus Christ. Every layman should remember that a leader can be a good administrator only to the point where the congregation follows in leadership.

Cooperation

Pastoral leadership is the development of a spirit of cooperation between

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AUTHORITY (From Page 3)

the pastor, the board, and the congregation. We are not enemies. We have a common goal. We are trying to do the work of the Lord. We all want the church to grow.

So we must find our place and do our job. The pastor is the God-given leader. The board assists in administration, and the congregation follows this cooperative leadership with a cooperative spirit of love and enthusiasm. Cooperation can be experienced when a spirit of give and take prevails in the congregation.

No one is right all the time, and no one is wrong all the time. Churches don't usually divide over sin. Problems between the pastor and the board usually develop over policy, not sin. What's wrong with cooperation? The pastor and congregation should look for ways to work together and grow for God's glory.

Trust

Pastoral leadership requires trust. The pastor must realize that he is not free to do as he pleases. He works with a board and congregation. Sometimes they will not be sympathetic with what he is trying to do. He must pray for divine leadership, patience, and a spirit of trust.

Various church boards, as well as the congregation, must learn to trust the man they received from God as their leader. If we can trust his preaching of the Word of God, surely we can trust his pastoral leadership.

Steps to Pastoral Success

There are some steps that a wise pastor and congregation will take to insure trust, cooperation, and proper administrative leadership.

The pastor should be an ex-officio member of all boards and committees, never chairman. He should never handle church monies. The pastor must be administrator. Leadership, responsibilities, and duties should be delegated.

The Sunday School superintendent, for example, should lead the Sunday School, but answer to the pastor. The music director should be in charge of the entire music program, but answer to the pastor. Each staff member

should head his area of work but answer directly to the pastor.

The pastor and board should set policy, and the pastor should see that it's carried out. That is good business, and the church is the most important business in the world.

If pastor, boards, and congregation understand the proper biblical role of each, no problems should develop to divide and destroy the church. In my opinion, the congregation should pray for God's leadership in selecting a pastor. The pastor should delegate and describe the responsibilities of each leader, with the approval of the congregation. The board should serve as advisor while the pastor administers.

Oswald Smith said, "To bishops and elders is given the care of the churches, never to committees. They are to be overseers, the shepherds. Each one has his own flock. Because men have failed to recognize this, there has been trouble. When God's plan is followed, all is well."

There should never be any division in the church concerning pastoral authority. Those churches that grow, win souls, and fulfill God's plan for the church are the ones where the pastor is the God-given leader and the congregation follows his leadership.

He is not looked upon as a dictator, but is loved, respected, trusted, and honored. He has a long pastorate. He honors the board, loves the people, and trusts them. They provide for his needs, and he serves them with an untiring dedication.

How much authority does the pastor have? The degree of his authority is in direct proportion to the congregation's understanding of the biblical plan for pastoral leadership. ▲

ABOUT THE WRITER:
Reverend James
McAllister pastors First
Free Will Baptist
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Missouri.



His Labor Seldom Seen

By Mike Carter

A pastor's work is seldom seen on outward display.

Unlike the church janitor, trustee or nursery worker, his labor and its results are hidden to the eyes of most. All they see is a man with a soft job who is paid too much for too little.

Only those of his congregation who are spiritually mature can see the results of his labor and realize his efforts.

They alone know, and that only a little, of how the pastor spends his time. While some church members are disposed with their favorite evening TV shows, and while the dedicated Christians are enjoying family devotions, a good meaningful book, or an enjoyable study of God's Word, the pastor struggles with himself.

He puts in endless hours of scripture searching, trying to keep himself

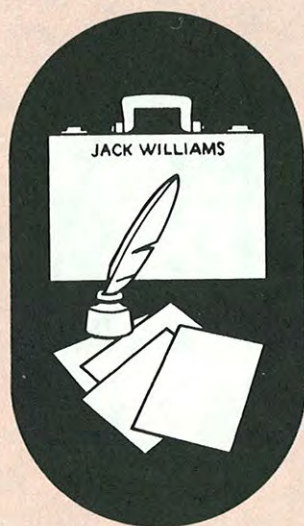
out of the way, watching for that passage that God would use to speak to His people, listening intently for the voice of God to assure him of the right message. For if it is not of God, it will come to naught.

And what of those many times that the pastor has used the God-given wisdom to give answers to our troubling questions or to counsel us about special needs? These are labors that are not exposed for all to see, YET! Only eternity will reveal his worth.

Before you get too hard on your pastor, drive by his home some night. A light in his study at a late hour will remind you that his labor is seldom seen. ▲

ABOUT THE WRITER: Reverend Mike Carter pastors Turkey Creek Free Will Baptist Church, Turkey Creek, Kentucky.

Briefcase



The Joy of the Ministry

anybody else.

Preachers love people. Literature on ministerial burnout scared a lot of preachers in the last three years. But it's my opinion that the majority of preachers, while overworked, aren't looking for the exit signs.

They unselfishly make themselves available to people. Check out the fellow who's offended everybody within 10 miles of his home, and you'll usually find some preacher who visits him, prays for him, and calls him friend.

Preachers work to make their communities better. You don't have to worry about the preacher burning down the local high school. Wherever a minister lives, you know for sure that he gives his best to promote what is good and right in the community.

Preachers talk a lot, but then they have a lot to say. They shake more hands than politicians and knock on more doors than the Fuller Brush man. There's a reason for their methods; they'll do anything short of illegal to reach people.

Just because a minister weeps, don't assume that he's unhappy or mistreated by the Lord. To the contrary, he loves the people in God's world so much that he weeps when they have so little when he knows they could have it all in Christ.

A minister is the most accountable man in the community. He's accountable to God first and foremost. He cannot change that, and no one in the community is at liberty to tamper with the arrangement.

However, the minister is also accountable to his congregation, every member. Each member feels that the pastor is personally responsible to him. Never have so few been so accountable to so many for so much.

But ministers are happiest when they're preaching. Every sermon has at least three parts—the same three parts.

Part one is hard work. Some nurse the mistaken idea that because a man has preached for 15 years he can step into the pulpit on a moment's notice without prior preparation and speak extemporaneously with the authority of John the Baptist. Believe me, it doesn't work that way.

It sometimes takes an hour of preparation for five minutes of presentation in the pulpit. This means that a minister prepares from five to 20 hours just to preach one sermon!

Part two is loneliness. There's no loneliness quite like that which washes over the minister just before he enters the pulpit.

No matter how well he researched and prepared and prayed, the minister knows he's beyond human help once he steps forward to preach. If God doesn't grant him grace and a clear mind, he'll fall flat on his face.

Part three is ecstasy. The ecstasy unfolds during and immediately after the sermon. No man is ever so alive as the minister in full stride preaching a sermon.

Every sense alert. Heart pounding. Mind clear. Brain racing from thought to thought, from word to word, from experience to experience, weaving an incredible garment of truth that startles some hearers and angers others.

Hearing a great sermon revolutionizes a church. Preaching a great sermon is the nearest thing to inspiration since John left Patmos.

Somewhere in this world, God has a special minister for you and your family. He's worthy of your prayers and your support. He probably pastors the church where you attend. ▲

When you sample the whole crop, preachers win the blue ribbon as the happiest people in the world. This may surprise those who equate ministers with long faces and longer sermons, but preachers know where to find the laughs in life.

They're sure of their calling. They lead the pack in knowing the will of God. They spread good news in a culture gone bad.

But I suspect that what puts the twinkle in a minister's eye is that he uses his spiritual gifts in the body of Christ. Others in the church may shelve their abilities, but the preacher's calling goes on display frequently and publicly.

He exercises his gifts for the few and the many all day Sunday, and between Sundays when he counsels and teaches and sets the example for the community.

While it's true that from time to time you meet ministers who tiptoe through life like hot-air balloons at a porcupine convention, pound for pound preachers are the most contented people in the kingdom.

Most preachers like one another. Although competition between them gets more ink than their mutual respect, I've discovered that preachers trust each other and would rather be around other preachers than

There's A Woman In The Parsonage

By Judy Purkett

There's a woman in the parsonage.
In some people's eyes.
We didn't get to see on her.
The pastor chose her, not....

Almost every church has this position, but there's no job description. She's an important part of the church, yet she's not hired or usually even interviewed. She's a lay person, but many view her as a part of the church staff.

She's the pastor's wife—the closest person on earth to your pastor, and the one on whom he leans for help and support.

How should we treat this person? What will she expect of her congregation? Does she require special handling? Perhaps these thoughts will help you see your pastor's wife in the right perspective.

Advice For The Congregation

She is a wife and mother foremost. Allow her the privilege to carry out these responsibilities she feels so keenly. This is her opportunity to give the outside world an example of what God intended family life to be.

She needs much time, teaching "precept upon precept; line upon line, . . . here a little, and there a little" (Isaiah 28:10).

Keeping her church responsibilities to a minimum, especially while her children are small, will strengthen the parsonage family life.

She is human. Allow for her to have weaknesses and to make mistakes. If you are perfect, you can expect perfection from her. If not, then forgive and accept her (and she should do the same for you).

She is unique—don't push her into a mold. She may be the only one you've ever had in this capacity who cannot play the piano, but will have other talents to compensate.

As any other Christian, she will have special gifts. Give her the opportunity to use and develop them to edify the body of Christ. She will be a blessing to the church, serving happily in the areas of service she loves.

She is the steward of her time and money. She must decide how to spend them. She needs time alone with her husband and family, just as you do. She needs time and money to maintain her personal appearance and health.

The pastors' families that I know give more than a tithe and should be free to use the rest of their money without feeling guilty about it, even if they decide to splurge occasionally.

While she lives in the parsonage, it is her home. It's the only place she has to make a home for her family. Just as a landlord gives up the right to come and go at leisure in a tenant's house, the church family should respect the privacy of the pastor's home.

Her husband's demanding schedule may necessitate that she keep his time at home free to relax and be himself without having company.

Although she would like to do more entertaining, the family's time together is usually limited. If you feel neglected about being a guest there, try to have every church member in your home and see how difficult it can be.

for the pastor's family to allow the church to become their world and turn inward, thus neglecting their contact with the unsaved.

The pastor's wife and family need to be aware of your love and support. Feeling this love and acceptance will make them eager to reciprocate and serve happily. They will feel their position a joy, not a burden.

"Accept the good and enjoy it. Take the bad and live with it. Yours is a chosen ministry and can be a most fulfilling and rewarding one."



She needs friendship—be friendly. Especially in a new church, the family can feel lonely. Someone should sit with her in church service, since her husband will not be able to do so. Someone should show her the basic places in town, such as the grocery store, cleaners, schools, and shopping mall.

The pastor's wife needs close friends, just as you do. Don't deprive her of this by comparing notes on where she goes, with whom, and how often.

She doesn't expect preferential treatment, but your kindnesses are appreciated. If the pastor and his wife are away from their own families, they may need extra consideration from the church, and they will begin to feel as if you are family.

She is vulnerable to Satan's attacks, and needs your prayers. She may, of necessity, be aware of problems in the church. Her husband's discouragement may be hidden to others, but she knows it well. Uphold them in prayer.

She has ambitions and should be allowed to establish an identity apart from her husband's work. It's okay to introduce her as the pastor's wife, but when you're somewhere else, she may prefer to be introduced as your friend.

Encourage her to have friends and interests outside the church. It's easy

She loves her children. Any parent appreciates a kindness shown to his children, and so it is with the pastor's children. They will be in the limelight in both positive and negative situations. The church needs to remember that they are, after all, still children.

They will make immature blunders and fail to meet the expectations we all have for them. An understanding church can certainly be a comfort to the disappointed or embarrassed parents.

While the Bible does not speak to this issue, the relationship between the pastor's wife and the church congregation is so important. The success or failure of his pastorate may depend greatly on this relationship.

Advice For The Pastor's Wife

When a young lady marries, she promises to love, honor and cherish her husband. But when your groom is a pastor (or a future pastor), you must in effect promise to love, honor and cherish his church as well.

One day you'll wake up and realize, "That woman in the parsonage is me!" It can be quite a jolt for a new bride, but equally as shocking to a woman



WOMAN (From page 7)

whose husband changes occupations to pastor.

You will get lots of advice and lots of sympathy. You will be chided because you have special privileges. But your happiness as a pastor's wife will depend on you, and like most of life's situations, your attitude will determine your contentment. Consider these suggestions:

Accept God's leading in your husband's life, and follow his direction. Accept the challenge of being completely surrendered to his call to the ministry, the place you'll live, and the people God has given you to serve.

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Treat your congregation as you would like to be treated. View them as individuals, brothers and sisters in Christ, and friends, not as a conglomerate enemy.

You will be a leader by virtue of your position. The congregation will follow the example set by the pastor's family. Don't strive to be a pacesetter in trivialities, but rather choose to lead in spiritual matters.

One of your greatest contributions is your example of piety, or as Titus says, "in behavior, as becometh holiness."

Set priorities and expend your time and energies in those areas. Your relationship to God is paramount, your husband and children second, then your church. God doesn't expect more of you than you are able to give. Seek to please Him and follow His leadership in your life.

Accept yourself and your abilities. Also, accept the fact that you, like everyone else, have limitations. Don't be ashamed to admit that there are things you cannot do.

Use the gifts God has given you and don't worry about those you don't have. Choose areas in which you can use your gifts to serve, then trust God to supply through other Christians the additional gifts the church needs.

Pace yourself. Decide what responsibilities you can handle and be prepared to politely decline those tasks you can't do. You will be tempted to go overboard in your involvement, possibly to the neglect of your home, family and health.

Don't pamper yourself, but use common sense. You cannot do it all! Part of a church's growth is learning to function without depending on the pastor (and his wife) to do all the major things.

Don't try to impress the church. Be the kind of person you truly are, not what you think they want you to be. If you are genuine, they will love and accept you, despite many shortcomings, provided you love and accept them as they are.

Never exclude anyone. You may have friendships within or outside the church, but you must never give the impression that you are excluding someone from your circle of friends. Draw in new ones, needy ones, and shy ones. Be a friend to all, and give an example of the love shown in the New

Testament church.

Earnestly pray for the church. People will make requests of you and your husband, so don't take them lightly or forget them. They depend on you as a prayer warrior.

Squelch gossip or backbiting. People will not talk to you about others in a derogatory way if you praise that person to them. You can encourage or discourage unity among the membership by your reaction to conflict. One of the sins God hates is "he that soweth discord among brethren" (Proverbs 6:19).

Prepare and train your children to love and serve God. Teach them to do what is right, because it is right. Never make them feel they must do something, just because they are the pastor's children.

Prepare them for situations where they will be forced to choose right or wrong and teach them the consequences. Pour your time and influence into their lives and make them faithful Christians "who shall be able to teach others also" (II Timothy 2:2).

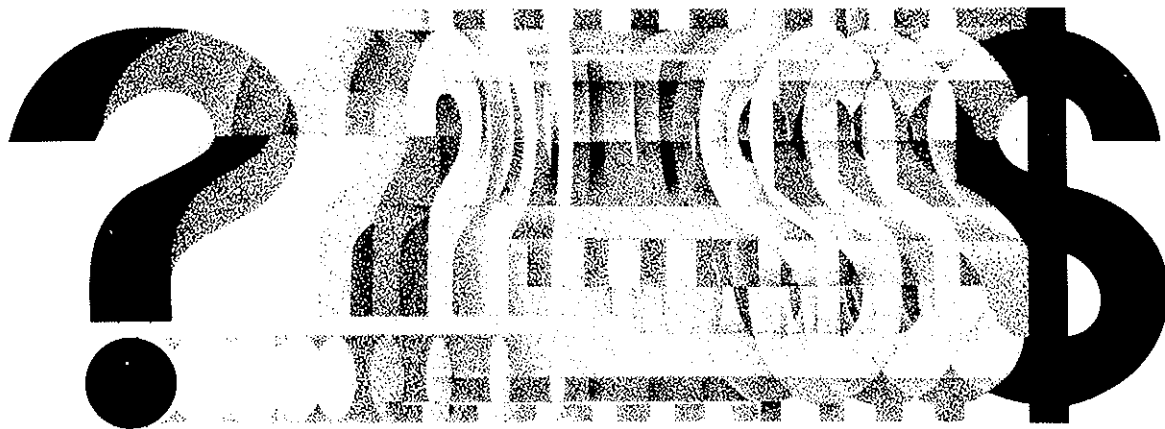
Support and uphold your husband. Never speak negatively of him, but tell his faults to God alone. Encourage and praise him. Let criticism to him personally be constructive and rare.

A positive attitude about your position will enable you to be used of God to build His church. If you are unhappy, your husband will be in a dilemma between pleasing God or making you happy.

Accept the good and enjoy it. Take the bad and live with it. Every occupation has its advantages and disadvantages. Yours is a chosen ministry and can be a most fulfilling and rewarding one. ▲

ABOUT THE WRITER: Mrs. Judy Puckett is a member of Southern Oaks Free Will Baptist Church, Oklahoma City, Oklahoma, where her husband, Jim, pastors. She is the mother of three children—Lancia (17), Marcia (15), and Randy (13). Being a minister's daughter, Judy has spent her entire life in a minister's home. She sings in the choir and is president of the local Woman's Auxiliary. Mrs. Puckett is also president of the Oklahoma State Woman's Auxiliary.

FAIRNESS—



The Key To Supporting Your Minister

By Francis Boyle

The church that says in its heart "My minister is called of God and will do God's will whether we pay him a fair salary or not" is taking advantage of the minister's calling and dedication.

This reveals an underlying belief that "If God will keep him (the pastor) humble, we will keep him poor." This attitude may exist in some churches.

At the other extreme, there are pastors who feel they should make all decisions in the church or they will leave or run off anyone who doesn't agree. A pastor's dictatorship may be so strong that no one feels free to express himself for fear of reprisal. This is unfair and undemocratic.

Both extremes are counterproductive and can cause deep conflict. What we need is a balanced approach of fairness to both the church and pastor, for each has a true responsibility to the other. It is easy to blame the other for the problem.

We need to understand that proper respect between both views and an honest, open approach can bring about equity and lead to spiritual growth and happiness. The lost world can benefit greatly by this kind of approach.

The Problems To Consider

Let's look at some problems that some of us may have:

Church Work Not Real Work

Some people think working in the church is not really work in the sense of a traditional job. It's common to hear a man say, "I have to work hard 40 hours each week for my salary."

In earlier times in rural areas of the midwest where all lived from their farms, the preacher also had his farm and preached Sunday at one or more churches. If he went away for revival, others pitched in and helped with his farm work, meeting whatever needs he had.

But in modern times, ministers, for the most part, live as the work force and need a weekly income like members of the congregation. In this respect, time has changed dramatically and the pastor's bills come in each month like everyone else's.

Pay Debts First

Another reason some churches refrain from paying the pastor a fair salary is because of indebtedness on the church building.

They may feel they can pay the pastor more when all debts are paid, not realizing that holding back on their obligation is, in effect, encouraging some members to withhold their support.

This usually results in the blessings of God being



FAIRNESS (From page 9)

withheld from the church. Everyone loses in this situation, except Satan.

Preacher In It For The Money

Sometimes church members will express, by their actions, their belief that a pastor is just preaching for the money. They respond by making sure that he earns more than he gets; they withhold by underpaying what they could easily afford.

This causes a preacher to have to live on less than necessary to maintain his family. It's difficult to impossible to keep a family happy without the necessities of life. This often causes frustrations and results in the pastor moving every few years, hoping the next church will understand and provide a fair salary so he can give himself fully to the ministry.

The church that does not give priority to pastoral salary may suffer even more than the pastor, only in a different way. The church suffers by fluctuations in attendance as new pastors come and go, an unsettled congregation and an unstable program. This results in great difficulty in maintaining a solid base for evangelism.

Mutual Misunderstanding

Sometimes a church will ignore the pastor or demonstrate the attitude that "you can give a preacher too much," or perhaps they resent him for some reason. Sometimes you'll find a few members who feel it's their duty to lay out the preacher's work each week and keep him from being exalted or prospering (it isn't reasonable, but it happens).

Then in return, the pastor may use the pulpit for his personal soap box to chastise members on a collective or personal basis, thus misusing the scriptures for his own personal campaign to destroy the reputation of the members.

When either of these ideas prevail, the church loses and loses and loses.

Ministerial Timidity

Then there is the timid preacher who would never say anything about his needs. Tragically, the church may not be fully aware that he cannot meet the basic needs of his family.

There may be no one in its membership willing to take the lead in rectifying this inequity. The pastor's credit rating may be in jeopardy, with him being at a loss to correct it.

Of course, this pastor would qualify for government relief, including food stamps, but most of his church membership would be offended if he showed up in the food stamp line.

Here's a church that needs to evaluate its treatment of its pastor and provide him an equitable salary and benefits on a parity with other churches and professions. Remember, fairness is a necessary component of a happy church.

Compare The Salaries

Now let's compare some of the comparable existing white collar jobs in this land of opportunity. (See Chart A)

Chart A

Salaries Of The White Collar Worker In USA

	Year 1982
Attorney	
Starting	\$22,000
Top Level	67,000
Accountants	
Starting	17,000
Top Level	44,000
Chemists	
Starting	19,000
Top Level	48,000
Computer Operators	
Starting	11,000
Top Level	21,000
Engineers	
Starting	22,000
Upper Level	57,000
Secretaries	
Starting	13,000
Upper Level	20,000

How does the salary earned by your pastor compare to that earned by other professionals? We should realize that our pastors are not immune to inflation; they depend on the church to meet their needs.

In the past few years, the consumer cost of prices has increased as shown by the following percentages: (See Chart B) The cost of living index rose on an average of 8.69 percent each year. Did your pastor's salary rise to match that increase?

Chart B

Consumer Price Index 1973-1983

1973—	9.0%
1974—	12.0%
1975—	7.0%
1976—	4.8%
1977—	6.8%
1978—	9.0%
1979—	13.3%
1980—	12.4%
1981—	11.0%
1982—	6.0%
1983—	4.3%

It takes significantly more each year to purchase the same amount as in the previous year. This is where good faith or fair play comes into the picture. At least this may show you if you've been fair with your pastor and other employees.

The full-time pastor depends on the church to meet the needs of his family. Be fair in this consideration. When you do meet his need with fairness, the pastor is free to perform his ministry as he should. Cooperation and consideration can eliminate resentment over inadequate salary.

God's blessings usually follow and everyone is ahead because they've done the right thing. Is your church living below its capabilities? Out of fairness to both the church and pastor, consider Chart C.

Chart C

Worksheet For The Financial
Support Of The Minister

	1981	1982	1983
1. Ministry Expenses			
A. Automobile Allowance	\$ _____	\$ _____	\$ _____
B. Convention Allowance	_____	_____	_____
C. Continuing Education	_____	_____	_____
D. Hospitality Allowance (Parsonage, Entertainment for the church)	_____	_____	_____
Total Expense	\$ _____	_____	_____
2. Protection Benefits			
A. Insurance			
Life	\$ _____	_____	_____
Medical	_____	_____	_____
Workman's Compensation	_____	_____	_____
B. Social Security	_____	_____	_____
C. Retirement	_____	_____	_____
Total Benefits	\$ _____	_____	_____
3. Basic Compensation			
A. Cash Salary	\$ _____	_____	\$ _____
B. Housing Allowance	_____	_____	_____
Total Compensation	\$ _____	_____	_____

Perhaps you could fill out the chart and discuss it when you are calling your next pastor or, even better, apply it to your current pastor. Be honest in your responses.

The laborer is still worthy of his hire. Try it, you just may like it. Your pastor may be so pleased that many other good things may ultimately happen resulting in needed blessings to the congregation.

When the needs of a pastor are met, you will usually find that instead of resentment and unkindness, you feel a warmth of living, supporting consideration taking over in the church. Again, everyone is blessed and no one loses when we meet our responsibility to God through our minister.

Another good reason to support the ministry in this fashion is to encourage young ministers. Fewer are accepting the call to serve than are needed. Many young men and women hesitate to accept a call in the field of full-time work in our churches because they don't believe they can support their families on what they're offered.

Parsonage or Housing Allowance?

Another area that deserves a close look is the need for a church-owned parsonage. When I started in the ministry 35 years ago, nearly all churches felt they should own a parsonage, so I lived either in a parsonage owned by the church or one rented for me.

But, currently, many churches are providing a parsonage allowance, thus affording the pastor an opportunity to buy his own home if he so chooses. This provides a benefit for the pastor and results in fewer headaches for the church.

A church certainly doesn't need a parsonage for future appreciation. If they don't own the parsonage, they don't have to worry about upkeep or repairs. This also provides the pastor with more options and the opportunity to choose a home most desirable and suitable for his family.

In addition, some churches are selling their parsonages (if they are located where it is practical to do so). Proceeds could be used for helping the pastor with a down payment on a home, using the balance to help pay off debts, for improvements, such as pews, organ or even more land for parking.

The pastor may be so gratified with his own home and the consideration of the members that he may be reluctant to leave.

When calling your next pastor, try to inform him what to expect when he decides to accept the call. The following two schedules are for your consideration, in all or in part: (See Chart D 1-2).

Chart D-1

Annual Financial Arrangements

1. Vocation Compensation		
Base salary to be paid	\$ _____	
_____ Housing allowance _____ Parsonage rental	_____	
_____ Utilities allowance _____ Utilities estimate	_____	
2. Fringe Benefits		
Retirement plan _____ % of salary	\$ _____	
Family health insurance	_____	
Life insurance for pastor	_____	
		Total \$ _____
3. Other Benefits		
Social Security Tax Allowance:		
_____ Half _____ All	\$ _____	
Workman's Compensation	_____	
		Total \$ _____
4. Professional Expense		
Car allowance	\$ _____	
Conventions and meetings	_____	
_____	\$ _____	
		Total Expense \$ _____
5. Other Considerations		
Christmas Bonus, Etc.	\$ _____	
Others _____	_____	
		Total \$ _____

Chart D-2

Annual Time Arrangements

Church members should acknowledge that the pastor's work cannot be rigidly regulated because of the nature of his ministry. Crises, emergencies, and meetings may alter his schedule. His work may have to be arranged at his leisure and on his own time. The pastor should find time for his family as well as for the church.

The following is a pattern that may be followed:

1. Number of days off each week _____
2. Weeks for annual vacation _____
3. Study leave time _____
4. Pastoral or Sunday engagements _____
5. Total number of Sundays for church to pay
 Pastor salary _____
 Vacation time _____
 Conferences _____
 Retards _____
 Other engagements _____

Make sure your church is fair to the pastor. If the pastor doesn't do his part, replace him with one who will. I believe God will bless a church that meets its obligation with love, kindness, and firmness, combined with fairness.

Insurance and Retirement

Insurance and retirement benefits are other important aspects that must be addressed so that in the event a pastor experiences loss of health, the needs of his family will be provided for.

The pastor has just as much right to financial security as the church members, most of whom have retirement, hospital insurance, and life insurance plans.

It's a source of concern to see many ministers leaving the pastorate in order to make an adequate living for their families. There is mutual dependence between the church and the pastor, and it's imperative that a balance be struck to provide for the needs of each.

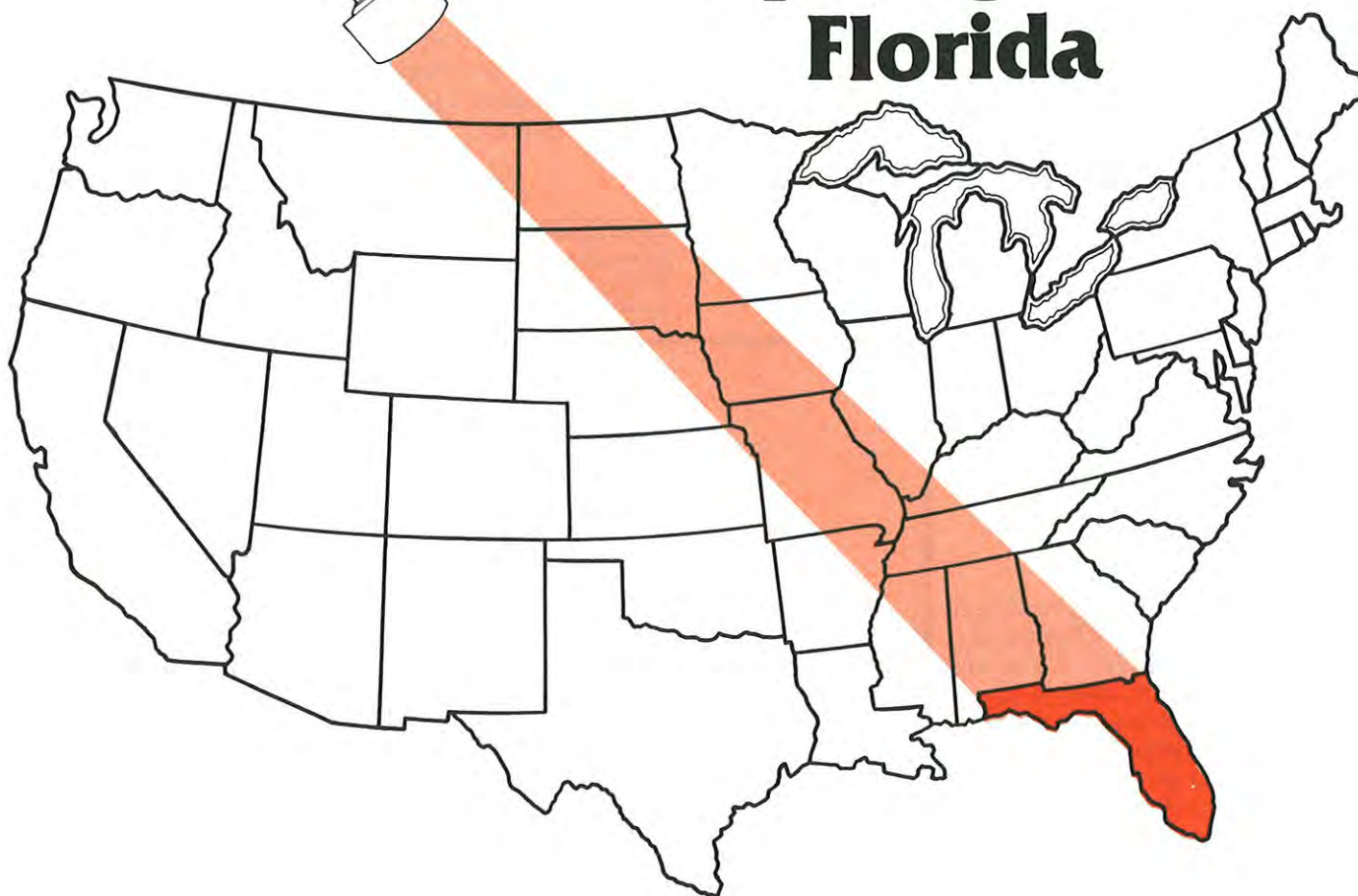
The results will be gratifying to the church members, who, after all, are the real recipients of the blessings resulting from the degree of fairness shown their pastors. In one sense then, they will reap what they have sown.

ABOUT THE WRITER: Reverend Francis Boyle
pastors Oxnard Free Will Baptist Church,
Oxnard, California.



Pastor Appreciation Sunday September 9, 1984

Spotlight On Florida



By Gene Helton

HISTORY

The Florida State Association of Free Will Baptists was conceived in the heart and mind of Brother Ernest Owen of Chipley, Florida. Chipley is located in the northwest (Panhandle) section of Florida. Brother Owen traveled extensively across the state of Florida promoting the work among our churches.

The first organized meeting was held at Piney Grove Free Will Baptist Church near Chipley in 1944. Four district associations were represented at the meeting: Liberty Association and Salem Association from northwest Florida, the State Line Association and Union Hill Association from southwest Alabama.

As a result of this the name chosen was "The South Alabama and West

Florida Association of Free Will Baptists."

The first session of the Florida State Association was held November 2-3, 1945, at Union Hill Church located five miles southwest of Slocomb, Alabama.

Soon, three new district associations were added to the state association. The new associations were the West Florida Association, North Florida Association and Southeastern Association of Georgia.

At the fourth session (1948) held at Piney Grove Church, the two Alabama associations and the Southeastern Association of Georgia withdrew to join their state associations.

The state association was then composed of four district associations: North Florida Association, West Florida Association, Salem Association and Liberty Association.

In the early days of the state association, the churches were located in the

northern part of the state. This location was probably the result of Free Will Baptists from Alabama and Georgia filtering down into the state.

However, a change in the picture is evidenced when, in 1950, the South Florida Association (composed of three churches in the Miami area) joined the state association. Again, evidence of growth is shown when, in 1955, the Central Florida Association became part of the state work.

In 1959, the Northeast Association was added, and in 1983 the Hispanic Association of Free Will Baptists was organized and became part of the state association.

The state association is now composed of nine district associations: Indian River, West Florida, Salem, West Florida Liberty, Greater St. Johns, Central, South Florida, North Florida and the Hispanic Association.



EDUCATION

A concern for ministerial training and Christian education was evidenced when a Bible Institute was formed in 1961. In the first session, six courses were offered with 26 people enrolled. The institute continued for several years, meeting at the Youth Camp facility. A similar concern motivated the formation of the ill-fated Salem College in 1976.

The Christian Education Board provides literature and assists in setting up local or district education programs. The state association has supported our Bible College in Nashville and has reaped the benefit of being able to send our students there.

YOUTH WORK

From the very beginning the Florida brethren demonstrated a healthy concern for youth work. At the second state association in 1946, a Camp Board and a field worker were appointed to begin locating or building a camp as well as securing funds from the churches for this purpose.

The response was sufficient that by the fifth session, in 1949, it was reported that a camp was under construction near Cottdale, Florida. The Youth Camp was dedicated in 1952, and the first camp session held with 66 campers in attendance. Today each district association has a camp program. The State Youth Board promotes youth work in the state; the annual youth meeting is one of the highlights of the year.

MISSIONS

Florida has been the site of several home mission projects. Some of the more recent are West Palm Beach, Daytona Beach and Lake Jackson in Tallahassee. Presently there are two home mission churches in our state: Gainesville and St. Petersburg.

In the early days of the association, the Home Mission Board served primarily to solicit funds in order to make loans to new mission churches. Later the state Home Mission Board began establishing and overseeing mission churches in key areas.

With Florida's rapidly growing population, there is a great need for more mission churches to be established in our cities. Both the east and west coasts of South Florida are listed among the 10 fastest growing areas in the United States. Thousands of new people are moving to Florida each year. What a challenge for our Free Will Baptist churches!

DENOMINATIONAL SUPPORT

The Florida State Association has always been a strong supporter of the denominational ministries. In 1967 we hosted the national association in Jacksonville and are slated to host the 1989 session in Tampa. We are thankful to be part of the National Association of Free Will Baptists. ▲

ABOUT THE WRITER: Reverend Gene Helton pastors First Free Will Baptist Church, Miami, Florida. He also serves as the Florida promotional officer.

Stay On Target

By Floyd Wolfenbarger

Churches have a knack for getting side tracked. Once a church can comfortably meet its financial obligations, make a significant gift to missions, and pay an adequate salary to its pastor, the temptation to think it's achieving its purpose can be compelling.

The church does not exist for the purpose of paying its debts and acquiring a good reputation. To the contrary, the church is primarily to be a spiritual assembly. As we project ourselves toward retiring our mortgage debt, we must not leave our spiritual debt unpaid.

We owe a debt to the unregenerate. God, who audits the books, sees that we have neglected to pay by failing to witness to our classmates, co-workers and our neighbors.

We wait for a "burden" for someone. Do you suppose the local bank would wait for us to "get a burden" to pay? We pay because we owe, and God says we owe a debt to the lost (Romans 1:14).

We have a moral debt to our society. We are to be the light of the world. We owe it to our community to

maintain our Christian distinctives. How could we possibly be a moral force in an moral world if we are indistinguishable from everyone else?

When we were sinners we were darkness. We contributed to the stumbling of society. Now we owe it to them to shine and walk as children of light (Ephesians 5:8).

We owe a great debt of love to Christ. He gave us His love and laid down His life. We owe Him all our service, our affection, and honor. We cannot over-pay Him.

We owe Him all glory and honor and riches and praise we can muster. Anyone who thinks he owes Christ nothing is an ungrateful wretch (Revelation 5:12).

The church that doesn't pay its debts is a shameful example. If we meet every financial obligation, achieve every monetary goal, and leave our spiritual debts unpaid, God will judge that we're spiritually bankrupt. Let's retire our debts (Revelation 3:17, 18). ▲

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



Biblical Basis For Congregational Singing

By Malcolm C. Fry

Congregational singing is a distinguishing feature of evangelical Protestantism, expressing the priesthood of the believer.

It is sometimes forgotten that hymns are the offerings of the entire congregation, not merely those of the clergy and choir. Congregational singing is preeminently that part of corporate worship in which the congregation assumes the largest and most direct part.

Scripture is the basic raw material from which hymns are produced. A hymn cannot be useful unless and until it relates closely to the revealed truth about God and His mighty act as written in the scriptures.

Therefore, the effectiveness of any hymn is measurable in large part by the extent to which it functions as a vehicle for scriptural truth. Most worthy hymns are biblical in the sense that they are either based directly upon, or express truths consonant with, scripture.

Members of an average congregation participate in hymn singing to the extent that they know and enjoy the tunes. Consequently much hymn singing takes place in which mouths are

open and loud noises made, but the sentiments and thoughts of the texts are largely overlooked. Such thoughtless singing is often lethal to genuine worship.

In order for hymns to qualify for use by the entire congregation, they must of necessity be within the comprehension of most of the people. Their basic message must be clear, direct, and understandable upon first encounter. George Herbert in his poem "A True Hymn" put it aptly:

The fineness which a hymn or psalm
affords
Is when the soul unto the lines accords.

Balance is the key: there is *objective* truth to be proclaimed and there is also *subjective* experience. Both expressions are valid when a balance is maintained between them. The latter is often more difficult in congregational singing. Hymns should convey the sentiments of the congregation as a group of Christians and not cater to one individual's whims and desires.

Our purpose in congregational singing should be to glorify God (Colossians 3:17; I Corinthians 10:31); to edify or build up the believer and thereby the church (I Corinthians 14:26); and to proclaim the gospel. Music must challenge the individual to continue a deepening relationship with God.

The scriptures tell us that we are to direct our music to three audiences: God, one another, and ourselves.

Paul writes that believers are to be filled with the Spirit, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:18-19, also compare Colossians 3:16, 17).

We should sing not only *about* God but *to* Him. We need to let God's Word minister to our own hearts through music.

John Wesley's final rule for singing is most appropriate: "Above all, sing *spiritually*. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when He cometh in the clouds of heaven." (*The Methodist Hymnal*, viii).

Music, including congregational singing, is one of the most effective means we have of expressing our adoration and devotion. Scriptural music is the most fit for the praise of God. ▲

ABOUT THE WRITER:
Dr. Malcolm C. Fry pastors Unity Free Will Baptist Church, Smithfield, North Carolina.



By Malcolm Fry

A fellow burst into the office of the town's railroad station one Monday morning demanding to see the train master: "I want you to forbid the engineer of the Sunday morning 12:00 o'clock train to blow that whistle as it passes through our town."

"That's impossible! Why do you ask?"

"Our preacher preaches until he hears that whistle. Then he stops preaching. Yesterday that train was 35 minutes late."

In preacher terminology we would say that that preacher was going on the suds after the soap was gone. Some preachers are notably long-winded and repetitious.

"Will he ever finish?"

"It seemed as if the pastor reached a good stopping point *sometime* ago."

"Why doesn't he get off that hobby horse and quit belaboring the point?"

Have you ever thought such comments while enduring a sermon that didn't particularly interest you?

For 12 years I was out of the pastorate (not out of the ministry), and there were times when sitting on the other side of the pulpit that such thoughts darkened my mind.

Consequently, true and meaningful worship eluded me, as well as the blessings that accompany worship. The fault, I discovered, did not rest so much with the preacher as with me.

Everything in the worship service should lead up to the message of the hour. If the sermon does not seem to

be normal fare in inspiration, illustration, motivation, exposition, and application, it affects one's impression of the entire service.

Does that mean that the devil should gain the victory and we be robbed of a most needed worshipful experience? Hardly!

There are measures we can take, even if we think a sermon dull. Worship is not something that happens independently of the man sitting in the pew.

Real worship must involve meaningful participation in which the individual worshiper enters into the true spirit of the singing, the praying, and, yes, even the preaching. Here are some suggestions.

From a negative standpoint:

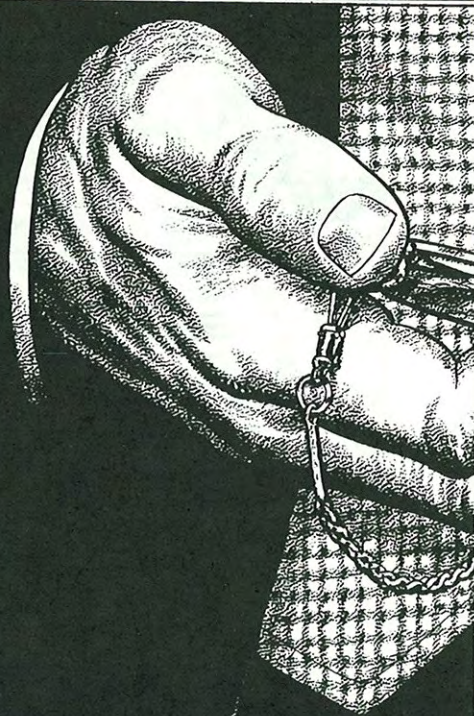
Don't be preoccupied with your own thoughts, such as next week's schedule or what's on television.

Don't guess what the preacher is going to say and end up comparing what he said with what you *thought* he ought to have said.

Don't lock or close your mind to what the preacher says just because you don't want to hear it. Someone said, "The preaching service furnishes more padlocks than any hardware company in the world."

Don't listen with reservation assuming that the preacher doesn't know what he's talking about, or that you know even more.

Don't cause distractions to others by squirming, talking, constantly turning the pages of the hymn book, or sleeping!



What Until The Sermon Is Over



To Do

mon
er

The preaching of the sermon can be, in a sense, more active than passive for all worshipers. For this reason, the one who says he got very little out of the worship experience probably put very little into it in the first place. His was only a passive participation while true and meaningful worship is active.

Having considered what not to do, let us look at what we can do.

From a positive standpoint:

Maintain an attitude of prayer while listening to the sermon. Otherwise you may miss God's message to you. What a boon to the preacher is the prayer of the saint as well as the ultimate affect upon the service as a whole.

Read and meditate on the scripture passage the preacher selected. Open your Bible, your mind, and your heart to "thus saith the Lord" to you individually.

Remember that God is reaching for you in the worship service and especially through the message. Heed this translation of Isaiah 65:1, "Ready was I to answer men who never asked me, ready to be found by men who never sought me. I cried out, 'Here am I,' to folk who never called to me" (Moffatt).

But when His Spirit gets to us through the sermon and our limited helplessness nevertheless reaches up to Him—then true worship ignites within our soul!

Take notes during the sermon. Underline in your Bible noteworthy words and phrases. Make some notes to yourself—"This is what I want to do . . ." Write down parallel passages and pertinent principles.

Listen for God. Would you know it if God was trying to say something to you through the sermon? Or, would you miss the message because you really weren't listening? The only modification, restriction or obstruction is our own hesitancy, refusal or temerity.

Be responsive to the preacher and his preaching. Smile, nod in agreement, say "Amen," or "Oh, me!" You'll be surprised at how your participation may well fire your preacher up and not out! Before you know it, you could even end up telling your preacher that his sermons are getting better all the time.

The New Testament shows that the sermon is the whole congregation declaring their faith together. Forsythe, the preacher, said, "It is the organized hallelujah of the whole church!"

These ideas could prove to be most beneficial to you, your preacher, and your church. Experientially, they worked for me when I was a pew warmer.

Remember this, true hearing begets worship. In hearing a sermon—

- exercise *faith* by embracing the promise,
- exercise *love* by rejoicing in it,
- exercise *hope* by expecting its fulfillment. ▲

ABOUT THE WRITER: Dr. Malcolm C. Fry pastors Smithfield Free Will Baptist Church, Smithfield, North Carolina. He formerly served as assistant director for the Sunday School and Church Training Department, and as director of the Church Training Service (CTS) Department.

By William J. Mishler

None is immune in this world of sickness and accidents, and let no one suppose that the pastor and his family is freer from the ups and downs of this life than any other household. That old proverbial saying, "Only doctors, undertakers and preachers never get sick," does not hold true to the laws of nature.

Even though many joke about the pastor having a hotline to God, he has no special treatment coming to him from the Almighty. He is subject to all the illnesses and accidents that come to his flock, together with his children and wife.

There are those anxious moments when some of the family is ill or gets hurt, the car wreck, when his wife's life hangs in the balance, the child is hurt, there are moments of anxiety and frustration in the life of the pastor.

When that God-given mate is seized with a cerebral hemorrhage, as was mine, and the preacher begins to question God—"Why mine, Lord? I'm your servant. What will I do without her? She's been my support, next to You. When I was faced with church problems and decisions to be made, she was always ready to sit and listen. Why?"

No, the pastor is not immune from all the heartaches of life.

I am often reminded of the sermon preached by Pastor Arthur J. Gossip of Aberdeen, Scotland, who, after the death of his wife, was in his pulpit the following Sunday as usual and brought to his people that memorial sermon "When Life Tumbles, What Then?"

And of Paul, who so desiring to do his Master's will, was informed that his malady would continue, but assured by his Master that "My grace is sufficient for thee."

It had been a busy summer (1976); many things were being planned, building a new auditorium, enlarging the daycare and kindergarten facilities, buying more property. And now we were taking our largest youth group ever to the state competition 300 miles away.



What Happens When The Pastor Gets Sick?

It happened that weekend, arriving home about three o'clock Sunday morning, then getting up early, going to the church to get things ready for services (it was Father's Day). I was tired that morning, but thought it would wear off with the passing of the day.

While teaching my adult Sunday School class, I felt a slight pain across my chest. "Oh, I'm just tired," but again in the choir room as we prayed—this time a stabbing pain. The singing was over, the preliminaries had been said.

I was reading the text, when suddenly I felt as if a rope were being

tightly drawn around my chest. I lost my vision and slumped over the pulpit to be caught by some of the men to keep me from falling.

Rushed to the hospital, I was told by a doctor, "You've had a heart attack." Thank the Lord it was not severe, very little damage had been done to the heart.

But something had happened. Forty-one years of going at a fast pace had finally caught up with me. You see, I had not known anything but church work since I announced my call to the ministry in September of 1935, and for some reason I developed the idea that God would compensate

for my health and strength as I did His work.

I must have overlooked Mark 6:31, for no where in the Word do I read that God would give His pastors or even the workers of His day, an iron stomach, muscles of spring steel, a heart encased in stainless steel for protection, or nerves made of materials that would not frazzle.

I do hear Him promise the impossible to those weary men He had but a few days before sent out two by two. As they returned rejoicing over their success, only to be stunned by the news of the murder of the Baptist, He said, "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately" (Mark 6:31, 32).

One of the greatest accomplishments for the pastor today is to discipline his life (body) for health's sake, always remembering that his body is "the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own . . . For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:19, 20).

It certainly is hard for God to get any glory out of a body that has not been properly disciplined and cared for. But many of us learn this lesson too late, and many future years are shattered because of our failure to properly care for these God-given temples of clay. We must not abuse them.

Not only must we be careful to discipline ourselves, to care for our physical bodies, but we must, also, as good stewards, make some provisions for doctor and hospital expenses that will occur because of these unforeseen accidents and illnesses.

I'm thankful to those churches where I pastored for their understanding and financial help during crisis experiences. During my absence from the pulpit, they saw to it that all the services were conducted and the other responsibilities of their pastor was done. Thank God for understanding churches.

I believe it's the responsibility of every church that calls a pastor to full-time service to help him make adequate provisions for doctor and hospital expenses. This can be done through our denomination's Retirement

and Insurance plan or through a local health care insurance plan.

This is a must in these days of rising doctor and hospital costs. After all, that man of God you called to be your pastor (Jeremiah 3:15) makes your church responsible for his general wel-

reliable church insurance companies include this in their package policies.

An area sometimes difficult to discuss with church officials is the pastor's retirement program. Again, the church needs to encourage the pastor to plan for his retirement program,

"... no where in the Word do I read that God would give His pastors an iron stomach, muscles of spring steel, a heart encased in stainless steel, or nerves that would not frazzle."



fare. (This was certainly so on the behalf of the priests under the Old Testament economy.)

Most church members would not work long for an employer who would not provide them with adequate hospitalization protection. (I have known of employees going out on strike if they thought the provisions were not adequate.)

I am fully aware we are talking about God's work (I've been in it for 49 years), yet at the same time, we must face the realities of the present life, and also heed the biblical injunction in I Corinthians 9:14 that Paul gives to the church. I encourage each church board to check with their pastor concerning his insurance program for the parsonage family.

There is yet another area of concern that the full-time pastor must face. That illness or accident may take him out of the pulpit for a number of weeks or months, and maybe permanently. What then? Again, I encourage the church to check with their pastor and make necessary arrangements for sick leave (sabbatical) and retirement plans.

These arrangements can be made and adequate provisions provided by the church, including Workman's Compensation, in their insurance program for the church properties. Many

either through our own Board of Retirement or some reliable insurance or financial institution.

Some of our churches include in the pastor's salary expenses for his social security payments, along with a certain amount they match when he pays into his retirement program. In case of permanent disability or retirement, there would be some extra income above his social security benefits since he will have added expenses if he has to leave the parsonage.

Our National Home and Foreign Missions Departments provide these benefits for our missionaries. Why not our churches for their pastors?

I believe there are a lot of "activity addicts" within the pastoral fellowship who would love to stop running, if they only knew what was being done to that God-given temple of clay called the physical body. Take care of it. God expects you to. God also expects the church not to overload its pastor.

"There was (he is) a man sent from God." ▲

ABOUT THE WRITER: Reverend William J. Mishler, 68, is a retired Free Will Baptist minister who resides in Johnston City, Illinois. He was converted at the age of 16 and preached his first sermon September 21, 1935. He is a graduate of FWBBC and also chaired the Bible College Board of Trustees. Brother Mishler has pastored churches in Missouri, Tennessee, Michigan, Arkansas, and Illinois.



True Confessions TO A PK

By Kathy Tippet Henderson

Pssst! Hey kid, come here! Yeah, you . . . Preacher's Kid! Gotta minute to chat? I need to confess something. Can you keep a secret?

Remember the old saying about the PK being bad because he played with the deacons' kids? Well, as a former deacon's kid I resented that rumor.

"It's a lie!" I protested too much. Now that I'm older and wiser, I must admit, a bit of truth nestles there.

Come ramble some back roads of my childhood with me. See what changed my notion. Scratch a PK and out spews a story of humiliation unparalleled by his peers.

Ramblin' Roads

Consider Don, my PK friend. Gary, the deacon's son, offered him an impromptu golf lesson on the plush church lawn. When Don swung, the ball sliced and shattered a stained glass window. (Sliced quite a chunk from his allowance too.)

No one cared that the teacher, ball and clubs all belonged to the head deacon. Who suffered the blame? Poor PK, that's who.

One dull Saturday morning my PK friend, Linda, and I rambled around the empty church. My curiosity crept up with a question: "What do you suppose is up in that old belfry over the vestibule?"

Linda shrugged, "I dunno . . . bats?"

"Naw. But maybe a bell. Hey! Let's find out!" I suggested. We lugged the communion table under the trap door, then heaved a podium chair on top of it. Tough work for 14-year-old weaker vessels. I began my ascent into the ceiling, then chinned into the black hole.

Perched on the ledge, I stretched to pull Linda up, when I sneaked our youth director.

Judgment fell. Heaviest on my tag-along friend, naturally. No one praised our ingenuity or determination.

Boredom plagued another Saturday. Everybody went to the beach. Except Linda and me. So we dragged the sofa cushions from the church library to the sanctuary roof for some private sunbathing. We soaked up an hour's worth of sun, then tiptoed past the youth director's office to replace the cushions.

We'd have made it too, if Linda weren't such a giggler!

See why I thought PKs conjured up trouble? Mine always hit when we were together. In retrospect, with a dash of maturity, it seems the "best ideas" often spawned in DK brains.

Focus on the Fishbowl

PKs are more vulnerable because of their visibility. Innocence victimized in the parsonage fishbowl!

Take Cindy, a PK I heard about, who slipped off to a movie with her DK friend. Halfway through "The Shaggy Dog" they craved popcorn. Now who'd expect a church member to work in a place like that?

This tidbit surfaced in the middle of Sunday School next morning. The daughter of the concession-stand worker blurted, "Is it true you went to the movies last night?"

News travels fastest from backslidden church members to pastors' ears.

One Sunday the sermon was on eternity. The preacher seemed to take one to preach it. His son, John, urged by another teen, stuck his finger into the communion cup holder on the pew in front of him.

The teens giggled at his antics. At

invitation time we realized they weren't antics when his 6'1" body attempted to stand and got about two-thirds up.

Hilarity withered into humiliation after service. Soap, hand lotion and axle grease failed to free poor John. Finally a saw released him as well as the hymn rack. He mowed a lot of grass to pay for that one.

These are city PK stories. Country PKs had viewpoints we never imagined. They smoked behind the outhouse, endured razor strop and peach tree limb lessons, harvested tithes from long rows of butterbeans. The more PKs you had as field hands, the bigger your love offering.

Many a circuit riding preacher's kid slept on a pew, forsaken and forgotten at church, till a head count in the family station wagon showed one missing.

The Best and Worst of Times

Some of my greatest achievements resulted from my PK friends.

Clarence taught me to whistle through my fingers. Unfortunately, my success came during Sunday School assembly and Clarence took the blows.

His sister taught me to omp-pah to "Heart and Soul" on the old



upright piano at church. We practiced Sunday nights before League, till we learned "it isn't proper." You never forget your friends at life's peak moments.

Life's lowest moment for any PK is universal. The ultimate humiliation:

The Rebuke By Name
From the Pulpit!

A PK named Joe made the longest walk in history when his father thundered, "Joseph! I'll continue my sermon soon as you come sit with your mother!"

Mothers! Worse than leprosy in public!

Now Joe sat with the other teens, back row, right. His mother sat front section, left. The church seated 600.

As Joe trudged the aisles' journey to the front, his father spoke not one word. His glazed eyes fixed on Joe till he slumped beside his mother.

Another preacher admonished two of his teen-aged PKs to, "Stop talking during the sermon!" Red-faced, they sulked and glared until he bellowed their names a second time, "If you two pout one more second, we'll settle this right now rather than after church!" Talk about saccharin smiles.

Only the mom of a PK can pinch a hunk of flesh and sit piously, eyes front, through a sermon. PKs learn early Basic Silent Crying.

Like I say, I apologize for blaming you all these years. The deacons' kids really were the culprits. One always lurked near the PK victim.

Yes sir, that's what a few years and a bit of wisdom teaches you. Now the fact that today I have three PKs of my own has nothing to do with my change of heart, you understand. Just years and wisdom . . . years and wisdom . . .

(The events depicted are true. The names, however, have been changed to protect the guilty.) ▲

ABOUT THE WRITER:

Kathy Tippet Henderson is a free-lance writer who resides in Raleigh, North Carolina. She's a member of First Free Will Baptist Church in that city.



Thank You For Your Contributions...



... Through the Cooperative Channel

May 1984

RECEIPTS:

State	Design.	Undesign.	Total	May '83	Yr. to Date
Alabama	\$ 109.00	\$ 627.35	\$ 736.35	\$ 438.94	\$ 6,508.55
Arizona	.00	.00	.00	.00	181.68
Arkansas	.00	5,131.01	5,131.01	3,892.79	19,442.52
California	.00	926.32	926.32	965.52	5,317.80
Florida	.00	1,460.76	1,460.76	1,964.40	6,988.28
Georgia	2,047.75	155.00	2,202.75	4,074.74	14,628.05
Idaho	.00	175.96	175.96	83.44	175.96
Illinois	12,064.51	3,240.87	15,305.38	10,482.51	46,748.82
Indiana	98.80	560.60	659.40	82.47	2,824.53
Kansas	.00	138.49	138.49	839.94	1,409.54
Kentucky	.00	25.00	25.00	280.00	1,218.34
Maryland	.00	90.00	90.00	90.00	180.00
Michigan	4,018.01	750.80	4,768.81	2,775.96	20,804.38
Mississippi	.00	590.19	590.19	888.42	4,217.90
Missouri	.00	5,929.26	5,929.26	8,006.30	27,787.57
New Mexico	40.14	20.06	60.20	.00	727.78
North Carolina	271.00	275.00	546.00	610.00	4,552.33
Ohio	1,432.58	6,755.90	8,188.48	3,402.00	13,106.71
Oklahoma	23,531.01	9,576.23	33,107.24	27,362.61	162,080.44
South Carolina	.00	.00	.00	.00	10.00
Tennessee	512.15	1,156.45	1,668.60	1,516.09	12,396.25
Texas	.00	.00	.00	3,877.87	20,404.33
Virginia	.00	178.15	178.15	.00	2,172.14
West Virginia	3,626.30	291.87	3,918.17	1,848.61	26,435.74
Interest	.00	.00	.00	.00	988.07
Totals	<u>\$47,751.25</u>	<u>\$38,055.27</u>	<u>\$85,806.52</u>	<u>\$73,482.61</u>	<u>\$401,307.71</u>

DISBURSEMENTS:

Executive Office	\$ 42.35	\$12,830.98	\$12,873.33	\$11,874.43	\$ 64,857.99
Foreign Missions	34,895.08	5,801.59	40,696.67	37,431.31	191,624.91
FWBBC	2,974.58	5,801.59	8,776.17	7,642.98	32,549.53
Home Missions	9,746.09	4,540.30	14,286.39	10,245.73	75,749.00
Retirement & Insurance	18.71	3,783.70	3,802.41	2,759.11	13,755.05
Master's Men	7.76	3,279.17	3,286.93	2,017.98	13,137.72
Commission on Theological					
Liberalism	5.94	252.23	258.17	225.74	947.81
FWB Foundation	.00	1,513.48	1,513.48	1,038.64	5,774.74
Historical Commission	4.00	252.23	256.23	199.81	964.49
Radio/TV Commission	.00	.00	.00	.00	300.00
California Christian College	13.35	.00	13.35	.00	70.08
Children's Home	.00	.00	.00	46.88	.00
Hillsdale	23.39	.00	23.39	.00	1,391.39
Southeastern FWB College	20.00	.00	20.00	.00	20.00
Union Association, TN	.00	.00	.00	.00	115.00
WNAC	.00	.00	.00	.00	50.00
Totals	<u>\$47,751.25</u>	<u>\$38,055.27</u>	<u>\$85,806.52</u>	<u>\$73,482.61</u>	<u>\$401,307.71</u>



FREE WILL BAPTIST

newsfront

HILLSDALE NAMES PUBLIC RELATIONS DIRECTOR



MOORE, OK—Reverend Richard Gallant, 39-year-old Oklahoma pastor, was named director of public relations at Hillsdale FWB College on May 11, according to President

Edwin Wade.

Rev. Gallant came to Hillsdale from First FWB Church in Poteau where he pastored for six years. He has pastored in Oklahoma 15 years.

He served on the Hillsdale Board of Trustees the past eight years, and as chairman for the last three years. He served on the President's Advisory Council two years before beginning on the regular board.

Gallant has also served on the state Sunday School Board and has been active in district activities where he pastored. He is an alumnus of Hillsdale College and served as president of the Alumni Association for four years.

In addition to his schedule as a pastor and in denominational activities, Rev. Gallant has been active in community and civic affairs. He has been a member of the Lion's Club for 15 years and also serves on his local Chamber of Commerce Board of Directors.

Rev. Gallant and his wife, Mary Ann, have two sons, Eric (19) and Evan (17).



L.L. Lee Davenport, Ed Adkisson, Rhonda Wiggs, Ron Helms

BIBLE COLLEGE STUDENTS ELECT NORTH CAROLINIAN PRESIDENT

NASHVILLE, TN—Free Will Baptist Bible College students elected Len Davenport, a senior ministerial student from New Bern, North Carolina, student body president for 1984-85. Assisting him will be Ed Adkisson, vice president; Rhonda Wiggs, secretary/treasurer; and Ron Helms, chaplain.

Davenport has been active in drama throughout his three years at the Bible College. He served as president of the

campus Church Training Service and led his campus society, the Pi Gamma Chis. He was chaplain of his junior class and led his Christian Service group.

Adkisson is a junior who makes his home in Nashville. Miss Wiggs, from Williamsburg, Virginia, begins her junior year this fall. Helms, from Chandler, Indiana, is a senior ministerial student.

WEST VIRGINIA LEADER, REVEREND JOHN HENSON, DEAD AT 86

HURRICANE, WV—The Reverend John Matthew Henson died May 17, 1984, at Veteran's Hospital in Huntington, West Virginia. He was 86 years old. Funeral services were conducted Sunday, May 20, in Hurricane. Reverends Don Ellis, Ray Davis, and Kermit Cunningham officiated.

Reverend Henson preached the gospel as a Free Will Baptist minister for 54 years. He invested his entire ministry in the state of West Virginia, pastoring 16 churches in his more than five-decade ministry.

According to his own records in 1979, Brother Henson had preached more than 5,400 sermons, witnessed 1,500 confessions, and organized 22 churches.

Reverend Henson was active on the leadership level in both state and national outreach. He served 16 years on the National Association's General Board and 17 years as promotional

director for the West Virginia State Association.

Brother Henson was one of the founders of the West Virginia State Sunday School Convention and the state paper, *The West Virginia Free Will Baptist*. He served as editor of the paper for a time and wrote a widely-read column, "Uncle John's Corner", until his death.

In 1980 he published an autobiographical book, *My Journey with Jesus*, detailing his youth and ministry through 1979.

Reverend John M. Henson was a man with a sense of humor. He said of his preaching, "Everybody is pleased at my preaching. Some are pleased when I start, the rest are pleased when I finish."

He was also a man with a mission. In 1979, at the age of 81, he had missed but two preaching appointments in 49 years.

TEXAS CLOSES STATE BOOKSTORE

DUNCANVILLE, TX—Delegates to the 70th annual Texas State Association voted to discontinue operations at the group's Cornerstone Christian Bookstore in Sherman, and instructed Executive Secretary Billy Walker to dispose of current inventory.

The Executive Committee encouraged local churches to order future Sunday School curriculum directly from Randall House Publications in Nashville. Cornerstone Christian Bookstore closed following five years of operation after the location they had occupied was sold.

In other action, delegates amended the state constitution to allow election of the Executive Secretary every two years. They also adopted a one-year goal to increase church membership by 15 percent.

More than 300 delegates and visitors gathered in First FWB Church, Duncanville, for the June 6-8 session which included the state Woman's Auxiliary Convention and the state Church Training Service competitive activities.

Auxiliary President Geneva Walker said 41 women registered and heard

Home Missionary Glenda Fulcher address the group. Delegates voted to raise \$2,000 for the Tyler Mission land project and \$1,000 toward a word processor for Free Will Baptist Bible College.

Seventy-four conferees attended a Thursday Family Fellowship Dinner at a local cafeteria to hear National Home Missions staffer John Gibbs sing and preach.

The state Christian Education Board announced plans for an August camp meeting for families in Piney Woods Camp near Corrigan, Texas. Officials hope to enlist 500 for the camp.

Wichita Falls pastor Thurmon Murphy spoke during the State C.T.S. worship service encouraging young people to live Christian lives in an evil society. CONTACT editor Jack Williams spoke three times during the state meeting on the 1984 theme, "Let's Get Together."

Layman Raymond Lee, a deacon from Houston, was re-elected as moderator. The 1985 session, which meets June 5-7, will be hosted by the Central Texas District Association.

NORTH CAROLINA TO BUILD STATE OFFICE IN GREENVILLE

AHOSKIE, NC—Delegates to North Carolina's 22nd annual state association voted to purchase seven acres in Greenville on which to build promotional offices, according to Promotional Director Tom Lilly.

Reverend Lilly said the state plans to invest \$110,000 in land and \$173,000 to erect a building. He currently operates out of rented facilities in Smithfield.

The state meeting met June 4-5 at Ahoskie FWB Church, Ahoskie with 275 present including 97 ministers. Three North Carolina ministers preached during the meeting—Randy Cox (Raleigh), Steve Pryor (Henderson) and Randy Stone (Swannanoa).

Delegates endorsed a \$289,000 state budget and a 70/30 plan for funding North Carolina and national ministries. The plan specifies 70 percent of the churches' outside gifts to ministries outside North Carolina and 30 percent inside the state.

Moderator Robert Durham was re-elected. The 1985 association meets June 3-4 at Arrington Heights FWB Church in Lexington.

SOUTHEASTERN FWB COLLEGE BEGINS SECOND YEAR

VIRGINIA BEACH, VA—Southeastern Free Will Baptist College begins its second year of operation Monday night, August 27. President H. Randolph Cox will deliver the opening address at 7:30 p.m.

On Tuesday, August 28, North Carolina pastor Jack Cox will preach to all students, parents, faculty and

friends of Southeastern who plan to attend these opening services.

Opening exercises will conclude Tuesday night with pastor Dann Patrick bringing the final message. Registration begins Tuesday morning, August 28, with classes starting Wednesday.

IDAHO PASTORS TO MEET MONTHLY

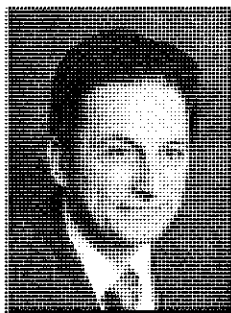
TWIN FALLS, ID—Citing distance and lack of fellowship as cause of slow growth, delegates to the Idaho District Association voted that pastors meet monthly to exchange ideas, according to Moderator Russell Lowe.

Twelve delegates and 25 visitors from five churches met May 11-12 at Airport Road FWB Church in Twin Falls to conduct the business session.

Their ultimate goal is to form a monthly fellowship with all Idaho churches.

Pastor Harley Bennett, Calvary FWB Church, Pocatello, preached the Friday evening message and presented a youth seminar.

The Free Will Baptist Press Association has received a memorial gift from Dr. Charles Hampton of Nashville, Tennessee, in memory of Mrs. Kathleen Storck McCain.



Randy Cox



Jack Cox



Dann Patrick

newsfront

(continued)

WEST VIRGINIA GEARS FOR FULL-TIME PROMOTIONAL OFFICER

PARKERSBURG, WV—More than 400 delegates and visitors to West Virginia's 39th annual state association endorsed a proposal to finance the state work to such a degree that by 1985 they can employ a full-time promotional officer. Reverend Billy Samms holds the part-time position now.

Moderator George Smith led the delegation through the June 7-8 meeting at Cedar Grove FWB Church in Parkersburg.

Delegates adopted a state budget that will leap from \$40,000 in 1984 to \$100,000 in 1985.

Kentucky evangelist Tim York and Home Missions staffer Connie Cariker joined West Virginia minister Charles Donaldson to preach keynote addresses.

Woman's Auxiliary state president Glenna Murphy said that the Auxiliary meeting included several workshops.

Parley Bottom FWB Church in Lenore will host the June 7-8, 1985 state association.

DUNN TO MODERATE NORTHWEST ASSOCIATION

SALEM, OR—Host pastor Jesse Dunn was elected moderator of the Northwest Association at its annual meeting May 18-19 which met in First FWB Church, Salem.

Officials reported that 50 people registered for the meeting. Northwest ministers Tim Smith and Paul Wood preached during the session.

Mrs. Betty Plunkett was named editor of the *NOR'WESTER*, quarterly publication of the Association.

Delegates also voted to give \$4,000 from the Northwest Trust Fund to Home Missionary Mike Mutchler.

The 1985 session meets May 17-18 at First FWB Church, Yakima, Washington.

PIANIST/ARRANGER PERFORMS IN GEORGIA CHURCH

ALBANY, GA—Choral arranger and piano virtuoso David T. Clydesdale and his wife, Celeste, sang and performed at First FWB Church, Albany, on Mother's Day.

Pastor Steven R. Hasty said, "We considered it a once-in-a-lifetime experience to have them in our church."

Hasty said the Clydesdales sang during the morning worship service, then gave a full instrumental and vocal concert in the evening service. Both services were well attended.

David Clydesdale is considered the top choral arranger of Christian music in America.



FWBBC CONFERENCE TO SPOTLIGHT CHURCH GROWTH

NASHVILLE, TN—Free Will Baptist Bible College will sponsor a comprehensive conference on church growth January 2-4, 1985, using the theme, "Forward, 85". The conference will include preaching and teaching on church outreach and development, according to President Charles A. Thigpen.

Featured speakers include Pastor Tom Malone, First FWB Church, Florence, Alabama, and Pastor Gordon Sebastian, Peace FWB Church, Wilson, North Carolina. Sixteen other preachers and teachers will share in 38 services and seminars.

The topics to be addressed in the conference are:

- Discipling new converts
- Local church evangelism
- Preaching that hits homes
- Starting an instrumental ensemble

- Teaching the Bible to teens
- Ministering to small children
- Producing church plays
- Leading congregational singing
- The church worker's home life
- And much more

The conference will include two preaching services each evening, with messages, seminars and panel discussions during the days.

Reverend Sebastian will speak on local church evangelism. Rev. Malone's message will center around keeping a warm heart in the ministry.

Other speakers are Dr. and Mrs. LaVerne Miley, Dr. Ken Riggs, Dr. Robert Picirilli, Dr. Stanley Outlaw, Dr. Robert Woodard, Dr. Vernon Whaley, Garnett Reid, Jonathan Thigpen and Rodney Whaley.

Mr. Al Kent, director of Child Evangelism for Tennessee and Kentucky,

will join FWBBC Librarian Lorene Francen in sessions on teaching small children. Joseph Jones and Laura Thigpen will bring their years of experience producing outstanding Christian dramas to several workshops on local church plays.

The college plans to house conference guests on campus and provide meals in the dining hall, since students will be away from the college for Christmas break. The fee for the entire conference, including room and meals, is \$45 per person, or \$80 per married couple.

Make reservations or request a conference brochure by writing or calling:

FORWARD, '85
Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205
(615) 383-1340

MISSOURI TO WITHDRAW FROM NAE

LEBANON, MO—By a narrow margin, the Missouri State Association, meeting May 29-June 1 at Nelson Community Center in Lebanon, voted to discontinue affiliation with the National Association of Evangelicals as of May 1, 1985. Local churches still retain the right to continue affiliation.

Moderator Millard Sasser led delegates and visitors through the 71st annual session's two days of business and worship activities. The state budget neared the million dollar mark. Delegates also voted unanimously in opposition to a Missouri state lottery.

Although attendance was down due to Memorial weekend, more than 550 Missourians attended the meeting to hear four speakers probe the "Back to the Bible" theme.

Free Will Baptist Bible College

President Charles Thigpen addressed "The Architecture of the Bible"; Oklahoma Executive Secretary Lonnie DaVoult spoke on "The Adversary of the Bible"; while two Missouri pastors, Joe Braddy of Lebanon and Glen Murray of West Plains delivered "The Application of the Bible" and "The Anticipation of the Bible" respectively.

Connie Cariker was the featured speaker during the Tuesday evening Sunday School and Church Growth service.

The State Woman's Auxiliary met Wednesday using the theme, "Spiritual Mountaineering." Missionary appointees Stan and Brenda Bunch were guest speakers.

The 1985 State Association meets May 28-30 at First FWB Church, Farmington.

PASTOR'S DAUGHTER AWARDED \$4,000 SCHOLARSHIP

NASHVILLE, TN—Jennifer Wiggs, daughter of Reverend Dennis Wiggs of Williamsburg, Virginia, received a \$4,000 scholarship to help complete her studies at Free Will Baptist Bible College. The award, which will be made annually, was presented for the first time May 10 in Nashville during the college's graduation exercises.

The scholarship honors Reverend William Henry Oliver, a Free Will Baptist preacher who taught seven years at the Bible College. President Charles Thigpen observed that Rev. Oliver could have selected any college in the United States whose students would be eligible for this award.

"We are pleased that he picked Free Will Baptist Bible College," Thigpen said. The award is called "The William Henry Oliver Education Scholarship."

Miss Wiggs begins her senior year at the Bible College this fall and is preparing to be a teacher.

Some of the criteria considered in selecting the scholarship recipient are Christian character, scholastic record, extracurricular activities, personality and potential. The recipient must be studying in the field of education.

President Thigpen noted, "This scholarship, which will be awarded annually to a rising senior majoring in education, will almost totally fund the person's final year in college."



OUR READERS COMMENT

EVANGELIST COMMENDS MAY ARTICLE

Regarding the article on Free Will Baptist evangelists in the May issue, I would like to commend Larry Hampton for a splendid job.

I'm sure most of our pastors were surprised and gratified to discover just how many full time evangelists we have. The inclusion of the addresses was an excellent idea also.

Blessings on you and your staff.

Evangelist Don R. Pegram
Nashville, Tennessee

DISCIPLESHIP ARTICLE PROVIDES SOLUTION

I have been trying to analyze discipleship needs in our denomination for over 10 years.

Jim Puckett's article in the May issue presents the problem and solution clearer than anything I have seen.

Lewis Campbell
Conway, Arkansas

Praises 'Senior Ministries' Article

I enjoy reading CONTACT. The June issue was one of the best. Lee Whaley's article ("Ministering To Older Adults") was outstanding and a real challenge.

Since the percentage of older adults has increased greatly, more churches should have a special ministry to them.

I worked with this age group of precious people at Faith FWB Church in Goldsboro (NC) for several years. The work is still going strong.

Reverend Rashie Kennedy Sr.
Beulaville, North Carolina

KNOW A PROSPECTIVE STUDENT?



Send his/her name and address to:
Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205

Members of **First FWB Church, Bedord, VA**, burned the mortgage and laid a cornerstone in celebration when they paid off the church indebtedness. **William Steele** pastors.

Bloss Memorial FWB Church, Arlington, VA, installed a new organ and new sanctuary carpet, according to Pastor **Murray Southwell**.

Pastor **Claudie Hames** said it was the best attended revival in the history of the church when Oklahoma pastor **Rue Dell Smith** conducted services at **First FWB Church, Bakersfield**. Eighteen people responded to altar invitations.

Pastor **Jonathan Yandell** said **Tulare FWB Church, Tulare, CA**, averaged 91 percent higher in attendance this spring than last fall. The attendance surge included a record attendance of 197, seven conversions, nine baptisms, and seven new members.

Church reporter **Donna Scroggins** said the **Santa Paula FWB Church, Santa Paula, CA**, is experiencing a spirit of revival and renewal under the teaching and preaching ministry of Pastor **Archie Mayhew**. In addition to conversions and baptisms, men have answered the call to preach. The group makes good use of a tape copy machine in their community outreach.

Construction began in June on a \$300,000 auditorium and classroom building at **New Life FWB Church, Lancaster, SC**. The 7,000 square-foot building is set for completion by Thanksgiving and will include an auditorium, pastor's study, classrooms, offices, and storage rooms. **David Anders** pastors.

Dedication services were conducted at **Sweet Home FWB Church, Socastee, SC**, this spring, according to Pastor **Paul Hyman**. The building was constructed at a cost of \$29,000 and includes more than 2,100 square feet of space. The brick structure includes an auditorium and three classrooms.

Three members of **Happy Home FWB Church, Andrews, SC**, were awarded attendance honors by Pastor **Hoyt Powell** and Sunday School Superintendent **Gene Altman**. Plaques were awarded to **Jimmy Ard** for 20 years perfect attendance, and to **Mr. and Mrs. Murray Powell** for 21 years of perfect attendance.

One of the denomination's senior ministers, 73-year-old **Rashie Kennedy, Sr.**, was elected moderator of **North Carolina's** Palmer Association. Brother Kennedy may well be the oldest moderator in the denomination on a quarterly meeting level.

Seventeen years ago, Evangelist **Don Pegram** preached the first sermon in the new building at **McArthur FWB Church, McArthur, OH**. Pastor **Jerry**

Griffith, Sr., said Pegram was called back to conduct a revival meeting in May which resulted in four conversions, numerous rededications, and revival for the entire church.

Pastor **Wylie Perkins** reports 15 conversions, 18 baptisms, and 13 new members at **Samantha FWB Church, Leesburg, OH**.

Missouri missionary pastor **Jim Williams** led the **Carthage, MO**, congregation through a building program this spring. The new church is located just off Highway 71 in a choice location.

Missouri Executive Secretary **Clarence Burton** delivered the dedication message at **Fordland FWB Church, Fordland, MO**, this spring celebrating the completion of a new educational structure. Pastor **Nathan Ruble** said the new structure includes three large classrooms and kitchen, and a fellowship hall.

Pastor **Dale Burden** said if the property of **Gateway FWB Church, Virginia Beach, VA**, was sold for its appraised value, the church could pay off its indebtedness and refund every dollar that has been given to its ministries during the past 19 years.

Pastor **I. Bennie Turner** of **Glennville FWB Church, Glennville, GA**, led a citywide campaign this spring protesting on-premises consumption of alcoholic beverages in local restaurants. The campaign attracted wide-spread attention in Georgia both in Glennville and Savannah. Articles appeared in several newspapers quoting Pastor Turner as he spoke out against the city proposals. ▲

DIRECTORY UPDATE

ALABAMA

Vern Gunnels to Hamilton Church, Hamilton

ILLINOIS

Ernie Lewis to Blue Point Church, Cisne

Grady Runyon to First Church, Benton from Pearce Chapel Church, Smithville, MS

James E. Boggs to Webb's Prairie Church, Ewing

MICHIGAN

David Kirby to First Church, Ypsilanti from New Hope Church, Fredericktown, MO

OHIO

Morgan Bates to Wellington Church, Wellington

Roger Lavender to Dogwood Ridge Church, Wheelersburg

OKLAHOMA

Waldo Young to Yukon Church, Yukon from Hillsdale FWB College

SOUTH CAROLINA

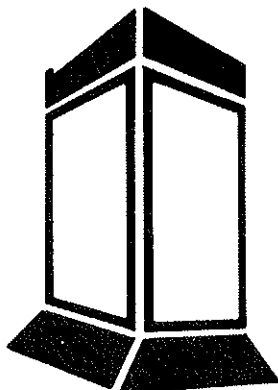
Dale Yarborough to Gilead Church, Scranton

Hoyt Powell to Happy Home Church, Andrews from Grace Church, Manning

TENNESSEE

Norman Heath to Valley View Church, Loudon

Terry Booker to Cross Timbers Church, Nashville from Hamilton Church, Hamilton, AL



The Free Will Baptist Pulpit

Reverend Lloyd Plunkett, Pastor

First Free Will Baptist Church, Kent, Washington

Things That Are Excellent

Text: Philippians 1:9-11

Introduction

The Philippian church was a model church with few problems. They supported Paul in his missionary work with financial gifts (4:14-16) and sent their members to aid him (2:25; 4:18). Grateful Paul prays for them (1:4 and 9): "... and this I pray:"

I. FOR LOVE ABOUNDING IN KNOWLEDGE AND JUDGMENT (1:9)

- A. "Love"—They were already a loving church.
- B. "May abound"—to be more than enough.
- C. "In knowledge and all judgment"

It is not a prayer that their love will grow but that these ingredients of love will increase. Love does not always show itself in the same way, but according to how knowledge and judgment dictate.

Note Romans 10:1-2: "zeal without knowledge" can be fanaticism. Love without knowledge is impotent sentimentality. Both love and zeal are desirable; both need knowledge and judgment to give direction.

Love wants a child to enjoy playing; knowledge says the street is dangerous; judgment finds an appropriate place to play.

II. THAT YE MAY APPROVE THINGS THAT ARE EXCELLENT (1:10)

- A. "Approve"—to test, to try, to experience.
- B. "Things that are excellent"

A prayer that Christians will move beyond questions of right and wrong to good and bad; and then beyond that to

what is best of the good. Note I Corinthians 10:23 "All things ... lawful ... are not expedient."

Believers are not to do and be just what they think God will not mind, or just what is OK; but should experience and achieve what is *best*. The first phase of Christian growth is to do right rather than wrong; then good rather than bad; this third phase is doing the best: the things that are excellent.

III. THAT YE MAY BE SINCERE AND WITHOUT OFFENSE (1:10)

- A. "Sincere"—pure. II Peter 3:1 only other place the word so translated is used says "pure minds."
- B. "And without offense"—not caused to stumble.

If we have a hidden flaw, if there is any pretense or hypocrisy, it is a weakness in us that may cause us to stumble.

Conclusion

A. "Being filled with the fruits of righteousness" (1:11)

Some are: this kind of love, this degree of excellence, this kind of purity and genuineness.

Every new-born person is a changed person with love and a desire to be right in heart; but with normal, steady growth he will become more and more *filled* with the fruits of righteousness as he reaches higher and walks closer.

This is a prayer for excellence rather than mediocrity.

B. "Unto the Glory and Praise of God"

As others see these fruits of righteousness in us, we become trophies of God's grace. Because of what He is doing in us, He will rise in the esteem of those who know us. ▲



ON LITTLE LANES

BY DONNA MAYO

You Can Tell By The Smell

As Marty and Megan opened the back door, a delicious fragrance greeted them.

"Mmm," said Megan. "Mrs. Douglas has been here."

"How can you tell?" asked Marty.

"I can tell by the smell," answered Megan. "She's been here and left some of her gorgeous roses. Hey, Mom, we're home. Where are you?"

"I'm in the living room," answered Mrs. Lane. The twins walked into the living room, and, sure enough, Mrs. Douglas had been there. Mrs. Lane was arranging a big bouquet of red roses. "Hi, kids, aren't these roses beautiful?"

"Yes, maam," said Megan. "I smelled them the minute I walked in."

"Yep," agreed Marty, "they smell up the whole house."

"Well, that's one way to put it," laughed Mrs. Lane.

"Mom, guess what?" said Megan excitedly. "Leeanne Brown invited me to her birthday party. It's going to be at her dad's pizza parlor."

"Where they serve beer?" said Mrs. Lane in shock.

"Aw, Mom, it's not like a bar or nothing," said Megan. "I can go, can't I?"

"I'm afraid not, honey," said Mrs. Lane. "I don't want you in a place like that. Besides serving beer, some rough

people hang out there. There's no telling what all goes on."

"But, Mom," pleaded Megan, "I won't do anything wrong."

"I know, Megan," said her mother, "but I just don't want you around that kind of crowd. They might rub off on you."

"Like Grandpa always says," added Marty trying to make Megan feel better, "'You don't have to be a skunk to smell like one.'"

"You mind your own business," said Megan smartly to her brother.

"Marty's right," said Mrs. Lane. "Just like the entire house soaks up the lovely fragrance of these roses, people soak up the actions and attitudes of those they're around."

"But, Mom, it's just a pizza parlor. If I don't do anything wrong, what's wrong with going there?"

"I'm sorry, Megan," said Mrs. Lane once more. "But there are some things that, while they may not really be wrong, they're just not good for a Christian to do. And this is one of those things."

"Well it's not fair," said Megan trying to hold back her tears. "It's just not fair!" She ran to her room, slammed the door, and let the tears fall.

Megan wanted to go to Leeanne's party so badly. "There must be a way," she said to herself.

"I've got it," Megan said snapping her fingers. Then she jumped up and dug around in her closet until she found her backpack. Marty came in as

Megan was stuffing the last of her things into her pack.

"Hey, what do you think you're doing?" he asked.

"I'm running away," answered Megan quite calmly.

"Running away?" exclaimed Marty. "You can't do that. Where would you go?"

"I'm not sure yet," said Megan. "But somewhere where she'll never find me," she answered, referring to her mother.

If anyone knew Megan, it was Marty. And he could see that she had made up her mind. There was no use trying to talk her out of it.

"Hey, where are you going?" asked Megan as Marty turned to walk out the door.

"I'm going to get my stuff. You can't go by yourself," he said with a sigh.

The twins waited until Mrs. Lane was busy with Jeff, their little brother. Then they raced out the door and down the street. They didn't stop running until they got to the end of the block.

"Where do we go from here?" panted Marty.

Megan looked to the right and then to the left. "It'll be dark soon," she said, "I guess we need to find a place to spend the night."

"What about Cummings Park?" said Marty.

"Fine with me," said Megan. "We can sleep in one of the picnic shelters."

The twins headed for the park.

"You know," said Megan as they neared their school building, "I think it would be a lot closer if we cut through the woods behind the school yard."

"I think you're right," agreed Marty. So the two children started on their shortcut.

The woods, which were usually so friendly and familiar to the twins, certainly seemed different as the sun dipped behind the trees.

"I'm having trouble finding the path," said Marty. Just then Megan stumbled over another root and fell into some branches.

Back home, Mr. Lane had just come in from work. He was surprised when no one was there to greet him. And he was even more surprised to smell a roast burning in the oven and see potatoes boiling over on the stove. "Laura, where are you?" said Mr. Lane getting concerned.

Just then Mrs. Lane ran through the door. "The twins are gone. They've run away, and I can't find them anywhere," she said.

"Oh, is that all," said Mr. Lane in relief.

"What do you mean, 'Is that all?'" said Mrs. Lane angrily.

"Simmer down," said Mr. Lane pat-

ting his wife's shoulder. "They'll be back before supper's over. You'll see."

In the woods it was getting darker and spookier, and the twins were having difficulty following their path. "It's hopeless," said Marty. "We'll never get through this jungle."

"Aw, shoot," said Megan kicking a hollow log. As she did so a furry black and white creature peered out of his hiding place and then darted off through the woods, but not before spraying them with his unmistakable fluid.

"Was that a . . . ?" Marty didn't have time to finish his question. His nose answered it for him, and the Lane twins took off like a gunshot. When they finally stopped running, they were at the edge of the woods—right back where they had started behind the school.

When they caught their breath they realized, however, that you just can't run fast enough from a skunk. Its horrible odor covered them both.

"This is awful," groaned Marty. "What are we going to do?"

"Leeanne's party or not," said Megan, "I'm going home."

When the twins reached home, they were afraid to go inside. They

opened the back door shyly, quickly announced their arrival, and shut the door before their odor filled the house.

Mr. and Mrs. Lane met them in the backyard. "If I weren't so glad to see you, I'd . . . I'd send you right back," said Mrs. Lane.

"I've never smelled such stinking kids in my life," said Mr. Lane as he sprayed them off with the water hose.

Later, when Megan was getting ready for bed, her mother brought some of Mrs. Douglas' roses to her room. "I thought these might 'smell up your room' as Marty says," said Mrs. Lane.

"Thanks, Mom," said Megan. "And about Leeanne's party . . ."

"Oh, Megan, don't bring that up again," said Mrs. Lane.

"Oh, no, Mom, I know now that you're right. Like Grandpa says, 'You don't have to be a skunk to smell like one.'"

Mrs. Lane smiled. "The crowd you run with is bound to have an effect on you. You can run with roses or you can run with skunks. And remember, you can tell people all day long that you're a Christian, but they won't listen to what you say. They can tell by the smell!" ▲

JOURNEY (Continued from back cover)

periences. Their receptivity to new ideas, new and challenging environments and relationships expands and grows. They have advanced to the conditioning level since their escape from the placid comfort level.

That escaping remnant, now truth-conditioned, experiences a radical transformation. Their form is changed but not their substance. Demanding, diverse emotional pressures are applied.

Some change into a gaseous form from fiery furnace experiences. Under pressure they are controlled and channeled. Power, heat, and light are yet to be.

Others freeze solid in freezer chests and may brighten the taste and zest of beverages. Perchance, they grace the table of a king or queen or help quench the thirst of parched throats. Some still in watery states dilute granulated, powdered, and solid substances to make them palatable.

Concern Level

These then, though under stress—heated, frozen, and blended—have made their contribution. Emotions stirred, compassion for the needy felt, they have progressed to the concern level.

One final level to attain. To fail is to return to the comfort level. But higher, nobler goals are sought. Spurred on by passing through the ascending conditioning level, vaulting up and over the emotional concern level has brought this one to the point of no return. Not only can it refuse to turn back now, but in disdain, it looks upon the placid comfort zone.

Commitment Level

Attainment at its highest, commitment level made; the victory's won! Down to the raging sea into the fray. No place to stop, no time to lose! The victory, for the moment won; other battles wait for volunteers. A loftier height awaits. A new and greater challenge beckons.

The brilliance of the sun reflects across the ocean blue. The raindrops, the rivulet, the stream, the river are now one. But wait! The sun, through condensation, draws up the ocean into the blue expanse and sends it back again to pitter-patter upon the earth and start its descent from mountain top and fruited plain back to the sea.

And so, a newer, higher comfort level now is sought. Ignorance stands exposed through experience gained. More conditioning surely is required. Sensitivity developed through concern expressed relates one to real needs. And now a commitment of greater magnitude is desired and made.

The cycle repeats itself in human kind of rarer sort. ▲

ABOUT THE WRITER:
Reverend Harrold D. Harrison is assistant director of the Sunday School and Church Training Department.



Top Shelf



Thomas Marberry



Ralph L. Lewis with Gregg Lewis, *Inductive Preaching* (Westchester, Ill.: Crossway Books, 1983, 220 pp., hardback, \$13.95).

Few generations have been blessed with as many good books on preaching as this generation.

Preachers spend most of their time preaching deductive sermons. In a deductive sermon, the preacher sets forth his theme, topic, or subject at an early point in the sermon. He then spends the remaining portion of the sermon convincing his congregation through a variety of different means that they should accept his presentation of the theme. He makes use of logical analysis, exegesis, and illustrations.

College and seminary courses in homiletics devote most of their attention to the content, arrangement, and

logic of the sermon. All of this is good and necessary, but it often overlooks one important point—preaching is not a presentation or performance; it is communication.

The preacher is not seeking just to preach an excellent sermon; the sermon is not an end in itself. The preacher seeks to communicate the gospel message in such a way that it will be accepted and received.

The congregation is not just an audience observing a performance. They are active participants in the worship of God.

Traditional deductive preaching, however, focuses so much of its attention on the preacher and his message that the congregation is overlooked. The authors of this volume recognize this weakness in modern preaching, and they argue that preachers need to develop a more inductive style of preaching. An inductive approach to

preaching produces more involvement on the part of the hearers.

In an inductive sermon, the preacher does not simply set forth his theme. He allows the congregation to go with him as he develops it. He poses a question or a problem and then seeks for an answer or a solution in the vast resources of the gospel. The preacher encourages his congregation to walk with him in this search. They are not just hearers; they are participants.

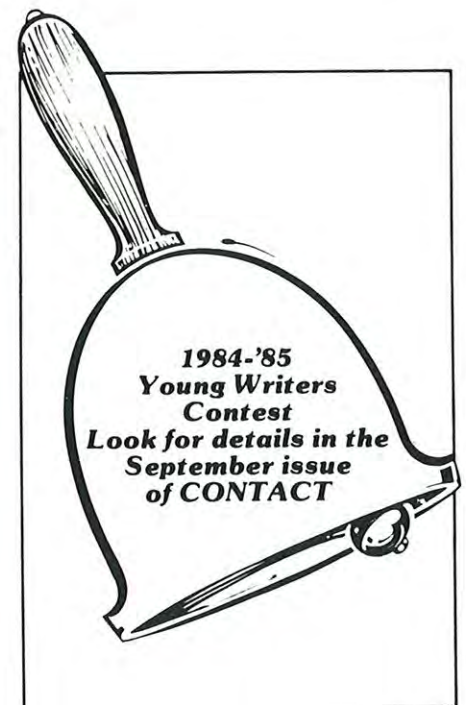
The author reminds us that Jesus often used an inductive approach in preaching and teaching. In His parables, Jesus called upon His hearers to think for themselves. Jesus did not set forth truths by an abstract presentation of facts and arguments. He told stories and asked people for their response. He dealt with concrete situations and not just abstract truths.

Preachers should be aware that inductive preaching is more difficult than deductive preaching. It calls for more thought and preparation, but it can produce significant results.

Lewis does not argue that all preachers should abandon a deductive approach in favor of a completely inductive one. He does build a strong case for the use of inductive elements in preaching. He offers many helpful suggestions for the preacher who has had little experience in this type of preaching. ▲



Lloyd Layman





THE SECRETARY SPEAKS

By Melvin Worthington

The Priority of Preaching



Churches, when selecting pastors, are concerned with the candidate's personality, program and profile. Can he communicate? Does he have convictions? Can he counsel? But the big question should be, can he preach? No greater privilege or responsibility belongs to the preacher than preaching.

Whenever preaching is relegated to a secondary or supplemental place, the church suffers.

The Proper Concept

The day of preaching in the church is not over. Yet we must reckon with the fact that many consider preaching ineffective and not for this modern world. The Bible gives priority to preaching.

Dr. Broadus warns, "Today's emphasis upon the institutional program of the church, pastoral visitation, counseling and administration tend to become competitive of preaching and to disparage the hearing of the Word which is the secret of power in all."

Effective pastoral work, although important, cannot replace preaching or compensate for lack of pulpit power. True preaching is itself an act of worship.

Pastors should give their best in preparation for the presentation of God's message. Preaching demands everything a man is and pushes him to the limits of his physical, mental and emotional powers. Preaching demands priority over other ministerial functions.

The purpose of preaching must be remembered. One purpose of preaching is invitation—inviting sinners to trust Jesus Christ.

Another purpose is instruction. Those reached must be carefully taught.

Indoctrination is a major design of preaching. No greater purpose can be emphasized than that of establishing hearers. Effective preaching is authoritative; it suggests the preacher knows the answers.

We also preach for the purpose of getting our congregations involved in the service of the Lord.

The Practical Considerations

John Knox suggests that it's possible to preach an unbiblical sermon on a biblical text and possible to preach a biblical sermon on no text at all. The use of psychology, philosophy and principles often lead the preacher far astray from biblical preaching. We do not preach our ideas and speculation, but the Word of God.

Much of what passes for preaching today is not preaching. We must not preach principles, practice and philosophy *about* the Bible, but preach the Bible.

Consider the distinctiveness of preaching. Preaching is an ordained method done by ordained men of God.

Those called of God should develop the capacity for clear thinking with strong feelings and a vigorous imagination. All who preach must work long and hard to develop their skill.

The skillful collection, choosing and construction of materials precedes good preaching. Preachers must develop the ability to accumulate, analyze, and arrange their materials. Much preaching is ineffective due to lack of objective organization and outline.

There are dangers in preaching. One danger all preachers face is lack of planning. Without proper planning the preacher will repeat his sermons. He will use a different text but preach the same sermon.

Lack of preparation is another danger. Due to a busy schedule or laziness, the preacher does not spend the proper time in preparation.

Ask your pastor to guard his preparation time, and then help him do it! If at all possible, leave the pastor alone when he closes his study door.

Lack of prayer is yet another danger. Busyness often leads to barrenness, while prayerlessness leads to powerless sermons and services. Prayerlessness is sin, especially for the minister.

Lack of patience plagues the preacher. We expect God to do right now what we want. Patient preaching of the Word will bring eternal fruit. We must not get discouraged, but patiently preach. God's Word will not return void.

Douglas M. White confirms, "That minister who has thoroughly prepared himself is going to be in a position to provide the household of faith with that which is most needed and most beneficial at any given time in any place. He will have the unreserved approval of divine authority stamped upon his ministry, and will have no need for apologies or cause for embarrassment." ▲

The Secretary's Schedule

- August 6-12** Evergreen FWB Church
Iola, Texas
- August 13-14** Convention Site Inspection
Houston, Texas
- August 14-16** Arkansas State Association
Camp Beaverfork
Conway, Arkansas

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The Long Journey

"All the rivers run into the sea . . ." Ecclesiastes 1:7a



By H. D. Harrison

Water, like people, seeks its own level. Even the tiny rivulet gurgling from a mountain spring is restless in its pursuit of the sea. Drops of falling rain on either side of the continental divide join a host of others in their voyage to the ocean depths.

First comes the pitter-patter of splashing droplets, then the quiet babbling of marshalled pitter-pats, and finally the rushing torrent cascades down rocky slopes.

The purple mountain majesties con-

quered, the water spreads across the plains to fruit them. Recruited creeks and streams join the march to the sea. Dam-imprisoned accumulations escape in whitened, lace-like suds to plunge downward and wed the army of drops as they race to the salty swell.

Comfort Level

Not every drop of rain reaches the sea. Some fall in calm, placid mountain lakes to spend their life in comfort and serenity. They're typical of us all at one time or another.

When they join the crowd, they lose

their identity and individuality. They're content to remain on the comfort level.

Conditioning Level

Other drops seek a wider experience. They join a host of others but do not lose their sense of identity and purpose. They reach out for greater truth and adventure. They undergo a process of transformation.

They open-mindedly receive new and stimulating information, new ex-

(Continued on Page 29)