

AUGUST 1991

CONTACT

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THE NATIONAL ASSOCIATION
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Pastor Appreciation

.....
**What Pastors
Wish People
Knew**

.....
**Changing Role
of the Pastor's
Wife**

.....
Beat Burnout!

.....
**What Pastors
Dread Most**

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THE SECRETARY SPEAKS



Melvin Worthington

Paul the Pattern

Paul serves as a role model for effective ministry. He calls attention to himself as a pattern and challenges us to imitate him as he imitates Christ. His character, courage, compassion and career remain a remarkable example.

Evangelist

Paul was an evangelist. Throughout his writings he recalls his evangelistic efforts. Such passages as Acts 16, I Corinthians 2, II Corinthians 5 and Acts 20 confirm his role as an evangelist. Winning people to Christ came first in Paul's ministry.

Educator

Paul was an educator. Understanding Christ's commission to the Church, Paul's work included both evangelism and education. The epistles reflect his burden for the growth and development of converts. I Thessalonians 2 gives insight into his work as an educator. During his three missionary journeys, he spent time educating converts. He believed in and practiced the art of teaching.

Empathizer

Paul was also an empathizer. He felt concern for those converts to Christianity in light of false teachers and fierce persecution (See I Thes-

salonians 3). One of the most important elements in the pastor's ministry is identifying with the sorrows, joys, happiness, accomplishments, growth and problems of the congregation where he serves.

Exhortation

Paul's ministry included exhortation. He exhorted readers to demonstrate purity, passion, perseverance and productivity (See I Thessalonians 4). No pastoral ministry is complete when it slights or substitutes something else for authoritative, accurate exhortation.

Encourager

Paul was an encourager. He understood the value and virtue of encouragement (See I Thessalonians 5). Encouragement provides the climate for continual spiritual development.

Secretary's Schedule

August 2-4	Mexican National Association
August 5-11	Evergreen FWB Church Iola, Texas
August 13-15	Arkansas State Association
August 24	Cumberland District Auxiliary Convention Nashville, Tenn.
August 30	Little Brown Creek Association Tishomingo, Miss.

Edification

Paul gave time to edification. Building up the family of God remains essential to pastoral ministry today. Spiritual development does not just happen. God has gifted pastors / teachers to edify saints. Consistent with the great commission is this ministry of edification.

Equipping

Paul's work included equipping. Much emphasis in the epistles imply the need for equipping saints for service. Ephesians 4 gives particular emphasis to this work. Today's pastor dare not neglect this dimension of pastoral ministry.

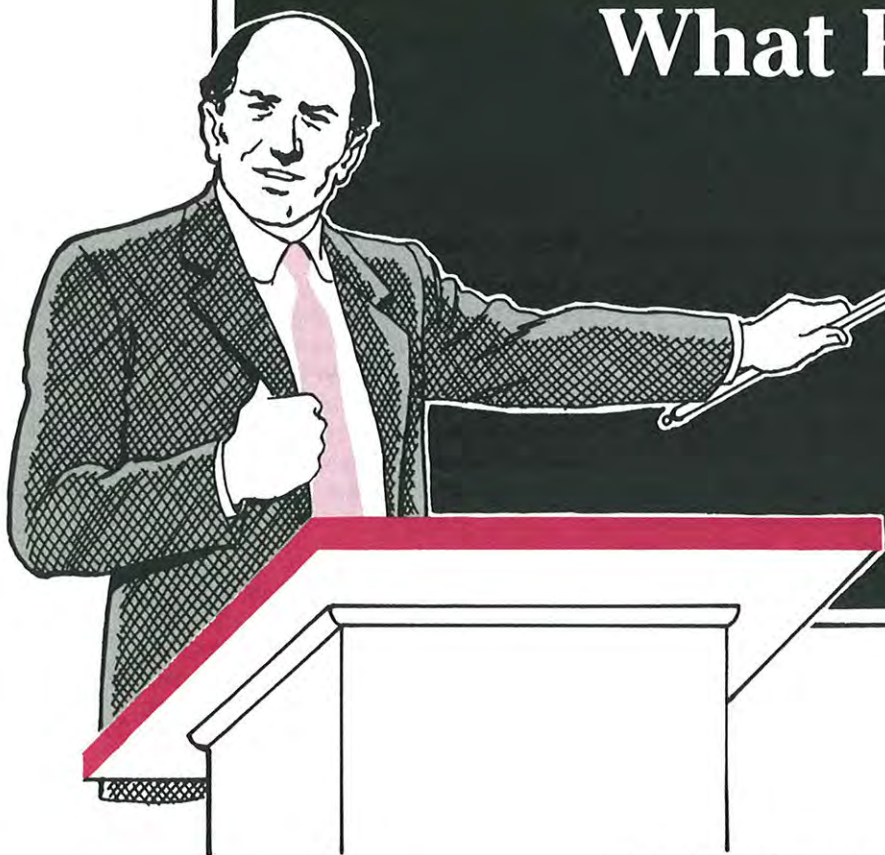
Example

Paul was an example. Throughout his writings Paul challenged readers to remember his manner of life. He set an example for others to imitate. Pastors must model the message they preach and teach.

Establisher

Paul was an establisher. He challenged hearers and readers to stand firm in the faith. He wanted them fully armed so they could withstand the fiery darts of the devil. Pastors learn from Paul the importance of preaching and teaching for the purpose of establishing their congregations in the faith. ■

Appreciate Your Pastor
Sunday, September 15
(Pastor Appreciation Sunday)



What Pastors Want People to Know

By Larry Montgomery

What an opportunity to sound off! But I can't speak for every pastor, so I will address my personal concerns. Perhaps other pastors will share them.

Not a Spectator Sport

I want my people to know that the ministry of the church is not a spectator sport, nor its services an entertainment extravaganza. I get the feeling that many come to church to see the pastor and a few others perform. "Here I am; entertain me," seems to be their attitude.

To them the singing and sermon are to be viewed and critiqued much like a night club act. They applaud if they like what they see and hear, grumble if they don't. They equate the offering with the ticket price of a good concert, and fully expect to get their money's worth.

If they are disappointed a few times, they try the church down the

street which advertises "exciting exposition" or "super-sacred singing."

Worship is a Privilege

My idea of a good church service—an idea my people must share if it is to be experienced—is when the congregation gathers with a sense of privilege: the privilege of being saved and in the family of God; the privilege of God's presence in our lives; the privilege of participating in God's program.

We come together reverently, recognizing the promised presence of our Savior, and together we worship Him. We come with hungry hearts and expectant spirits, ready to give and to receive.

We all participate: we sing as an expression of our faith and testimony; we pray, knowing God is listening; we cheerfully add our tithes and offerings to those of our fellow Christian; as we listen to the sermon, we seek God's personal message for us.

In this kind of service no one may be entertained, but all are edified. The "performance" may win no applause, but will surely receive a "well done" from heaven.

No Competition Here

I want the people of my church, as well as those of the community, to understand that we are not in competition with other area churches to see who can offer the biggest and best programs. I frequently receive inquiries about our church: "What do you offer?"

My response: "We offer a place where people can worship the Lord, enjoy the fellowship of God's people, and serve Him with their tithes and talents."

Obviously disappointed with such an answer, they probe, "But do you offer anything like...?" and they name their specific interest: singles ministry, single parent group, divorce support group, softball league, senior citizens luncheon, Jazzercise class, etc, etc, etc.

Now, we may offer some of these programs in our attempts to minister to our people and community, but they are secondary, designed to complement our primary ministry.

Doctrine is Important

I am justifiably disappointed that so few people ask about our doctrine or our Bible classes or our prayer fellowship. So few seem to care whether we are liberal, conservative, charismatic, fundamentalist, ecumenical or whatever.

So few ask if we preach the Bible as the Word of God or if we seek to win the lost or if we try to direct Christians into holy lifestyle. Don't these things matter, or is the "Jolly Sixties" or the "Biblical Bowlers" what determines where we attend church?

I am glad I can direct such earnest inquirers to a church down the road. They have a group for almost everyone, including a motorcycle club called Heaven's Angels. It's hard to compete with that.

Church Growth is Everybody's Business

I want my people to know that church growth doesn't just happen, and the church doesn't grow simply because of the pastor or ministerial staff. Almost everyone says he would like the church to grow; almost no one will do what is necessary to produce a growing church.

I believe church growth comes as a result of the entire congregation doing the work of the ministry (Ephesians 4:12). When we all are living consistently for Jesus, some will notice. When we all are witnessing to the lost of the saving power of Jesus, some will believe.

When we all are inviting others to church, some will come. When we all are friendly and extend our fellowship, some will stay. When we all are encouraging others with the love of Christ, some will grow in grace.

I want my church to grow, and I know that my entire congregation must be involved in the process.

Volunteerism Not a Sin

I want my people to know that it

is not a sin to volunteer—a shocker, perhaps—but not a sin. Every pastor I know dreads recruiting workers, but loves assigning volunteers.

I love it when someone asks, "What do I need to do to become a Sunday School teacher?" or "I've got some vacation time coming up—what can I do to help out at church?"

I love it when I see that someone, without asking, has fixed a dripping faucet or changed some flickering light bulbs or taken the choir robes home to launder.

I am excited when someone offers his backyard to lead a neighborhood children's Bible club. I am thrilled when my people show their love for the Lord and His church by volunteering their time and energy to serve Him.

Church Belongs to You

The fact is the church belongs to everyone in the congregation, and we all have equal responsibility to maintain its services, ministries and facilities. As pastor, I am disturbed when a church member refers to "your church."

It is not my church; it is the Lord's church, and as the body of Christ, it is our church. As such, every member ought to be on the lookout for anything he can do, large or small, to make it the best possible church.

I'm Not Super Pastor

More personally, I want my people to know that I am not a super pastor nor even a super saint. They usually discover this soon enough, but I want them to accept me and love me and work with me anyway.

I make mistakes. I sometimes get angry or speak rashly. I fail to see what is obvious to others. (My people could easily add to this list, but enough!)

However, I am sincerely trying to live for Jesus and do His work, and I will give my people credit for the same. Knowing what I am, I will not entertain unrealistic expectations or make unnecessary demands of my people.

I will not browbeat them for their faults and failings. I will not belittle their spirituality or treat them as

second-rate Christians. I want us all to do our best to represent God's interests in an ungodly world, and we need one another's encouragement. I want us to help each other. I know I need theirs.

I Love You

More than anything else, I want all my people to know that I love them, that I appreciate their faithfulness, and that I value their loving fellowship. Without my people, I am in a void: a shepherd with no sheep; a builder with no lumber; a coach with no team.

I read recently of a pastor whose church had died. Still, every Sunday he conducted a service and preached a sermon, most of the time with no one present. Frankly, I wouldn't bother. The church is the people, and without them I have no reason for being where I am.

Time for You

I want my people to know that I always have time to listen to their problems and share their concerns. I want to weep when they weep and rejoice when they rejoice. I will try to be open and honest with them. I will not push nor drive them, but will try to lead them in God's way with God's truth.

Their spiritual welfare is my greatest concern, for which I will give an accounting in the day of judgment. I want them to know that my joy is enriched when I see them walking with the Lord, growing in His grace.

They are my people—I want them to know that. ■



ABOUT THE WRITER: Reverend Larry Montgomery pastors Hollywood Free Will Baptist Church, Hollywood, Florida. He is a graduate of Free Will Baptist Bible College.

What Pastors Dread



©DG

...Most

By Keith Burden

I like tough assignments. They challenge me. But I dislike coming off looking bad. This article could do both to me. So why agree to tackle this assignment? Because of my curiosity and my heart.

This subject raises questions that demand answers. What do pastors dread most, and why? Besides being curious, I am a pastor at heart. I have no aspirations or plans to be anything else. It is what God called me to do, and I love doing it (even with all its dread).

Rather than approach the subject



ABOUT THE WRITER: Reverend Keith Burden pastors First Free Will Baptist Church in Ada, Oklahoma. He is a graduate of Hillsdale Free Will Baptist College.

from a personal and somewhat narrow point of view, I chose to explore it from a broader, more objective perspective. For that reason, I conducted an informal telephone survey among 10 other preachers and personal friends.

Their backgrounds range from young, first-pastorate preachers to retired, seasoned veterans in the ministry. I interviewed full-time and part-time pastors, men employed by denominational agencies, a Christian college and a mission board. I listened to pastors in the prime of their ministry, and what follows reflects in part what they said they dreaded most.

Most Common Dread

Although these men's responses varied in detail, overall they shared several things in common. Each agreed that his dread is directly related to working with people. Not programs, not property, but *people*.

Furthermore, all these preachers made a clear distinction between what they dread and what they fear.

Their dreads are inherent occupational hazards that come with the turf. Unlike others who tend to avoid what they dread most, they must, and do, face them regularly.

The most common dread, although worded in different ways by each pastor, was essentially this—dealing with church problems caused by self-motivated people. The problem has far-reaching implications. This kind of opposition is almost always “behind the scenes.” It is real....you know it exists. Yet, it seldom shows its face in public.

Consequently, pastors dread business meetings at church. They dread a telephone call from someone who is “just concerned.” But perhaps more than anything, they dread confrontation. Facing people who cause problems without concrete evidence of foul motives or a clear-cut solution to the differences that exist.

Worst of all, these situations never go away. No sooner is one problem resolved than another takes its place. They are relentless!

Family Problems

What are some other common areas of dread? Dealing with family problems within the church, especially those that you know are irconcilable. Watching a marriage or home disintegrate, and not being able to do anything about it is still one of the pastor's greatest frustrations.

Money Woes

Pastors dread church financial problems. These are usually caused by circumstances beyond the control of the man of God. Yet, nothing can discourage or defeat a spiritual leader quicker than nagging financial concerns. He dreads the monthly treasurer's report.

Ministerial Dissension

Dissension among the brethren (other preachers) ranks high on the dread scale. Habitual bickering, bellyaching and backbiting among colleagues makes some dread attending quarterly meetings and national associations.

"Why go?" they ask. "I get tired of hearing the same old things every time we get together!"

Unrealistic Expectations

Measuring up to others' unfair, unrealistic and often unbiblical expectations is a black cloud of dread that hangs over the heads of some pastors. Spending all your time doing things that you are not gifted or called by God to do can be ministerial torture.

Leaving a Church

Last, but not least, is a two-dimensional concern. Leaving a pastorate, especially if not on good terms, is something most pastors dread. Saying good-bye to people that you've grown to love is *never* easy. This task is made even more difficult when misunderstandings arise over your motives for leaving.

"Were you not happy?"

"Did we not pay you enough?"

"Did we do something wrong?"

These questions can tear a pastor's heart out. There are some things which simply defy explanation.

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Alabama	\$ 267.32	\$ 59.90	\$ 327.22	\$ 191.79	\$ 2,171.40
Arizona	.00	.00	.00	.00	318.95
Arkansas	.00	6,617.04	6,617.04	5,979.06	28,970.15
California	.00	.00	.00	1,161.64	4,495.57
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	3,813.91	3,813.91	2,762.99	8,219.98
Georgia	9,638.19	1,344.50	10,982.69	8,062.58	48,475.89
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	90.52	59.78
Illinois	6,133.08	2,052.08	8,185.16	10,506.36	37,177.00
Indiana	523.46	.00	523.46	720.27	3,515.52
Kansas	.00	59.86	59.86	134.93	285.56
Kentucky	10.00	150.00	160.00	274.00	527.67
Maryland	.00	200.00	200.00	400.00	2,466.61
Michigan	4,002.20	682.84	4,685.04	3,268.91	24,613.93
Mississippi	133.53	690.34	823.87	486.40	2,910.29
Missouri	18,548.98	.00	18,548.98	9,847.13	44,783.65
New Mexico	.00	.00	.00	292.52	171.76
North Carolina	651.39	500.00	1,151.39	1,804.69	11,102.85
Ohio	393.00	2,749.00	3,142.00	2,427.40	14,156.00
Oklahoma	40,705.63	11,445.37	52,151.00	51,156.69	201,970.01
South Carolina	8,626.43	147.40	8,773.83	10,207.72	59,113.78
Tennessee	629.40	2,265.16	2,894.56	2,573.98	13,307.49
Texas	12,671.03	949.54	13,620.57	.00	46,068.59
Virginia	550.21	50.00	600.21	332.85	1,999.42
West Virginia	3,889.29	.00	3,889.29	3,013.98	14,528.30
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	39.46	39.46	.00	111.23
Other (Computer)	.00	(.01)	(.01)	.11	.24
Totals	\$107,373.14	\$33,816.39	\$141,189.53	\$115,696.52	\$571,521.62

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FWBBC	5,019.34	4,669.42	9,688.76	7,293.42	40,970.70
Home Missions	18,130.96	3,654.32	21,785.28	22,529.66	85,201.45
Retirement & Insurance	1,281.32	2,842.27	4,123.59	2,874.55	11,283.54
Master's Men	1,350.55	2,842.27	4,192.82	2,927.81	11,588.83
Commission for					
Theological Integrity	60.56	101.51	162.07	132.56	559.87
FWB Foundation	698.81	1,218.10	1,916.91	1,635.33	7,528.22
Historical Commission	57.93	101.51	159.44	108.25	536.99
Music Commission	47.16	101.51	148.67	131.02	408.81
Radio & TV Commission	53.66	101.51	155.17	120.01	572.66
Hillsdale FWB College	2,922.87	.00	2,922.87	641.84	6,515.04
Other	1,459.30	.00	1,459.30	429.92	4,073.43
Totals	\$107,373.14	\$33,816.39	\$141,189.53	\$115,696.52	\$571,521.62

After reading this article, some of you are probably asking, "Who in his right mind would want to be a pastor?" Only those God calls, and who can do nothing else.

"This is a true saying. If a man de-

sire the office of a bishop, he desireth a good work" (1 Timothy 3:1). It's a tough assignment, but may God give us more men with the courage to try. ■

Changing Role of the Pastor's Wife

By Ruth Creech Mullen

Lamenting the woes of public schools, I explained some difficulties my children encountered. Dad responded, "But you went to public school and you turned out okay."

"True!" I replied. "But, Dad, it's a whole different world out there today."

And so it goes with public schools, families, churches, governments—the whole world is changing.

Flex with the Times

So it isn't surprising to find the pastor's wife's role changing also.

The problem is knowing when to flex and stretch with the times and when to stick by tried and true ideas from the past.

In the 1950's my mother was the pastor's wife (P.W. hereafter) and I was the preacher's kid (P.K.) Mom stayed at home to raise five children. She didn't hold many jobs at church because my sister with cerebral palsy required all her time and energy. But her peers taught Sunday School, played the piano, sang in the choir, visited and ran the nursery.

Now we are in the 1990's. I am the P.W. and my two children are the P.K.s. we made a deliberate choice for me to stay home with the kids even though it means sacrificing frills.

I have held just about every job at church except deacon and pastor. (Someone said I couldn't do those because I am a woman. Thank goodness. Or I guess I'd have held those positions also.) Right now, I sing in the choir and direct our C.T.S. and Vacation Bible School. And I've cut back! However some of my peers

work outside the home and have fewer jobs at church.

To Work or Not to Work?

"Do you work?" I resent that question. Yes, I work. Hard. I just don't get paid for cleaning house, chauffeuring or organizing the Fall Festival at school. Since I don't "work," where is all my free time?

According to *Megatrends 2000*, more women will enter the work force as we head into the 21st century. This trend is already evident in our churches—VBS and Auxiliary



meetings at night, fewer women to do volunteer work during the day. More P.W.s will start working outside their homes, even though it may be part-time versus full-time jobs. (I am a substitute teacher occasionally and get paid.)

Economics will force this as more buys less and the pastor's salary fails to keep up with the cost of living. Some Free Will Baptists still think it is spiritual to keep the pastor humble while the church budget keeps him poor. (FACT: Cost of living for the pastor's family is the same as all other families.)

Back to College

Heading into the work force may send more P.W.s off to college for B.A. and B.S. degrees instead of P.H.T.s (Put Hubby Through).

Speaking of education, maybe someone will develop a curriculum to train young women to be P.W.s. I, of course, had the best training: on-the-job. As a P.K. I declared, "I've spent half my life in the parsonage. I will *never* spend the second half there!" (FACT: Never say, "Never!") Like many other areas of life, experience as a P.W. is the best teacher.

No More Two-for-One

Working P.W.s can't devote as much time to church responsibilities. Stay-at-home P.W.s still choose from increased possibilities as fewer volunteers fill more positions in the church and community.

These changes raise some questions we haven't asked before. (Example: Is it okay for the P.W. to miss Wednesday Bible Study to attend a PTA board meeting? I've faced this dilemma. How do you choose between the responsibility to be salt and light in the community and the services of the church?)

In the past, churches hired two for the price of one—an assistant pastor minus the extra salary. Guess who the lucky fellow was. The P.W. was expected to do everything no one else wanted to do.

That usually included teaching classes, keeping babies and cleaning the church. Not to mention playing the piano, typing the bulletin, checking on shut-ins and preparing funeral dinners. (FACT: Every P.W.



does *not* play the piano.)

My husband's response to unreasonable expectations is to talk to a church up front *before* the call is extended. He expects me to do just as much, but no more, than the other women in the church.

Such an attitude relieves much pressure and allows the P.W. to do those jobs which suit her personality, abilities and time. This encourages congregational expectations that more closely reflect reality.

Goodbye Stereotype

Now is the time to move away from past P.W. stereotypes and be the individuals God wants us to be, utilizing our personal talents, styles and resources.

Whatever other hats she wears, the P.W. will always be the wife of the pastor and the mother of the P.K.s. As such she'll need to keep a close relationship with the Lord. Her balancing act will require it as she juggles home, church and community responsibilities. (FACT: Contrary to popular opinion, P.W.s are not super moms.)

She'll also continue to be the P.W. in her local church. This is a special place and one I love, even with its pressures. ■



ABOUT THE WRITER: Mrs. Ruth Creech Mullen is a member of First Bible Free Will Baptist Church in New Castle, Indiana, where Jim is the P.W.'s husband.

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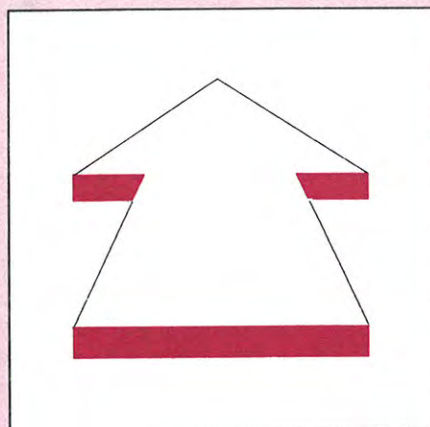
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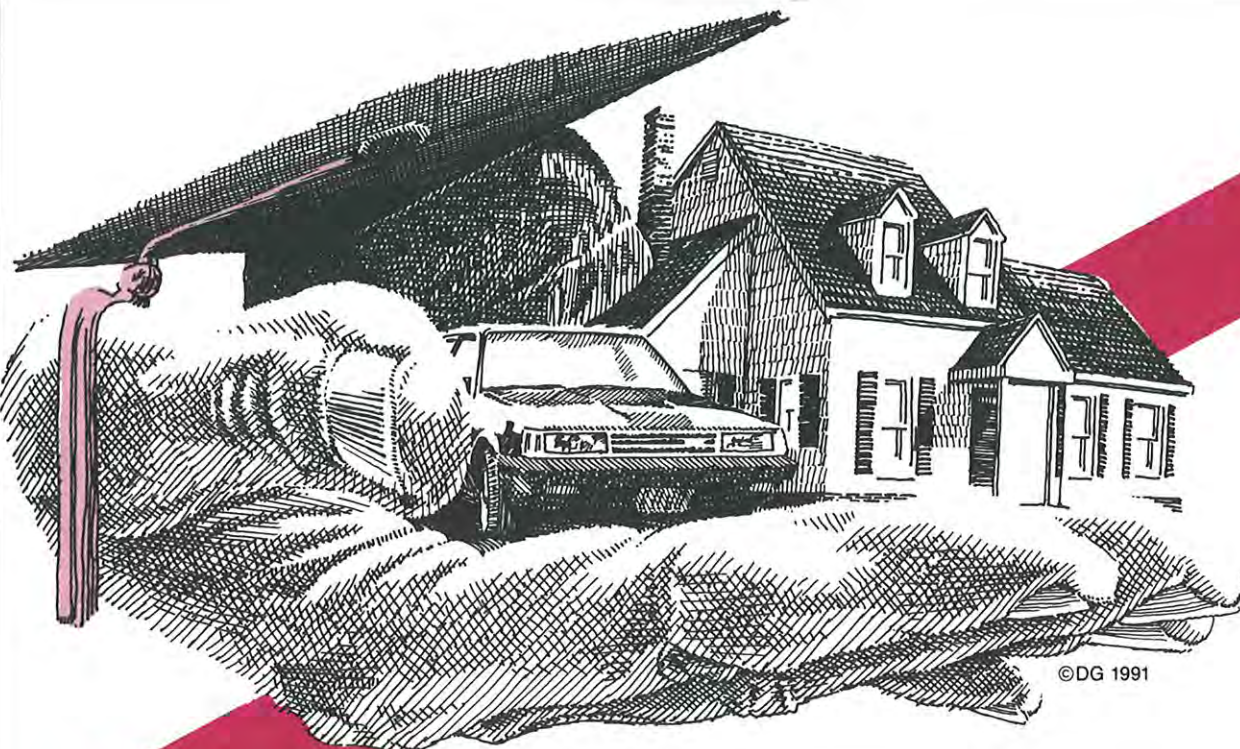
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Care and Feeding of a Local Church Pastor

By Randy Corn

What do you pay your preacher? I had never really considered it until one day in Pauline Writings class the professor discussed that question. His most memorable remark was, "We ought to pay our pastors as much as we possibly can. With all the other problems they have to face, they shouldn't also have to worry about finances."

Though at the time I was not a ministerial student and didn't think the statement would directly apply to my future, there was something about it that rang true. That's a far cry from the old joke about the churchman who prayed, "Lord we want a poor, humble preacher. You keep him humble, and we'll keep him poor!"

What guidelines should churches follow when considering pastoral pay? What questions should be

asked? As I see it there are two areas which must be considered: motives and means. The first of these has to do with philosophy while the second deals with practice.

The Motive

Why should the church be concerned with the pastor's pay package? There are at least four good reasons to think long and hard at annual budget time about what the pastor is paid. Primary to this is the fact that the care of a pastor by the church that he serves is biblically mandated. Passages like I Corinthians 9, Galatians 6 and I Timothy 5 do not stutter.

Closely akin to this is the fact that churches should be, in the words of theologian Leroy Forlines, "First class examples in the application of

moral principles to salary setting and the way they conduct their business."

While this may sound unspiritual or crassly materialistic to some, there is truth in the old adage, "You get what you pay for." Would you rather have a job that paid \$20,000 or one that paid \$30,000 per year?

Yes, the man of God will probably follow the call of God even if it is to the \$20,000 church. But how many churches that could pay more are banking on the idealism of prospective pastors?

It would probably do some churches good to have a promising candidate look them in the eye and say, "I'd like to pastor here, but I just don't see how I could live on what you are paying."

Finally, a well-compensated pastor is usually a happy pastor. It is hard to battle feelings of low self-

esteem when you feel like a share cropper. A good paycheck will do more than put groceries on the parsonage table; it will put a readiness to serve in the heart of the preacher.

The Means

Now comes the question of means or the practice of setting the pastor's salary. Since each church is unique, only broad guidelines and suggestions can be given.

Annual Salary Review

One thing which can be universally applied is an annual review of the pastor's pay and benefits. Most churches these days operate with some sort of budget that must be voted on every year.

It is important for church leaders to break down the pastor's pay into categories so that the congregation can begin to appreciate what it actually costs to minister. Itemize such things as Social Security, conferences, housing allowance and automobile expenses so the congregation can see the difference between total package and take-home pay. This annual review is the time for the church leadership to evaluate pay, which is more difficult than it sounds.

Common Mistakes

Most of these leaders will be "elders" in more than just spiritual terms. A common mistake older men make is to evaluate pay on the basis of their own experience. Let me illustrate:

Older men look at a 27-year-old

pastor and think, "He sure is making more than what I made when I was 27!" That may be true, but when that deacon was 27, say in 1971, the dollar had a lot more purchasing power.

What a budget committee must do is walk a few miles in the pastor's Rockports. Never forget that in these days of inflation a budget without a cost of living increase is actually a pay cut.

Special Needs

There ought to be constant awareness of the pastor's special needs. It is at the least calloused and at worst unchristian for leadership to say to a pastor in the midst of financial distress, "We'll have to wait until September to reevaluate your pay." Chances are the church may be looking for a new pastor before fall.

Clergy Tax Law

The church leadership needs to be generally familiar with tax law for clergy. Most assume there are tremendous tax breaks for the ordained.

I was once told by a deacon that I was making \$5,000 more than the budget we had just prepared. Being new to the church, I began to wonder if there was some fund I didn't know about.

"You pastors," the deacon informed me, "are just about tax-free."

It sure doesn't feel that way when Withholding Tax or Social Security is due. Wise is the pastor who buys either *The Abington Clergyman's Tax Guide* or *Income Tax Law for Ministers and Religious Workers* and

passes it around among the leadership. Both are issued annually.

The Myth

It seems there are two extremes that come to mind when people think of ministers and money. One is the televangelist who holds out a hand for offerings and who just happens to have a Rolex around his wrist. The other end of the spectrum is the penniless pastor who would probably starve if it wasn't for food stamps.

Other than prayer, the church can do little for the minister who is at heart a materialist, but we can see that our pastor is not an object of community pity. It takes constant concern and some hard thinking on the part of the church to accomplish that goal, but it is within our grasp.

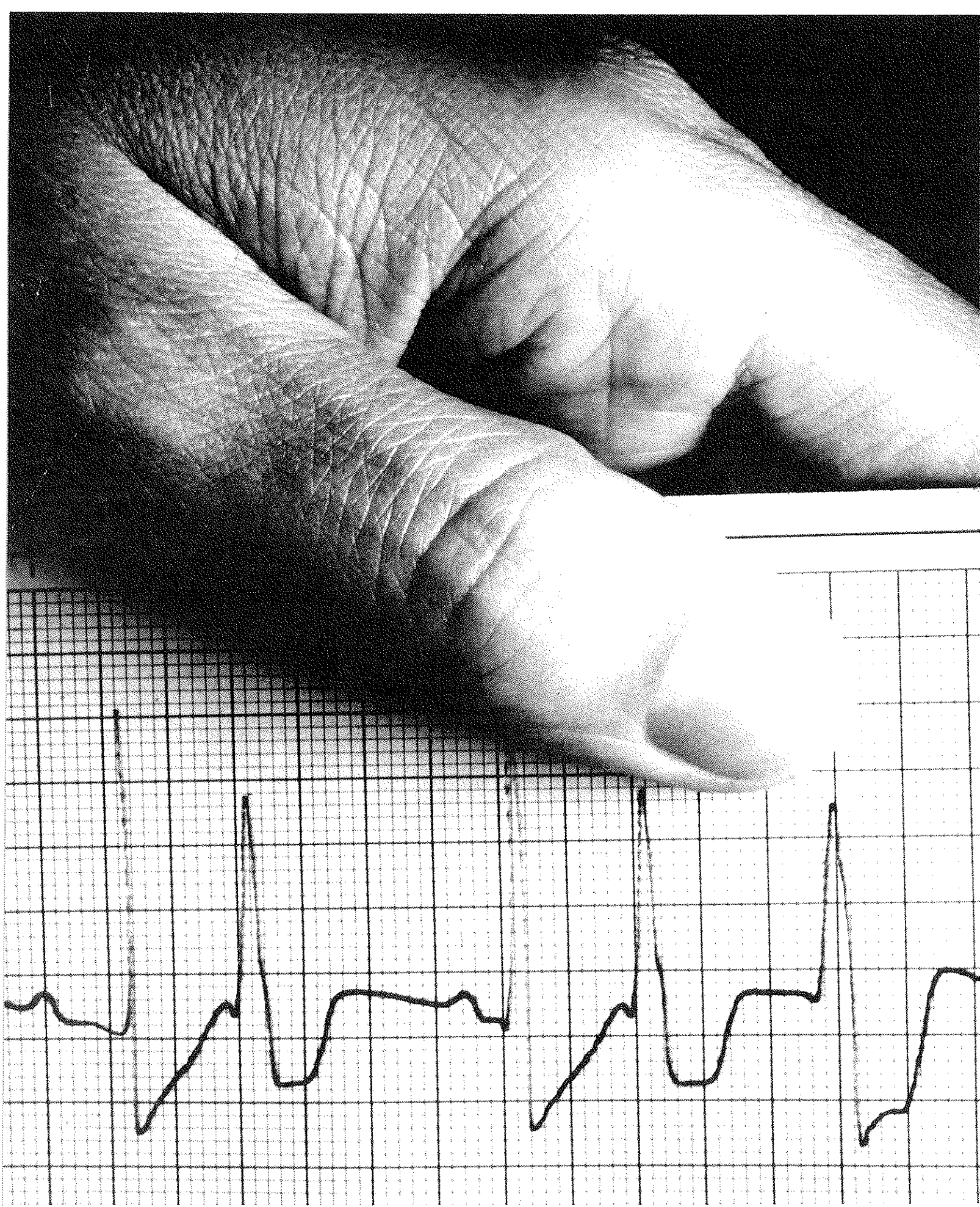
There will always be pastors who take advantage of churches, and churches who abuse faithful ministers. Let's hope the two can get together. May the rest of us be good stewards of material things. ■



ABOUT THE WRITER: Reverend Randy Corn, a 1978 graduate of Free Will Baptist Bible College and 1982 graduate of Mid-America Baptist Theological Seminary, is the well-paid pastor of Bethel Free Will Baptist Church in South Roxana, Illinois.

BEYOND BELIEF







You Can Beat Burnout!

By Harry W. Hernandez

Burnout is no respecter of persons. It knows no boundaries and attacks all professions. Even the ministry is beginning to look like a desert filled with debris from pastoral burnout. Some broken-down pastors sit on the sidelines contemplating a change of profession as the only way out of their despair.

The strength and growth of the church is determined by how well the pastor leads his flock. The pastor's main task is to give directions, spell out goals, raise the sight of the people and help them grasp and follow the vision.

Pastors are called by God to be direction-makers, and because of this they face many obstacles and dangers. They are not visionaries in ivory towers removed from the people they serve. This responsibility weighs heavily on the man of God. It sometimes results in burnout.

How can the pastor overcome the despair of burnout? Here are five steps the pastor can take to beat burnout.

Recognize the Symptoms

Burnout has many faces. They include the collapse of self-esteem, the feeling that no one loves or cares, dwindling interest in others and an intense absorption in self. It usually includes disappointment and the inability to live up to your, or someone else's expectations.

Pastors often allow their people to pour them into a ministry mold rather than pursue what the Lord called them to be. This can devastate the pastor, cripple spiritual life and lead him to doubt his calling. When obstacles become too numerous or the barriers stiffen, the pas-

tor is tempted to give up on the whole business. Some have done just that.

Get Away from it All

Burnout can be self-inflicted. This occurs when a pastor gauges success by his own achievements. God's standards of success differ from what we call success and what the world believes to be successful.

The Christian ministry successfully continued for 2,000 years without us. Stop competing with others; enjoy your ministry. Pastor the flock that God has given you.

Some ministers believe that shepherding a little flock is a fallacy since as God's successful servants we ought to occupy commanding pulpits. But remember, burnout strikes those pastors with large congregations as well. Forget the unbiblical idea of competing with other pastors. God looks for faithfulness, not winners and losers.

What begins as a fun or joyful ministry often becomes a wearying grind. When this happens pastors need to get away from those saints who canonize ministry by numbers or by their invented techniques. Find a place for an unhindered period of rest.

This is what Elijah did after doing a mighty work for God and running 100 miles. He was physically exhausted. He had been so busy caring for the spiritual needs of others that he neglected his own (1 Kings 19:9-10).

God has given every pastor an inclination to work on the behalf of others, especially those in need, but not at the expense of his own health. Some people believe that if the pastor breaks down or drops out, their grief will be short because

they have been conditioned to assume God has others waiting in the wings.

Get Frustrations off Your Chest

God is interested in the things that bother us. He understands our frustrations, the resentments that poison our peace of mind and the problems that we face in ministry. Sometimes pastors sense a burden for more than one need. It is unlikely that you will have the time, energy or ability to be involved in all of them.

The man of God must learn to focus on the need that best fits the situation. The Bible teaches that everyone has something to offer in the way of God's service (1 Peter 4:10). Learn yours.

Learn to evaluate your strengths and weaknesses, and remember that God never gives us more than we are able to handle (Romans 12:3). Sometimes it helps to have a close pastor friend you can share with, one with your best interests in mind.

Good pastors are hard to find, and we cannot afford to lose them. God's grief for one of His chosen servants who falls along the way or fails must become the grief of the whole ministerial body. Stewardship is the church's responsibility, and holding up pastors in prayer should be top priority on every prayer list.

Churches can correct these monumental errors of neglecting the man of God by assigning either a standing or special committee to take responsibility for pastoral growth and renewal. This would take a chairman of considerable leadership who genuinely cares for



Burnout ... (from page 13)

the pastor and has the confidence of the whole church.

Be a Man of Prayer

Have you ever asked these questions: *How can God allow such a thing to happen to me? Why should God do this to me? Did God really call me to a ministry of despair?* Those harmless sounding questions can be spiritually disastrous.

The pastor who asks them is no longer speaking with God but only about God. There is nothing wrong with asking, "Why?" for even Jesus cried out in the agony of death, "My God, my God, why has thou forsaken me?" But Jesus' words were not words of doubt, rather words with God.

The pastor, like all other believers, struggles with doubt in the process of becoming what God intends him to be. Christian ministry, like Christian growth, does not follow a straight line. Placed on a graph it would appear with uneven lines moving upward and downward and sometimes in a straight line.

Victory in ministry is always God's victory, never ours. Moses and Paul are examples of men who experienced victory in ministry because of their consecration to God in prayer.

Both have much in common: both were leaders with different responsibilities. Both were educated in the broad cultural sweep of their day; Moses in the courts of Egypt, Paul at the Greek learning centers and at the feet of Gamaliel.

Both had a memorable call into God's service: Moses at the burning bush, Paul with the fiery flight on the Damascus road. Both spent isolated periods of time in the wilderness. Both were involved with people. Moses though not the founder of the Hebrew nation was its greatest hero. Paul though likewise not the founder of the Christian movement, was its most impressive leader.

Both were caught up in the larger political milieu: Moses confronted an Egyptian Pharaoh and tribal chieftains; Paul stood before Festus, Agrippa and ultimately Rome. Their

strength over these obstacles was their prayer life. They never talked about God but rather they communed with God.

Men of prayer are those who walk and talk with God. The tempter struck Job and took away his goods, his servants, his children. He cast him down from the height of a full and pious life (it is easy to be pious when life is easy) into the horrors of naked and hungry poverty.

Job 1:21 stands as a classic, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." So Job sits in the ashes of his burnt goods and scrapes his smarting, disfigured skin (Job 2:8), and clings fast once again to the voice which reenacts his faith.

Everything pleasant and painful alike comes to us at the hands and from the heart of God. Through all his suffering Job is not prepared to quit, but desires to attain a maturer knowledge of God.

We hear similar things about other men of God. They meet God in the solitude of the desert or on some lonely mountain. In their solitude something takes place that can only be described as the hour of nearness of God.

Prayer is the key to stopping burnout or escaping the burnout mold. He who does not give God the best hours of the day, those hours when he is most fresh and alert, but rather reads his mail or his newspaper or indulges in personal pursuits he thinks are more pressing, will receive nothing from his heavenly Father.

Martin Luther followed the steps of Jesus in his life; he prayed three to four hours a day. Without God's blessing every day, the pastor will fall prey to petty worries, self-pity, fears and anxiety. Praying an hour in the morning, an hour at noon and an hour at the end of a hard day gives the man of God peace. It is possible to be "troubled on every side, yet not distressed...perplexed, but not in despair" (II Corinthians 4:8).

Get Back to Work

Do not sit around moping about how badly you have been mistreated. In the story of Elijah in I

Kings 19:13-16, God asked, "What doest thou here, Elijah?" Overcoming burnout demands that you return where God placed you.

Burned out pastors are servants who have ceased to be instructed by the Holy Spirit, who have stopped learning and have stopped worshipping. If you want to experience the dynamic of true fellowship, return to your post.

God does not want you removed from your calling: The closer the personal relationship with God, the greater the potential for impact in God's ministry. ■



ABOUT THE WRITER: Dr. Harry W. Hernandez pastors First Free Will Baptist Church in Richmond, California. He also chairs the professional studies department at Patten College in Oakland. He is a graduate of California Christian College.

Directory Update

ARKANSAS

Roger Harwell to First Church, Fort Smith from Bethany Church, Broken Arrow, Oklahoma

Stan Gay to Pioneer Church, Ash Flat

CALIFORNIA

Danny Scott to Wasco Church, Wasco

ILLINOIS

Ivan Ryan to Bakersville Church, Mt. Vernon

MISSOURI

Jeff Daniels to Eastern Gate Church, Springfield

SOUTH CAROLINA

James Herring to New Life Church, Conway

TENNESSEE

Duane Harvey to West Nashville Church, Nashville

Terry Eagleton to Horton Heights Church, Nashville ■

When Old Men Dream

By Wade Jernigan

"Every young preacher should be allowed to tear up one or two good churches."

—George McLain

Occasionally, a young preacher will make reference to Joel 2:28 and point out that old men dream dreams while young men see visions. The purpose is to suggest that old men are just dreamers while young men are visionaries.

But to infer that old preachers only dream wounds them. Likewise, to strut that young men seeing visions are superior causes offenses. The flaw in such thinking is that the dreaming of the older is by the Spirit.

"...I will pour out my Spirit...your old men shall dream...." Whatever the old dream, it is prompted by the Spirit having been poured out upon them. The younger would do well not to preach the text with criticism.

The portion of the text that speaks to the younger recognizes that that which is accomplished in the vision is by the Spirit, also. It's a poor analysis that scorns the one and praises the other.

There need be no division between the two groups even if there is a bit of bantering. True, the younger should respect the aged. But on the other hand, dreamers should make allowances for neophytes. Respect and restraint come into play. Respect toward the pioneers. Restraint when dealing with the ones to whom the torch must pass.

Why all the flap? There is a strained relationship, at times, between older and younger ministers. Taking a text out of context, "These things ought not so to be."

Evangelist George McLain said that every young preacher should be allowed to "tear up one or two good churches." George, of course, was jesting, but even so, he got two

truths across. He knew that the young would, because of inexperience, have difficulty, and that the older should take the occasion to instruct as well as encourage.

Preacher boys must be shown how and encouraged. Young men entering the ministry need encouragement from experienced pastors.

Some bring up Paul's treatment of John Mark. Paul spoke so sharply with Barnabas concerning Mark's fickleness that the missions team separated over the incident. Silas traveled with Paul while Barnabas took the rejected young Mark.

Perhaps Barnabas remembered that after getting the church to accept Paul, he disappeared until a search brought him back to mainstream activity. Barnabas brought him back into the work.

What Barnabas had done for Paul, he did also for John Mark. Years passed before Mark re-entered the picture and Paul's life. Old and in prison, Paul tells Timothy what he needs as winter nears.

Winter was fast approaching in both the season and in Paul's life. He asked for the parchments, his cloak, some books and *John Mark*. His statement was, "he is profitable to me in the ministry."

What if Barnabas had agreed with Paul when they argued over Mark's turning back on the first missionary journey? Though he should have been blamed somewhat, perhaps Paul came down too hard on the boy. Mark may have pled for another chance. He was present and ready to go on the second journey. A negative response to his return must have been discouraging.

Had it not been for an understanding elder, Mark may never have matured to the point that the

Holy Spirit could use him to write the second Gospel. He who as a young man had been refused was to be received as "profitable." Paul, evidently, had been rash in his treatment of the brother. Now, "ready to be offered," he wants Mark to "come before winter."

No, I'm not down on Paul. He helped so many sons in the ministry. All men are subject to misjudgment, but let's be careful when dealing with those God calls to service.

Young preachers have enough critics without some watchdogs giving them what for. Christ could have withdrawn Simon's credentials on several occasions, but He did not. He rather encouraged him, "I have prayed for thee that thy faith fail not." He also encouraged him with, "When thou art converted strengthen the brethren."

This work for which so many have given their lives must continue. We need more men like Barnabas who will help more men like John Mark. *"Strengthen the Brethren."* Yes, you are your brother's keeper! ■



ABOUT THE WRITER: Dr. Wade Jernigan is a Free Will Baptist evangelist who lives in Lexington, Oklahoma.

This article is reprinted from the January 1991 issue of the *California Voice*.

NEWSFRONT

Reverend Henry Oliver, Educator and Minister, Dead at 87

NASHVILLE, TN—The Reverend William Henry Oliver, a Free Will Baptist minister for 68 years, died May 15, 1991, in Nashville. Hundreds attended his funeral May 18 at East High School where he served 18 years as principal (1939-1957).

Mr. Oliver once said in an interview that he had three goals in mind when he started college—to become a preacher, a teacher and a writer. He eventually accomplished all three.

"I felt the Lord wanted me to be a preacher, I knew I had to be a teacher, and I wanted to be a writer," he said.

Mr. Oliver began teaching in Nashville city schools in 1930 at Hume Fogg High School. He taught algebra and English and coached the school's boxing and baseball teams, leading the baseball players to a city championship.

He received his bachelor's degree from Vanderbilt University in 1926 and later received master's degrees in arts and education at George Peabody College.

Metro councilman Tandy Wilson who attended East High under Mr. Oliver's principalship, said in an interview, "Mr. Oliver has always been a fine Christian gentleman and expected you to be the same."



In 1957, the Nashville Board of Education elected Mr. Oliver as city school superintendent. He retired in 1963 after the city and county government merged.

He taught at Belmont College for the next seven years and then took a similar position at Free Will Baptist Bible College (1970-1977).

An editorial in the May 18 edition of *The Tennessean* newspaper said about Mr. Oliver: "The officials and citizens throughout the nation who are now debating ways to improve education could take some lessons from Mr. William Henry Oliver."

"There are literally thousands of people—many of them leaders in this community—who remem-

ber Mr. Oliver's gentle and caring way with young people. He didn't simply educate, he inspired. And his inspiration will continue in the hearts of all who knew him."

Mr. Oliver was ordained a minister in the Free Will Baptist Church in 1924. He later founded and became the first pastor of East Nashville Free Will Baptist Church.

He wrote literature and poetry, including one well-received poem titled, *At Twilight*.

In 1987, Mr. Oliver was awarded an honorary Doctor of Literary Letters from Cumberland University.

He was also a member of the Kappa Alpha fraternity, Civitan, the Red Cross board, a past president of the East Nashville YMCA, and a past member of the Nashville Chamber of Commerce.

Mr. Oliver planned his own funeral, specifically requesting that the service "not be excessively long." His pastor, Reverend Fred Hall, and Drs. L. C. Johnson and Charles Thigpen who officiated, honored his request. The funeral lasted less than an hour.

Survivors include a brother, James Herschel Oliver, Springfield; a foster brother, Leonard L. Hembree, Dickson; and two sisters, Myrtle Stanley, Clarksville, and Pearl Miller, Nashville.

Michigan Committee to Study State Re-Structure

ECORSE, MI—Delegates to Michigan's 35th annual state association authorized a one-year study by their Executive Committee on the feasibility of re-structuring meetings of the state organizations. The committee will consider a joint state meeting to include Woman's Auxiliary and Master's Men. The committee will also examine switching state organizations from a fiscal to a calendar year and changing meeting dates to late fall or spring.

Clerk Milton Worthington said, "This was an historic meeting for us. We are determined to develop a state structure geared toward future growth. We have the boards in place. We have the financial plan in place. Now we need to use the system."

Moderator Gene Norris led the May 17-18 session which met at Seventh Street FWB Church in Ecorse. Some 86 people registered for the meeting, including 34 ministers.

Foreign Missions Department staffer Fred Warner preached Friday's keynote message. Moderator Gene Norris preached Saturday morning.

In other business, delegates elected a three-man committee chaired by Hazel Park pastor Roger Cooper to study why churches continue to lose second generation Christians. The committee will report in 1992.

Delegates voted to adopt the Cooperative Plan as the official vehicle for disbursing funds. Delegates recommended that 15 percent of the funds be kept by the district, 35 percent by the state association and that 50 percent be sent to the National Association to be disbursed according to the formula adopted by delegates at the national convention.

The 1992 state association will meet May 15-16 at First FWB Church in Comstock.

Hospital in Côte d'Ivoire Burns

NASHVILLE, TN—A June 5 electrical short caused a fire which destroyed the hospital building at the Free Will Baptist medical center in Doropo, Côte d'Ivoire (Ivory Coast). According to associate missionary Robert West, two hospital patients were safely removed before the building was engulfed in flames. Nobody was injured.

The fire was discovered by Dr. Kenneth Eagleton and an African maintenance worker. No other buildings were damaged by the fire; however, the threat to the clinic caused Eagleton and the staff to remove medicines, supplies and whatever they could in great haste.

West indicated that African volunteers went in to help and jerked out cabinets, plumbing, light fixtures and the x-ray machine. The damages combined with the loss due to looting of medicines, are expected to make the costs for recovery quite high.

The Foreign Missions Department wired a \$15,000 advance to help repair the clinic and restock some medical supplies.

Eagleton reopened the clinic on Monday, June 10, on a limited basis although it was without water or electricity. He indicated one of the most urgent needs was for surgical gloves (sizes 6 - 6½ and 7 - 7½) which could be air mailed (green customs sticker) in packages not to exceed two pounds.

West reported the block walls of the hospital were badly cracked due to intense heat and would require replacement. They expect to clear the spot and rebuild on the concrete slab.

While reconstruction is a high priority, R. Eugene Waddell, general director of Foreign Missions, urged Christians not to divert regular missions giving to meet this need. Estimates put the loss figure at approximately \$75,000.

177 Register for California State

FRESNO, CA—The 48th annual session of the California State Association met May 16-18 on the California Christian College (CCC) campus in Fresno. Some 177 registered for the meeting, including 65 ministers and 17 deacons.

Four speakers developed the association theme, "A Time for Excellence." Executive Secretary Melvin Worthington preached on excellence in worship. Free Will Baptist Bible College president Tom Malone spoke on excellence in preaching. Modesto pastor Archie Mayhew addressed excellence in witnessing. El Sobrante pastor Milburn Wilson spoke on excellence in living.

Delegates voted to change fu-

ture state association meeting dates to coincide with the CCC graduation. The 1992 session will meet May 7-9 on the CCC campus.

In other action delegates re-elected Moderator Paul Kennedy and recommended state Executive Secretary Nuel Brown as General Board member to the National Association.

California Christian College presented a \$262,000 budget for 1991-1992. That budget will be basically underwritten by gifts (\$115,000) and student fees (\$119,000). President James McAllister reported, "For the fifth straight year we spent less than we received."



W. Stanley Mooneyham, Former Executive Secretary, Dies

LOS ANGELES, CA—W. Stanley Mooneyham, former executive secretary of the National Association of Free Will Baptists, died June 3 of kidney failure at the University of California, Los Angeles Medical Center. He was 65.

Mooneyham entered UCLA May 27 to undergo tests that might have made him a candidate for a liver transplant. Doctors discovered additional infections in his weakened body and began treatment, but on June 1 his kidneys failed.

Dr. Mooneyham served as moderator of the National Association of Free Will Baptists 1959-1962 and as executive secretary 1953-1959. He began *Contact* magazine in 1953 and served as editor until 1959. He was ordained as a Free Will Baptist minister in 1949.

Although he served the broader Christian community for the past 30 years, Dr. Mooneyham never left his Free Will Baptist roots. During a 1988 visit to Nashville he affirmed his Free Will Baptist heritage, local church membership and commitment to denominational beliefs.

Mooneyham told a group of Nashville Free Will Baptists, "I'm not enamored by anything that's happened to me. I can't take credit for anything....If you're ashamed of your roots, you don't know who you are."

At the time of his death, Mooneyham was a resident of Palm Desert, Calif., and chairman of the Global Aid Foundation, a Palm Desert-based organization providing relief to Kurdish refugees.

Mooneyham was president of World Vision 1969-1982. He directed the international relief and development organization's efforts to relocate, feed and clothe thousands of Vietnamese boat people from 1978 to 1980. Under his leadership, World Vision's budget increased 600 percent, and its staff more than tripled.



"Stan's impact on World Vision was immeasurable," World Vision President Robert Seiple said. "Much of our significant growth, especially through television, came under his leadership. Additionally, the energy he gave to the Vietnamese boat people through Operation Seasweep stands as one of the pillars of World Vision folklore."

Prior to joining World Vision, Mooneyham was special assistant to Evangelist Billy Graham. With Graham, Mooneyham coordinated and directed major congresses on evangelism in Berlin in 1966 and Singapore in 1968.

Mooneyham held three positions with the National Association of Evangelicals. He became a member of NAE's board of administration in 1964 while working as its director of information and as editor of *United Evangelical Action* magazine, positions he had held since 1959. He was president of the Evangelical Press Association in 1964 and 1965.

Mooneyham was awarded an honorary doctor of literature degree from Houghton College, Houghton, N.Y., in 1964, and an honorary doctorate in literature from Taylor University, Upland, Ind., in 1977. He received a bachelor of science degree in journalism from Oklahoma Baptist University, Shawnee, Okla.

He authored a number of books, including *China: The Puzzle*, published in 1971 by World Vision, and *What Do You Say to a Hungry World*, published in 1975 by Word Books. Logos International published his *Sea of Heartbreak* in 1980. Mooneyham's *Dancing on the Strait and Narrow* was published by Harper & Row in 1989.

Funeral services were conducted June 8 at Palm Desert Community Church. Mooneyham is survived by his wife, Nancy; daughter, Gwen Oglesby of Irwindale, Calif.; son, Eric, of Monrovia; daughter, Robin Mooneyham, of Arcadia; son, Mark, of Topeka, Kan.; and grandson, Blake, 14 of Irwindale.

Editor's Note: The Chippewa Indians had a special name for W. S. Mooneyham. It meant "a bright star on a dark night."

Stan grew up on a cotton farm in Mississippi, the son of a sharecropper. He was converted at age 20 in a Free Will Baptist church in Oklahoma. Ordained to preach at 23, by the time he was 27 he had been elected to his denomination's highest office.

The broader Christian world beckoned Stan Mooneyham. His work with the National Association of Evangelicals and the Billy Graham Association tested and tempered him for 10 years (1959-1969). Then World Vision called him to his greatest work at age 43.

For the next 13 years, wherever global heartache and disaster struck Stan Mooneyham walked the world with a quick smile, a word of hope from God and unending compassion.

To hundreds of thousands around the world, Stan Mooneyham was "a bright star on a dark night."

Frontline Launches Missions Study Series

BROKEN ARROW, OK—*Frontline* Ministries of Tulsa, Oklahoma, in cooperation with the Free Will Baptist Foreign Missions Board, announced the release of *Send Me! Adventures in Missions*. *Send Me* is an acrostic for Search, Explore and Discover Missions Education. The 13-week missions education program is designed for local church use for children in two age groups (grades 1-3 and 4-6).

The program is based on six modules, each of which can be used alone or in conjunction with others. The modules are France, Ivory Coast, Japan, Spain, India/Panama and Brazil/Uruguay. Each module includes songs, games, recipes, missions stories and language activities developed by Free Will Baptist foreign missionaries. The format is fast-paced and action-packed, emphasizing learning by doing.

The modular format allows maximum flexibility in the local

church. Use one or all of the modules, in any order. *Send Me!* can be used in Vacation Bible School, church camp, midweek programs, CTS or Sunday School settings. Each module is complete, including reproducible artwork and student activity sheets.

Cassette tapes of language and music activities are included. The cost is \$8.95 per module or \$39.95 for the entire set. The entire set is enough material for three months for grades 1-6.

Frontline spokesman David Messer said, "Who knows, the next Laura Belle Barnard or Pop Willey may be sitting in your classroom right now. So teach them about missions, with *Send Me! Adventures in Missions*."

For additional information, or to place an order, please write,

Frontline Ministries
100 North Olive
Broken Arrow, OK 74012
Phone: 1/800-344-6186

Bible College Honors Dr. and Mrs. Thigpen

NASHVILLE, TN—Free Will Baptist Bible College honored Dr. and Mrs. Charles Thigpen during graduation week for 39 years of service. The Thigpens have been associated with the college for 39 of its 49 years of existence.

A service, entitled "Along the Way," was held Tuesday, May 12, in the college auditorium. Tributes were paid to the Thigpens by former FWBCC President Dr. L. C. Johnson; Dr. Robert Picirilli, registrar; Mrs. Maude Coffey, Mr. Paul Robinson; and Rev. Jonathan Thigpen, their son.

Mrs. Thigpen performed "The Three Stages of Matrimony," a skit she has done many times through the years. A scene from *The Rock*, which Mrs. Thigpen directed four times at the college, was presented by Rev. Bill Evans, who was featured in it in 1962, and Mrs. Debbie Payne Anderson, who was in it in 1985. Dr. Thigpen shared some of his favorite family stories.

More than 400 guests were served at a reception held in the Thigpen's honor after the service.

Later in the week, the FWBCC Board of Trustees announced that the Patton I building, beside the Administration Building, has been officially renamed in honor of the Thigpens.

Reverend Richard Herndon with the Lord

BALTIMORE, MD—Funeral services were conducted May 28 for Reverend Richard Herndon, 55, pastor of Bethel FWB Church in Baltimore, Maryland. Mr. Herndon suffered cardiac arrest after five surgeries in two months.

Rev. Herndon had been pastor at Bethel Church 10 years when he died May 24. Prior to his pastoral ministry at Bethel, he had served as a Free Will Baptist deacon. He was ordained to the ministry in 1980.

For the past five years, in addition to his pastoral work, Rev. Herndon conducted Saturday afternoon services at a nearby nursing home. He also conducted monthly services at a senior citizens center.

Pastor Herndon was active in district and state association outreaches. He was a veteran of



the U.S. Army and served in the Korean War.

Funeral services were conducted by Reverends Thessely Campbell and Lester Horton.

Reverend Herndon is survived by his wife, Martha; two sons, Phillip and Mark; one daughter, Nancy; and three grandchildren.

Appreciate
Your Pastor on
Sunday,
September 15

(Pastor Appreciation Sunday)

Bible College Graduates 28 in Commencement Exercises

NASHVILLE, TN—Free Will Baptist Bible College conferred degrees on 28 graduates at commencement exercises held on the Nashville campus May 16. Recipients included seven Bachelor of Arts degrees, 15 Bachelors of Science and six Associates of Science in Business.

Rev. Bill Evans, administrative assistant in the Free Will Baptist Department of Retirement, brought the challenge for graduates to love God and people. Rev. Evans is a 1962 FWBBC graduate.

The college trustees honored

Dr. and Mrs. Charles Thigpen for 39 years of service at the college. The Thigpens are retiring this year. Dr. Thigpen served in many capacities at the college, including as president and recently as chancellor. Mrs. Thigpen taught in the English-Speech Department.

Three employees were recognized by the trustees for 25 years of service at the college. They are Bert Tippet, publications director; Katy Chasteen, secretary to the president; and Dr. Stanley Outlaw, Bible teacher.

Two scholarships were awarded at commencement. Michael Shute, a junior from Flint, Michigan, received the Homer Willis Music Scholarship for \$1,000. The \$4,000 William Henry Oliver Scholarship, awarded to an education major, was given to Larry Shipp, a junior from Thousand Oaks, California. Rev. Oliver, in whose honor the scholarship is awarded, passed away on the eve of commencement.



CURRENTLY...

A tornado hit **White Rock FWB Church** in **Phenix City, AL**, this spring. Pastor **David Dollar** said the church suffered \$11,000 in damages to the roof and utility shed. A church bus was also damaged.

Members of **Leadington FWB Church** in **Leadington, MO**, launched 200 balloons with salvation tracts attached to them, according to Pastor **Vernon Long**. Three balloons floated across Missouri and most of Tennessee before landing at Rock Springs FWB Church near Charlotte.

The **Kansas State Men's Retreat** met at Rolling Hills Lodge. Twenty men from five Kansas FWB churches participated. Oklahoma Executive Secretary **Connie Cariker** spoke. The retreat was sponsored by Kansas' Christian Education Board.

Florida minister **Arnold Woodlief** was awarded a certificate of appreciation by the Marianna Convalescent Center for his volunteer work. The award was presented to Reverend Woodlief on May 24.

Home missionary **David Potete** is looking for any Free Will Baptists in the Chicago area. Send addresses and phone numbers of friends and relatives in the greater **Chicago** area to: 3859 N. Nora, Chicago, IL 60634.

Friendship FWB Church in **Branson, MO**, reports 10 new members, six rededications, two conversions and six baptisms. **Floyd Arnold** pastors.

Grant Avenue Bible Institute operates in **Springfield, MO**, under the direction of **Jeff Gaskins** who pastors Grant Avenue FWB Church. The institute offers a three-year Certificate of Bible Studies. Students must complete eight courses, pass exams and read the Bible through.

Renovation is complete at **Beulah FWB Church** in **Pamplico, SC**, according to Pastor **Joe McKnight**. The church and parsonage sustained serious damage during hurricane Hugo. The parsonage roof was repaired and a new central heating and air conditioning system installed.

Three years ago **South Carolina's Beaver Creek Home Mission Board** sent **Billy Vandeford** to start a new church in **Gaffney**. The mission work organized April 28 with 111 members. Under Vandeford's leadership the church purchased a five-acre tract and erected a

permanent building.

Pastor **Danny Keen** reports excitement running high at **Lockhart FWB Church** in **Lockhart, SC**. Members burned a \$175,000 mortgage on the church building and property. The mortgage was signed on March 2, 1987 and paid off four years later. The church is located on a 5.5 acre tract on Highway 9 near the city limits.

Members of **Gilead FWB Church** in **Lake City, SC**, dedicated a new educational facility. The \$25,000 structure is debt-free and contains 1,100 square feet. The new building was dedicated in memory of **Randy Bazen**. Pastor **Larry McAlister** said the church has outgrown their building space already.

Pastor **Larry Condit** reports six baptisms and eight conversions at **Capitol FWB Church** in **Sacramento, CA**. The group logged 745 in attendance recently.

Congratulations to Pastor **Don Guthrie** and members of **Collin Creek FWB Church** in **Plano, TX**. The group conducted ground-breaking services June 1 for a new building. Texas moderator **Bill Jones** was guest speaker.

Doug Little, pastor of **First FWB Church** in **Russellville, AR**, will conduct the Spiritual Renewal Conference at **Free Will Baptist Bible College** September 15-18. Little is a 1977 alumnus and a member of the Board of Trustees.

Pastor **Billy Wilson** led 125 people in dedication services for a new auditorium at **First FWB Church** in **Warren, AR**. Arkansas Promotional Director **David Joslin** preached the dedication message.

Members of **North Spartenburg FWB Church** in **Inman, SC**, set aside May 12 as Miracle Sunday. Pastor **Doyle Pruett** said members hoped to receive \$7,500 in a special offering to pay off the parsonage loan. The congregation responded with an offering of \$8,213.

Wow! An anonymous donor gave a \$250,000 gift to **Jenks FWB Church** in **Jenks, OK**, to help the congregation build a Christian school and retirement home. **Tom Ballard** pastors. This may be the largest gift ever received by an Oklahoma Free Will Baptist Church.

Home missions pastor **Alan Mabra** reports 18 conversions at **Woodward FWB Mission** in **Woodward, OK**.

Northside FWB Church in **Tulsa, OK**, set a record with 1,617 in attendance.

Curtis Linton is the happy pastor.

They like babies at **First FWB Church** in **Haskel, OK**. Pastor **Terrell Holland** conducted a dedication service for 12 new babies.

When renovations were complete at **Edmond FWB Church** in **Edmond, OK**, the church sanctuary included a new grand piano and Allen organ. **Don Brewer** pastors.

Pastor **Roy Dale Smith** said members of **New Home FWB Church** in **Tulsa, OK**, tied a 10-year record by averaging 163 in morning worship service.

Members of **Grace FWB Church** in **Comanche, OK**, voted to adopt the Cooperative Plan of Support. **Beryl Blair** pastors.

Members of **Hillcrest FWB Church** in **Wagoner, OK**, voted to build a new parsonage adjacent to the church. Pastor **Ollie Wright** and **Clayton Crafton** did most of the work.

Gene Thomas has pastored **Christian Grove FWB Church** in **Pocola, OK**, 28 years. The church installed a new Yamaha grand piano and also remodeled the sanctuary.

Pastor **Dennis Cariker** said **Spencer Road FWB Church** in **Spencer, OK**, is adding grades 5, 6 and 7 to their Christian school in this academic year.

Congratulations to Pastor **Randy Cox** and members of **First FWB Church** in **Raleigh, NC**, for a record-setting 1990. Sunday School averaged 595, morning worship 632, evening worship 314 and Bible study 298. The group reports 227 public professions, 92 new members and 52 baptisms. They gave more than \$441,000 to the church budget for outreach ministry.

Pastor **Kenneth Edwards** reports eight baptisms, two conversions and three rededications at **Harmony FWB Church** in **West Frankfort, IL**.

Twelve **Illinois** churches participated in a seven-day missions conference. Rend Lake Area Missions Conference featured three foreign missionaries. Fifty people from seven churches attended an international banquet at Camp Hope.

Pastor **Wayne Bookout** baptized 17 people one Sunday morning at **First FWB Church** in **Blackwell, OK**. Bookout said, "The baptizing took up the entire morning service." ■



WOMAN'S AUXILIARY

Woman's Window on the World

By Mary R. Wisehart

From My Window

"I feel dry." "I feel moldy." Almost at the same time my friend and I made these comments. We were both expressing the need for some refreshing experiences.

August is sometimes a dry month, leaving us with the feeling we need some refreshing showers. Any month may become dry or moldy season for us spiritually.

What can we do to experience those refreshing times from God? Perhaps we need to examine our relationship with Him.

In a worship service not long ago, I found myself almost voluntarily wishing we'd hurry and get through this hymn.

"Wait a minute," I said to myself. "What am I in a rush to get to?" (I'd like to think it was the message from the Word.)

Do we treat our times with God like that? Let's do it and get it over with so that we can get to—get on to what?

Has the rush of our lifestyles spilled over into that intimate relationship with Him so that it becomes just one other thing to "get over with"?

Every day can be a fresh, new experience with God. The Word can be a vital thing as we look into each morning. In every person we meet we can catch a glimpse of Him. Every opportunity of the day can be a chance to know Him better.

Whether you feel dry or moldy, remember Lamentations 3:22-23: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."

Eunice Edwards Loan Fund

May 31, 1991 — \$34,540.19

August is Emphasis

Remember WNAC Emphasis. The goal for the offering is \$20,000. These funds help in the operation and work of the national office.

Emphasis materials are still available. Even if your church cannot have an emphasis service for WNAC in August, choose another time and give your church an opportunity to share with Free Will Baptist women.

Prepare for National Ministries Sunday

The last Sunday in September is National Ministries Sunday for Free Will Baptists. Every church should participate in an offering for Free Will Baptist National Ministries on that day.

Based on the number of members from annual reports, each member giving \$50.77 would underwrite all budgets of the national ministries.

Wouldn't it be great if we could reduce appeals to one Sunday each year? Wouldn't it be great if enough came in at that time to support all national ministries?

Give your \$40.77 on September 29. ■

Correction

Co-Laborer subscription price is \$5.75, not \$7.75 as quoted in the June issue.

*Remember
Your Pastor's Wife
on
Pastor
Appreciation
Sunday*

September 15, 1991

BOARD OF RETIREMENT

Why Choose an Annuity?

Under our Free Will Baptist Retirement Trust, a retiring participant may receive up to 100 percent of his funds in cash. However, some do not find the cash settlement their best option. They find an annuity option more advantageous.

For instance, Internal Revenue Service (IRS) considers tax deferred disbursements as income the year one receives the funds. For some a cash settlement forces them into a higher tax bracket.

An annuity settlement prorates the tax deferred liability over the annuitant and spouse's lifetime. Most retirees move into a lower tax bracket at retirement since income decreases. Annuity payments are not included as income for social security limits.

An annuity alleviates a major part of the tax liability for ministers. Our plan designates annuity payments as housing allowance. IRS recognizes annuity payments as tax-free housing allowance only from denominational plans.

Participants find another advantage in the annuity settlement. Once they place funds in an annuity pool, no one can invade them for any reason. Should an annuitant or spouse require nursing home care, the providers can seize cash, stocks, bonds, savings and sometimes even real estate to meet expenses. They may take part of the annuity payment, but they can never invade the principal. In the event of death, annuity payments continue to the surviving spouse.

An annuity provides for the retiree and spouse's lifetime needs without dissipation or loss of funds. Aging parents who loan money to children find them sometimes unable or unwilling to repay the loan.

Mental illnesses such as Alzheimer's become a real threat in old age. A man or woman quite capable of handling finances and investments loses the ability to manage them.

Our annuity plan offers an additional advantage. It guarantees that all earnings of the fund benefit the participants. Our annuity tables assume five percent interest. Any interest above five percent provides permanent increases in annuity payments.

Most other annuity programs do not offer an increase in payments. For example, insurance companies guarantee a set annuity payment. But regardless of their earnings experience, annuity payments remain the same.

When participants choose an annuity option, the Board places their funds in an annuity pool. Each year an actuary evaluates the annuity fund and determines the amount of increase in annuity payments as of January 1, 1991. The increase continues for the life of the agreement. Every year the fund's earnings exceed five percent the annuitants can expect further increases. ■

(continued next month)

In Memory of...

By...

A. J. Lambert

Lambert Auxiliary
Jasper, AL

Jim and Betty Reeves

Ruby Hunt
Madison, TN

Rev. George McLain

Delmer Priest
Glendale, AZ

Rev. George A. Ludwig

Lucy Ludwig
Nashville, TN

Charles Staten

Eulagene Staten
Paragould, AR

Damen Dodge

Lynn Prince
Phenix City, AL

In Honor of...

By...

Bobby and Betty Wilson

Rudy and Betty Payne
Arlington, VA

Thomas A. Hughes

Oleta Hughes
New Bern, NC

FREE WILL BAPTIST BIBLE COLLEGE

He Never Forgot Aunt Bessie

By Neil Gilliland

Her clothes weren't in vogue or as nice as the other ladies' in the church. And she wasn't all fixed up. Yet Aunt Bessie was special. There was something about her even a little boy could see. Perhaps it was the look in her eyes. The wrinkles around them never had the appearance of age, but of love. Maybe it was the tenderness with which she spoke about the Cuban people. She said they were *her* people. The little boy thought it strange, but he believed her. It could have been the wee songs she sang in Spanish. Perhaps he was awed by the simplicity of her life. He thought most big people made life too confusing. All the little fellow knew was that he wanted to be just like Aunt Bessie. He wanted to love people and Jesus the way she did, and not be so complicated.

Aunt Bessie died before he thought he was old enough to really talk to her. But, the little boy never forgot...ever. Others visited his small brick country church on the knoll overlooking his hamlet. There were speakers, drama teams and musical groups from Free Will Baptist Bible College. The country boy realized that for him to be like Aunt Bessie, to be able to share the gospel with those who hadn't heard, he would need to go to FWBBC.

All too often the dreams of childhood fade as adolescence and young adulthood unfold a panorama of careers teaming with excitement, adventure and money. And so it was for the little boy, who now faced the decision about what he would do in life. The lessons of Aunt Bessie and others had not vanished. The testimonies of the people from FWBBC rang with intensity in the young man's heart. But those exciting careers and all their promises laced their aluring fingers around his will. It all seemed so logical. The state university was close to home. He would attend it, work hard, get a degree and be active in his church. Surely God couldn't expect more. But he never asked God.

The university was big. There were more people than he had ever seen. His high school had been small. He had never seen

drugs and only a few of his classmates drank. But here, things were different. He felt as if he had been dropped into a strange land with bizarre, pagan customs. He wondered, if Aunt Bessie were here, would she call them her people? He stayed. He stayed four years. He earned his degree. He was active in a marvelous Free Will Baptist church. Yet he never forgot. He still wanted to love and serve people and Jesus, like Aunt Bessie. Now he understood Aunt Bessie's love for people. It was only a reflection of her love for Jesus. The young man knew now that even though his choices may have been logical, God has a different criterion for logic.

Finally, he asked God to direct him. Then he packed his belongings, said goodbye and took a step of faith. He enrolled at Free Will Baptist Bible College. That first step was small, but others were to follow, each one stretching his faith further and further.

He is still struggling to love people the way Jesus did...and Aunt Bessie. And his life is far too complex. But he has learned one truth: Always ask God first. I should know. I was that little boy.

Here at FWBBC all we ask is that when you or your children or grandchildren make decisions about education: Ask God first. ■



Mr. Gilliland is the college's Director of Recruitment.

He attended FWBBC 1975-77, after graduating from Ohio State University. In 1981, he and his wife, Sheila, went to Ivory Coast, West Africa, to serve as dormitory parents to missionary children.

He joined the college staff in 1988.



RANDALL HOUSE PUBLICATIONS

It's Only a Little Thing But...

By Billy Brown

Mamie Adams always went to a branch post office in her town because the postal employees there were friendly. She went there to buy stamps just before Christmas one year and the lines were particularly long. Someone pointed out that there was no need to wait in line because there was a stamp machine in the lobby.

"I know," said Mamie, "but the machine won't ask me about my arthritis." What may seem like a little thing to you may be of tremendous importance to someone else.

I know a man who decided not to attend a particular church because they had dirty window sills. He felt, *If they don't care enough to clean their church, do they really care about spiritual things?* Whether we like it or not, people judge us and our churches in these small matters.

In today's society you get one chance to make a good first impression. What do visitors see when they drive up to your church? Does the church need painting? Is the grass trimmed? Do you have an attractive sign? Is the building clean and orderly? Do smiling faces welcome them, show them to their classes and where to pick up the children following the service? Is there a colorful bulletin provided to guide them through the worship service?

The Sunday bulletin is more than a printed piece of paper listing your favorite hymns. It is an official statement about the character of your church. The bulletin says to the visitor, "We do things decently and in order. We are serious enough about our worship and devotion to God to think and plan."

A quality full-color bulletin says, "We place a high value on our worship and service." The announcements tell the visitor, "We are an open church where everyone is invited to participate." When you include personal announcements (prayer requests, birthdays, anniversaries, thank you's, showers, births, etc.), it says, "We care about people and we will care about you too."

For such a small thing the church bulletin has a tremendous ministry. Not only are they used on Sunday mornings but they can be taken on visitation, mailed to absentees and

shut-ins or sent to non-resident members. Their use is only limited by your imagination.

Randall House Publications has designed a new Free Will Baptist bulletin for 1992. This bulletin service is uniquely Free Will Baptist. Every copy will have an article concerning Free Will Baptist history, current ministries and future plans and dreams. Even the front cover will highlight denominational events and causes.

We are making a special free offer to every church that subscribes to this new service **before September 1, 1991**. You will receive one quarter of bulletins free. Order from Randall House Publications, P.O. Box 17306, Nashville, TN 37217. You may also call 1-800/877-7030 to place your order.

In most communities the bulletin is no longer optional equipment but is expected as standard in every church. So call today and place your order for the new 1992 Free Will Baptist Bulletin. ■

**How about a new
Bible or
commentary for
your pastor on
Pastor Appreciation
Sunday?**

**Check with Randall
House for a
complete selection.**



THE FREE WILL BAPTIST FOUNDATION

Here's Another Request

By William Evans

How many financial appeals do you receive each week? How many do you receive a month?

A more interesting question, how do you respond? Perhaps you look at the return address and immediately decide to toss it. If you read it, do you do so with anticipation or dread? Do the pleas move you to respond or to revolt?

I must confess that a lot of sincere people are frustrated, confused and sometimes angry about the increasing pressure of appeals for money.

So what should we as concerned Christians do?

First, let me suggest that we *should not* consider all appeals as junk mail! Granted, many appeals are from organizations we would not support for various reasons. But many share genuine needs and opportunities from ministries we care about. Let's not lose a blessing or develop a bitter spirit about all appeals just because some are junk.

Next, we *should* realize ministries need to share their burdens and opportunities with like-minded believers. What better or more economical way than by mail? A letter can be read at leisure, studied and prayed over. A phone call or personal visit is not always convenient or possible and is certainly more expensive.

As concerned Christians, we *should not* fail to be informed about God's work in a larger setting than our local neighborhood. John Wesley once said that he read the daily newspaper to see how God was governing His world. Information from various areas of ministry help us keep a balance on what is happening in Christian work.

We *should not* automatically assume personal responsibility for every appeal. No one has that capability. However, neither should we assume no responsibility. Christians should not give just because of guilt. Letters that tend to create a guilt trip approach to giving do a disservice to both receiver and sender. Gifts should be motivated by joy, generosity, worship and praise.

Concerned Christians *should* be generous givers. Individual circumstances will deter-

mine the dollar value of a gift, but Jesus gave us a great lesson in Mark 12:41-44 when He commended the widow who gave so generously.

We *should* be givers who plan. Stewardship requires a look at both resources and responsibilities. Paul encourages this kind of financial forethought in I Corinthians 16:2. Planning allows us to balance our giving to meet all the needs for which we bear a responsibility. Otherwise we support the first ministry to ask or fall prey to the most emotional appeal.

We *should* be sensitive to the Holy Spirit. No human, even saved ones, can know everything. There are times to go beyond the guidelines of our plans, and there are times to say, "No," to what appears a worthy cause.

As concerned Christians we *should* always require accountability of those we support with the Lord's money. Certainly God judges men and ministries, but He holds us answerable for what we encourage and participate in (see John 10 and 11). ■

**Appreciate your
pastor with a
Retirement Plan.
Give him a
Foundation for
Hope by starting
one, or adding a
special gift to his
existing program.**



MASTER'S MEN

Master's Hands Projects Savings Tops \$1 Million

February was an important month in the history of Master's Men Department. Volunteer workers were laboring in Nashville, Tennessee on the new National Offices Building. Another crew of 14 men labored two weeks in Cuba to help construct the Willey Memorial Tabernacle.

The National Offices Building was the 32nd project undertaken by the workers. Almost 5,000 hours were worked by the men, helping surpass the \$1 million mark. Their labor saved over \$1 million in construction costs since 1984.

General Director Jim Vallance noted, "This work of our men is a great blessing to the denomination. I give thanks for their commitment to serve the Master with their talents and hands. These million dollars have been liberated from material, labor costs and construction to be used in other ways in the Lord's work. This is an offering to God from the Master's Hands Project workers."

Vallance praised the Home Missions Department for their vision in hiring Missionary Builder Howard Gwartney. "He leads the team, guides the work and encourages their efforts. He is a real blessing as team leader. The Home Missions Department has seen many missionaries move into new church buildings for their worship services.

"I believe our men can accomplish such goals more quickly now that we've learned how to work together," Vallance stated. "I see no reason why we can't reach another million dollars in just three or four years."

Director Takes a Hike...to Boost Department Income.

Director Jim Vallance scheduled a "Heritage Hike" of 50 miles just before the national convention. The hike was scheduled for July 19-20. According to Vallance, "The Master's Men organization was voted into being in 1956 in Huntington, West Virginia. This 35th anniversary year of the ministry of Master's Men the convention meets in Charleston, the state capitol.

"I'm asking Free Will Baptists to pledge an amount for every mile I walk between the two

cities. The support for Master's Men is not sufficient to meet the budget needs. I'm trying to call attention to the need by asking our people to sponsor my hike.

"Our department budget is rapidly falling below the existence level. And this year we have major increases in responsibility. The income has met the budget needs in only one month in the first half of 1991. It's time to make a change. We must have help. I'm doing all I can to accomplish the goal of ministering to the laymen."

LifeMember List Tops 500.

The 500th name was added to the LifeMember list in February 1991. Dennis Walley, a layman in the Free Will Baptist church of Hendersonville, Tennessee, became the 500th man on the list. He achieved the goal by making payments through the LifeCommitment plan, reaching the \$100 deposit that month.

These more than 500 men make a pledge to be a part of the ministry of Master's Men until the Lord takes them home. The funds they contribute become a part of the Master's Men Endowment Trust Fund held by the FWB Foundation. These funds will never be spent. The interest the funds generate become part of the general fund of Master's Men Department.

Over 130 men are on the LifeCommitment list. They work to achieve the LifeMember list by making monthly deposits to the account. These men will bring the list to almost 650 within another year. ■

**Reward your pastor
with a
Master's Men
LifeMembership
on Pastor
Appreciation Sunday.**



HOME MISSIONS

Missions Retreat Inspires Workers

By Roy Thomas

During the week of May 21-24 about 50 Free Will Baptist home missionaries from all sections of the continent and the Virgin Islands plus staff and board members gathered in Nashville for a time of refreshing, revival, encouragement, fellowship, instruction and inspiration. The retreat was to equip home missions personnel to do a better job for the Lord and Free Will Baptists in planting new churches throughout the North American continent and the U.S.-owned islands.

The meeting was held on the campus of Free Will Baptist Bible College. Regular school session was over, so missionaries stayed in Polston Hall which houses the girls' dormitory and the dining halls. The men's seminars were held in the main dining hall, and the women's were held in dining hall B. Joint sessions and worship services were also held in the main dining hall.

Facilities were convenient, and the college made special effort to make home missions personnel welcome and comfortable. The college also made the gymnasium, swimming pool and tennis courts available to missionaries and their families.

Each man on the Home Missions staff spoke in the joint sessions and worship services, but most of the seminars were taught by the missionaries. Subjects for men's seminars included *How to Reach All Classes of People*, *How to do Visitation and Follow Up*, *How and What to Build* and *How to Keep Money in Your Account*. Seminars for women included *The Roll of the Missionary Wife in the Mission Church*, *Soul Winning*, *How to Train Children in the Mission Church* and *Time Management for the Missionary Wife*.

Nursery and day care were provided for missionary children which enabled parents to glean the most from messages and seminars. The Home Missions Board members, the missionary builder and several visitors were present to add instruction and inspiration to the meeting.

There were times of rejoicing as missionaries sang and worshipped together. There were also times of laughter as missionaries

shared amusing experiences with one another. There were times of camaraderie and fellowship. In fact, some of the missionaries stayed up until 3:00 a.m. talking and fellowshiping. Missionaries learned from one another about methods and procedures used in getting the gospel to the cities where God has sent them.

There were tears as missionaries separated to return home, but all went away happy and determined to build strong, soul winning, self-supporting Free Will Baptist churches in the cities of their individual mission fields. The retreat made them want to go forward for Christ! ■

**Home
Missionaries
are pastors
too.
Don't forget
them on
Pastor
Appreciation
Sunday**

**September 15,
1991**

The Wesley Bible

Albert F. Harper, et. al.

(Nashville: Thomas Nelson Publisher, 1990, 2129 pp., hardback, \$34.95)

A number of excellent study Bibles are available today, but most of them reflect a Calvinistic interpretation of the Bible. It is a pleasure to welcome to the marketplace a well-done reference Bible which reflects an Arminian view.

The authors who have written the various articles, footnotes and other study aids come from the Wesleyan tradition. As such, they seek to continue the methods of biblical interpretation first developed by John Wesley over two centuries ago.

There are several things which I like about *The Wesley Bible*. It has an abundance of maps, charts and graphs inserted in the text where they are needed. The reader does not have to search all through the book to find information he needs.

A brief introduction to each book of the Bible deals with such issues

as date, authorship and purpose. These introductions are clear, easy-to-read, and represent a consensus of conservative biblical scholarship. The volume contains hundreds of footnotes which explain the meaning of key terms, phrases and concepts.

There are also brief articles which introduce the reader to important issues which the serious student will want to study. One especially valuable article examines how the writers of the New Testament books made use of the Old Testament.

The Wesley Bible is based on the New King James Version. This is, in my opinion, a fine translation, but I have one reservation about it. It is based on what is called the "Majority Text" which reflects almost entirely the Byzantine family of early Greek manuscripts. It seems to me that a modern translation of the Bible should be based on the best

attested readings without regard to the family of Greek manuscripts from which those readings come.

Free Will Baptists have much in common with Wesleyans, but we are not Wesleyans. We will agree with many (but not all) of the interpretations presented in this volume.

In several general articles, the authors defend the Wesleyan doctrine of entire sanctification. Free Will Baptists certainly recognize the need for sanctification and holiness in the Christian life. We do not believe, however, that the scriptures teach that sanctification is accomplished by a second work of grace which is separate from conversion.

In spite of this difference, we should recognize that this is one of the better reference Bibles available today. I have enjoyed using it; you will too. ■



Thomas Marberry

OUR READERS COMMENT

Humanism Challenges the Church

The account in May *Contact* of your visit with the humanists was interesting. I have thought much on their movement.

I see the door opened to secular humanism and perhaps the flames fanned through infirmities of church ministries, even among some Bible-believing churches. I see introspection so severely cultivated by evangelists and pastors that outward vision is limited.

To me being "ready to go" means that my work is done, not just that I am saved. Being saved prepares one for service...ready to work; being ready to go to heaven is when our course is finished.

A young man in college looks for answers in human life and prosperity. When he looks at the church and sees the fruit of religious bondage and insufficiencies in human accomplishments, he is inclined to look at science and education for answers.

Often the one seeking the answers is made to stumble at the infirmities of the church, to the point he does not really see the bright light of Christ. This condition among Christians of spiritual delinquency and preaching in the shadows has encouraged the look to secular humanism.

We are now challenged by the force of secularism, but it is not enough to "preach it down." We must demonstrate the Word of life.

Reverend Opie Hargrave
Clarkridge, Arkansas

Recognizes Enemy

I have just read the May Briefcase. It was great! I realize more than ever who my enemy is! Satan is real.

Thanks for all you do. The article was super.

Ruth Ann Hughes
Wilson, North Carolina

April Issue Required Reading

The staff did a fantastic piece of work with the April issue. I required the students in my missions class to read it. It was an excellent overview of the several aspects of missions.

I am enjoying the departmental pages.

The "High-Octane Samaritan" was an intriguing title. It is a good testimony of a practical expression of Christian concern.

Marilyn Pritchard did a terrific job of whetting appetites to attend the national convention in her May article, "Home to West Virginia." I think I might be there.

Reverend J. Reford Wilson
Missions Professor
Hillsdale Free Will Baptist College
Moore, Oklahoma ■

RELIGIOUS COMMUNITY NEWS

Bible Readership Remains Constant

GLENDAL, CA (EP)—Bible readership in America remained constant over the last four years, according to survey results released by the Barna Research Group of Glendale, California. In a typical week, 10 percent of all Americans read from the Bible every day while 45 percent read from the Bible at least once a week and 52 percent do not read the Bible at all.

The survey, conducted among a nationally representative sample of American adults, showed little change in readership habits from similar studies conducted in 1987 and 1988. In this year's poll, 12 percent of the respondents said they usually read the Bible about once a week, other than at church.

Nine percent said they read it twice a week, five percent three times, seven percent between four and six times, and 10 percent read it all seven days in a typical week. Three percent reported irregular readership, or said they did not know how often they'd read the Bible in a typical week.

In the most recent study, Bible readership was particularly common among older adults. Among those in the 18-25 age category, 37 percent usually read the Bible at least once a week. Among people in the 26-44 age category, commonly known as "baby boomers," 45 percent read the Bible weekly, while among respondents 45 or older, Bible readership was at 51 percent.

Black adults were particularly likely to read the Bible (70 percent), compared to whites (42 percent) and Hispanics (48 percent). Women are also more likely to read the Bible in a typical week than are men (50 percent to 40 percent).

One unexpected finding was that people who attend small churches were somewhat more likely to read the Bible than were people from larger churches. Among respondents who attend a church with a congregation of 100 people or fewer, 76 percent read the Bible during a typical week. Among people in churches with a congregation of more than 100, 59 percent read the Bible in a typical week.

Pollster Says Few are Committed Christians

NEWARK, NJ (EP)—Less than 10 percent of Americans are deeply committed Christians, according to noted pollster George Gallup Jr.

Gallup made the statement to Southern Baptist pastors and missionaries gathered for an urban ministries conference in Newark, N.J., according to a *Baptist Press* story by Mark Wingfield.

Although results of the survey Gallup referred to will not be released until early next year, he gave a preliminary report to the conference. Only about six to 10 percent of Americans fall into the category he describes

as "high spiritual faith."

"These people are a breed apart," Gallup said. "They are more tolerant of people of diverse backgrounds. They are more involved in charitable activities. They are more involved in practical Christianity. They are absolutely committed to prayer."

Additionally, he said, they are "far, far happier than the rest of the population. These are the quiet saints in our society who have a disproportionate, powerful impact on our communities."

Gallup said previous studies have shown:

- Virtually all Americans say they believe in God or a universal spirit. Most believe in a personal God who watches over and judges people. Many say they have felt the presence of God at various times in their lives.

- A substantial majority believe they will be called before God at judgment day to answer for their sins.

- Half of Americans believe in a personal devil.

- The majority of Americans believe the Bible is either the literal or inspired Word of God.

- Four in 10 say they attend church or synagogue each week. Seven in 10 say they are church members.

- Fewer than one person in 10 indicate no religious preference. Only four out of every 100 Americans say they are completely non-religious.

Poor Give More Than Rich

CHICAGO, IL (EP)—When Jesus praised the widow for giving her mite, yet scorned the larger gifts of wealthy donors, He was emphasizing the proportionately greater sacrifice represented by the small gift. That principle is still alive and well, according to a new study which found that, on average, poor people give more than twice as much of their income to their churches.

The study by Dr. Steven Hart, a sociologist, found that the poorest fifth of church members give an average of 3.4 percent of their income, while the wealthiest fifth give only 1.6 percent. On average, people in the lower income bracket gave \$200 per year, while those in the top income group gave a little over \$1,000.

Hart, who used information collected by the National Opinion Research Center at the University of Chicago, will present his findings at the annual meeting of the Society for the Scientific Study of Religion.

His study of giving patterns in Christian denominations, sects, and cults, found that Mormons are the most generous with donations, contributing an average of 7.1 percent of their income to the church. At the bottom of his list were Christian Scientists and Unitarian-Universalists, who gave less than one percent.

Evangelicals and fundamentalists came

out ahead of main-line Protestants or Catholics, according to the study. Among more generous donors were members of the Assemblies of God, Seventh Day Adventist Church and Church of God.

Hart said his study raises questions of fairness, since charitable giving seems to act as a regressive tax. "It may be unfair...because [churches] get it from those least able to pay rather from those who can most afford it."

Judge Rules that Life Begins at Conception

MORRISTOWN, NJ (EP)—Pro-life attorneys are lauding a decision by Municipal Court Judge Michael J. Noonan, who ruled that life begins at conception, and that abortion is "legal execution."

Noonan's ruling came in a case involving pro-life activists who had been arrested for trespassing at an abortion clinic. Protesters used the "necessity defense," arguing that their illegal trespassing was necessary to prevent the greater evil of murder.

Attorney Richard Traynor of the Legal Center for the Defense of Life told *The Wanderer*, a conservative Catholic newspaper, "The judge was very interested in this case. He wanted to know when life begins. He said things like: 'Society has a right to know this,' and 'This is a very important case.'"

The case included testimony from former abortionist Dr. Bernard Nathanson, professor of clinical obstetrics and gynecology at Cornell Medical Center, and Dr. Jerome Lejeune, a world-renowned geneticist.

After hearing evidence about the beginning of life, Noonan ruled, "I find, based upon the medical and scientific testimony presented before this court, that the eight-week-old fetus in this case was a living person, a human being, and a unique and individual company of cells."

Noonan found the defendants guilty of trespass, however, ruling that the unborn child "was legally executed pursuant to the U.S. Supreme Court. Therefore there was no justifiable excuse to trespass and attempt to prevent a legal act of abortion."

Defendant Alex Loce, who trespassed at the abortion clinic in an attempt to stop the abortion of his own child, was fined \$30; 14 others were convicted and fined a total of \$280.

Though Noonan was bound by the Supreme Court's *Roe v. Wade* decision legalizing abortion, his decision included a plea for the High Court to reexamine its position on abortion. "That was 1973, and this is 1991," he wrote. "Had they had the benefit of all these scientific discoveries of the past 18 years, their decision might have been different....Times have changed and perhaps that question [of when life begins] should be addressed by the Supreme Court again." ■

Crossfire!

A six-paragraph letter arrived at the office from an older Free Will Baptist minister. The fifth paragraph stunned me: "I retired from pastoring 12 months ago. Sure has been a miserable 12 months."

That's typical of the paradox that pastors face every day. He enjoys his job; he's frustrated by his job. He can't wait to start new projects; he can't wait for retirement to finally get some relief from the pressures.

He's the community's most respected man and the most despised, depending on the mood of people. And he knows it. Some wilt beneath the demands; others flourish.

For instance, Brother Laurence said in *The Practice of the Presence of God*, "I know not how God will dispose of me. I am always happy. All the world suffers; and I, who deserve the severest discipline, feel joy so continual and so great that I can scarce contain them."

On the other hand, every pastor knows he can be easily done in by friendly fire. In 1863 during the Civil War, the great Southern general Stonewall Jackson was killed when his own troops mistook him for a Union spy after he didn't give the password.

Pastors live in crossfire. They can't hide in the trenches and they sometimes forget the password. They can, however, be moving targets. But there are no guarantees. No matter the safeguards, a pastor sometimes finds himself in harm's way.

The pastor is like the man described by *Reader's Digest* in "Life's Little Gambles." It seems that during the Great Depression an American businessman named Wilson, tired of rising taxes and increasing crime, sold his home and business in 1940 and moved to a Pacific island. Balm

and ringed with beautiful beaches, the island seemed like paradise. Its name? Two Jima!

Pastors not only fend off big problems but learn to be wary of inherent dangers in little ones.

Corrie Ten Boom said in a college chapel service, "Beware of small sins; more people are killed by mosquitos than by lions in Africa."

The pastor's business has two sides: power and servanthood. While no one gets intoxicated with servanthood, they do with power.

You've heard this quote a hundred times: "All power corrupts. Absolute power corrupts absolutely." Have you ever heard it refuted?

Richard Halverson tells about a remark by Senator John Stennis of Mississippi before he retired from the Senate after 41 years. Speaking to junior senators in their orientation period at the Capitol, Stennis warned, "Some come here and grow...others just swell."

Some people simply can't handle power. Most pastors can balance power and servanthood. Those who can't embarrass themselves and bring contempt on the ministry.

Every pastor appreciates a kind word. A smile from members and a hearty "Well done!" go a long way when the load gets heavy. But the pastor needs more than verbal encouragement. Let me explain.

During the Revolutionary War a young man came to George Washington and said, "General Washington, I want you to know that I believe in you and your cause. I fully support you."

Washington thanked him and asked the young man, "What regiment are you in? Under whose command do you serve? What uniform do you wear?"

The young man answered, "Oh, I'm not in the Army. I'm just a civilian."



Jack Williams

The general replied, "Young man, if you believe in me and my cause, then you join the Army. You put on a uniform, you get yourself a rifle, and you fight."

The pastor respects boundaries. He knows he cannot cross some lines. Oddly enough, he serves a community filled with people who think boundaries are wonderful... for someone else.

The pastor knows that without boundaries even a basketball game becomes anarchy. Yet he ministers to people who demand absolute freedom with no restraints. That's why pastors know about spouse abuse, divorce, substance abuse, gay rights, abortion on demand.

A New York pastor commenting on the blurred lines in society said, "I once had to offer prayer at the opening of a jail. I'm still confused about what I should have done in that situation."

Pastors learn not to borrow trouble. They follow the sage advice in *Builders Association Report*, "Don't meet trouble halfway. Let it travel the full distance. Something usually happens to it before it arrives."

A few months ago Dr. Charles Thigpen, chancellor at Free Will Baptist Bible College, preached the funeral of a well-known Nashville educator. He made four observations about teachers. When adapted, they fit the pastor also.

A pastor tells. A good pastor explains. A superior pastor demonstrates. A great pastor inspires.

The difference between an average pastor and a great pastor probably has more to do with the people's willingness to follow than the pastor's ability to lead. I could be wrong. But I've never seen a church full of great followers who didn't have a great pastor! ■

CONTACT

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Woman's

the women, Free Will Baptist Women
working to fulfill the Great Commission

National

local, district and state
numbering, enlisting to make additions

Auxiliary

helpers, laborers with God
at home and abroad this, our ambition

Convention

workshops and prayer retreats
co-laboring
in study, action and petition

- Watchword: "Laborers together with God" (1 Cor. 3:9)
- Definition: A Missionary Service of the Church
- Purpose: To help the woman fulfill her place in the Great Commission
- Hymn: "Jesus Calls Us"
- Colors: Lavender and White

For more information on the Woman's National Auxiliary Convention and how to organize a Woman's Auxiliary in your church, write for a free packet and a sample Co-Laborer, the Free Will Baptist magazine for women. Address your request to:

WNAC

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