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pastor appreciation
issue

Perils and Pitfalls of Pastoral Ministry

By Fred Hanson

It has been well said that any cause will ultimately rise or fall on the merits of its leadership. The New Testament abounds with practical instruction for the servant of God. The Pastoral Epistles bulge with keen insights to assist us. These words of wisdom are as useful as our faith is large to believe and apply them.

As I see it, one of the most serious problems in the church today is that the average member is unfamiliar (and perhaps even uncaring) as to the spiritual responsibilities of the man in the pulpit. And I will tell you why.

With denominations lowering standards and degenerating into social clubs, the activities of these groups have become carnal, worldly, fleshly, entertaining. Now I realize that I'm being harsh, but we're long overdue for the truth of our tragedy. When the authority of God's Word is gone, when the blood atonement, the Lordship of Christ and other basic doctrines are gone, there's nothing left worth anything in light of eternity!

On the other hand, multitudes of men who have come to the pulpit, (I hesitate using the biblical term "shepherd," as the scriptural term "hireling" better describes them and their motives) came only to weaken, disgrace and taint the sacred desk.

When pastoral ministry is commonly referred to as a business, profession, career or vocation, then one must conclude that these are all the wrong terms for all the wrong reasons. And what a sad commentary on the plight of the pastorate.

The Place of Discouragement

For a few moments let's sit down beside Elijah under the juniper tree. In I Kings 19 we read where the devil

gained the upper hand over this man's ministry through discouragement. Due to his unusual experience of persecution and difficulty, Elijah brooded over a false impression.

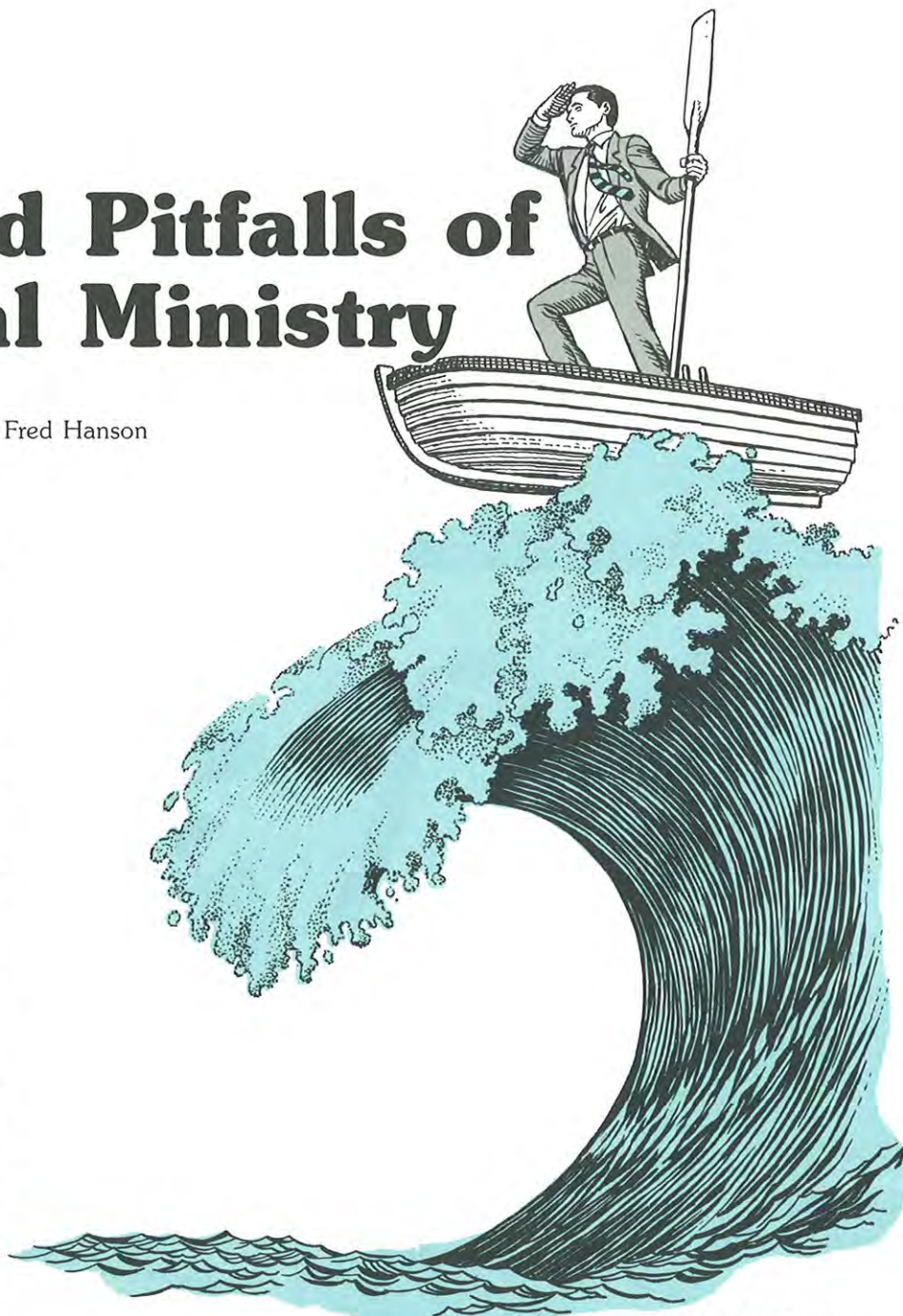
He thought he was alone. He had the weight of the world on his shoulders. He was the only one left who was honoring God. Not so, for the Lord reminded him there was a faithful remnant in the land.

The American philosopher, William James, said, "God's power is needed in the furnace, and God goes where His children need Him!" That makes my heart glad, for when I'm discouraged, God comes to me and lifts the burden.

The Place of Disobedience

Someone said that no life is completely useless—it can always serve as a bad example. Like Jonah. Only after being swallowed by the great fish did Jonah obey, and then reluctantly.

There's no place for disobedience in the work of God. In fact, there's no work of God when disobedience rules the day. Jonah's pathway was downward when he moved away from God and meaningful service. What other direction is there without God in control? In the fathomless grace of God, in the sea of His compassion and mercy, God provided a deliverance for Jonah and for those who waited for the message.



The consequences of disobedience are far-reaching.

The cause of God will only be propelled forth as far as the servant of God is compelled in faith. Effective pastoral leadership demands the utmost in dedication, consecration, sacrifice and service. The lesson is evident!

The Place of Defilement

David's tragic sin fills II Samuel 11. Instead of serving on the battlefield among his men, he relaxed in comfort in the palace. Ease and comfort often lead to boredom. As for David, his looking became lingering, then longing and finally lusting. Before long he languished before God in judgment. My friend, sin deceives, defies, destroys and deadens.

Avoid the contamination of the world, the pollution of society. We are to be warning of it, not wallowing in it. Loss of perspective always contributes to defilement. In order for David to enjoy his sin, there had to be deceit and murder. Sin is costly, for the fruit of it, in David's case, led to death, anguish and personal agony. And that was the good news. For that came from the hand and heart of a merciful God when David confessed and repented.

As often as possible, humanity exacts the supreme price from the man of God. The truth is clear!

The Place of Denial

Luke 22 details Peter's steps to the world's fireside. It began when Christ became less important to Peter than Peter did to himself.

Several years ago the publishers Grosset and Dunlap conducted a survey designed to promote a new history book. They asked 28 historians, educators and journalists to rate the 100 most significant historical events.

Columbus discovering America came in first. Gutenberg's movable type printing press came second. An 11-way tie for inventions occupied third place. Fourth place was a five-way tie: the Constitution of the U.S.A., the medical discovery of ether, x-rays, the Wright brothers' flight, and Jesus Christ crucified. The historians, educators and journalists relegated Christ to fourth place behind many other events in history.

At this point in Luke 22, Christ was at best in second place in Peter's life. 'Where is He in yours?

You see, pride deceived Peter. Watch out for pride. Pressure directed Peter.

Question your intentions. Evaluate your motives. Predicaments deprived Peter of growth and fellowship. The ministry of many is punctuated by crisis management.

Failure, frustration and futility are all fostered by a willing, blissful ignorance of biblical standards, and a refusal to yield to the will of God. The warning is distinct!

The Place of Distraction

Genesis abounds with examples of preoccupation with the world. Egypt-dwelling believers were a liability to the purposes of God. They still are. Spiritual distractions today complicate the position of the servant and void his contribution to the cause of Christ. Meaningful ministry becomes a theory, not an experience. The early disciples recognized their priorities. They were to pray, study the Word and preach.

Discouragement, disobedience, defilement, denial and distraction all present themselves as real adversaries to the man of God. The pulpit will be attacked repeatedly by one or more of them, for the devil knows these proven perils and pitfalls are deadly to the pastoral ministry.

Summary

As comforting or conscience-salving as it would be to lay all these things at the feet of the church, it cannot be justified. The pastor, having been called of the Lord, must familiarize himself with his call, his resources, his weapons and God's promises.

However, at the first point of testing and difficulty, many young soldiers of the Cross desert.

The remedy: a genuine call of God to serve, a strong prayer life, a thorough knowledge of the Word, fellowship with other believers and diligence in service. When the pastoral ministry's accepted for what God says it is, His values and primacy endorsed by our commitment, then we shall be equipped to detour around the perils and pitfalls and proceed to carry out Bible-based pastoral ministry.

God help us to do it. The hour has never been darker. The need never greater. The cause never more glorious. And the blessings never more sweet to the one who has the victory!



ABOUT THE WRITER: Reverend Fred Hanson pastors Upper Brighton and Wakefield Free Will Baptist Churches in New Brunswick, Canada. He also moderates the Atlantic Canada Association.

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The Church that Needed Healing

By Diane Mitchell Thomas



This is the true story of a man who died during Sunday morning worship service and came back to life. It's also the story of a wounded church that began to be healed at the moment of this brother's death. I was there. I saw it happen. Let me tell you about it.

We start with the church's near-fatal injury. There's no good explanation. The preacher blamed the congregation; the congregation blamed the preacher.

Deacons resigned office; business meetings became shouting matches. Visitors rarely returned. Sunday School teachers wore expressions of defeat. Their shoulders drooped, and the lessons they taught rang untrue as they stood before their groups each week.

Even the building's physical appearance reflected the tragedy inside: The paint peeling and dirty, the lawn littered. The church gave the appearance of uncleanness. The devil held a Free Will Baptist church in his clutches.

Then came that memorable Sunday morning. Only a few saw what took place, since church attendance had declined miserably over the months. Members seated themselves apart from each other. They barely spoke except for cool, brisk handshakes or perfunctory nods.

No smiles showed on the faces, just boredom as they settled into pews for their weekly obligatory church attendance. The hymns brought no joy. They cloaked themselves in resentment as the preacher approached the pulpit.

Soon after he stood I noticed him stumble on a verse of scripture. I looked up and he paused. Then he stopped speaking, and looked over my head toward the people in the back. I heard stirring behind me. I turned and looked into the face of a dead man.

His eyes were closed, his body limp and lifeless. His wife began, almost reverently, to whisper in his ear, "Honey, wake up. Honey, please wake up. Honey, please..." The moment was as quiet as that midnight in Egypt when wings of death brushed through the country and God executed judgment.

"Brother," the preacher spoke to a man near the side door, "Go call the rescue squad."

"Oh no," the woman next to me cried. She left her seat and fled to the altar where she fell down in prayer. Another woman slipped out, knelt beside her and took her hand. They hugged before returning to plea for the mercy of God.

One by one they came and knelt, weeping and hugging. Sobbing was heard throughout the building as tears of fear and concern began melting icy resentment.

The entire church, save two or three who hovered over the fallen brother, was at the altar when the medical team arrived. The minutes ticked away as they took the vital signs and deemed the situation grave. They loaded him on a stretcher and wheeled him out of the church. His wife, in quiet shock, turned her back on the praying people and followed her husband. But *there arose a great cry among them* and God heard.

I did not witness what took place outside at the ambulance, but I was told that as the man was being transferred aboard he opened his eyes and asked,

"What happened? Where am I?" to the astonishment of all around him.

It was a moment of healing. It was almost as great as the healing going on inside. The people prayed much, cried hard and stayed long that day. That was the day love returned. Love so powerful and strong the devil lost his grip and had to turn loose.

This true story happened three years ago. I was back in that church the other Sunday. It doesn't look the same. The foyer has been refurbished. There's fresh white paint and new carpet throughout and a giant basket of yellow chrysanthemums in front of the pulpit.

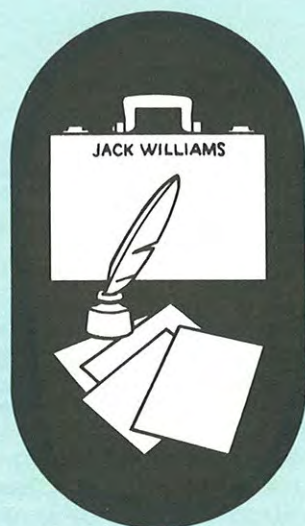
It doesn't feel the same either. The members smile, hug and welcome you into their fold. Sinners get saved and church membership is on the increase. Some of those that left have come home again. They broke their Sunday School attendance record the Sunday I was there. In his usual seat sat the brother that God took and gave back. He smiled; his wife quietly held his hand.

No, it didn't feel the same, but it felt good. Healing always does.

"And the people...followed Him: and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing" (Luke 9:11).



ABOUT THE WRITER: Diane Mitchell Thomas is a member of Grifton Free Will Baptist Church, Grifton, North Carolina.



King of the Road

He died early Thursday morning, just after midnight. That fits the pattern. Wherever Paul Jack Kettelman went, he usually started early.

Paul cut a wide swath across the denomination. He left footprints in small towns and church business meetings, at state associations and national conventions. Thousands of Free Will Baptist laymen carry his thumbprint. He counseled preachers and influenced denominational leaders. As the farmers would say—Paul plowed a straight row and put a big crop in the barn.

Among other treasures, he left us his reputation as a master prankster. In some delightful ways, Paul remained a teenager at age 62. He seldom strayed from the laugh button and the exclamation point in life.

He also left a 25-year investment at Free Will Baptist Bible College, plus an unapologetic bias toward the school. Paul didn't oppose any of the Lord's work, but he sure was predisposed toward the part located at 3606 West End Avenue.

He earned his "King of the Road" image during those years as Bible College public relations director. He lived between the white lines from 1962 to the mid-1980's. You could track him from coast to coast via gasoline credit cards and motel bills. He left a trail of broken water pumps, frayed fan belts, punctured hoses and flat tires. He paid

his fair share of speeding tickets and left at least one transmission lying alongside the interstate.

We buried Paul Saturday. It was the kind of funeral he would've liked, conducted at the dearest place on earth to him—the chapel at Free Will Baptist Bible College—with dignity, honor and humor.

A couple sitting beside me remarked that Paul attended the same church for 25 years. Someone asked him why he didn't church hop as many do. He replied, "I don't swap churches." While I didn't hear him say it, it sounds like Paul Kettelman because that's the way he lived.

Three of his FWBBC peers spoke in tribute at Paul's funeral. One assessed him as a man who knew how to anticipate needs. Another called him a man of convictions. The third described Paul as the pastor, a true shepherd who went where the people were. We laughed when he said folks recognized Paul 42 years ago by the cloud of dust that followed him down the dirt roads. Hmmm...Maybe that King of the Road image started earlier than I thought.

After the funeral, two Orthodox Jews stopped me on the sidewalk out front and asked who'd died. When I told them it was Paul Kettelman, the old lady said with a twinkle in her eye, "Our Jewish wishes go with him. May he rest with all the good Gentiles!" Yeah, Paul would've chuckled at that. He kept a short tab with those Jewish neighbors.

Six months before he died, I visited Paul in the hospital. On the way home that night, I remembered something I wanted to tell him. It concerned my favorite dimension about his life....

You see, I learned what it means to be a servant by watching Paul Kettelman. He turned the servant role into a ministry. He surprised me when he first came to the college in 1962. I wondered if he really believed the things he said and did. Over the long haul, I dis-

covered that the real Paul Kettelman was a servant at heart.

I watched how he treated the college administration. Without fail, even when it inconvenienced him, Paul stepped aside for the college president or the dean, never competing with them for denominational favor. He saw to it that they got the private rooms while he bunked with the boys. He always grabbed the luggage, opened doors, took less prestigious speaking appointments. He stayed up later and got up earlier to gas the car and pay the bills.

I learned the servant's secret by watching Paul Kettelman. He taught me that it takes courage to be a servant. A man must be at peace with himself to praise his brother, to give credit to someone else, to reach without hesitation for the muddy end of the log.

He showed me that serving liberates a man. Those who serve willingly with courtesy and dignity are free from pretense. They don't need to prove anything to anybody; they just get the job done. In all the years I knew him, I never once saw Paul act disrespectfully toward a brother or sister. No task was beneath him. No job too small. No church unimportant.

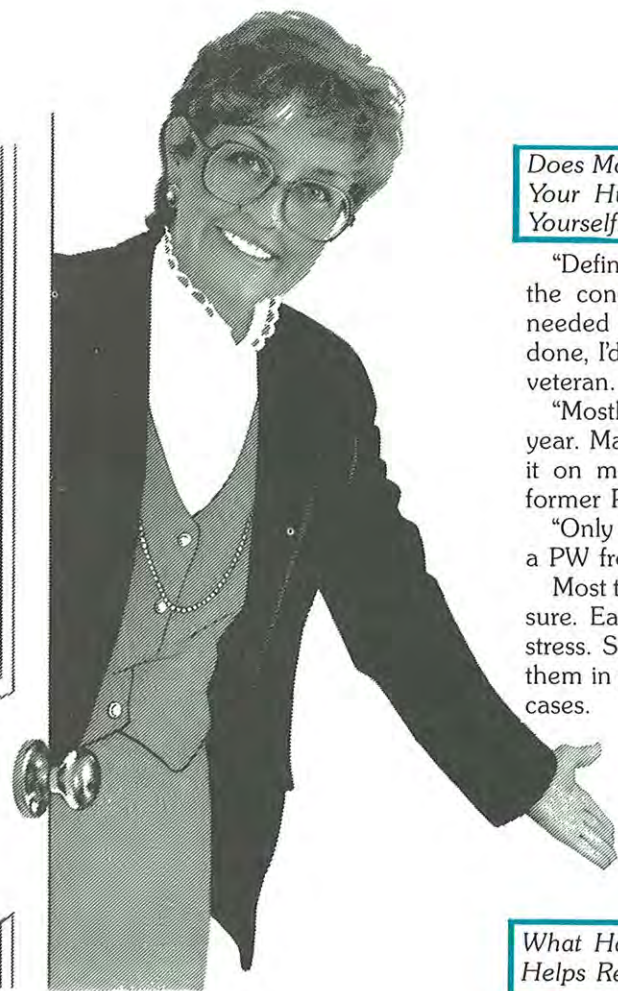
How could I not love the man for demonstrating the gift of servanthood so well? He elevated the servant role to a place of honor. Paul believed that serving is the purest form of leadership.

I stood beside Sam Moore at Paul Kettelman's casket. Mr. Moore, president of Thomas Nelson Publications and Paul's long-time friend, glanced at the casket, then said, "That man gave his life for the Free Will Baptist denomination. And he never wanted any self-glory."

Play it again, Sam. You told the truth. Paul Kettelman got exactly what he wanted in life, a place to serve. That's him all right—Paul, the servant of God.

Some lives speak for themselves. Paul Kettelman's life was one of them.

'Hello, I'm the Pastor's Wife'



By Kathy Tippet Henderson

Met the typical pastor's wife. She's plump, she's thin. She's young, she's mature. She's an extrovert, she's shy and reclusive. She's a natural leader, she's a background, faithful follower. Like Free Will Baptists as a whole, the typical PW defies stereotypes. Diversity marks her trail. I interviewed several and found variety in women, problems faced and suggestions.

The perfect PW's expected to head the C. E. Committee, play the piano (transposing on the spot, of course), teach Sunday School and direct the best little Christmas pageant, yet never neglect hubby, children, housework or personal devotions.

All the PWs agreed that at one time they had felt this pressure.

Does Most of the Pressure Come from Your Husband, Church Members or Yourself?

"Definitely not my husband. Me and the congregation. I would see what needed to be done and knew if it got done, I'd have to do it," cites a 15-year veteran.

"Mostly from me, especially that first year. Maybe my husband put some of it on me," states a 16-year PW and former PK.

"Only from church members," moans a PW from a small church.

Most took partial blame for the pressure. Early years brought the greatest stress. Sorting out priorities and living them in perspective took time in most cases.

What Have You Learned to Do that Helps Relieve the Pressure?

One talented lady trained others to take leadership roles in the church. "Eventually they not only took some of my jobs but were thrilled at their own undiscovered talents."

"It helped when I evaluated my priorities and learned to ask God what *He* expects of me. It gave me the nerve to say, 'I'm sorry. I can't do that.'"

"The only solution I found was to cooperate and do what they expected of me. Sometimes it's frustrating."

A card in my desk from a dear friend reads, "You gave me confidence when you and your husband said I could sing. I knew I couldn't, but I did. I have depended on you to encourage me. I appreciate you so much."

As PWs our call is to serve others and represent the Lord, giving them His encouragement to bring them to maturity. For others it may take a frank talk with hubby or yourself to set priorities in order.

What's the One Thing the Congregation Could Do to Make Your Life Better?

"We're here to serve you. Be open to our suggestions," commented one lady who felt unappreciated. "Tradition seems to rule. I got into trouble once for turning the toilet paper around in the Ladies' Room."

"I ask them to just realize we have a family life, to be considerate of that time. Of course we're on call 24 hours a day, but sometimes it's for such minor things."

"Be a friend. Don't avoid me on a personal level. I'd love to shop, lunch, chat with you. Don't call only for church needs; reach out as a friend. I need that."

"Don't put the pastor's wife on a pedestal. She's just a woman...not super-woman. We have flaws, make mistakes."

The ladies ask for acceptance of themselves as individuals, normal women, for respect for family time and for friendship. This need for friendship opened the way for the next question.



How About Having Close Friends Within the Church Body?

"I think we need close friends, but you have to be careful. It's a friendship with limitations because of your husband's leadership. My closest friend is my husband, but sometimes I need a woman to talk with. It's easier to unload if she's outside the church family."

"It's not good to have close friends at church," warns a PW with 32 years' experience. "It causes hurt and jealousy, especially in a small church."

"I need close friends. Loyalty is the key. Christ had His inner circle. There is a risk but I wouldn't have made it these 18 years had it not been for two precious friends. I am most blessed to have and trust them as I do."

When asked this question one PW started to weep, "It'd be nice if you could. It gets lonely. I have to draw the line, but when I hold back they think I'm snobbish, that I don't want to be close to them."

The question of close friends touched a fragile part of the ladies. Some found the right balance that allowed for friends without doing harm to the work. These women seemed happier and more confident. They were all from larger churches, which may indicate that it's more difficult to have close friends in the social confines of a small church. Privacy is easier to maintain in the larger, multi-ministry church.

How Do You Balance Personal Devotion Time, Home Duties and Family Time with Church Activities and Obligations?

"The way you word the question sounds like there's an innate controversy between home and church. I think it's not so much that as just the constant struggle all faithful workers find trying to make time for what must be done. Everyone feels this, not just the pastor's wife."

"I got up earlier to do it all, especially when I worked outside the home. Family devotions were best for us at breakfast because my husband often was not home for supper or bedtime."

One PK admitted, "I grew up resenting the demands of the church on our family time. Now as a PW, I better understand it but I try to keep the family ahead of the church. It's difficult. We don't always do it."

The problem's universal. Working mothers agree it becomes more difficult

when they go to work. Faithfulness to church functions is expected of the pastor's family, perhaps more so than of laity. Yet no duty ranks higher than our time with the Lord. That's where strength comes from to do the rest. It's easy to neglect because no one notices . . . at first.



"As a kid I resented the standards put on us because we were the preacher's kids. We try to teach ours to do right because it's right, not because they are PKs."

"I think the goldfish bowl syndrome is felt more by teens in a smaller church," poses this former PK, now PW.

"We try to let the Bible set our standards rather than people. We try to set an example and not offend others, but some resent things you do or don't do anyway."

An older PW recalls, "The life caused our children to resent church members at times. It takes a lot of self-esteem built in to handle the scrutiny of goldfish life."

Full-time Christian workers feel the pangs of the glass house at times. Elizabeth Rice Handford advises pastors' wives, "Try to point out the advantages and benefits of the ministry to your children, 'Isn't it great we get to borrow Brother Martin's mountain cottage because your dad is his pastor?' Or perhaps, 'My! It was generous of Sister Lois to bake this scrumptious chocolate cake. She knows how busy revival week is at our house.' Sometimes we create resentment in our own children by griping about the problems. This can drive them away from the very work we love."

The last question posed brought an avalanche of comments. Oh, how we pastors' wives love to give advice! So I solicited:

What Advice Do You Have for the Young Pastor's Wife about to Take the First Plunge into the Ministry?

"Don't marry a preacher!" warns the PK/PW, restraining a smile. "Growing up I always gave myself that advice, but I didn't take it. I'm glad I didn't."

"Be yourself. Get your confidence from Christ. Be the same wife you'd be if your husband were a construction worker. Remember you're a servant. Do what Christ orders out of a heart of love and you won't bring a reproach on His name."

"Realize your limits. Learn to say no." "Be supportive of your husband. Your first duty is to work for him, not against him for the Lord."

"Get your advice from the same source as your priorities: God, your husband then others. If they disagree, submit to your husband. After all, submission is just ducking so God can hit your husband!"

So now you've met Mrs. Typical F.W.B. Pastor's Wife. Don't you love her candor, wisdom and wit? Then tell her so. She's a normal person like you who needs to be loved.

As a PW, you may need to initiate the action. I keep two files on hand for notes, cards and comments. One is a file for the barbed criticism: File 13. The garbage man carries it off on Fridays.

The other is a thin file but so valuable. It's literal . . . a manila folder marked "Appreciation File." It contains those sweet words of praise that keep you going. Re-reading just makes them sweeter.

You say you don't get any of those? Try sending some first and watch the boomerang effect. Take someone *else* out for a meal. "If a man would have friends, he must show himself friendly."

A PW's greatest booster should be her husband. If she hands you this article with an asterisk at the top, it means you're neglecting your dearest parishioner. Maybe it's time for a heart to heart talk with her on priorities. God's best for you, your home and your work may be just beyond that conversation with her.

ABOUT THE WRITER: Kathy Tippet HENDERSON is a member of First Free Will Baptist Church, Newport News, Virginia. As a free-lance writer, Kathy has been published in several Christian publications.

Jeremiah watched the spiritual decline of his people and nation, especially the collapse of their religious observances and temple worship. Then God spoke, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jeremiah 3:15). Likewise, God spoke to Ezekiel, Daniel, Malachi and other priests and prophets.

All God's warnings, dissatisfactions and judgments point to those men responsible for shepherding the people and nation, particularly in their spiritual relationship and worship. "Woe be unto the shepherds that destroy and scatter the sheep of my pasture! saith the Lord" (Jeremiah 23:1).

Who were those men that God made responsible for spiritual leadership and worship among His people? It was said of John the Baptist, "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light" (John 1:6-8). Let's examine three specifics about John the Baptist.

First, he's called a man, not an angel or a supernatural being, but an earth-born creature with fleshly shortcomings. Second, he was "sent from God," that is, a man specifically chosen by the Lord. Third, he came "to bear witness of the light." John's primary purpose in life was to preach about Jesus.

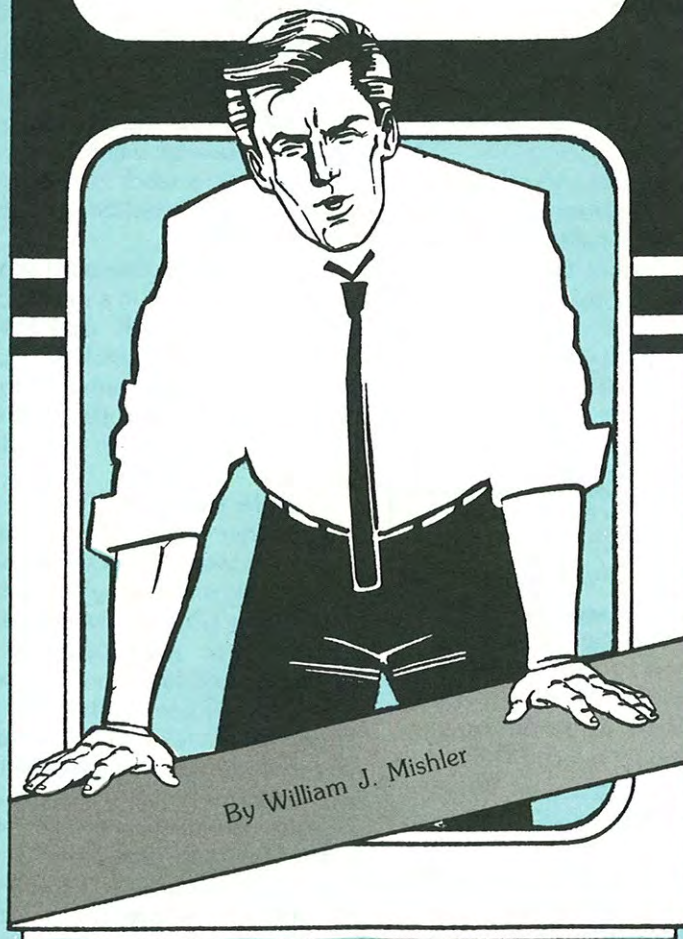
These same three qualities characterize every gospel preacher today. Paul asked the early Jewish Christians, "And how shall they preach, except they be sent?..." (Romans 10:15a). He told the church at Corinth, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Corinthians 9:14). The men were called by God to do a specific service.

But what about their call—these men sent from God, these pastor-teachers, shepherds, elders who feed the flock?

I'm a pastor, sent from God, not by my choice, but because God called me. This call is distinct from other church tasks clustered under the ministerial umbrella.

Dr. J. Vernon Jacobs, in his book *Ten Steps to Leadership* says, "A call is seeing a need and having the ability to meet that need." Sir Wilfred Grenfell

Portrait of a Pastor



says, "Christ's call was to follow Him, not recognize, much less to comprehend Him."

While these statements may fit some categories clustered under the ministerial umbrella, they deal mainly with local church leadership. Paul assures the church at Ephesus that God

calls the pastor-teacher (Ephesians 4:11-12). Mark describes Jesus calling His disciples, "And straightway he called them: and they left their father...and went after him" (Mark 1:20).

The pastoral call defies clear definition and precise description. I sense it; I feel its inner compulsion, but it's impos-

sible to state like a mathematical equation.

Here's my own definition as it applied to my call: It was a deep, abiding conviction that I could not get away from. I had not been involved in an automobile accident, had no catastrophic illness that brought me close to death, saw no vision or G.P. (Go Preach) in the sky, had no encouragement from home or church to enter the ministry. As a young Christian I placed my life on the altar as best I knew how and told the Lord to use me however He could.

I tried to do various things in my home church, but there remained that abiding conviction—this is not it. Then, one day returning home from work and thinking of the Lord and His blessings in my life, there came that unction from above—that's it! Peace came; the conviction left; the burden lifted. A few months later I announced my call. From that day till now I never doubted my call to the ministry.

God does not call a pastor because of academic training, church affiliation, family or cultural background. He calls men who are justified, sanctified and consequently faithful in the Master's work.

Spurgeon told his students, "Take heed, therefore, to yourselves first, that you be that which you persuade others to be, and believe that which you persuade them daily to believe and have heartily entertained that Christ and spirit which you offer to others."

The call is not only a summons to service, but also a call to preparation. This must not be overlooked by that "man sent from God."

What about the preacher's responsibilities? Just as sure as atoms hold the secret of power in this physical universe, preaching holds the secret of power in the spiritual world about us. (See I Corinthians 9:16; Isaiah 61:1; I Peter 5:1-3.)

The symbolism comparing a pastor to a shepherd surfaces frequently in the scriptures. Sheep are the most helpless and defenseless of all domesticated animals. Without a shepherd, they're at the mercy of predatory animals and stray dogs.

Just as sheep need constant watchfulness and care from the shepherd, the pastor lives in close proximity to his flock where he ministers. He cultivates the cold and indifferent, comforts those who sorrow, cheers the sick, rejoices with those who rejoice, and weeps with

those who weep. He brings back the straying, rebukes the erring, marries the young, buries the dead, ministers to the destitute, and preaches the gospel with longsuffering and patience.

His spiritual sheep must be fed in green pastures and led beside still waters. They need their wounds bathed

produce preachers, missionaries and Christian workers.

The pastor's also chief administrative officer. He sees to it that others of his flock have ample opportunity to help perform church tasks. He remembers that he's a man with human limitations. Someone well said, "Blessed is that pas-

Just as sure as atoms hold the secret of power in this physical universe, preaching holds the secret of power in the spiritual world around us.

in the fragrant oil of the Holy Spirit. Above all, they must be sheared tenderly, lovingly, but regularly. The good shepherd still gives his life for the sheep.

Jesus told Peter, "Feed my lambs...feed my sheep." Every healthy flock contains lambs and every good shepherd keeps his eye on their special needs. The biblical picture of the Great Shepherd in Isaiah 40:11 tells of His wonderful tenderness, "...He shall gather the lambs with his arm, and carry them in his bosom...."

Donald Gee speaks of the passionate love for the flock of God which the pastoral office demands. He says that while we've heard much of a passion for souls, we sometimes think an equally needed and priceless gift is a passion over souls—a godly care which yearns and pleads and agonizes that every man may be presented perfect in Jesus Christ.

Paul touched the keynote of the true pastor's heart when he said, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers [pastors]..." (I Corinthians 4:15). Incidentally, this passage reveals the fact that a teacher is not always a pastor.


Some teachers are as illuminating as an electric light...and nearly as cold! The calling makes the difference. It's the spiritual fathers (pastors) that are missing in many pulpits today. We must have them if we expect our churches to

tor who early in his ministry finds out he does not have the answers to all of his church problems, business and finances."

The pastor is theologian, administrator and divinely-appointed shepherd over the flock. How I pray that God will do for our dear pastors what He did for Elijah in the cave. He gave the prophet a new revelation and a new commission. We never hear of him going back to the juniper tree or to the cave.

When Jesus appeared at the Sea of Tiberias, He took pains to instruct Peter—lovingly, tenderly and compassionately—that he must lay aside his nets and boats and fish for men. "Simon, son of Jonas, lovest thou me more than these?"

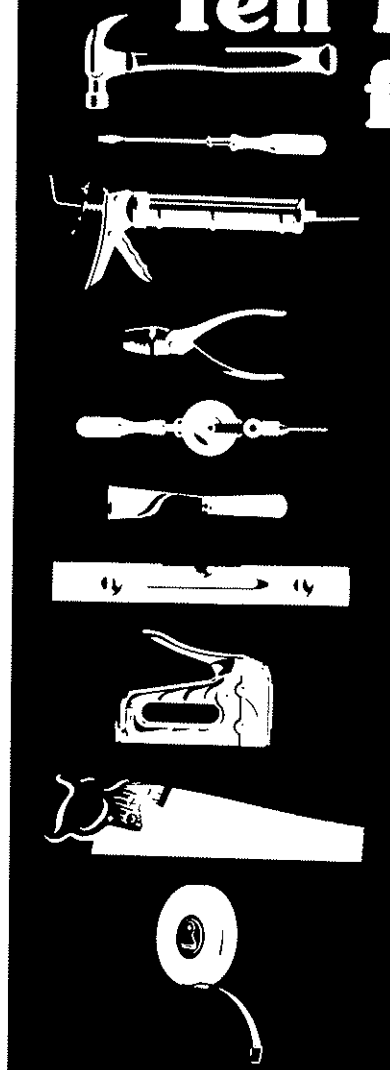
It's still a burning question. Pastor, do you "love me" more than that job, that house or that family? The call echoes across the mountains, the valleys, the plains and the asphalt jungles. What will you do about it?

Don Reiber said it for me, "As a pastor I may not enjoy the prestige administrators enjoy, nor have the aura of glamor that clings to evangelists. Yet my task is more important than either. In fact, of all the positions on God's team, mine is the most important." 

ABOUT THE WRITER: Retired Free Will Baptist minister Reverend William J. Mishler lives in Johnston City, Illinois. Brother Mishler has held numerous denominational positions on district, state and national levels.

Ten Basic Study Tools for the Pastor

By Jack Stallings



The pastor's concerns cover many areas. He's concerned about sermon preparation, evangelism, discipling, counseling, church growth, Christian education, administration and more. He includes in his library books on all these subjects. However, his basic responsibility is the study of God's Word, and this fact should be reflected in the composition of his library.

Obviously, the most basic source for Bible study is the Bible itself. While a good reference Bible is essential, other supplemental books will prove quite helpful. The young pastor (or any serious Bible student for that matter) soon discovers the need for certain study tools.

The list of helpful books is almost endless. The following 10 suggestions will help the young minister begin his

library. They're listed in the recommended order of purchase. All prices given are retail, but books can be obtained more cheaply by using discount lists.

Concordance

The most basic tool is a concordance. It does not take long to discover that the concordance at the back of one's Bible is too limited and that you need a more complete one. Probably the wisest choice is *Strong's Concordance*. The price varies from \$20 to \$25 depending on the binding. It's better to pay a little more and get a high quality binding.

Topical Bible

Another basic and helpful tool is *Nave's Topical Bible*. As the name implies this book catalogues the scriptures according to topics. Some editions contain a scripture index at the back. Make sure the copy you purchase has this index. This book sells for \$15 to \$20.

Bible Guide

The next book recommended is *Wilmington's Guide to the Bible*, a veritable treasure trove of valuable information. It will serve the younger preacher as a primary source of instruction and the older preacher as a handy reference and summary. The price is about \$30.

One-Volume Commentary

The next acquisition should be a good one-volume commentary on the whole Bible. There are several good ones including *The Wycliffe Bible Commentary*, *The New Bible Commentary*, and *Jamieson, Fausset and Brown*. One of these will cost \$25 to \$28.

Bible Dictionary

A good Bible dictionary ought to be the next acquisition. Good ones include *Zondervan Pictorial Bible Dictionary*, *Unger's Bible Dictionary* and *The New*

Bible Dictionary. The prices range from \$22 to \$25.

Theological Dictionary

The next recommended volume is the *Evangelical Dictionary of Theology*, edited by Walter Elwell. This replaces and expands the old *Baker's Dictionary of Theology*. This concise yet thorough book is an almost essential part of any preacher's library. It costs about \$30.

Bible Surveys

Numbers seven and eight on the list are surveys of both the Old and New Testaments. Two good New Testament surveys are those by Merrill C. Tenney and Robert Gromacki. They each run about \$20.

A good Old Testament survey is *The Old Testament Speaks* by Samuel J. Schultz for about \$20. Another is *Old Testament Survey* by Bush, LaSor and Hubbard for about \$25.

Barnes Notes

The ninth recommended volume is the one-volume *Barnes Notes on the New Testament* for about \$37. No other single volume matches this one for practical exegesis of the New Testament text.

Vine's Dictionary

The last of the 10 recommended volumes is *Vine's Expository Dictionary of Old and New Testament Words*. This volume will enable one who knows neither Greek nor Hebrew to comprehend many of the nuances and implications of the original language for any text. It costs about \$20.

All these books have the advantage of being very useful to the young preacher and yet being valuable permanent components of his library that he will continue to use throughout life. None of them will be rendered irrelevant by advanced study.

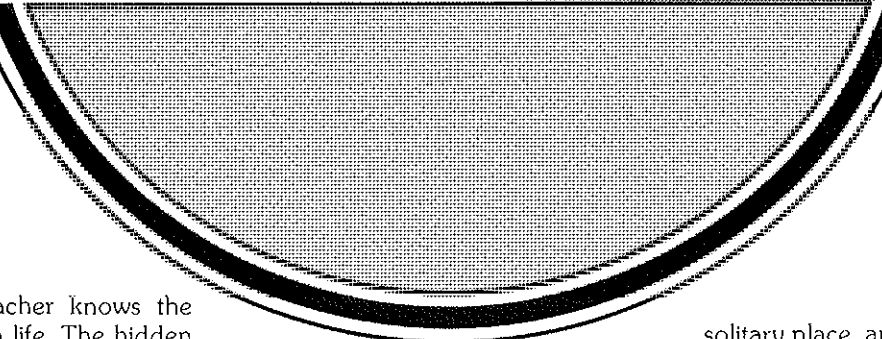


ABOUT THE WRITER: Reverend Jack Stallings pastors Collinswood Free Will Baptist Church, Portsmouth, Virginia.



The Pastor's Hidden Life

By Danny Thompson



The effective preacher knows the value of a hidden life. The hidden life means stealing away to some inner chamber where one is alone with the heavenly Father. F. B. Meyer said, "The acquisition of spiritual power is impossible, unless we can hide ourselves from men and from ourselves in some deep gorge where we may absorb the power of the eternal God...."

In I Kings 17, God commanded the prophet Elijah to, "...hide thyself by the brook of Cherith." There the prophet learned spiritual truths that changed his life and his ministry. Time spent alone with God is never wasted but rather vital to effectiveness in the work of God.

Part of Daily Schedule

It's important to find one's "brook of Cherith." The place should be quiet and (as much as possible) removed from all distractions. In this secluded place the

Lord can make Himself better known to His servant.

The Bible says, "And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matthew 17:1-2). If one would experience a greater relationship with Christ, then a daily time and definite place must be planned.

What's the best time of day for quiet time with God? That's up to the individual. Many pastors consider the morning hours the best time to fellowship with God and to feast on His Word.

The scriptures tell us that Jesus found the morning most inviting, "And in the morning, rising up a great while before day, he went out, and departed into a

solitary place, and there prayed" (Mark 1:35).

Other pastors find that evening hours best suit their schedule for time alone with God. "Isaac went out to meditate in the field at the eventide" (Genesis 24:63). Perhaps the psalmist had the best time when he said concerning the blessed man, "...in his law doth he meditate day and night" (Psalm 1:2). The time and place are not as important as the performance of this command.

Matures a Person Spiritually

The Word of God is an essential tool in developing spiritual growth. On one occasion the disciples asked Christ to increase their faith. D. L. Moody also asked the Lord to increase his faith; he then read Romans 10:17, "So then faith cometh by hearing, and hearing by the Word of God." →

Hidden Life . . . (from page 11)

A person who needs greater faith will find that need met by reading, studying and meditating on the riches of the Bible. Paul exhorts in II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The preacher who learns to feed his own soul in the hidden place will be more adept to minister the Word of God to others.

The value of prayer is learned as a person grows spiritually. One who recognizes his limitations and experiences confrontations will soon look up in desperation. E. M. Bounds said, "The effectual, fervent prayer has been the mightiest weapon of God's mightiest soldiers."

The preacher who knows more about theology than knee-ology will never defeat the prophets of Baal or cause the showers of blessings to fall on God's people. C. H. Spurgeon said, "All our libraries and studies are mere emptiness compared with our closets."

The hidden life is a great place to learn how to confess to God one's sins and failures. Here one can also claim God's precious promises (II Peter 1:4) which give stability in the most trying circumstances. The hidden life provides spiritual discernment for those seemingly unresolvable problems.

Manifests Itself in Success

Consider the promise of success in Matthew 6:6, "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Several areas of a pastor's ministry openly manifest the results of the hidden life. The first is the preacher's preaching. There will be a fresh anointing on the preacher who stands in the pulpit after spending time with God.

Remember the words of E. M. Bounds, "The preachers who are the mightiest in their closets with God are the mightiest in their pulpits with men." Sermons born out of a heart in sweet communion with God move men more than all our biblically sound and theologically correct dissertations.

Another area is the pastor's compassion for his sheep. He loves the people that God called him to shepherd and will perform his duty among them not as a hireling, but rather as a good shepherd.

Two Way Prayer

By R. F. Smith, Jr.

Lord, thank You for all Your blessings to me." Yes, I know they want me to commit to teaching that class, but, Lord.

"And thank You for our church; it means so much to me." But, Lord, what can I do—or say? I'm committed to so much next year.

"Bless all those who teach our children." Lord, that would mean nearly 50 Sundays. Do You know how many Sundays that is? Oh, You made them!

"And be with all those who work on committees and commissions." Now, come on, Lord. Is planning and committee work REALLY Your work? They get so bogged down in those meetings over details that don't amount to a hill of beans. What do You mean, nothing happens without planning? You can work better through organization than disorganization, huh?

"Please, Lord, be with all those who are sick and need our prayers." What do You mean, they could use my presence as well as my prayers? Help You answer my prayers for them? Lord, You don't know how hard it is to work hospital visitation into my schedule. And have You ever tried to find a parking place at the hospital? That takes the better part the day and most of Job's patience.


"Remember also those who do not know You as Savior and Lord." What do You mean, me remember them, too. I'm remembering them right now, right? Go

see them? Me? I don't know enough about the Bible to talk to another person about You. Know You? Yes, I know You. Well, I try to. Just care and be their friend? Is that all? A start, eh?

"Lord, bless our missionaries and help them to be Your messengers to all people." Money? Whose money? Mine! Well, Lord, I do give. But with all my commitments and inflation being what it is there's not as much left over for church as I'd like. What do I mean, left over? Ah, You know. The bottom line. The black column that's almost bleeding red. That's what I mean by left over. That's not the way You see it? Oh, the top line? You mean THE TOP LINE? Of my income? Now, really!

"And thank You for my house, food, family and all the many things You give me to live with." Are You saying it's more important to have something to live FOR than to have everything to live WITH? What am I living FOR? Lord, that's a good question.

"Finally, Father, thank You for giving Your Son to be my Savior." Cross! Did You say cross! Oh, commitment like a cross. I see. I think I do.

"Thank You, Father, for listening." You want me to listen to You now? A two-way-street prayer? O.K. Speak. 

ABOUT THE WRITER: Dr. R. F. Smith, Jr. is senior pastor at Fifth Avenue Baptist Church, Huntington, West Virginia

The Bible reminds us, "Therefore he [God] said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them." (Psalm 106:23). The pastor who loves his people will plead in the secret place for their needs and for their blessings.

The greatest result of the hidden life is the purity produced in the pastor's life. He will be able to keep his motives right regarding his call to the ministry. The Lord has not called us to climb a denominational ladder, but rather to "preach the Word."


Paul reminds us in I Timothy 3:1, "...If a man desire the office of a bishop, he desireth a good work." In his hidden life the pastor keeps his heart and soul aflame with the greatest work on earth—preaching Jesus Christ the Savior to a lost and dying world.

Another important fact about the preacher's purity is his manner of living. Today is a day of compromise for pas-

tors who feel that strong biblical convictions cannot be maintained in order to grow numerically. Peter said, "For we cannot but speak the things which we have seen and heard" (Acts 4:20).

We need pastors who will continue to stand on their long-held convictions. Dr. L. C. Johnson once said about convictions, "Don't bring them up for review." Let us continue to stand where we've always stood on the fundamentals of the faith.

Elijah found that God would provide what he needed while at the brook of Cherith. It may be that some preachers will not fully understand the value of their hidden life until the fruits have been produced or, as the case may be with some, not produced.

Brethren, let us seek our brook of Cherith today and learn of Him! 

ABOUT THE WRITER: Reverend Danny Thompson pastors First Free Will Baptist Church, Pleasant Grove, Alabama.



FREE WILL BAPTIST

newsfront

NORTH CAROLINA CONDUCTS 'SILVER' SESSION

GASTONIA, NC—Some 189 delegates and visitors met on the 12-acre site at First FWB Church in Gastonia to celebrate the 25th anniversary session of the North Carolina State Association, according to Promotional Director Tom Lilly.

Reverend Lilly said, "Twenty-five years ago many of our people walked away from facilities, friends and family members to hold biblical convictions and standards. We need to consider not only where we are, but how far we have come."

Moderator Roy Harris spoke from Ephesians 4:1-16 in his opening remarks on Monday. The June 8-9 session included 89 registered ministers.

Three ministers preached sermons during the silver anniversary gathering. Rev. Rudolph Outlaw spoke on "God is Still on the Throne." Rev. Randy Stone preached "God Can Use You." Rev. Dale McCoy addressed the delegates on "Victory Through Faith."

Promotional Director Lilly urged delegates to use the occasion to "examine our past, evaluate our present and encourage ourselves for the future." He called for a reaffirmation of "our commitment to preach the gospel, win the lost and plant churches."

The 1988 association will meet June 6-7 at Parkers Chapel in Greenville.

PAUL J. KETTEMAN WITH THE LORD



NASHVILLE, TN—Reverend Paul Jackson Ketteman, 62, public relations director at Free Will Baptist Bible College for 25 years, died May 21 following a three-year bout with bone cancer. His death came seven days after the college honored him at graduation exercises for his quarter century of service.

The funeral was held Saturday, May 23, in the college's Memorial Auditorium. Dr. Charles Thigpen, Dr. Robert Picirilli and Dr. L. C. Johnson spoke of the impact of Paul Ketteman's life on themselves, the college and the denomination as a whole.

President Charles A. Thigpen later noted several things about his friend and helper: "Brother Paul was always honest and open—you always knew where he stood on any issue. He was a good preacher of the Word and possessed a deep feeling for people. No one could ever be more accommodating to others than Paul. He saw needs and offered his help before most of us were even aware that a need existed. No member of our college team will ever be missed any more than Paul. We thank God for his influence on this college."

Although remembered most for his association with the college, Brother

Ketteman also had a successful pastoral ministry. He twice pastored Mt. Elon FWB Church, Pamplico, SC. He also pastored Edgemont FWB Church, Durham, NC, and First FWB Church, Columbus, MS.

He served four years as clerk of the National Association of Free Will Baptists and nine years on the Bible College board of trustees.

The Illinois native left home in 1942 to become Free Will Baptist Bible College's first student. Dr. L. C. Johnson, the college's first president, frequently told how, as he drove up to 3609 Richland Avenue in Nashville to assume leadership of the infant school, he found Paul sitting on the steps, waiting for classes to begin. Mr. Ketteman graduated with the Bible diploma in 1945 and received his B.A. from Columbia Bible College in 1947.

He was deeply committed to his family. On the back of a college form used for keeping employee biographical data, Paul wrote in the space for listing outside activities, "Husband, Grandfather, Father." When the college honored him recently at graduation, as the audience of 900 stood in tribute, he said, "I'm just glad Helen (Mrs. Ketteman) is here to see this!"

During the last two weeks of his life, Paul delighted in sharing with friends a new truth the Holy Spirit had given him from Psalm 32:8-9. There, God promises to teach and guide His children, but He warns them against mulish stubbornness. Paul told several friends, "He is teaching me some precious things in these days and I'm trying hard to learn them, but I still find a lot of the mule in me."

Mr. Ketteman is survived by his wife, Helen, who teaches business at the college, and by three children: Greg Ketteman, of Nashville; Mrs. Carol Reid, of Greenville, SC; and Mrs. Joy Corn, of Savannah, GA.

NORTHEAST ADOPTS NEW CONSTITUTION

EAST WENATCHEE, WA—Delegates to Northwest Association's May 15-16 meeting adopted a six-page constitution and by-laws. The document specifies officers, membership requirements, board structure, meetings, finances and duties of officials.

Moderator Paul Wood gaveled 59 delegates and visitors through business

sessions. Oregon pastor Bill Adkisson and California music minister Rodney Whaley preached during the session. Canada's Charles McKinney as well as FWB Executive Secretary Melvin Worthington brought devotionals.

The 1988 association meets May 13-14 at First FWB Church, Salem, OR.

newsfront

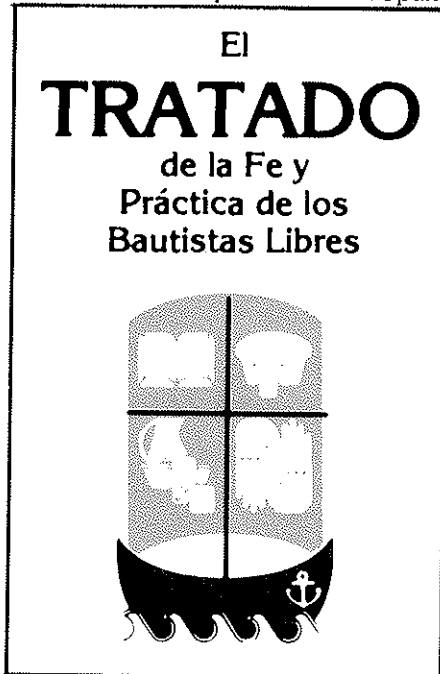
(continued)



1987-88 FFWB State Body Officers:
Standing — Dean Jones, president; Tamara
Walley, vice president; Karen Tippet, secretary-
treasurer. Seated — Kevin Riggs, chaplain.

NOTE FOR HISPANIC CHURCHES

NASHVILLE, TN—The second printing
of the *Free Will Baptist Treatise* in Span-



ish (*El Tratado de la Fe y Práctica de los
Bautistas Libres*) is off the press and
available for \$1.00.

This includes Part III—Articles of
Faith, Part IV—The Practices of Free Will
Baptists and the revisions and appen-
dices which were not in the first printing.

Order from Randall House Publica-
tions, P.O. Box 17306, Nashville, TN
37217.

REV. JIM VARNEY TO MODERATE WEST VIRGINIA

BRADLEY, WV—Reverend Jim Var-
ney, pastor of McCorkle FWB Church
will moderate the 12,000-member,
188-church West Virginia State Associ-
ation through the 1987-88 church year.
Rev. Varney was elected at the June
12-13 state association which met at
Bradley FWB Church in Bradley.

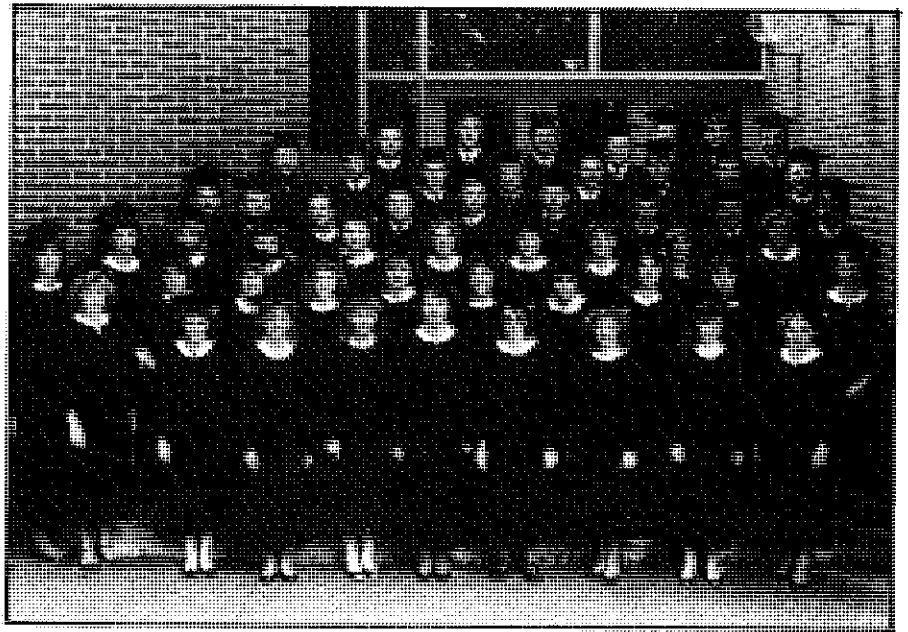
Outgoing moderator George Smith
guided delegates through the 42nd
annual session. Brother Smith served
five years. He delivered his final moder-
ator's message from Nehemiah 1:4-11
on the subject "Who Cares?"

Officials estimated that more than
300 crowded the evening worship ses-

sions. Bob Shockey, campus pastor at
Free Will Baptist Bible College, and Try-
mon Messer, associate director of the
Home Missions Department, preached
keynote sermons.

In other action, delegates designated
10 percent of state cooperative plan
receipts to underwrite the 1991 national
convention which will be hosted in
Charleston. Delegates elected Parkers-
burg pastor Billy Samms as promotional
officer, succeeding Carl Cooper.

The 1988 state association meets
June 10-11 at Loudendale FWB
Church in Charleston.



Free Will Baptist Bible College graduates 53 in the Class of 1987.

Currently . . . (from page 15)

School and 154 for worship services. Pas-
tor Hughes said that it created a wonderful
problem, "We are running out of room!"

A local businessman agreed to match
every dollar that **Beaufort Christian
Academy** would raise with 50¢ of his own.
Academy faculty, staff and parents accepted
the challenge and raised more than \$10,000.
Businessman **Calvin Wellons** added his
matching gift and brought the total to
\$15,500. Beaufort Christian Academy is a
ministry of **First FWB Church,
Beaufort, NC. Henry Van Kluyve**
pastors.

Director **Jim Cox** said 45 walkers from
eight churches raised more than \$4,000
toward an open-air pavilion at **Camp
Jacob, Clintwood, VA.** The youngest
walker was 6 years old, the oldest 81.

Contact welcomes *The Crusader*, publi-
cation of **Fairview FWB Church, Spar-
tanburg, SC. Tim Hackett** pastors.

They must be doing something right in
Valliant, OK. Even the snakes come to
church. Pastor **George Harvey, Jr.** killed
a 67-inch rattlesnake outside the church just
before prayer meeting. When asked how he
did it, Pastor Harvey replied, "With a very
long stick." Way to go, George!

While 900 people watched, **Free Will Baptist Bible College** graduated 53 students in May. The college awarded the following degrees: seven Associates of Science in Business, two Associates of Arts, one Associate of Christian Ministries, 25 Bachelors of Science, 15 Bachelors of Arts and three Masters of Arts in Pastoral Studies.

The Woman's Auxiliary at **Manassas FWB Church, Manassas, VA**, purchased tables and chairs for the fellowship building, installed new lighting in the sanctuary and gave \$1,000 on the purchase of a baptistry. **Houston Mullins** pastors.

Arkansas Promotional Director **David Joslin** notified national agencies that for \$50 per page the *Vision* (Arkansas' state publication) would correlate 4200 copies of their promotional data into the publication. Other state publications may wish to do something similar since adding pages to any publication does not eliminate carrying essential state news.

The **Arkansas** State Sunday School Board conducted its annual Sunday School revival at Camp Beaverfork in April. Officials reported 122 registered for the two-day session. Speakers included **Raymond Riggs**, Tennessee promotional director; **Roger Reeds**, director of Randall House Publications; **Jonathan Thigpen**, Randall House editorial manager.

Founding pastor **Randy McCraw** reports that **Living Water FWB Church** moved to permanent facilities in the Cherokee Springs community near **Spartanburg, SC**. The church began two years ago and averages 20 in attendance. Pastor McCraw was converted on I-40 near Morgantown, NC, after his car stalled and two preachers stopped to help him. While helping, the two ministers led Randy to the Lord.

The governor sent a letter of commendation; several preachers sent congratulatory tapes; the church presented a drama, and then gave the pastor \$1,500 on a money tree. That's what happened when Pastor and Mrs. **Earl Hendrix** celebrated their 20th anniversary at **First FWB Church, Inman, SC**. Evangelist **Van Dale Hudson** preached a special morning message titled "Making of a Man of God."

Less than a year after Pastor **Gene Ramsey** gathered a few people in his home to establish **Faith FWB Church**, the group moved into a building in downtown **Rock Hill, SC**. The church recently added seven members and now numbers 27. The congregation now seeks a permanent location.

Pastor **John Pressley** led a group of people to start a church in **Lancaster, SC**, in January 1984. The group began **Calvary FWB Church**, purchased 5.5 acres and

constructed an 1,800-square-foot building. The concrete block and brick building seats 175 people. The church averages 30 in attendance.

Members of **South Avenue FWB Church, Lancaster, SC**, purchased 3.5 acres southeast of Lancaster in January 1986. Then the spring of 1987 they began construction on their first building. They completed the 3200-square-foot metal structure June 1 at a cost of \$55,000. Members plan to sell their old property and construct a \$375,000 auditorium. **Homer Arrowwood** pastors.

Pastor **Paul Collins** reports 17 conversions and 20 rededications at **Temple FWB Church, Darlington, SC**, during a revival with **Ronald Creech** as evangelist.

Members of **Southside FWB Church, Darlington, SC**, observed their 34th anniversary. They unveiled a mural painted by **Pat Barefoot**, awarded a plaque to **Hope Frye** for faithful service, voted to purchase padded pews at a cost of \$6,800, and gave the pastor a raise. Pastor **Mike Ramsey** is all smiles.

Here's a unique idea for a church newspaper. The *Donelson Dispatch* included a classified section in a recent issue to announce opportunities for summer service. Creative member **Yvonne Thigpen** dreamed up the classified idea. **Robert Morgan** pastors **Donelson FWB Church, Nashville, TN**.

The **Oklahoma** Mission Board sponsored a June 12-13 Central Oklahoma Conference on revival using the "Back to Basics" theme. The meeting conducted at Noble FWB Church included sermons by five Oklahoma ministers: **J. B. Chism, Connie Cariker, Ron Carner, Berton Perry** and **Wade Jernigan**.

Pastor **Tom Scott** says members at **Bethlehem FWB Church, Ashland City, TN** voted to purchase a new public address system. Members also added a 1,250-square-foot shed for church outings and parking vehicles.

Members poured the foundation and started up with the cement walls at **Calvary FWB Church, Norman, OK**. **Mike Wade** pastors.

Christian Hill FWB Church, Abbeville, GA, celebrated 100 years of service in the community. **James Dixon** pastors.

Pastor **Rowan Sirmans** led a note-burning ceremony at **White Hall FWB Church, Waycross, GA**, during a revival meeting. The ceremony celebrated paying off a \$31,000 building indebtedness.

Pastor **Curt Holland** reports that members of **Verdella FWB Church, Verdella, MO**, constructed a new auditorium.

Members of **Harmony FWB Church, Seymour, MO**, conducted a 15-mile walk-a-thon down gravel roads to raise \$1,000 for the Missouri youth camp. **Roy Daniels** pastors.

Pastor **Bill McCarty** said **Pioneer FWB Church, Ontario, CA**, had \$50 in the bank last September when they voted to support the Co-operative Program. Earlier this spring the church had more than \$2,000 in reserve. Pastor McCarty also reported seven conversions and five rededications.

Members of **First FWB Church, Salinas, CA**, report 18 conversions. They also broke the Sunday School attendance record with 190. **Tom Keylon** pastors.

Pastor **Walter Sumerlin** reports that attendance at **Liberty FWB Church, Waycross, GA**, surged from 25 to 45. Pastor Sumerlin baptized nine on Mother's Day and received six members into the church. He's also involved in a prison ministry.

Pastor **Ben Scott** at **First FWB Church, North Little Rock, AR**, reports a record \$4,000 offering the first Sunday in April. The second Sunday nine men and women came forward to join the church. The group dedicated their new sanctuary May 31.

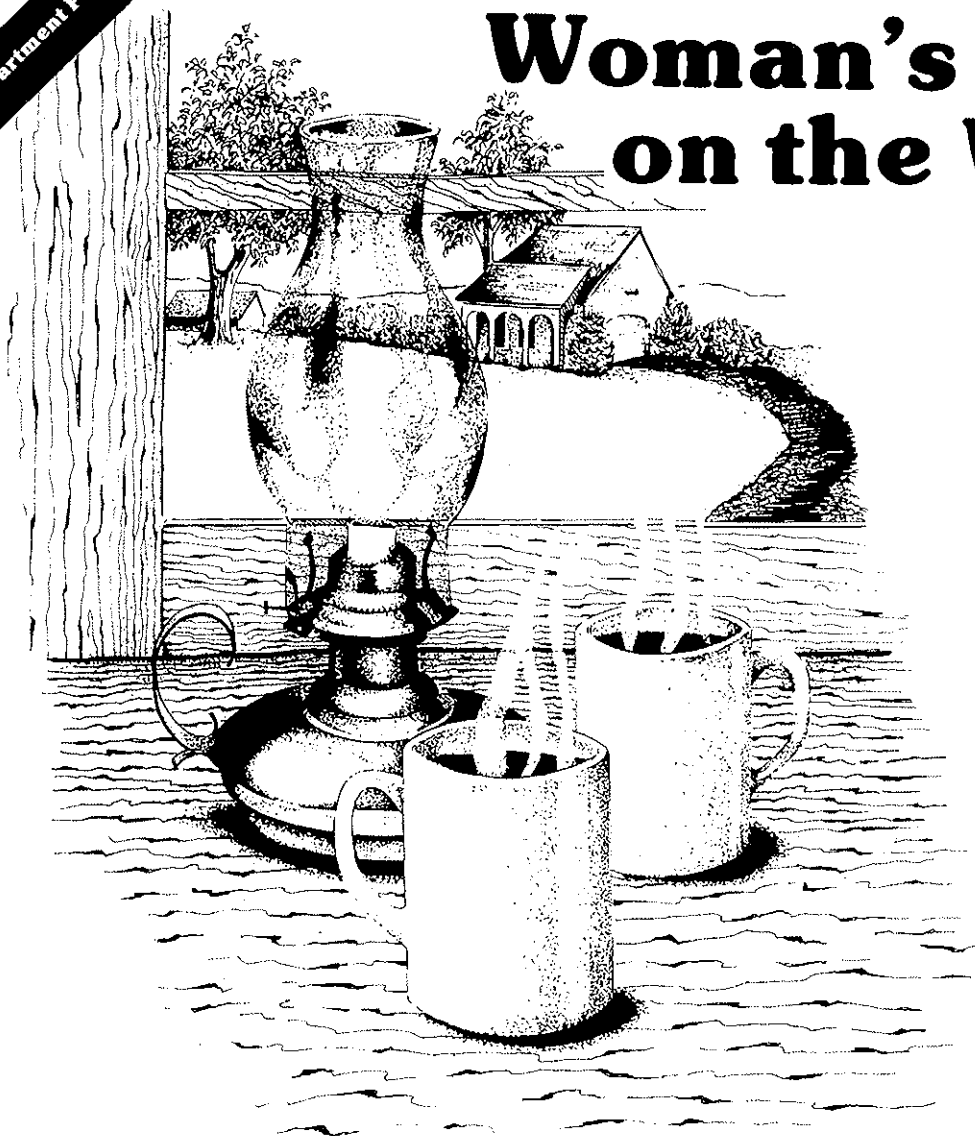
Pastor **David Shores** said that members of **Ina FWB Church, Ina, IL**, dedicated a new educational wing and fellowship hall with 176 in attendance. Member **Loretta Fowler** read the church's history from 1928 to the present. Pastor Shores delivered the dedication message. The group received a \$7,700 special offering. Shores said that members donated their labor and saved the church \$50,000 in construction costs. The church presented Deacon **Robert Laur** with a plaque for 35 years perfect Sunday School attendance.

After Pastor **David Potete** resigned from **Immanuel FWB Church, Joliet, IL**, to attend Free Will Baptist Bible College, the Northern Illinois Quarterly Conference gave him a \$1,000 scholarship. Another church in the quarterly meeting gave Brother Potete a \$500 love offering.

California's Northern Association voted to give \$300 per month to missionary **Mike Gaggia** who moved to **Coos Bay, OR** to start a church. Pastor Gaggia also started a publication called *The Coos Bay Connection*.

Pastor **Steve Hughes** reports all attendance records shattered at **West Palm Beach FWB Church, West Palm Beach, FL**, when 94 gathered for Sunday (continued on page 14)

Woman's Window on the World



From My Window

She was just radiant! It's true. Some people do have a certain radiance, something that seems to glow from the inside.

Every Christian should have that radiance, the radiance which comes from spending time with God.

"How can I be radiant in a dark world?" you ask. Our world does seem beset with problems and drowned in darkness. Even the church cannot escape the power of darkness.

If ever the world needs our radiance, it needs it now. Remember Moses' radiant face when he came down from Mt. Siani? Exodus 34:29 says his skin shone. It gave off light. He had been with God. Moses had absorbed light. Now he gave it to others.

Want to be radiant? Spend enough time with Him to absorb His radiance.

Special Thanks

February 13, I had major surgery for cancer. Although the prognosis was good, the doctors recommended chemotherapy as a preventative. I recovered quickly from the surgery and the treatments have not caused me any great problems.

Many of you sent cards, flowers and good wishes. I appreciate greatly all your touches of love and concern.


I know that many have been praying for me. God has answered prayers. Let's rejoice together.

—Mary R. Wisheart

August Emphasis: WNAC Month

This emphasis month was established in 1965 on the recommendation of Mrs. Cleo Pursell, executive secretary-treasurer. The national office needed finances to carry on the work. Since that time the emphasis month has given the whole church a chance to express appreciation to the women's work. The offerings provide support for the work of the office: preparing and distributing literature, travel and promotion, helping to plan and executing the plans of the executive committee.

August is declared emphasis month, but auxiliaries may choose to observe it some other time. The important thing is for the auxiliary to take advantage of the opportunity to inform the whole church about the Woman's Auxiliary and give all a chance to contribute.

Last year auxiliaries raised \$10,010.62 in emphasis offerings. 

Eunice Edwards Fund

May 26, \$2,067.94



Board of Retirement AT YOUR SERVICE

Herman L. Hersey
Director



The Department Pages

ALONE AND OLD

THAT WHICH MAKES 'OLDNESS' INSUPPORTABLE IS NOT BIOLOGICAL, BUT SOCIETAL

Don't Believe In Myths

This quotation from a report by the National Institute of Aging simply means that many of the problems connected with old people are created by (1) old people themselves who fall for the myths and prejudices spread about them, and (2) the furthering of them by a society that equates old age with expendability.

A sure way to end these unfortunate attitudes is to stop believing them; to behave as if they

had never been espoused. There are thousands of single old men and women living in cities throughout the United States who have not allowed themselves to be taken in by these myths. But there are, alas, hundreds of thousands more who believe them and hence become the myth...grow frail, disheartened, afraid; separating themselves from society; incapable of remembering, of using their brains.

THERE ARE MANY STUDIES THAT DISPROVE THESE MYTHS

Intelligence Increases With Age

The National Institute of Aging also says that "the healthy aged brain is as active and efficient as the healthy young one." Psychiatrist Robert Butler, founder of the Institute and now head of Geriatrics at Mount Sinai Hospital in New York City, writes that "senility is a sign of disease, not a part of the normal aging process." Studies have also been made indicating that the really older (over 85), are far less frail and far fewer are institutionalized than is generally believed. The present head of the Institute, Dr. Franklyn Williams, says "the very old have been thought of in terms of negative stereotypes. It would be safe to say, on the basis of what we already know that the 85 and older group does not conform to

these stereotypes...single or married." And Psychologist John Horn of the University of Denver, claims that "crystallized intelligence continues to increase steadily throughout life." By "crystallized intelligence" he means the ability to make judgements and solve problems.

Other studies have been made and are continuing to be made proving that, in point of fact, the only truth about old people is that they live longer. Period. The famous modern American educator, Mortimer Adler, Ph.D., and the famous ancient Greek philosopher, Plato, crossed the centuries to affirm that only the old (those over 60) possess genuine wisdom. Think about that.


TRY THE MIRROR TECHNIQUE—MIRROR OF THE BODY, MIRROR OF THE MIND

No Excuses

Assess yourself realistically as you examine yourself, particularly when evaluating your mental outlook. Are you a complainer, a self-pitying excuse-maker? Or do you have vitality; a vigor for life that makes you realize the opportunities for the old are as varied and future-oriented as for the young...whether you are physically in shape or not. As long as one's mind is whole, the roads are there to follow, if only in one's apartment or within a limited neighborhood. The single old, in many respects, have it better, for they are not under obligation or responsibility on a daily basis to the needs and pressures of others.

There are women in their 70s who fly planes and serve as police sergeants; men in their 80s who pay calls on homebound invalids (young

and old), and help seniors with their income tax problems; there are men and women in their 90s who cross-country ski, golf and work in soup kitchens. Some of these active people are not in vigorous health, or are partly disabled.

If one wants to make excuses, one always can. The opposite is equally valid. "The convention that the old are different is precisely what prevents them from acting on their behalfs. It is these societal attitudes that make oldness insupportable. The notions that the old are unintelligent, forgetful, unemployable, asexual are self-fulfilling notions." Believe it. Become it. So states Dr. Alex Comfort in his excellent study of the old in his book *A GOOD AGE*. 

—Ready or Not—

Free Will Baptist Bible College **REPORT**

3606 WEST END AVENUE
P.O. BOX 50117
NASHVILLE, TENNESSEE 37205-0117
(615) 383-1340

Pastoral Training:

Anchored To Yesterday; Preparing For Tomorrow

"Forty years ago, most of our pastors were part-time preachers. It was expected that they would visit the seriously ill, marry the young and bury the dead."

"Today, a pastor is expected to be knowledgeable in many areas and skilled in every aspect of ministry/preaching—soulwinning, hospital visitation, counseling, Christian education, administration, fund raising, etc."

Rev. Ralph Hampton, chairman of Free Will Baptist Bible College's Christian Ministries Department and dean of its Graduate School, should remember those days. His father was a Free Will Baptist preacher for some 50 years.

But he and the rest of the college's pastoral training faculty are committed to doing the best job possible to prepare God-called ministerial students to pastor today's churches. That means they must constantly evaluate

ministerial preparation. New courses, such as Church Growth & Development and Pastoral Counseling, will go far toward improving the program. Also, existing courses, such as Pastoral Administration, are being expanded so that tomorrow's preachers will be more able to handle the affairs of our churches.



Twenty-five years ago FWBBC kindled a fire in my heart to love the preaching of God's Word and the winning of lost souls. That flame still burns today!
Rev. Larry Powell
First FWB Church
McAllen, TX
Class of 1964

The college concentrates on the basics in the pastoral program: producing men who know the Word of God, love it and live it; helping men understand people and the times in which we live and labor; and equipping them with the knowledge and skills essential for effective pastoral leadership. The college's program reflects this balanced, comprehensive goal: 40 hours of Bible and theology, about 60 hours of general studies and 26 hours of specific pastoral courses—over 120 hours focused on equipping the man God calls.

Other new features include two-day seminars led by successful Free Will Baptist pastors, the production of a Pastoral Ministry Manual, the addition of audio/video resources and several new Bible courses.

Dr. Robert Woodard, who teaches in the areas of pastoral training and Bible, observes: "Today's pastor faces a different world from that which pastors faced a generation or two ago. . . Society has become more complex. We live in a computerized age, characterized by an explosion of knowledge and high technology."

The Pastoral Training program operates under a three-fold mandate from the denomination: (1) to hold to the authority of the inerrant Word of God, (2) to be true to the college's



I chose FWBBC 43 years ago to help prepare me for a ministry for the Lord and those whom I serve. I have never regretted that choice.
Rev. Luther Gibson
First FWB Church
Booneville, MS
Class of 1958

charter—to equip ministers and missionaries for Christian service, and (3) to give the best preparation possible to the young men who come to FWBBC.

Rev. Hampton says, "To meet the needs of tomorrow's pastors, FWBBC is committed to providing the best Pastoral Training program possible with the resources at our disposal. Tomorrow we will improve on that; we must!"

Does this mean that everything in the program is subject to change? Absolutely not. "Some things do not change," says Rev. Hampton. "The nature of the pastor's calling and his basic task have remained the same."

Rev. Woodard adds, "Bible colleges are not factories where preachers are mass produced. . . Mere human effort will not suffice. As a college, we must depend on God's Spirit if we are to succeed. . . Sin is still the same, human



FWBBC holds a special place in my heart. It was there I first learned a real love for God's Word.
Rev. Gary Fry
First FWB Church
Mountain Grove, MO
Class of 1972

what is being done and find ways to improve it. The college's Master of Ministry graduate program—providing continuing training for pastors, without uprooting them—is an example of the kind of effort being spent to meet today's needs.

"The college has always had a good pastoral training program," he says. "But what was good 40 years ago would be inadequate today."

Prior to 1980, the college offered a basic 18-hour minor for ministerial students. The program included four basic courses and several key electives, in addition to the 40 hours of Bible.

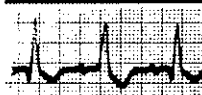
Now, with a 26-hour pastoral training major, the college has far more to offer those who come for



The training and principles I received nearly 28 years ago at FWBBC are being used in my pastoral ministry today.
Rev. Bill Robinson
Canton FWB Church
Canton, NC
Class of 1961

nature has not changed, God's grace has not changed, and our message, therefore, must not change."

The observation by Samuel Chadwick still holds true: *The Church that is man-managed instead of God-governed is doomed to failure. A ministry that is college-trained, but not Spirit-filled, works no miracles.* ☉



Whiplash or Growing Pains?

By Don Robirds

Sometimes a church, a Sunday school, a mission, and even a foreign missions program is like a roller coaster! The world and its circumstances seem to grab hold and whip the program like the last car on the speeding midway attraction.

The ups and downs almost get some of us, but the glorious peaks reveal wonders that would amaze even the weakest in the faith. Then come the valleys which almost tear the stomach out before the upward turn eases the pressure and gives hope of another tremendous victory for Jesus.

Several fields experienced progress and growth in 1986. Some bright spots stood out.

India had several to enter the baptismal waters in 1986, but this did not tell the whole story. We have received news of record-breaking crowds at film showings and over 500 attended the annual conference.

Panama has shown a

significant increase in converts and at least two national Christians have moved out on their own to establish mission works in distant towns. The Free Will Baptist Panamanian church leaders have set a goal of starting a church in every province by the end of 1987.

Brazilian leadership produced 19 converts in 1986 after the missionary left.

In the Ivory Coast the Lord has stirred the Lobi Christians with a new vigor to evangelize and many of the conversions reported came from that area. The overall conversion rate appears to be down 71 percent due to conflict. But church attendance continues to be up from last year in spite of the unrest. And the first session of the new Bible institute at Bouna will be starting in just a few weeks.

Brazil's move toward opening a central Bible institute and the rise

of national leadership have been items for praise. The completion of the Uberlandia church building and the effective transition to Brazilian leadership resulted in 19 converts after the Tom Hughes family left for furlough.

And the new mission work in a suburb of Montevideo, Uruguay, as well as the acquiring of a building to house the Bible institute call for sounding a note of gratitude for God's grace in that South American work.

A surge of evangelism and growth is being felt in France and prospects for constructing a new church seem optimistic. Another church group has set a goal of establishing four new churches by 1990.

Reports of excitement, witness, and conversions have echoed from Spain, also. And a spirit of concern and evangelistic fervency is growing in Japan.

The statistical chart below will help you understand a little of what God is doing through Free Will Baptists overseas.

STATUS OF FREE WILL BAPTIST OVERSEAS MINISTRIES As of January 1, 1987

Field	Missionaries Assigned to Each Field	Ordained Pastors	Licensed and Lay Preachers	Bible Institutes	Students	Organized Churches	Mission Works	1986 Converts	1986 Baptisms	Average Sunday Attendance
Brazil	18	2	8	3	58	8	6	81	49	525
Cuba		10	4	1	36*	17		60	39	641
France	15	1	2			4		17**	5**	106**
India	2	12	15			16	45	91	80	1,191
Ivory Coast	39	2	18	1	3	11	32	140	46	1,875
Japan	18	6	2		3	8	6	21	18	180
Panama	6		9	1	12	4	10	170	17	405
Spain	11		3	1	3	3	1	13	5	84
Uruguay	7	2	5	1	17	5	5	47	7	227
Totals	116	35	66	8	132	76	105	640	266	5,234

* Cuba—Four students preparing for ministry in seminary. Thirty-two laymen studying for local church ministries.

** France—Statistics for Rennes church not available.

Howard Hughes' Accidental Disinheritance

Howard Hughes first wrote a will at the tender age of nineteen in 1925. At that time, both his father and mother had died and he had become the sole owner of the Hughes Tool Company, the keystone to his wealth.

The will was carefully and thoughtfully drafted. It included provisions for many of his maternal relatives and stated his intention to found a great medical research center.

While unsigned copies of this will were later found, no signed and witnessed copy ever surfaced. It may be that he never signed his will; however, later events would lead us to believe that it was, indeed signed.

The 1929-30 and 1938 Wills

After his first marriage to a Houston socialite had ended, he again considered the matter of a will and apparently wrote one. He again talked of funding the medical research institute through his will. But this will, also, was never found. And in 1938, before embarking on a dangerous airplane test flight, he seems to have written another will. After his death, a codicil or amendment to this will was found, but the will, itself, was not discovered.

The 1947 Will

Shortly after Nadine Henly began work for Hughes in 1944, he instructed her to begin helping him draft a new will. The medical institute was again a prime consideration. The will-drafting process went on for nearly three years, but he

didn't arrange a signing ceremony until 1950. Then, at the time appointed, he reportedly said, "Well, I'm not going to sign it today."

A Bizarre Lifestyle

By the early fifties, Hughes had begun what, to most of us, was a rather eccentric lifestyle. He rarely saw anyone. Most of the time he spent alone in one room in what his aides have reported was a state of filth. Certainly, this was no circumstance where such forward-looking matters as estate planning could seriously take place. However, during these years, he repeatedly told his employees that he had a handwritten will. But again, none was ever found.

Intentions

Howard Hughes, according to various accounts, evidently intended to leave a valid and effective will. But, he either never got around to signing one . . . or, if he did sign one, it was lost or destroyed. Although the medical institute was created and funded in another way, it did not receive anything from his estate. Medical research was accidentally disinherited.

Planning

Thousands of accidental disinheritances happen every year. And for a variety of reasons. To avoid such unhappy experiences in your estate, study, plan and execute a desirable and workable estate plan.



The Foundation is not engaged in rendering legal service or advice, but we can give you information which will help in your planning. Mr. Hersey or a representative of the Foundation is available to assist you. Just call or write.

M MASTER'S AND DATE Attack

Master's Men Day, October 4

Have an effective Master's Men Day (Laymen's Day)!

Why Have a Laymen's Day?

To challenge lay members to fulfill their responsibilities, to support the National Master's Men Department with an annual offering, to promote involvement by men in a local church and chapter.



How Do We Plan?

- I. Select a planning committee several weeks ahead.
- II. Duties.
 - A. Select date. The recommended date is October 4, 1987. If your schedule conflicts, change to another date.
 - B. Select a program. Consider your options. Work to have variety, and build interest.
 1. Lay Speaker.

- A well-known layman, a local church member, or a member from another nearby church.
2. Multiple Speakers.
 - Assign topics or testimonies from two or three men.
3. Use men with singing abilities to perform specials.
4. Plan and produce a skit.
- C. Plan activities around the central theme, "Strengthen Thy Brethren."
 1. Include your pastor in the planning session. Some portions of the regular services may need to be included.
 2. Choose a devotional leader.
 3. Use the church bulletin or a special program to highlight personalities involved.
 4. Get permission to receive offering for Master's Men Department. The church or pastor may designate all or part of the offering as a special gift to this ministry. The offering is a vital part of the budget for Master's Men. Please emphasize it as a one-time-a-year gift.
 5. Use designated seating for all men in the service, or have them gather for altar prayer. Recognize the importance of men in the worship service.
 6. Plan publicity. Use bulletin inserts. Make one man responsible to announce in services the date, time and speakers.
- D. Celebrate Master's Men Day (Laymen's Day). Make this a special day of the church year. Honor the

laymen present. Select a Layman of the Year for your church. Announce the selection during the service and recognize the layman with a gift or presentation.

Your pastor may want to nominate that layman as a candidate for the National Layman of the Year award.

- E. Send the offering to Master's Men Department. The offering may be sent directly to the Department, or through the Co-operative Plan. If sent through Co-op, remember to designate the offering for Master's Men Day. If sent directly, mail to:

Master's Men Day
P. O. Box 17306
Nashville, TN 37217

How Important Is Master's Men Day (Laymen's Day)?

Ask yourself if your church can survive without the laity. It probably couldn't. Men need and deserve recognition in the church body. Praise them. You'll be amazed at how much harder they will work.

How Important is the Offering to Master's Men Department?

Last year the Master's Men Department existed on less than one half of one percent of all funds given to the national ministries of the denomination. One annual gift from every Free Will Baptist church could drastically improve the financial position of Master's Men. We need the help of every church and individual.

MINI GRAMS

Department of Home Missions and Church Extension
of the National Association of Free Will Baptists

Those Exciting Old-Time Camp Meetings!

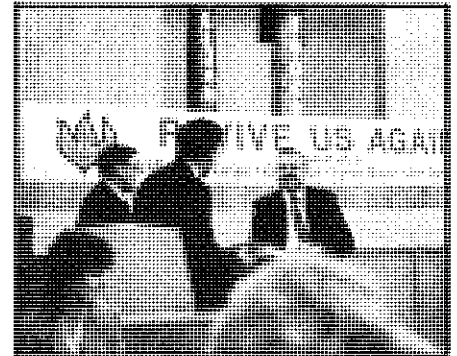
Some call them *Old Time Camp Meetings*, some *Evangelism Conferences*, and others *Revival Time Meetings on Evangelism and Church Growth*. But no matter what they're called, the meetings produce exciting services for those who attend. Almost every weekend the Home Missions Traveling Team—Roy Thomas, Trymon Messer and John Gibbs—load John's sound equipment and several boxes of home missions materials in the van and head for another conference.

Conference host may be a local church, a district association, a state

Services begin at 7:00 Friday night. John Gibbs leads singing using special "Camp Meeting Song Sheets" printed by the Home Missions Department. During the conference (which goes through Saturday night) the Traveling Team preaches eight sermons, the equivalent of a week-long revival meeting. John sings most of the songs from his four record albums. When the invitation's given at the end of each evening service, the altars usually fill with those responding. Then on Sundays, the Traveling Team preaches in six different area churches.

These meetings create an increased awareness for the need of home missions and for planting churches in needy cities across America. They encourage pastors and spark zeal in stagnant congregations. This causes significant growth in churches and results in many reporting record attendances after the conferences.

The National Home Missions Board believes that evangelism and church growth have a direct relationship to the planting of new churches and for the growth of every area of our denomination. The Home Missions Traveling



Evangelism Conference at Bakersfield, Calif

Team has conducted more than 200 Revival Time Meetings in many sections of the country. Join in the revival spirit the next time the Traveling Team's in your area.

Fall Conference Schedule

- August 21-22 . . . Berryville, Ark.
- August 28-29 . . . Plymouth, Mass.
- September 11-12 . . . Washington, N.C.
- September 18-19 . . . Mountain Grove, Mo.
- September 25-26 . . . Detroit, Mich.
- October 2-3 . . . Birmingham, Ala.
- October 23-24 . . . New Bern, N.C.
- October 30-31 . . . Florence, S.C.
- November 6-7 . . . Van Buren, Ark.
- November 20-22 . . . Cramerton, N.C.
- December 7-8 . . . Bakersfield, Calif.



The Home Missions Traveling Team: John Gibbs, Roy Thomas, Trymon Messer.

association or just a group of churches burdened for the cause of revival, evangelism and church growth. The services and seminars appeal to every age group, and usually all ages attend.

The team places a large banner across the front of the host church. The slogan changes each year. The 1987 banner shouts, "Catch the Holy Excitement!" Materials on evangelism and church growth as well as home missions are placed on display tables for people to take.

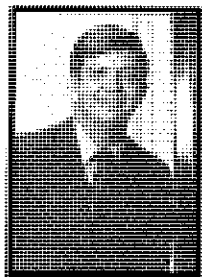


Spartanburg, S.C., Evangelism Conference at Whitney FWB Church.



Green Tree Bible Study

Robert E. Picirilli



Paul Under Fire: Studies in II Corinthians

I was recently impressed—as I had never been—with the personal pictures of Paul in II Corinthians. That's especially true with what we might call a picture of Paul's "dark side"—of Paul afflicted, anxious, anguished; of Paul despairing, distressed, distracted; of Paul perplexed, troubled, afraid. The picture may seem unflattering, negative, discouraging. Some would say leave it alone. But it's in the Bible, and it must be there for a good reason.

You see it first in 1:5-7. The key word—Greek *thlipsis*: literally meaning pressure—is translated tribulation (v. 4), trouble (v. 4), afflicted (v. 6). He says: "The sufferings of Christ abound in us." How's that for "abundant living?"

It appears again in 1:8-11. He had experienced such a "trouble" (same word) in Asia that he was crushed more than he could stand. He gave up all hope of living. (We don't know the nature of this trial: illness, persecution?)

Then look at 2:1-4, 12-13. He had made a visit to Corinth that produced such "heaviness"—Greek *lupe*: grief, pain—that he determined he'd never go back under those circumstances! Instead, out of that "affliction" (*thlipsis* again) and "anguish"—Greek *sunoche*: constraint, distress—he wrote a letter, "with many tears."

Torturous pressure gripped his heart. He moved on to Troas, seeking Titus; not finding him, he had no rest in his

spirit, no release from the inner tensions that drew his soul drum tight. He was in such a state that he could not even take advantage of a door for the gospel that God opened before him.

The same picture is reverted to in 7:5-8. Still seeking Titus he went to Macedonia. His flesh had no rest. The opposition outside was complemented by inner struggles and fear. He could get no relief. In his turmoil, he regretted having written the letter. ("Repent" in v. 8, and the last one in v. 10, is not the same as in vv. 9, 10a; it is *metamelomai*, to regret.)

The picture appears again in 4:8-12. Paul experienced trouble (*thlipsis*) on every side, pressure no matter where he turned. He was hunted ("persecution" is *dioko*, to chase), perplexed, cast down. The reality of death was always with him.

Again in 6:4-10. He suffered hardships untold: in "tight" places, lashings, jailings, going without rest, sleep or food. He was dishonored, maligned as a deceiver, grieved and in poverty.

This picture is most completely developed in 11:23-33. Externally, there were wearying labors, beatings, imprisonments, times when death seemed certain, stonings, shipwrecks, perils, exhaustion and pain, periods without bare necessities of warmth, food, clothing.

Internally, there was the constant load of anxiety—Greek *merimna*, the word used in Phil. 4:6, "Be anxious for nothing"—that he bore in his heart over the churches he felt responsible for. A particularly humiliating memory (vv. 32-33) burned in his soul: he was hunted and had to flee like a common criminal.

To cap it all, the Lord allowed Satan himself to afflict him with a constant reminder of his weakness. This final picture, in 12:7-8, shows Paul with a recurring physical infirmity, one that drained him and often hindered him from doing the work—the ministry of the gospel he loved—that he felt he should be doing.

Sure, there are other "pictures" set right down beside those to qualify them—and we'll look at them in subsequent columns. But we mustn't look too quickly away from *these* pictures. Else we'll have an unrealistic, unbalanced understanding of the lot of those who live for God and serve Him. Living for God isn't all sweetness and light. There's the bitter, too.

We're no better than Paul. We, too, can expect times of pain and distress, not knowing where to turn, afraid, discouraged, sick, failing. That, too, is part of life with God.



ON LITTLE LANES

BY DONNA MAYO

Remember the Rat

Youth camp! Marty and Megan's favorite week of the year. Hikes, swimming, baseball games, wiener roasts, campfires, Bible classes, making new friends and seeing old friends again—the twins could not imagine anything better.

Monday night the girls camped out in the woods, and now, on Tuesday, the boys planned a campout. After the evening service they took their sleeping bags and supplies for the next day's breakfast and hiked to a clearing in the woods they had prepared earlier. James, the counselor, helped the boys build a fire. Then they roasted marshmallows and sang while James played his guitar. Around midnight Marty, Tony and the other boys snuggled into their sleeping bags and fell asleep under the starry sky.

The next morning James was the first to wake up. "Rise and shine, fellows. How about some breakfast? Hey, what's the big idea...?" asked James as he looked into the supply box. Someone or something had pilfered through their supplies.

Some small things were missing—plastic bowls, cups, spoons and individual boxes of cereal. Some kind of critter had chewed a hole through a loaf of bread. A pile of junk lay beside the supply box—two rusty nails, a belt buckle, a bottle cap, some brightly colored stones and a gum wrapper.

The campers were stumped.

"Who would get our stuff?" asked Marty.

"And why would they leave this pile of junk behind?" asked Tony.

"I think I know," said James inspecting the ground for footprints. "Have any

of you ever heard of a pack rat? They're curious about everything. If something catches their eye, they carry it off. Until they find something they like better. Then they drop what they were carrying and pack off the thing that looks better." The boys shared the boxes of cereal the rat had left behind and then hiked back to the bunkhouse.

The campers were supposed to be having devotions, but a secret was passing through the girls' bunkhouse. "After lights out tonight, everybody who's not chicken is going for a moonlight swim down at the lake. Matthew bet me that there would be more boys than girls show up, so we have to prove him wrong," whispered a girl named Carla. "When our counselors are asleep, we'll sneak out. Pass it down."

"It sounds like fun, doesn't it?" whispered Megan to her good friend Sally.

"It sure does," replied Sally.

But Jenny reminded them, "You know it's against the rules to leave the bunkhouse after lights out. We'll get in trouble."

"But it's so hot. A swim would feel super," argued Megan.

"And nobody will find out," said Sally.

All day the girls debated about what to do. Should they go or not? They knew they shouldn't, but it sure was tempting.

The same thing was going on in the boys' bunkhouse.

"I've never been swimming at night before," said Marty.

"Sounds neat, doesn't it," agreed Tony.

That night when the counselors were all snoozing, seven girls, including

Megan, Sally and Jenny, started down the path to the lake. Six boys, including Marty and Tony quietly tiptoed from their bunkhouse. The night was hot and muggy, and the children did not have to hike long before they were eager to jump in the clear, cool lake.

But the path that was so familiar and easy during the daytime was a jumbled maze at night. The children wandered through the woods, tripping over tree roots and cringing when they heard the owls hoot and the tree toads croak. They got caught by briars and slapped by low-hanging branches.

"I'm sure this is the way," said a boy named Matthew.

"No way," answered Tony, "We just passed by this hollow log a while ago."

The 13 campers trudged on, arguing over which path to take to the lake. But after two hours of aimless wandering, they forgot all about their moonlight swim. All they wanted was to be safely back in their bunkhouses. They were exhausted, hot and thirsty. But most of all they were scared.

"What if we never find our way out of these woods?" asked Megan who was close to tears.

Thirty minutes later, they were all relieved to discover familiar ground—the baseball diamond. They all crept quietly into their bunkhouses and collapsed into their bunks, thinking that no one had missed them.

But the next morning at breakfast the camp director, Mr. Jake, called the names of the 13 children and had a talk with them.

"What you did was not only disobedient, but very foolish," said Mr. Jake. "If you had found the lake and gone

Directory Update

FLORIDA

Tommy Street to Marvin's Chapel Church, Marianna from Oak Grove Church, Charlotte, TN

ILLINOIS

David Milburn to Bakerville Church, Mt. Vernon

Gene Outland to Hazel Dell Church, Sesser from Cofer's Chapel Church, Nashville, TN

MISSOURI

John Postlewaite to Fordland Church, Fordland from First Church, Mt. Vernon, IL

NORTH CAROLINA

Bobby Aycock to Unity Church, Greenville from Free Will Baptist Bible College as professor of missions

OKLAHOMA

Roger Harwell to Bethany Church, Broken Arrow from Beacon Church, Raytown, MO

John Hays to Crystal Hill Church, Lawton

Steve Turner to Northeast Church, Shawnee from Shadynook Church, Oklahoma City as associate pastor

Foster Haikey to Pensacola Church, Big Cabin

Clayton Crafton to Trinity Church, Muskogee

PENNSYLVANIA

Gregory G. Godby to Truth Church, New Oxford

TENNESSEE

Jonathan Justice to Covenant Church, Southside

OTHER PERSONNEL

Tim Murfin to Goshen Church, Mt. Holly, NC as minister of youth from Immanuel Church, Durham, NC

swimming, someone could have drowned. That lake drops off quickly, and no one is allowed to swim even in our pool without a lifeguard on duty."

"We're real sorry," said Marty for the entire group. "We'll never do anything like that again."

"It seemed like a good idea at first," said Megan. "It was so hot—we just wanted to cool off and have some fun."

"I hope you'll all learn a lesson from this," continued Mr. Jake. The devil is the biggest pack rat of all. He can sure make sin look like fun—it's shiny and tempting. Remember how the pack rat took off with your breakfast and left nothing but junk in its place? Satan will make you think that by following others into sin you'll have lots of fun, good times and happiness. But he'll leave

Cooperative Channel Contributions May 1987

RECEIPTS:

State	Design.	COOP (Undesignated)	Total	May '86	Yr. to Date
Alabama	\$ 180.17	\$ 20.00	\$ 200.17	\$ 1,399.52	\$ 1,134.84
Arizona	.00	.00	.00	41.64	.00
Arkansas	.00	5,955.02	5,955.02	4,973.38	22,592.71
California	.00	1,064.40	1,064.40	900.43	4,398.24
Colorado	10.00	.00	10.00	.00	10.00
Delaware	.00	391.23	391.23	.00	1,318.30
Florida	.00	1,040.56	1,040.56	3,284.79	11,814.88
Georgia	1,380.00	15.00	1,395.00	10,237.44	34,154.38
Idaho	.00	117.84	117.84	190.72	340.48
Illinois	8,046.50	673.40	8,719.90	8,604.78	41,563.43
Indiana	442.87	.00	442.87	1,076.39	2,385.76
Kansas	.00	100.81	100.81	65.56	251.70
Kentucky	.00	293.28	293.28	721.75	1,285.32
Maryland	.00	93.00	93.00	.00	1,711.78
Michigan	3,550.88	2,500.00	6,050.88	3,269.81	23,009.42
Mississippi	37.83	190.81	228.64	511.59	1,616.31
Missouri	7,998.03	.00	7,998.03	9,231.38	37,991.93
New Mexico	55.49	5.75	61.24	125.11	87.72
North Carolina	736.30	300.00	1,036.30	2,879.90	7,283.16
Ohio	10.00	50.00	60.00	2,548.00	9,926.91
Oklahoma	27,970.20	7,332.20	35,302.40	41,279.61	188,278.12
South Carolina	.00	.00	.00	3,909.92	25,626.16
Tennessee	300.85	830.31	1,131.16	1,374.81	8,783.43
Texas	6,926.81	678.04	7,604.85	6,302.69	40,939.79
Virginia	115.00	510.00	625.00	.00	2,267.06
West Virginia	3,177.54	99.78	3,277.32	4,273.33	15,097.51
Northwest Assoc.	.00	.00	.00	18.00	.00
Totals	\$60,938.47	\$22,261.43	\$83,199.90	\$107,220.55	\$483,869.34

DISBURSEMENTS:


Executive Office	\$ 1,780.80	\$16,001.27	\$17,782.07	\$14,786.92	\$ 87,439.50
Foreign Missions	42,467.35	1,439.79	43,907.14	55,257.71	251,180.58
FWBBC	2,643.77	1,439.79	4,083.56	7,911.16	28,372.09
Home Missions	11,347.62	1,126.81	12,474.43	19,246.75	87,310.24
Retirement & Insurance	46.06	876.52	922.58	3,295.90	6,814.74
Master's Men	257.90	813.85	1,071.75	2,960.37	7,143.86
Commission for Theo.					
Integrity	61.82	62.58	124.40	257.74	721.76
FWB Foundation	12.69	375.66	388.35	1,364.22	3,568.13
Historical Commission	59.71	62.58	122.29	260.30	719.89
Radio & TV Commission	169.69	62.58	232.27	285.72	1,166.35
Hillsdale FWB College	2,029.14	.00	2,029.14	1,540.12	9,118.00
Other	61.92	.00	61.92	53.62	314.20
Totals	\$60,938.47	\$22,261.43	\$83,199.90	\$107,220.55	\$483,869.34

behind only junk, just a cheap replacement for the 'real things'"

For their punishment, the 13 were not allowed to play that day—no swimming, no baseball, nothing. And when the others were playing, they had to report to Mr. Jake for work assignments.

So they not only missed out on their

moonlight swim, but they had to spend most of the day mowing grass, pulling weeds, washing dishes and cleaning bathrooms.

But they did learn a lesson. And for a long time after that, whenever Marty and Megan were tempted to do wrong, they would say, "Remember the rat." 

Top Shelf



Thomas Marberry



David S. Luecke and Samuel Southard, *Pastoral Administration* (Waco: Word Books, 1986, 207 pp., hardback, \$10.95).

The pastor is a minister, a servant of God and of his flock. He ministers the grace and power of God to his congregation. He's also a manager. He will be ineffective if he does not demonstrate adequate management skills to accomplish tasks, implement ideas and resolve conflicts.

If the work of the church moves forward, the pastor must work well with people who are diverse. He must help people in his church to clarify goals and objectives, determine appropriate strategies, and then implement them. A sound organizational structure enables the church to evangelize the world and train the believers.

Unfortunately, most pastors have little or no training in management. A traditional theological education includes little to help the pastor resolve conflicts or perform other tasks essential to effective management and administration.

Most management research done in recent years was designed to meet needs in the business world. This research developed insights which can be of value to pastors and others who occupy management positions in Christian organizations. Yet, the Christian world is ignorant of or has chosen (for whatever reason) to ignore most of this information.

It must be admitted, however, that Christian organizations are considerably different from secular businesses. The pastor does not deal primarily with

employees; he deals most often with volunteers. The primary goal of a Christian organization ought not be to make money, but to serve Christ.

In spite of these differences, there are similarities. Good leadership and effective management require many of the same basic skills in the secular world or in the Christian world.

The authors of this volume have strong backgrounds in theology. They understand the teachings of scripture. They're also aware of what's going on in the field of management. They integrate these two disciplines in a most appealing way.

They make use of case studies to present typical situations which pastors face daily. Then they suggest different ways of dealing with those problems. The two authors do not always agree on the best way to approach a particular situation. They challenge each other and the reader.

This volume is not easy reading. It requires thought and concentration. It can, however, force a pastor to take a long hard look at his own leadership style.

Be Not Conformed!

By Floyd Wolfenbarger

Paul's simple statement is so straightforward it amazes me that anyone pretends to misunderstand. God insists that we be different from the world. But the risks of non-conformity are many: loneliness, scorn, sometimes persecution.

Not willing to stand alone, we are guilty of spineless acquiescence. We would rather be comfortable in the center of the broad well-trodden road, than face persecution from the jeering crowd or lose the camaraderie of our clique.

In regard to persecution, two important questions must be faced. 1) Are we courageous enough to face persecution? Many are not! But the other question is more critical. 2) Are we worth persecuting at all? When we conform so easily, we are not!

I hesitate to mention specifics for fear that some will miss the principle, but I will anyway. We are facing the return of the mini-skirt. Fifteen years ago the churches handled this badly, because we really didn't believe that our members were so pliable. Only when we remodeled our churches to include modesty screens on the organ or piano and in front of the choir were we forced to confess the demise of modesty in the church.

In those days conformity was the only motive admitted. "Everyone is wearing them." The motive of the world was apparent. In retrospect, does anyone doubt that the mini-skirt was a symptom of an age drunk on sensualism and rebellion?

It gave impetus to men whose every imagination was evil. It showed us that the world is convinced that it's appropriate to think of young girls as sex-objects. The mini-skirt didn't cause these attitudes. They represent outward conformity to inward lasciviousness.

Whether the issue is clothing, entertainment, evolution, abortion or whatever, one principle is sure—conformity is never to be the motive for Christians.

BEYOND BELIEF



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Free Will Baptist Music Ministries

The Non-Musical Sections of the Hymn Book

By Doug Little

What should be included in a hymn book besides songs? An immediate reaction says there's no need for anything in a hymn book that's not musical. But such is not the case. In fact, the inclusion of non-musical portions of the new hymn book is one of the most challenging tasks of the Hymn Book Committee.

When a person wants to find the location of a particular hymn, he turns to a non-musical portion of the hymnal to discover the answer. What misery if song leaders had to thumb through hymn after hymn until they found the needed song.

The index of titles in a hymn book is as valuable as a card catalog in a library. It makes the book functional. It allows hymns to be arranged according to topic; the book may then be organized in a plan that reflects the theological integrity of our doctrine. It also helps the layout of hymns on the pages, so that hymns of varying lengths may be arranged attractively.

Some hymns are better known by their first lines than by their titles. An index that includes both titles and first lines of hymns is even more helpful, especially if first lines are printed in a different type style. Perhaps you can recall that the song you wish to sing starts out with the words, "A wonderful Savior is Jesus, my Lord," but you can't think of the title. An index with first lines included lets you find the hymn as quickly as if you remembered the title "He Hideth My Soul."


Other types of indexes prove especially useful to song leaders and musicians. A metrical index groups songs by the poetic meter of their verse, enabling a creative worship leader to sing the words of a familiar hymn to the tune of another hymn. This technique often gives freshness to a well-known, but sometimes taken-for-granted hymn text.

Indexes for titles and tunes are not the only valuable non-musical portions of a hymn book. Paul instructed Timothy in I Timothy 4:13, "Till I come, give attendance to reading..." The public reading of scripture is an important part of corporate worship, and a sorely neglected area in many of our churches. Throughout our history Free Will Baptists made the Word of God central in worship services. The primary thrust for this has been reading the scriptures from the pulpit in connection with the preaching.

But many churches have a heritage of congregational scripture reading, a biblical practice seeing a resurgence in churches striving for vitality in worship. The standard tool for congregational participation in scripture reading has traditionally been the selected readings

in our hymn books. Most often these passages are read responsively between the congregation and the worship leader. There are many possible variations of technique, but without the readings included in the hymn book, it would be a difficult practice to maintain.

Our new hymn book will continue to build on the tradition of congregational reading. In compiling what will be the primary extra-biblical tool for Free Will Baptist worship over the next 15 years, the Hymn Book Committee is dedicated to including appropriate scripture passages that lend themselves to a variety of congregational reading methods.

The hymns themselves will be the fundamental content and thrust of the *Free Will Baptist Hymn Book* (1988). The non-musical portions will make the hymns easy to use and flexible to adapt. We will also maintain our traditional use of congregational scripture readings in a fresh and creative manner. 

ABOUT THE WRITER: Reverend Doug Little pastors First Free Will Baptist Church, Russellville, Arkansas. He serves as president of the Music Ministries Fellowship. Brother Little is a member of the Free Will Baptist Hymn Book Committee.



Tomorrow's Free Will Baptist leaders are at Free Will Baptist Bible College today.

Please support them.

TEEN Scene

Graduation is a special time for high school seniors, but for graduates of Free Will Baptist Christian schools it has even deeper significance. Young people in Christian schools learn through biblical perspective, and this philosophy carries over into their commencement programs.

Tennessee

Woodbine Christian Academy in Nashville, Tennessee, conducted commencement exercises May 29. Home Missionary John Hollis presented the charge to the graduates. Reverend Hollis encouraged the graduates to view their education as preparation for their work in life.

During graduation each senior spoke or gave a testimony. Valedictorian honors went to Kevin Wisdom. Best Christian Testimony was awarded to Brad Walker. Amy Messer and Brad Walker received Miss WCA and Mr. WCA awards.

Amy Messer said, "I always thought I'd be glad when I finished school, but now it seems like it came too fast."

Principal Glenn Harlinger said that graduation should always be a big production.

Alabama

At Victory Christian Academy in Jasper, Alabama, graduation is also a "big production." Reverend Samuel Postlewaite, former VCA principal, spoke to the graduates. He charged them to put God first in their future and that the rest of their lives would be in the right order.

Valedictorian Merinda White spoke about her experiences in Christian



school, "We were so close, we were like a family."

Each graduate presented a speech to their classmates, friends and family. Awards included Best Christian Character to Scott Harbison, Mr. VCA to Jason Shaneyfelt, Miss VCA to Dana Hales. A special moment occurred when the seniors sang "Friends." As one student said, "It was the best graduation; everything went perfectly."

North Carolina

Trinity Christian School in Greenville, North Carolina, emphasized family appreciation. Each graduate presented a memento to parents in appreciation for their help and support. Each mother of a graduate received a red rose.

Dr. Charles Thigpen, president of Free Will Baptist Bible College presented the message to graduates on God's direction for their life's steps. Ann Maines provided music for the exercises, as did the high school chorus and ensemble. Kyler Welch won valedictorian and Medal of Honor for the most outstanding senior.

The graduates expressed their gratitude and farewells during the graduation. As one mother of a graduate said, "The Christian school graduation is a more personal experience for the graduate."

Graduations in the spring are a tradition the world over. They bring people and families together to celebrate a step in life completed and a beginning for the future. For the Christian graduates, that step is toward God's design for their lives and for their future in Christ's kingdom.

Especially
For Young
Preachers

Keep Your Preacher Husband Happy

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Proverbs 15:17).

The young preacher needs a loving, considerate, helpful mate. Without her undergirding him with prayer and encouragement he may fail or never rise to his potential.

Here are some suggestions on how the young preacher's wife can help make her husband a better preacher.

1. Accept his call to preach God's Word. Never question that call.
2. Pray for him daily. Write his name at the top of your church prayer list. Tell him you're praying for him, especially as he walks out the door to go preach.
3. Be an asset to his ministry. Be the best church member in his pastorate, faithful to all the services and consistent in Christian testimony.
4. Sit up front when he preaches, and give him your undivided attention. Take notes during all his messages.
5. Give compliments, not complaints, after he preaches. Give constructive criticism on Monday, never on Sunday.
6. Listen to your husband talk without making comments. He may need to share his feelings with someone. You should be his best friend.
7. Live what your preacher-husband preaches. Maybe you don't quite see it that way, but don't bring reproach on his ministry.
8. Express your love regularly with kind words, holding his hand, love notes and small gifts. When he goes off to a meeting or conference, slip love notes in his socks or handkerchiefs.
9. Live on a preacher's income. Clip coupons; shop sales; conserve electricity and water; exercise frugality.
10. Take care of your husband. Feed him nutritious meals. Schedule proper rest. Remember, he's your pastor as well as your husband.

Next Month: Pastoring College Students

Dennis Wiggs



NEWS OF THE RELIGIOUS COMMUNITY

CLEAR-TV VOTES TO BOYCOTT MAZDA AND NOXELL

TUPELO, MS (EP)—Members of Christian Leaders for Responsible Television (CLEAR-TV) voted to call for a boycott of two leading sponsors of sex, violence and profanity on television. CLEAR-TV is a coalition of Christian leaders with more than 1,600 members.

CLEAR-TV voted to begin a boycott of Mazda Motors of America and the Noxell Corporation, two companies cited as the top offensive sponsors on television. Noxell's products include Cover Girl cosmetics and Noxema and Raintree skin creams.

"During the past year and a half, CLEAR-TV has made sincere efforts to express to Mazda and Noxell our concern. We have repeatedly asked these two corporations to reduce the amount of sex, violence and profanity they sponsor. Mazda and Noxell have expressed no concern regarding the kinds of programs they help sponsor and the negative effect those programs have on our society," said Dr. Billy Melvin, chairman of CLEAR-TV and executive director of the National Association of Evangelicals.

"Mazda and Noxell have displayed an extremely callous attitude. Over a period of several months, Mazda and Noxell received five letters expressing the concern of CLEAR-TV. Mazda made no response and Noxell responded only after the fifth letter and even then indicated no change in their program sponsorship," added Melvin.

CLEAR-TV members include the heads of 70 denominations, 20 Lutheran bishops, presidents of 53 Christian colleges, 17 Episcopal bishops, four Greek Orthodox bishops, three Moravian bishops, two Catholic cardinals, 16 Catholic archbishops, 94 Catholic bishops, the president of the Southern Baptist Convention, 24 executive directors of state Southern Baptist Conventions, 24 United Methodist bishops, more than 200 Christian broadcasters, and the heads of most of America's large parachurch organizations.

TERRORISTS ATTACK CHRISTIANS IN INDIA

CHARLOTTESVILLE, VA (EP)—Christians in northeast and northwest India are suffering increased violence at the hands of Hindu extremists, according to the Christian Aid Mission. Hindu extremists use terror to support their claim that India should be an exclusively-Hindu nation. Christian leaders say force and bribery are used to reconvert nominal Christians; 75,000 Catholics have reportedly converted to Hinduism.

According to the Christian People's Welfare Society, eight village churches have been burned by Hindu activists, and there are frequent reports of bombings, assaults, and raids on Christian processions. The government tacitly supports this terrorism by withholding land, jobs, housing and education from Christians, but restoring such benefits to those who return to Hinduism.

GIFT OF HALF MILLION BIBLES PLANNED FOR AFRICAN SCHOOLS

EAST BRUNSWICK, NJ (EP)—The International Bible Society (IBS) launched a \$1 million campaign to place Bibles in schools of at least five African nations. Citing a lack of scriptures in countries where religious education is part of the curriculum, IBS expects to meet a need for more than a half-million English-language, New International Version Bibles in schools in Kenya, Malawi, Zaire, Zambia and Zimbabwe. The program provides 24 free Bibles for each school, and also makes Bibles available for individual students.

"Schools in many African nations were begun by mission agencies before independence, and some have remained church-related," explained IBS President James Powell. "The leaders of some of these countries, many of whom were educated in mission schools, have often allowed and sometimes even mandated religious education. The problem is that students and sometimes even teachers don't have Bibles from which to study."

NEW SCRIPTURE TRANSLATIONS FOR PHILIPPINES PUBLISHED

MANILA, Philippines (EP)—Newly translated portions of scripture in 27 Philippine tribal languages are being published by the International Bible Society. The translations have been completed by Wycliffe Bible Translators personnel, and are the first portions of scripture completed in these languages.

Some of the new language groups have only a few thousand members, and less than a thousand who can read their language. Others which still don't have all the scriptures have as many as 500,000 speakers, and hundreds of thousands who can read.

According to International Bible Society President James R. Powell, "The movement which brought in Corazon Aquino had clear spiritual content. That's why we believe the timing of the publication of these scriptures is important." Several Philippine national leaders have called for greater Bible distribution.

COMMUNISTS PLAN TO ELIMINATE MISSIONARIES

ZAMBOANGA, Philippines (EP)—An intelligence unit of the Philippine Ministry of National Defense warned that NPA communist guerilla liquidation squads plan to eliminate all anti-communist leaders, according to an indigenous missionary leader on Mindanao Island in the Philippines.

Christian leaders, pastors and missionaries have been urged to take special care, according to reports received by Christian Aid, a mission agency helping 33 works in the Philippines.

Filipino church leaders say the killings have already begun. "Communism is a real threat to our ministry," says the leader of an indigenous ministry headquartered near Manila. "Several of our workers have already been killed by the communists."

A Christian leader on Negros Island says, "Several pastors have been killed by the NPA, and it seems that the communists are against truly born-again Christians because they refuse to join them. It looks as though this is the beginning of widespread persecution of Christians in our nation."

CHRISTIANS MASSACRED IN MOZAMBIQUE, SURVIVORS STRIPPED, FED BIBLE PAGES

ZOMBA, Malawi (EP)—Communist forces in Mozambique attacked several villages of Christians, stripped believers naked, stole their livestock, forced them to eat pages of the Bible, and killed many believers while others were forced to watch, according to a report received by Christian Aid Mission.

The report came from a team of 10 Christian workers who visited 14 villages in Mozambique. The leader reported that some of the places visited had been raided by Communists who "stole all the livestock and stripped men and women of their clothes." He said believers were attempting to cover their naked bodies with sack cloth and birch bark, and were eating grass because they had no other food.

At one place, about 120 miles inside Mozambique's border, Communists told Christians, "Since the Bible is bread for you, you must eat it." The Communists then tore pages out of the Bible and forced them into the mouths of Christians. When Christians refused to chew the pages, their tormentors tore the Bibles up and burned them. Then they killed about 40 Christians, leaving a sole survivor to tell of the atrocities.

Despite the hardships, the team found people in Mozambique responsive to the gospel; they baptized 380 new believers, and led 150 men and women to Christ.

INCREASE IN MISSIONS WORKERS DOCUMENTED IN NEW HANDBOOK

MONROVIA, CA (EP)—The number of North American Protestant missionaries serving overseas stood at 67,242 in 1985, according to the newly-released 1986 *Mission Handbook*, published by World Vision's Missions Advanced Research and Communications Center (MARC). Of that number, 39,309 were career missionaries, while the remaining 27,933 were in short-term service.

The number of career missionaries had grown by 3,636 since 1979, when the handbook documented 35,673 career missions workers. The percentage of missionaries has risen dramatically to 41 percent of the total force; up from 32 percent in 1979.

Income for foreign missions was \$1.3 billion in the year covered by the report up from \$921 million in 1979—a three percent increase when adjusted for inflation.

The study found the number of missions agencies had grown from 714 to 764, of which only 421 actually send personnel overseas. Most mission agencies had small overseas forces; only 155 agencies reported had more than 30 missionaries.

In 1985 the 10 largest career missionary-sending organizations in North America were: Southern Baptist Convention (3,346), Wycliffe Bible Translators (3,022), Youth With a Mission (1,741), New Tribes Mission (1,438), Assemblies of God (1,237), Seventh Day Adventists (1,052), Churches of Christ (982), The Evangelical Alliance Mission (TEAM), The Christian and Missionary Alliance (809), and Christian Churches/Churches of Christ (709).

The *Mission Handbook* study also showed slight increases in the percentage of North American missionaries working in Africa, Europe and Oceania, and a slight decrease in Asia, with Latin America's force staying the same.



Analyzing Attitudes



THE NATIONAL ASSOCIATION OF
Free Will Baptists

THE SECRETARY SPEAKS

By Melvin Worthington

The attitude of the Lord's servant frequently determines his success or failure. While many things contribute to effectiveness—natural ability, spiritual gifts, training, experience—none is more important than a good attitude. It's not only what one does that matters, but the attitude with which it's done. Attitudes produce actions.

Free Will Baptist leaders who keep balanced attitudes will be more effective, experience greater maturity and build stronger churches. Feelings of defeatism, disinterest and division can usually be traced to the pulpit.

Most denominational leaders on district, state and national levels are or once were pastors. Pastoral attitudes do not change when one assumes broader leadership responsibility. As a pastor I noted that my congregation reflected my attitudes—the good ones as well as the bad ones.

During my eight years as executive secretary, I've tried to keep the right attitude toward the local church, district, state and national associations. I've learned that a wrong attitude is exceedingly destructive.

The place to start attitude adjustment is with pastors and denominational leaders. We must ask ourselves what our denomination would be if every pastor and leader had my attitude toward the work. Or my attitude toward God, doctrine dedication and duty?

What's your attitude toward the denomination? Do you feel apathetic? Apologetic? Ashamed? Are you passive or active? Negative or positive? Do you criticize or contribute? Your attitude toward the denomination in which you hold membership affects the local church, district, state and national associations.

Selfishness, shortsightedness and suspicion are the main reasons for the shortage of Christian workers and Christian college students. No wonder we struggle with a slow growth rate. It takes a long time to undo damage caused by negative attitudes. Hasty, harsh, hateful actions come from hearts which harbor them.

What's your attitude toward the direction of our movement, our distinctives, our diversity, the dedication of our membership? As I communicate with other groups I'm amazed how much they respect our denomination. I wish we respected ourselves as much as others do.

We need a membership and leadership that's involved in our organization, operation and outreach. We must deal firmly with attitudes which spawn disloyalty, detachment and distrust. Only the Lord knows how much Free Will Baptists could grow if we gave ourselves a chance. Acknowledge our distinctives; adhere to our doctrine; accept our diversity—that will get the job done.

Our attitude toward our movement must not be dismissed lightly. The proper attitude toward the local church extends to the denominational organization to which the local church belongs. To love the local church and yet loathe the district, state and national associations is inconsistent, incompatible and impossible.

It seems to me that the hesitant, confused outlook expressed by some of our constituents reflects the attitude of many

pastors and denominational leaders. When revival takes place in our denomination, high on the list of sins to be confessed will be sour attitudes. Hatred and hostility come from Satan. Honesty, harmony and holiness flow from walking in the power of the Holy Spirit.

We're plagued by immaturity, insincerity and intimidation. We do not know how to love, listen, labor or be loyal to one another. This must change if we fulfill our potential. How long has it been since you honestly and humbly analyzed your attitude toward the denomination in light of the scripture?

Our families, our doctrine, our future—it's all on the line. There's enough unhealthy confusion around that we absolutely must learn to work together. Is the Free Will Baptist doctrinal statement important to you? Do you believe it, teach it, practice it? Our distinctives give us our identity. Our diversity keeps our doctrine pure.

We've long cried for revival and renewal. But revival will not come unless pastors and denominational leaders give careful attention to their attitudes. When we the elected leaders deal decisively with our attitudes toward others, God will do a wonderful work in our midst.

As a former pastor and present denominational servant, I repent of my sinful attitudes and resolve to allow God's Spirit to develop in me those attitudes which will bring glory to Him and blessing to our denomination. Denominational revival must begin in the individual heart.

I have drawn the circle, stepped into it and begun praying, "Lord, revive the individual in this circle." Will you join me?

Secretary's Schedule

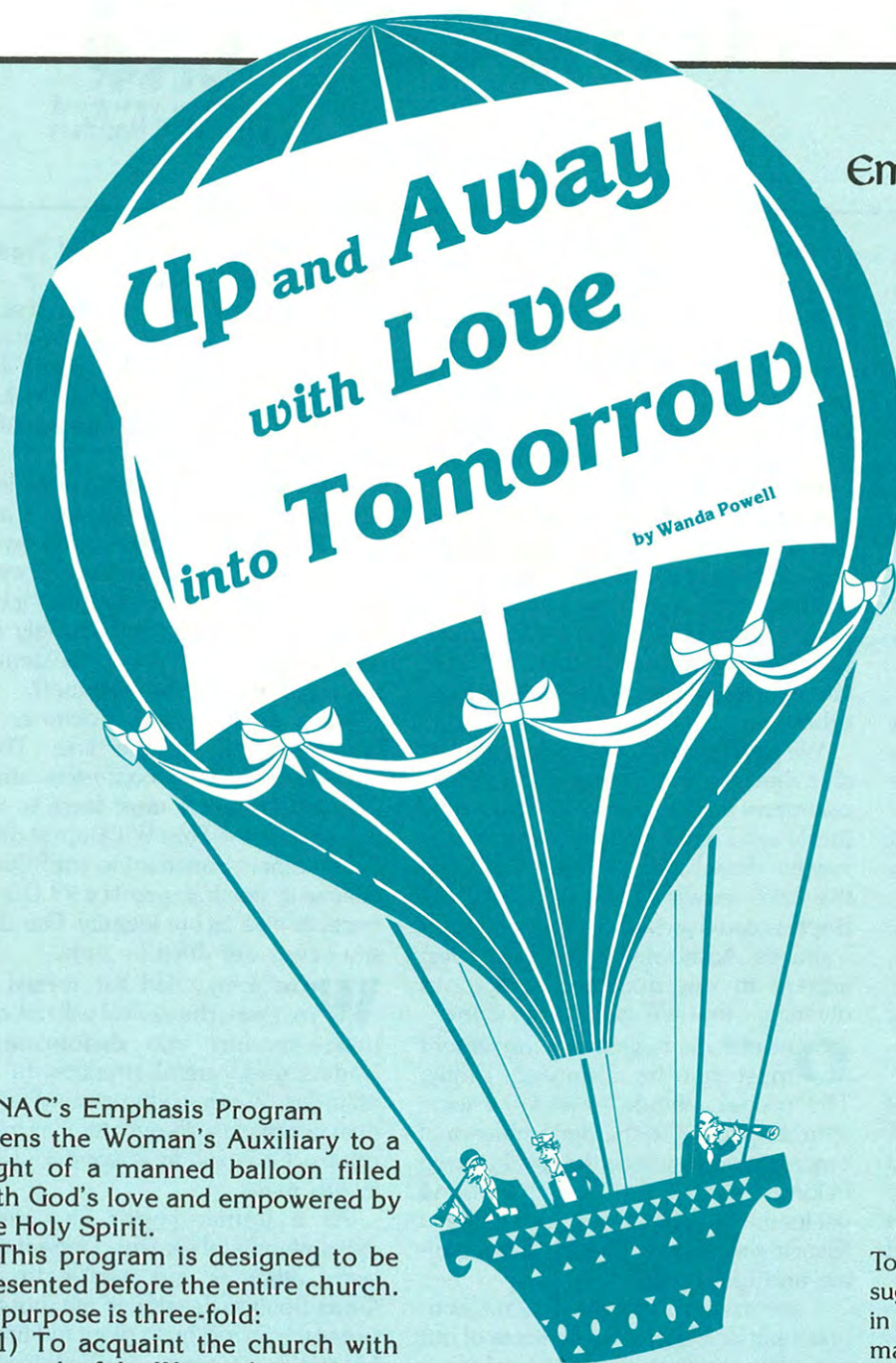
- August 3-9** Evergreen FWB Church
Iola, Texas
- August 11-13** Arkansas State Association
- August 16-21** Easley Chapel FWB Church
Comanche, Texas

CONTACT

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**wnac's
Emphasis Program
for 1987**

WNAC's Emphasis Program likens the Woman's Auxiliary to a flight of a manned balloon filled with God's love and empowered by the Holy Spirit.

This program is designed to be presented before the entire church. Its purpose is three-fold:

- 1) To acquaint the church with the work of the Woman's Auxiliary,
- 2) To interest every woman in the church in becoming involved in its program,
- 3) To receive an offering for the support of the WNAC office.

"Up And Away With Love . . . Into Tomorrow," along with visual aids and suggestions for presentation, is included in the July-August issue of *Co-Laborer* magazine. If you would like to receive a free copy and a trial subscription (six bi-monthly issues for \$5.75), please send your request to:

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