

CONTACT

AUGUST 1993

OFFICIAL PUBLICATION OF
THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS



Pastor Appreciation

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**Pastors are
Important**
.....

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**Special Role of FWB
Pastors**
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Pups and Preachers
.....

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**10 Steps to a Better
Pastor**

INSIDE

AUGUST 1993

VOLUME 40, NO. 8

ARTICLES

- 4 Special Role of the Free Will Baptist Pastor**
The Free Will Baptist pastor is unique in his community.
- 6 Pastor, Your Job Is Important**
When life is on the line, the pastor steps forward.
- 7 Me! Debt Free!**
You can get out of debt.
- 9 Playing Hardball**
What about an annual pastoral call?
- 10 10 Books Every Pastor Should Own**
Books that should be in the pastor's library.
- 12 Pups and Preachers**
The training of a champion.
- 14 Why We are Total Abstainers**
Why Free Will Baptists say NO to alcohol.
- 16 God of the Second Chance**
He grew up in poverty but found a way out.
- 17 The Day Like No Other**
Fiction that packs a spiritual wallop.
- 18 Dousing Burnout**
Recognize the symptoms and apply the solutions.

COLUMNS

- 3 The Secretary Speaks**
Perils of the Pastorate
- 24 The Department Pages**
- 27 Teen Scene**
- 28 Green Tree Bible Study**
Qualifications for a Deacon
- 29 Top Shelf**
- 31 Briefcase**
Ten Ways to Make Your Pastor Better

NEWS

- 20 Free Will Baptist Newsfront**
Florida State Association
Michigan State Association
FWBBC Gets Roses
California State Association
Sunday School Enlargement Campaign
FWBBC Graduation
Elbert Farley Dies
- 23 Currently**
- 30 Religious Community News**

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Editor: Jack Williams
Editorial Assistant: Marilyn Pritchard
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THE SECRETARY SPEAKS



Melvin Worthington

Perils of the Pastorate

Christian workers face unique and unrelenting battles in the ministry posts which they fill. The office of pastor-teacher is no exception. The pastoral office is designed to edify, educate and equip saints for ministry. The office demands discernment, dedication and devotion. This office sets the pace for the work of God through His Church. When conduct unbecoming to the pastor's high calling occurs, it brings disgrace, disappointment and division.

Arrogance

A know-it-all attitude provides fertile soil for the devil to attack the pastor. The devil's fall resulted from pride. The arrogant pastor soon brings his own demise and destroys his usefulness.

Anxiety

Fear of men, failure and criticism at times consume those who serve as pastors. God admonishes us to be anxious for nothing. Pastors need not be held captive by anxiety. Anxiety over things we can not control produces frustration.

Ambition

Longing to be the best, biggest and greatest can become a consuming passion. When this happens, pastors lose their perspective. This passion has contributed to more heartache than any other. It destroys denominations, churches and families. Pastors must be constantly on guard against unholy ambition.

Accountability

All of us need to be accountable to someone regarding the responsibilities which have been assigned to

us. One of the greatest dangers pastors face is lack of accountability. Since they have been called by God and preach the Word of God, some pastors think they are only accountable to God. In one sense this is true, but they should also be accountable to the church which they serve. The church should take seriously the need for pastoral accountability.

Applause

That means reaching and teaching what people want to hear, thriving on being liked and appreciated. Ministering just to please the congregation can be a deadly snare. Remember the words of Jesus when He said, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26).

Anger

Losing one's temper and telling someone off is counter-productive. Pastors must, by God's grace, learn to control their tempers, their emotions. Pastors filled with the Spirit and scriptures will not be given to fits of anger.

Affluence

Affluence has destroyed many Christians and Christian workers. Sometimes we get so caught up with the materialism of our age that we forget the Giver of all good gifts. We become so absorbed with our bless-

ings we forget the One who blessed us. We are pilgrims and sojourners in this world, our citizenship is in heaven. We must not be consumed by the temporal things we see but by eternal things which are seen by faith.

Apathy

That means not standing when we ought to stand, not feeling strongly about anything, just going with the flow, not being hot or cold but lukewarm. Apathy paralyzes and polarizes the pastor's effectiveness.

Special Attention

This problem often surfaces in the attire, abrasiveness and aggressiveness of pastors. Someone has said that when the pastor is the life of the party, it means the death of the prophet. The pastor must be a special kind of leader. No undue or unnecessary attention should be focused on him. Pastors must not allow themselves to become the object of the congregation's faith. They must decrease and Jesus must increase.

Uncontrolled Appetites

Moral failure continues to be a problem among the clergy. Only a disciplined and discreet life-style can protect pastors from failure in the moral realm.

Effective pastors live, labor and are led by the Spirit. The scriptures remain their rule of doctrine and deportment. They maintain a consistent walk with the Lord. Nothing is more sad than pastors who have fallen, forfeited and forsaken their ministry. Let us fulfill our calling. ■

The Secretary's Schedule

- Aug. 1 Mexican National Assoc.
Monterrey, Mexico
- Aug. 2-8 Evergreen FWB Church
Iola, Texas
- Aug. 10-12 Arkansas State Assoc.



Special Role of the Free Will Baptist Pastor

By Dave Nobles

“What makes a Free Will Baptist pastor different from any other pastor in town?” When I was first confronted with this question, it took me back a bit. I must admit, I had never considered it.

I have never been a rubber stamp type of Free Will Baptist. Blind loyalty to any human organization, no matter how dear, is certainly unscriptural. So my first reaction was negative.

“I am a pastor of a Bible-believing, local assembly,” I said, “so why should being a Free Will Baptist be so much different? Why should I think that I am so ‘special’?” The

question seemed to smack of denominational arrogance.

I decided to throw out the idea to some of my brethren. To my surprise, each seemed to come up with some concept that I had not considered. Realizing my obvious confusion, I began to examine the question more deeply.

Had the fact that I have been a Free Will Baptist all my life caused me to have a narrow concept of my role compared with other denominations? Had I been blind to the real differences? I came to the conclusion that I, and probably others like me, had done just that.

Here are some points to consider concerning the uniqueness of being

a Free Will Baptist pastor in this decade of the 1990’s.

Heritage

The first thing that makes being a Free Will Baptist pastor different is our heritage. Many great men have gone before us to blaze the trail for Jesus Christ under the Free Will Baptist banner.

As I sit at my desk, I look across the room at a set of photographs framed on the wall. Each picture in the frame, except one, is a Free Will Baptist preacher of past generations. These are from both sides of my family. These are men who, with few resources, limited opportunities for formal education and hearts that

beat for the souls of men, built churches and preached the Word faithfully.

I know that other denominations have their heroes, too. Great men who have graced the ranks of other Bible-believing groups. I do not question that fact.

However, these are *our* heroes. Men like Paul Palmer, Benjamin Randall, E. E. Morris, L. R. Ennis, J. R. Davidson, Walter Nobles and thousands of others. Today, many of them are known only to the Lord, but they are the soldiers of the cross who have gone before *us*. No other group can claim them.

These men made it possible not only for me to have a place to preach and work, but also made it possible for me to have a place to hear the gospel, to be saved, to be taught the blessed Book, and answer the call to preach His glorious gospel. These are the men who built our schools and had a vision for my generation.

Praise God for the heritage we possess! It truly is in itself a unique treasure.

Doctrine

Second, we have a unique doctrine. I do not mean by this that we are different with regard to the fundamentals of the faith. Any group faithfully preaching the Bible will preach the truth.

We are unique, however, in several ways. We believe the plenary, verbal inspiration of the Bible (in contrast to those who preach some other form of inspiration or reject inspiration altogether). We believe and teach the Bible to be the sovereign answer to all of life's questions. Not only *can* man learn *about* God in the Bible, but it is the *only* place to *find* God.

We preach a *whosoever will* gospel (in contrast to the Calvinist doctrine of foreordination). When I preach or witness, I can tell anyone anywhere that he can be saved by repentance of sin and faith in Jesus Christ. Free Will Baptists are strong concerning the sovereignty of God, but also hold firmly to the "free will" of man. We were branded "Free Willers" because of this uniqueness.

As "Free Willers" we preach that believers go to heaven, and *only*

believers. Salvation does not come by works, being a Free Will Baptist (or a member of any other group), being baptized, confirmed, going to mass or following some set of rules. Mankind is saved by faith, kept by faith, given full assurance of salvation by faith and lives the Christian life by faith in the risen Christ of Calvary. Salvation is conditioned upon a continuing faith—plus nothing.

Conservative

Third, the conservative nature of the doctrine of Free Will Baptists makes us conservative in every other way (in contrast to those who would embrace a liberal philosophy). This makes us primarily conservative in politics, social issues and standards of living.

The Bible is the "only rule of faith and practice." Therefore, rather than following the trends of the day (humanism, socialism, existentialism, New Age, etc.) we stand for the unchanging principles of the Word of God.

This means that we believe and practice separation (not isolation). Ecclesiastical separation from those who deny the fundamentals of the faith, as well as social separation referred to in our Free Will Baptist Covenant, make us unique.

The very fact that we as Free Will Baptists build our philosophy upon the Word of God is quite comforting to me as a pastor. I do not have to be sure that I am following the right trend or have heard the latest expert. My role involves faithfully following the immutable God of the universe who has revealed Himself in His Book, the Bible.

This very point puts us in contrast to those who propagate that Christians are to be like the world to win the world. These will laugh and call us "out of step with the times." As a Free Will Baptist pastor, however, I must stand for the holiness of God. This will always make me unique.

This does not mean that we are not progressive. We are different in that we are moving into the 90's *with* the infallible Word of God, not leaving it behind. As a Free Will Baptist pastor I must realize that change is not only imminent, but necessary.

Change is good so long as the Bible does not lose its sovereign place in the process.

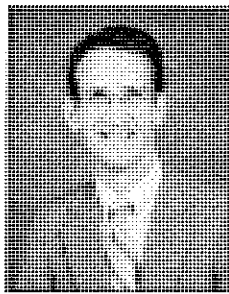
Making a Real Difference

Can I as a Free Will Baptist pastor really make a difference in this decade of the 90's? The answer is, *Yes!* Can it be done in the framework of the Free Will Baptist distinctives? The answer again is, *Yes!* I do not need to be like all the rest in order to get a share of the body of Christ. I do not have to soft pedal or be embarrassed about who I am. I must simply preach the Word of the Lord.

My heritage, doctrine and conservative philosophy which identify me comprise the tool the Holy Spirit can use to reach a world looking for someone who will teach the unchanging Truth with courage and compassion. My task of carrying the gospel to every creature, of helping men and women follow the precious Word of God through the power of the Holy Spirit, can and will be fulfilled in the ranks of Free Will Baptists.

We surely are unique in ways for which we can praise the Lord, but the message of "rest unto your souls" is still the same. Jesus said, "Come unto me . . . and I will give you rest." This will always make a difference. His Word will not return void.

It is our uniqueness that has kept us proclaiming that message in the past. It will do so in the future. As a Free Will Baptist pastor, I can joyfully bring those I am privileged to reach with this message into the environment of Free Will Baptists. I can know that the uniqueness of Free Will Baptists will be used of God to build people for His glory. ■



ABOUT THE WRITER: Reverend Dave Nobles pastors Bethel Free Will Baptist Church in Woodbridge, Virginia.



Pastor, Your Job *Is* Important

By Charles A. Thigpen

The pastor's image has been tarnished. Because a few men of prominence have fallen into open sin, some have therefore characterized all pastors as immoral—or at least suspect! But let me assure you that the true stature of the pastor has not diminished. He is God's man, called to perform a unique and biblical ministry of preaching God's Holy Word, shepherding the Lord's flock, winning the lost, reclaiming the wayward, and giving spiritual leadership to a local church.

John Bunyan, in his immortal *Pilgrim's Progress*, describes Christian's visit to the Interpreter's House. While there, he tells about the picture he saw of a most remarkable man:

"A very great person hung against the wall; and this was the fashion; eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men; a crown of gold did hang above his head."

This is one of God's great gifts to the world—it is the preacher, the

pastor, the shepherd. We could not do without him.

God's Call

The pastor has the call of God upon his life. Not only is he a "twice-born" man, but he possesses an abiding conviction that his pastoral role is divinely ordered. From his heart he can say, "Woe is me if I preach not the gospel of Christ."

Next to his call to preach is his call to love people, genuinely and sincerely. He knows that this requires much effort, as he must let God's love flow through him. Some are so easy to love, while others are hard to love, but there has never been a successful pastor who did not love the people whom he served.

He is to "feed the flock of God"—and not throw rocks at them. He is to be a kind and sympathetic undershepherd, not proud, arrogant, nor autocratic, but a strong spiritual leader. Peter describes the elder as one who gives oversight to God's flock which has been assigned to him. He is not to become a "lord" over God's heritage, but a loving

example of the flock (1 Peter 5:3).

We are told that "Thus saith the Lord" appears more than 2,000 times in the Bible. When the man of God preaches God's Word, his people should feel that they have truly heard from heaven. When God's man preaches God's truth with clarity and urgency, he always has an unction from above.

He is emboldened and empowered by none other than the third Person of the Trinity, the Holy Spirit of God. Let no one play down or take away from God's true pastor—his voice still carries a long way; it is God's message to men.

Those Who Hurt

No doubt his influence has been hurt by those who had "filthy lucre" for their goal and by those whose greed and lust caused their downfall. But just look around in your community—what one profession (or calling) is looked to as the embodiment of integrity?

Even though we thank God for

(continued on page 8)

Me! Debt Free!

By Eddie Ary

Have you ever dreamed of being debt free—not having to make those monthly mortgage payments and car payments? My wife and I have had that dream for several years now. If the Lord continues to bless us, we will finally realize our dream in the next couple of years.

Why be concerned about becoming debt free? After all, the federal government, businesses and consumers have been accumulating record mountains of debt over the past several years. Our federal government especially has been borrowing and spending with little thought of ever paying the piper.

Over the next five years, President Clinton hopes to reduce the yearly deficits by \$500 billion, and let's pray he is successful. But even if he manages to do this, the total cumulative debt of the United States, now over \$4 trillion, will continue to grow.

A Christian should be concerned about becoming debt free for the following reasons.

The Bible commands it.

Romans 13:8a says, "Owe no man anything, but to love one another." Debt is bad for a Christian because it makes him a slave to this world.

Proverbs 22:7 indicates, "The rich ruleth over the poor, and the borrower is servant to the lender." Most of us realize the truth of this verse as we strive each month to earn the money to pay our mortgage and other credit payments.

Excessive debt can destroy a Christian's witness.

The late Walter Heller, a famous economist, once said, "It's hard to ride tall in the saddle when you owe everyone in town."

Our unsaved family and friends are not likely to respond favorably to our efforts to tell them of Christ if

they know that we are late in making payments on our debts or, God forbid, fail to repay our obligations. In fact, we may drive them away.

Psalm 37:21a says, "The wicked borroweth and repayeth not again," and Proverbs 22:1a indicates, "A good name is rather to be chosen than great riches." Excessive debt is often an indication of selfish and materialistic values.

Christ warned against trying to hold to Him and the world in Matthew 6:24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

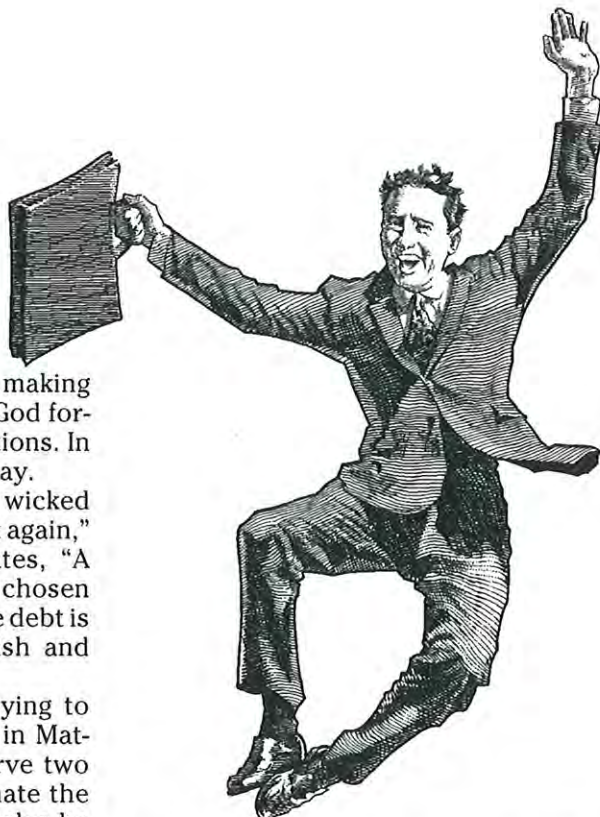
Debt makes us less likely to obey biblical commands, such as tithing.

Let's face it, a person burdened down with heavy debt commitments will likely find giving 10 percent of his income to God's work much more difficult than someone with low or no debt. The debt-free individual is also more likely to respond when God impresses him to give to special causes requiring the commitment of money over and above the tithe.

A person with no debt is more likely to survive a severe downturn in our economy.

Larry Burkett, author of *The Coming Economic Earthquake*, and many economists feel that we are headed for an economic disaster if our federal government doesn't get its deficit spending under control. Such a calamity could result in a dramatic decline in the value of personal assets.

To see the effect this would have on a heavily indebted individual, suppose 90 percent of a person's



assets are financed by borrowing. If these assets drop in value by just 11 percent, the individual is insolvent—he owes more than he owns. In recent years, real estate prices have plummeted by 30 percent or more in some parts of the United States.

How does a Christian become debt free?

Here are five suggestions.

1. Make becoming debt free a major priority. Incorporate this goal in your budget by paying more than the regular payment on as many of your debts as you can. The extra will be applied to the principal of your loan.

For example, by paying off a \$70,000 mortgage loan at 7 percent interest in 15 years instead of 30, your outlay for interest will be \$57,897 less.

2. Pay off high interest rate debt, such as credit cards, first. If the interest rate on a credit card is 18 percent, you can pay a \$1,000 balance off in two years instead of five years by increasing your monthly payments from \$25 to \$50; in the process, you will pay approximately \$325 less interest. Once you have eliminated credit



Your Job is Important (from page 6)

every honest lawyer, physician, educator, banker and politician, yet everyone knows someone from such a list who has been convicted of serious wrongdoing.

The former sheriff of Davidson County, Tennessee, is in prison for committing a serious crime. A former Tennessee governor was convicted of mail fraud and other crimes. A banker who ran for governor of Tennessee was convicted of bank fraud and is still imprisoned. A pharmacist and physician were recently indicted for defrauding the government through Medicare. And who could ever forget the American president who resigned in shame after several close associates were sent to prison?

Those We Trust

Among your acquaintances, whom do you trust? Of those who serve in a public position, who is the man that you look to as the one who is truthful, honest and trustworthy? Who, to you, lives out a life committed to moral principles and integrity?

Most would respond just as I have—my pastor, the man of God who leads our church and feeds us from God's Word. Could we not all

say that his community influence rivals and perhaps surpasses that of any other professional among us?

What person is called when people hurt? Surely the answer is, "My pastor." These pressure-packed days produce lots of stress. Anxiety is on the faces of many people. Broken-heartedness is a common experience.

Spurgeon used to tell his preachers, "Preach to the broken-hearted, there's one in every pew." When the troubles and calamities of life cave in upon us, we seek out God's man for prayer, counsel and for his healing touch.

Secularism is so pervading and seeks to crowd out the spiritual in every life. At such times, we look to the man of God to help us with a word from God. Whenever there is a spiritual need, the "sheep" look to the "shepherd," the pastor, for teaching, rebuke, correction and encouragement.

The first one we look to when death visits the home is God's man. Who can console, guide, admonish and strengthen as the pastor? When God's man arrives at the grief-stricken home, we feel, "The man of God is here and all will be well." Thank God for the pastor!

We all need to be reminded that

the pastoral role is ordained by God. Men do not place themselves in the church in the role of pastor, if they are true pastors. The position was established by God and he is the One who calls and qualifies men to fill it. The pastoral role was described many years ago by William Cowper in a poem entitled, "The Task":

I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner, decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men. ■



ABOUT THE WRITER: Dr. Charles Thigpen is promotional director for the Tennessee State Association of Free Will Baptists. He formerly served as president of Free Will Baptist Bible College.

Debt Free (from page 7)

card debt, don't incur more unless you plan to pay the entire balance each month.

3. Realize that paying off debt requires great discipline over a long period of time and entails numerous opportunity costs. For example, for my wife and me it has meant postponing adding a couple of rooms to our home and buying new furniture.
4. Don't be afraid to seek help in developing a plan to get your debt under control so that you can begin to pay it off. Proverbs 15:22 says, "Without counsel purposes are disappointed; but in the multitude of counsellors they are established."

Perhaps your pastor is qualified to offer financial advice. If not, seek the help of a Christian financial planner or accountant.

Also, there are numerous books that could prove helpful.

5. In families where the children are grown and away from home, both spouses may desire to have jobs so the goal of paying off debt may be realized sooner.

For instance, the fact that my wife is bringing home a paycheck will enable us to become debt free much faster. However, she plans to resume her role as housewife as soon as we can become debt free and accomplish some other financial objectives which we have established.

One last point must be stressed. While you're in the process of becoming debt free, make sure that you carry adequate life and long-term disability insurance. That way if you die, contract a prolonged illness or become disabled, the payments on your debt can be made.

If you are heavily indebted, becoming debt-free is a long, hard and sometimes frustrating endeavor, but keep the faith! Continue to think of that day when you can exclaim, "Praise God, I'm debt free!" ■



ABOUT THE WRITER: Mr. Eddie Ary is a member of First Free Will Baptist Church in Arkadelphia, Arkansas. He is both a certified public accountant (CPA) and a certified financial planner (CFP). For the past 13 years he has served as assistant professor of business administration and economics at Ouachita Baptist University.

What about an annual pastoral call?



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Playing Hardball

By Randy Corn

I sat in a Dairy Queen listening to the minister of music of a church whose pastor had just resigned. I considered the departing pastor a friend, I'd always had a good opinion of his church, and felt like he and this associate had a healthy working relationship. That was why I was more than a little surprised when the minister of music began to sing the blues.

No, he was not down on the pastor, nor was he really all that depressed about the church; bewildered would be a better word. Seems there had been some hurt feelings toward the pastor from an "element."

They were now urging the church to go back to having an annual call. Every year the church would gauge the popularity of the pastor by putting

him up for reelection. It would be a quick and easy way to rid the church of pastoral incompetence.

That conversation seemed to replay in my head for the next few days. It always returned to a simple question, *Can a church ever really control a pastor?*

Now, some church leaders of fellowships with annual calls will probably protest the conclusion wrapped up in that question. Others may argue for the necessity of such procedures on the basis of sorry pastoral care in their past. Still, as a pastor I wonder if this isn't something like a self-fulfilling prophecy.

The implicit threat of a belligerent board, the tension of an annual call, or the general attitude that preachers will come and go—we can always get another—tends to lower the self-esteem of pastors. At worst, it can make a preacher feel like little

more than a sharecropper. All this tends to put the pastor on the defensive. Like a doctor leery of malpractice suits, he may be overly cautious.

At the other extreme, he may be driven to propping up his self-worth with pulpit pronouncements about pastoral authority. Neither of these swings of the pendulum is good for the pastor or the church. Is it possible to be a good, balanced shepherd under such pressure?

Yes, by God's grace it is. But why make it such a difficult task? Why play hardball with a pastor who just wants to lead a congregation in worship and minister to its spiritual needs?

Some argue that churches must protect themselves from ministers who would take advantage of them if given half a chance. While there are some men in the ministry who will exploit churches, that minority must not poison churches toward the majority. For every charlatan living in a Free Will Baptist parsonage, there are probably 100 or more sacrificial servants of God. Church leaders can do something about improving even that percentage.

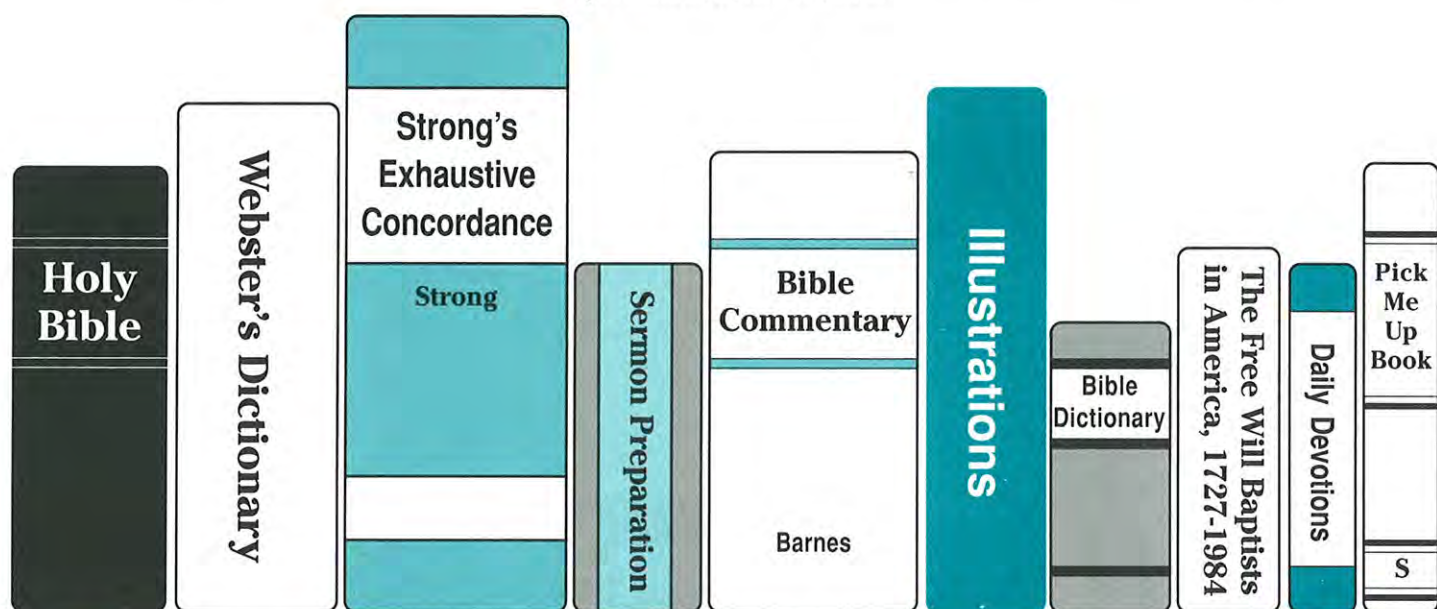
My experience has been that good churches make good pastors. After all, the greatest motive for ministry is love, and you just can't bully someone into loving you. ■



ABOUT THE WRITER: Reverend Randy Corn pastors Bethel Free Will Baptist Church in South Roxana, Illinois. He formerly pastored Howard Grove Free Will Baptist Church in Cottonwood, Alabama (1982-1985) and First Free Will Baptist Church in Savannah, Georgia (1985-1991).

Ten Books. . . Every Pastor Should Own

By Kenneth M. Walker



After 39 years in the ministry my library has grown from one Bible to over 1,000 books. Not all the books purchased were good investments. Time and experience have taught me to exercise greater wisdom in spending my money for books.

Not every book you buy will be full of ideas and illustrations for building sermons. When I get a fresh thought, an idea or something that stimulates my mind to make the Word of God more vivid from a book, I feel I have made a good purchase.

The busy pastor will need a few manuals around to help him prepare special sermons or for special services such as funerals, weddings, mortgage burnings, building dedications and special days.

With these general thoughts to build on, let's focus on 10 books every pastor should own.

Bible

Secure a Bible that has suitable print size for your eyes, study helps, and a good durable cover. By study helps I mean a system of scripture

cross reference (center or side reference), a concordance, glossary and some maps.

The King James Version is my preference from which to preach, but the ASV (American Standard Version) and the NIV (New International Version) are good study helps. Even though you have a complete concordance in your library, you will not always have it with you. That's why you need a Bible with a concordance.

Dictionary

The second most used book in my library is a dictionary. Secure a quality one with a collegiate level understanding. We often need help determining pronunciation, spelling, meaning and word usage. It's amazing how enlightening to Bible study the definition of words is. Both Webster and Random House print such dictionaries.

Concordance

Since the pastor's main work is preaching and the main source of his message is the Bible, he will

often think of a word or two in a verse that he would like to consider in a message he is preparing. A complete Bible concordance will help him locate the verse in short order. *Strong's Exhaustive Concordance of the Bible* is one of the best and not too expensive. Be sure that you buy a complete concordance.

Sermon Preparation

A book on how to preach is helpful to men starting in the ministry and to those who wish to develop a better understanding of expository preaching. I recommend *Biblical Preaching, The Development and Delivery of Expository Messages* by Haddon W. Robinson. Another, an old standby, but with valid instructions for all preachers, is *The Making of a Sermon* by T. Harwood Pattison.

Commentaries

The selection of a set of commentaries will be one of the most important decisions a pastor will make in the purchase of books. We now have some excellent commentaries writ-

ten by Free Will Baptists. These books may be obtained from Randall House Publications.

Adam Clarke and Matthew Henry have both written commentaries on the Bible. But if I had just enough money to secure one set that would cover the whole Bible, I would get Albert Barnes on both the Old and New Testaments.

Illustrations

When a sermon is being prepared and the Word of God is being interpreted for the who, what, when, where, why and how of things, the preacher often looks for ways to illustrate the truth he has learned. Illustrations are windows in a sermon to give extra light on the subject. While we must be careful not to build a glass house, effective illustrations help.

Be alert to file illustrations found in the newspaper, magazines and from TV news. Even so, a book of illustrations would be a timely investment. Paul Lee Tan's *Encyclopedia of 7700 Illustrations* could serve as a handy tool. If you want more than one such book, I suggest Knight's *Master Book of Illustrations* and *6000 Sermon Illustrations* by Elon Foster.

Bible Dictionary

The studious pastor will discover the need to have a better understanding of places, customs and people of Bible times. There are numerous books in print on the encyclopedia level. Some of these can be quite expensive. Until such can be afforded, a Bible dictionary is a handy tool in this area of study. The *Davis Dictionary of the Bible* is a good and inexpensive one.

Free Will Baptist History

My conversion was the result of the ministry of a Free Will Baptist church. I was called to preach while attending a Free Will Baptist church. Many who will read this have had a similar experience, therefore, it seems to me that we ought to know something about Free Will Baptists and our history. I suggest that you get a copy of William Davidson's

The Free Will Baptists in America, 1727-1984. Read it and use it as a reference book.

Private Devotions

Every Christian needs time for private devotions. The demeanor of the pastor will reflect his devotional time with God. The main book for these times of prayer and meditation is without question the Bible. Yet, a devotional book helps stimulate the mind.

My Utmost for His Highest by Oswald Chambers is such a book. Chambers has a unique grasp of biblical truth that challenges the believer's heart.

Pick-Me-Up Book

Every preacher needs a pick-me-up book. Rather than specify one such book, let me suggest a few authors to read after whose books are inexpensive. Peruse the writings of Vance Havner, Charles Swindoll and William Hendricks. These men write in such a way as to take the stress out of reading and inspire at the same time.

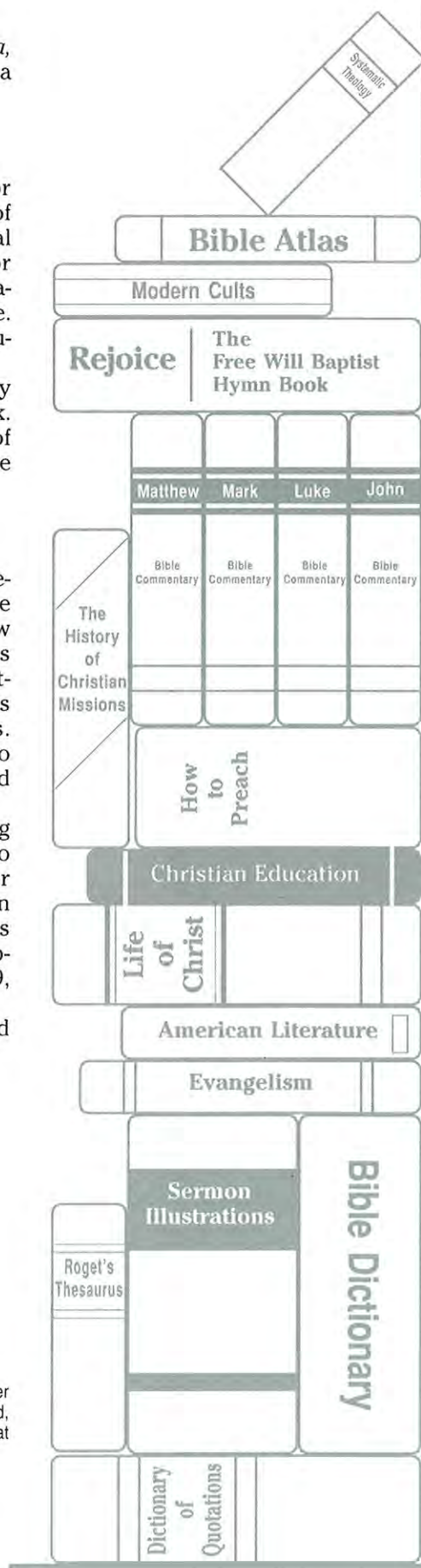
One last word about buying books. It is only rarely necessary to pay full price for good books. For about three dollars a year, you can gear in to a clearing house of Bibles and books. Write for details to Scripture Truth Book Company, Box 339, Fincastle, Virginia 24090.

May your ministry be fruitful and your study a daily blessing. ■

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ABOUT THE WRITER: Reverend Kenneth Walker pastors Second Free Will Baptist Church in Ashland, Kentucky. He also serves on the Board of Trustees at Free Will Baptist Bible College.



The training of a champion.

Pups and Preachers

By Randy Moore



A pup can only learn so much at one time. He learns best in short 15-minute training intervals. Any longer at one sitting agitates the pup and trainer, and the pup will not get what he needs from the session. Patience and understanding, mixed with love, will produce the desired results.

A pup cannot become a full-grown dog in a few weeks. The pup must learn where to and where *not* to stick his nose. Some things are hot, and some things are so cold that his tongue will stick to them. The pup needs discernment.

He must be careful around water. Some places are for wading and some for the experienced swimmer. A careless pup may find himself in eight feet of water when he expected a stroll in the kiddie pool. The pup must learn a lot quickly for his life is short. Shorter for some than others.

Law of the Leash

All of life is a school. As the pup grows in knowledge and common sense, he discovers different levels of understanding.

Sometimes he steps out of line and needs discipline. But he's only disciplined because he's loved. He is trained to be useful in a chosen field.

As the pup matures, he learns to love the individual who holds the training leash. The pup realizes that all things are working for his good. An occasional tear sometimes blurs his vision, but the master holds the leash and is firm in training techniques.

The fact that the pup's not the collar-slipping type lets the trainer know that he's willing to accept the training. Sometimes a tug is needed to keep the pup from scarfing up a sharp bone. The bone smells good and has a nice flavor when licked,

but may choke the pup if swallowed.

The pup learns by trial and error what to eat and what not to eat. That can be painful. Not all food is good for the pup, such as too many stuffed *jalepeños*.

The pup soon learns that all the education in the world is not worth one doggie biscuit without practical application. As time passes, he notices changes taking place in and around him.

The Puppy Box

The puppy box where he once lived is no longer sufficient. He is growing; his needs are changing and some things just don't fit. Sometimes he looks bewildered, not understanding what's happening in and around him. He accepts it because he realizes everything he has is given to him by someone who loves him. The pup has nothing of his own.

The pup notices changes in his appetite, his needs and his commitments. He sees that a change in dog houses can really improve an individual's outlook.

He notices that some of his litter mates meet him with different responses. Some love him and grow with him, leaving the stuffed toys and rubber bones lying in the yard. However, some of the litter keep going back to the yard toys, not wanting to grow up. They no longer have puppy teeth, and the toys get severely chewed. Sometimes there's nothing left for the next litter.

Some want everything to stay as it is, but this pup feels an ache in his joints and realizes that it's only growing pains. He understands that the ache in his chest is for those who do not respond to his master's training.

Sometimes the pup frets because he cannot feel in his heart as he should. But there are no set rules for the heart, each is different. The master trains one pup this way and another in a different way. Different abilities, different techniques, different opportunities call for the different means of training.

The Hard Lessons

Some pups come naturally to handshaking, some take a while to catch on. Some sit quickly and some

do not. Some speak for treats while others are stubborn and need more work. Some down and stay at first command; some must be tied up real short and left for intervals to remember what's expected of them.

Some, when the leash comes off the first time, head for the neighbor's back 40. (I trust you have a hound or two and are aware of what I'm speaking.) While off the leash they don't listen to a word the master says. They're headstrong. If this behavior continues, the dreaded shock collar is used. This stands the pup on its nose!

Every now and then the pup wonders what it's like back in his puppy bed where things were easier and not so threatening. For a fleeting moment, the thought of returning flickers by. The pup would not be a pup if these thoughts did not happen.

But he realizes that after putting his nose to the trail, he cannot look back. If he does, he is not fit for his master's keeping. So the pup pushes forward. He matures with each passing day, wanting to do more and be more for his master.

The Old Dog

Sometimes an old dog, well-trained in his field by the same master, passes through. The young pup lunges at his leash, wanting to go hunting with him. But it's not time for him to go, so the master gently tugs on the leash and settles the pup back down, not enough to discourage, but to remind him that his training is not done.

He is told to down and stay a while longer. "You're not ready," the master tells the pup. The pup hurts for a short time, because he sees what deep down in his heart he's struggling to become. The longing within the pup's heart, the desire pushing against his chest almost overwhelms him. But the master pats the pup on the head and says, "Not yet."

The old dog may look ahead with the glimmer of a tear on his muzzle. He understands that the pup must learn the same way he learned and from the same master. The old dog realizes that he is not the teacher, but was a pup, too, not many years

ago. The teaching must be accomplished, the training completed, by the same master.

There are things that one dog can't teach another. The young pup wants to amount to something for his master, so he settles back down realizing he must submit to the training.

Pup with a Purpose

He must learn to get along with others so he can understand what's behind their different responses. He must learn why some snap and snarl at him while others show him respect. He belongs to his master, but dogs will be dogs.

He has trouble understanding those that bite and claw and then expect him to lie down with them in the same bedding area for comfort and security. The pup's heart breaks because he cannot understand this completely, hardly at all. He's confused by those who want to play one moment and draw blood the next. He is a pup with a purpose, but he also trembles with strong personal feelings.

The pup knows that he must depend on his master, for he was nothing before the training began and would be nothing again if the training stopped. He realizes that the leash will never be removed, only lengthened as he is allowed to do for his master.

If he is obedient and patient, his usefulness will increase and his duties become greater. He lives within the master's limitations and restrictions. He knows that one morning the master will call and it will be his season to hunt. ■

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ABOUT THE WRITER Reverend Randy Moore is in his first pastorate at Potts Free Will Baptist Church in Charleston, Arkansas.

Why We Are Total Abstainers

By Ralph Hampton

Why do we insist on total abstinence? Drinking is a way of life in our society. Even among church people and religious leaders. We are advised that moderation is a more reasonable approach for today. But Free Will Baptists preach and practice total abstinence for good reasons: Our beliefs are rooted in our denominational heritage. Not only that, abstinence makes good sense. More important, abstinence is a practice grounded in biblical teaching.

Free Will Baptist Heritage

When Benjamin Randall founded his first Free Will Baptist Church in 1780, the call to total abstinence from alcohol was about as popular in the established churches as his free will doctrines. Few were the homes that did not keep distilled spirits on hand for medicinal and "other" purposes. Home-made whiskey was described as the greatest curse of the country.

Weddings, births, funerals and any kind of celebration called for a generous supply of liquor. In that environment, most churches tolerated anything short of public drunkenness. It is no wonder that in the 1800's drunkenness was the most common church discipline problem.

We can stand proudly on our denominational tradition of total abstinence, but it did not come without a great price. It took great courage for Randall and those early preachers who followed him to stand for abstinence. Who could have dreamed in 1800 that a few voices in the wilderness crying out for abstinence would one day result in a national movement for prohibition.

The sixth General Conference of Free Will Baptists of 1832 lamented that many of their members daily



drank ardent spirits (distilled liquor) and that some even sold them and advocated their use. With that meeting, the beginning of a long war against alcohol was launched by the young denomination. That first temperance committee called for a commitment to abstinence from the sale and use of ardent spirits and a pledge to ordain no man to the ministry whose practice or preaching did not conform to that.

The temperance report of the General Conference of 1837 called for total abstinence from all kinds of intoxicating drinks as the best method of saving the drunk from his drunkenness. The report also charged the seller with being knowingly and voluntarily responsible for all the evils resulting from the sale of alcohol.

By 1839 the General Conference was calling on Free Will Baptists to raise their voices in the cry for legal prohibition of all intoxicating drinks. Year by year the language of their resolutions reveals the growing intensity and strength of their conviction.

The first covenant of the General Conference of Free Will Baptists was published in 1869. Our forefathers pledged they would "not traffic in, use, nor furnish to others, intoxicating drinks." A 1902 version printed

by the Cumberland Association of Tennessee and a 1905 revision made by Free Will Baptists in North Carolina expressed the same commitment.

The covenant of the Cooperative General Association in the West in 1916 used almost the same wording as our present covenant. Since the birth of the National Association in 1935, we have covenanted "to abstain from all sanction of the use and sale of intoxicating beverages."

The National Association has periodically reaffirmed that position, reminding us to be faithful to our covenant vows, to educate our youth on this subject and on several occasions during World War II calling for a renewal of national prohibition. Total abstinence is more than a Free Will Baptist tradition. It is a commitment shaped by more than 200 years of warfare against alcohol and its evils.

Curse of Alcohol

The sins and sorrows of liquor that ravaged society a century ago are in some ways more devastating today. Alcoholism is the number one drug problem in the USA. Indeed it is a growing problem worldwide, increasing as people everywhere are moving to the cities.

Dr. Roger E. Meyer of the Univer-

sity of Connecticut School of Medicine says that alcoholism in every country mirrors the national rate of consumption at a ratio of one in 10. Out of every 10 who drink, one will become an alcoholic.

Alcohol is costing our nation dearly. In 1991, Dr. Meyer reported that the USA had 4 million alcoholics and another 6 million problem drinkers. Together these cause 20,000 traffic deaths per year. Half of all automobile fatalities involve alcohol; in the case of teenage deaths, the figure is 60%. A recent television report disclosed that 12 teenagers die every day in automobile accidents where drinking is a factor.

Alcohol is often involved in crimes of violence; as many as 25,000 murders and suicides per year are alcohol related. Dr. Meyer says the economic cost of alcoholism—lost time at work, medical and hospital expenses, property damage, welfare costs, etc., is about \$60 billion a year.

Adults in the USA drink almost 40 gallons of alcohol per capita per year. They consume more beer per capita than either coffee or milk. More people use alcohol than smoke cigarettes. Alcohol is the drug of choice of our youth. In 1991, a survey of high school seniors showed that 88% had used alcohol compared to 37% who used marijuana, 9% who had tried LSD, 8% who had used cocaine, 3% who had tried crack, and less than one percent who had used heroin.

Among 8th graders, 54% said they had tried alcohol; by the 10th grade the number was 72%. Some 27% of 8th graders claimed to have gotten drunk at least once.

In the age group from 18-34, 60% claim to be regular users of alcohol. Of the total adult population, 38% admit to having five or more drinks on any day. Among those 18 to 29 years old, the number jumps to 54%. One of every 10 who take up drinking will become an alcoholic, a drug addict. No one can predict which one.

Moderation is not sufficient. The smallest amount of alcohol affects the brain. Judgment and the ability to think begin to be impaired with the first drink. In an effort to save

teens from death on the highway, several states are enacting new legislation.

Under the new laws, a teen can be charged with driving while in an impaired condition with a blood alcohol level of .02%. It takes less than one beer to produce that level. The new laws, reportedly, are already cutting teen fatalities dramatically. Obviously, even drinking in moderation can cripple and kill.

The long-term toll alcohol takes is devastating. The life span of an alcoholic is reduced 10-12 years. He (or she—the number of women and girls addicted to alcohol has risen greatly in recent years) may suffer cirrhosis of the liver, liver cancer or cancer of mouth, throat or larynx. Permanent brain damage with loss of memory, confusion, impaired vision, amnesia and hallucinations are all common effects of long-term use of alcohol.

Drinking by expectant mothers often leads to fetal alcohol syndrome with mental, physical and behavioral abnormalities. The greatest peril may be the fact that children of alcoholics are more likely to become alcoholics themselves.

The cost in personal health, ruined lives, teens killed in car accidents, heart-broken parents, child and wife abuse and needless suffering is incomprehensible. Alcohol has nothing of value to offer, and can destroy everything of lasting value. It shatters dreams and robs its victims of hope. Would it not be insane to fail to teach and practice abstinence when the future of our children and our nation are at stake?

Based on the Bible

While our denominational heritage and good sense reinforce our practice of total abstinence, our conviction is based upon the Word of God. Our greatest concerns are spiritual and eternal rather than physical and temporal.

We take seriously the scriptural condemnations of drunkenness and warnings against strong drink. We have not missed the lesson to be learned from Israel's national failure at this point. Strong drink led people, prophets, priest and kings

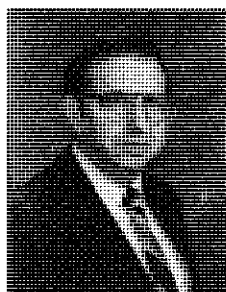
into national ruin and exile (Isaiah 28:7). The shame of Noah and Lot remind us of the folly of alcohol.

Jesus and Paul warn against drunkenness (Luke 21:34; Romans 13:13). Drunkenness is identified as a work of the flesh (Galatians 5:21), and it is contrasted with the fullness of the Holy Spirit which is to characterize God's people. As those who love the Lord, we are concerned that we not defile our bodies, the temple of the Holy Spirit (I Corinthians 6:19) that we may present them as holy offerings to the Lord (Romans 12:1).

Alcohol in no way contributes to the upbuilding of anyone nor of the kingdom of God. On the contrary, it does much harm. Drunkards have no part in the kingdom of God (I Corinthians 6:10), but God is in the business of saving drunkards (I Corinthians 6:11). Moreover, anything that can bring us under control or cause another to stumble has no part in the life of one who loves the Lord and his neighbor as himself.

The example of abstinence has offered hope of deliverance to many enslaved by strong drink, and never has it led anyone into the bondage of drunkenness. That cannot be said of moderation, much less of what the world calls abuse of alcohol.

The message of total abstinence is not popular today, but it is desperately needed in our churches as well as in our communities. The hour demands not only a joyful faithfulness in the practice of abstinence, but also vigorous, compassionate, courageous preaching and teaching of abstinence as a Christian virtue. ■



ABOUT THE WRITER: Reverend Ralph Hampton is the moderator of the National Association of Free Will Baptists.

God of the Second Chance

By Jim Mullen

James and Delores both grew up in poverty. After they married they determined to make a better life for themselves and their family. They moved to a small city with a population of 56,000. James went to work at General Electric and Delores got a job at a local bank. They both worked hard and were promoted in their companies. Also, their five children were born during this time.

Larry was the first-born. He was a good athlete, basketball his favorite sport. Jeffrey was the next son and he, too, was athletic. Baseball was the sport where he excelled.

Often Larry could not find people to play him on the home-made court in the family's back yard. When this happened, he would make Jeffrey play with him. This frustrated Jeffrey because at 5'11" he was constantly beaten badly by his 5'7" older brother who could dunk the ball in various ways.

Jeffrey decided to go out for his high school basketball team when he was a sophomore, hoping he could improve enough to beat Larry.

When his coach, Clifton Herring, cut Jeffrey from the team, he sat down and talked with him. He told him to stick with baseball because he had already pitched several no-hitters as well as a perfect game. Anyway, he would never be as good at basketball as Larry. Jeffrey walked away thinking he had to do something to get a second chance.

As imperfect people who often make mistakes and are prone to sin, we need to know that the God of the Bible is the God of the second chance. It makes no difference what you have done, God

stands ready to give you a second chance at forgiveness for your sin and heaven for your home.

Mark 16 records the beautiful story of the resurrection of Jesus Christ. Tucked away in the seventh verse, so easy to miss, are two tremendous words—and *Peter*. The angel instructing the women to go tell the disciples to meet Him in Galilee emphasizes that Peter especially is to be told.

Why? Because Peter, after vowing loyalty to Christ to the death if necessary, had betrayed Him. Peter was deep in despair, thinking all was lost and that he was a total failure. Along comes the God of the second chance to restore him.

Not many second chances exist in our world. Just ask the kid who didn't make the team or the person who got the pink slip at work or the mother of three small children who got dumped for the "pretty young thing down at the office."

Nowadays, it's more like "now or never" or "get tough to get along" or "it's a dog-eat-dog world." But we serve the God of the second chance.

Just ask Peter, who felt lower than a snake's belly one moment and was the preacher at Pentecost a few days later. Or ask Mark, the writer of the Gospel of Mark, who quit and left Paul and Barnabas in the middle of a missionary journey one moment and who God used to write one of the books of the Bible later.

Even Jeffrey got a second chance after being cut from his high school basketball team. He went out and practiced longer and harder than before. In fact, he skipped classes and went to the gym to practice alone. This came to a stop when he was suspended from school for skipping classes.



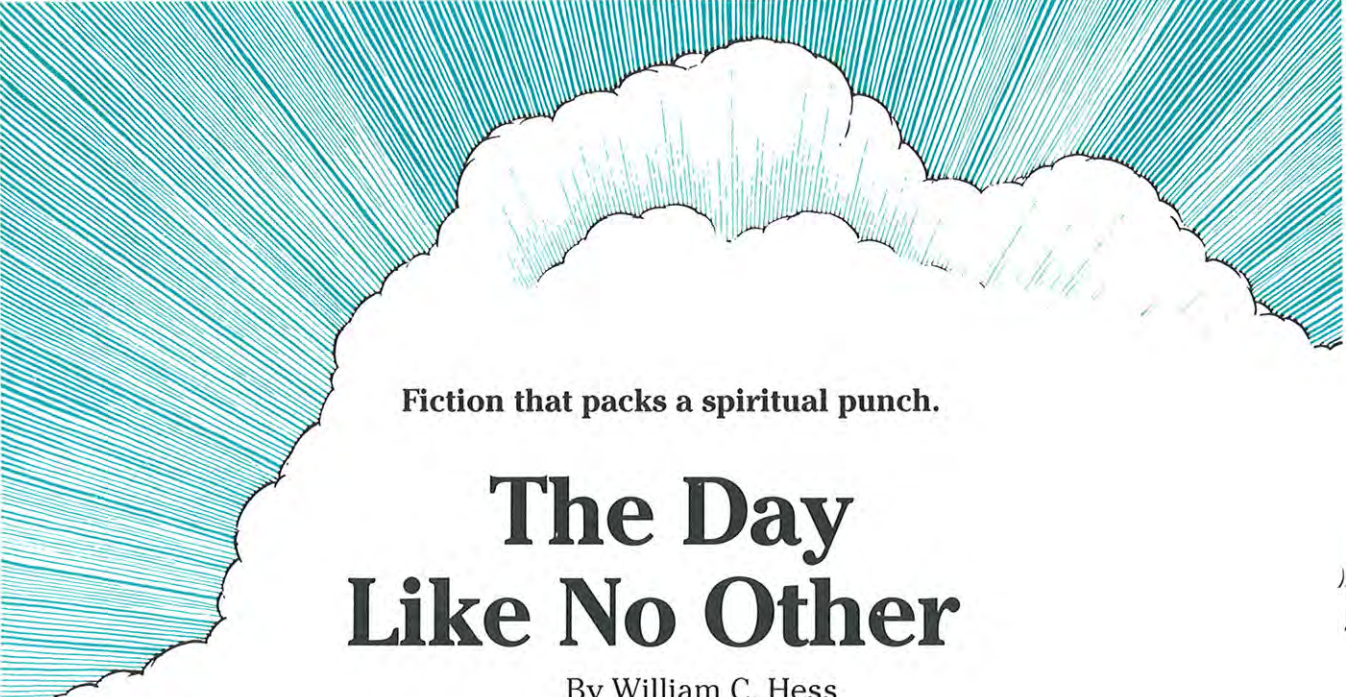
His junior year he surprised his coach with his progress and made the team. He had a great senior year and got several NCAA scholarship offers. In fact, during his freshman year he hit the shot that won the NCAA championship for his team.

Two years later he was drafted third in the NBA draft. Some have said that he is perhaps the greatest basketball player to ever play the game. You know him better as Michael—Michael Jeffrey Jordan.

It's not everyday that you find someone who will give you a second chance, much less someone who loves you enough to give you all the second chances you need. But that is exactly who God is—the God of the second chance. ■



ABOUT THE WRITER: Reverend Jim Mullen pastors First Bible Free Will Baptist Church in New Castle, Indiana.



Fiction that packs a spiritual punch.

The Day Like No Other

By William C. Hess

The day started like any other—which is to say I sat straight up in bed and turned to look for the alarm through sleep-clouded eyes. I usually go through this ritual two or three times before I finally get up, but not today. No, today I snapped awake instantly.

Not because I couldn't find the alarm, but because that annoying thing was nowhere to be found. It was right there on the dresser to the left of my bed, but where was the dresser? Or the shelves filled with 21 years of accumulated treasures? This wasn't my room!

I calmed quickly. After all, it hadn't been long since I'd pulled the same trick on a college buddy of mine, but not like this. This was unreal. The bed was soft as a cloud and the sheets felt like the finest satin, all sitting on a solid gold frame. There was no other furniture.

Like an island in the ocean, the bed sat in the middle of a huge white room, with only a gold doorknob to keep it company. Without the doorknob, I'd have never been able to see where the door was, and I still couldn't tell where the wall met the ceiling or floor. As strange as the place was, it felt like home, and that was stranger still.

Just as I mustered the nerve to see where the door went, it opened and in walked the most incredible person. His well-trimmed beard and soft hazel eyes were ordinary enough, but I knew this face too well, even though I had never seen it with

my eyes. I threw myself down at the feet of my Lord and Savior, Jesus Christ.

"Do not fear," He said. "You are safe. Please, stand and walk with me. There is much for you to see."

"But Lord, what has happened? Where am I? What . . ." I got no further as He silenced me with a gentle wave of His hand.

"Your questions will answer themselves in due time. Let us walk."

He led me out the door and down a long hallway, accompanied by the echoes of our own footsteps. I considered asking Him what all this was, but thought it best to hold my tongue. After all, He had said my questions would answer themselves. We walked on, passing countless ivory doors.

Just as I thought this would never end, we stepped through a pair of double doors to be greeted by the sights, sounds and smells of a country meadow on a bright summer day. I grew up in the city and was astonished that I could smell rain in the air. I turned to look for the clouds that I knew had to be nearby.

As I saw the building we had left, all the answers to my questions fell into place, just as He said they would. The mansion I found myself in front of, the perfect environment and the presence of my Lord all added up to one inescapable fact. I was in Heaven. And if I was in Heaven, then I must be . . .

"No, you have not died," He stated.

"Then how . . . ?" I stammered.

"That matters not. What is important is that you are here, correct?" I nodded in response and He went on. "Yes, *at least you're here*. Come along. As I said, there is much for you to see."

Before I could ask what "at least you're here" meant, He strolled away and I ran to keep up. Like a puppy following his master, I didn't know where we were going but I couldn't

wait to get there.

The streets were alive with people, and each one had a kind word for us. To my amazement, I recognized them all and was able to greet them by name, even though I had never seen most of them. Moses and Rahab, Hudson Taylor and Amy Carmichael, these were my heroes and I felt honored to be counted among them.

And my friends from church! I wanted to run and talk with them, but held myself back, knowing that Jesus deserved my undivided attention. Still, something nagged away in the back of my mind.

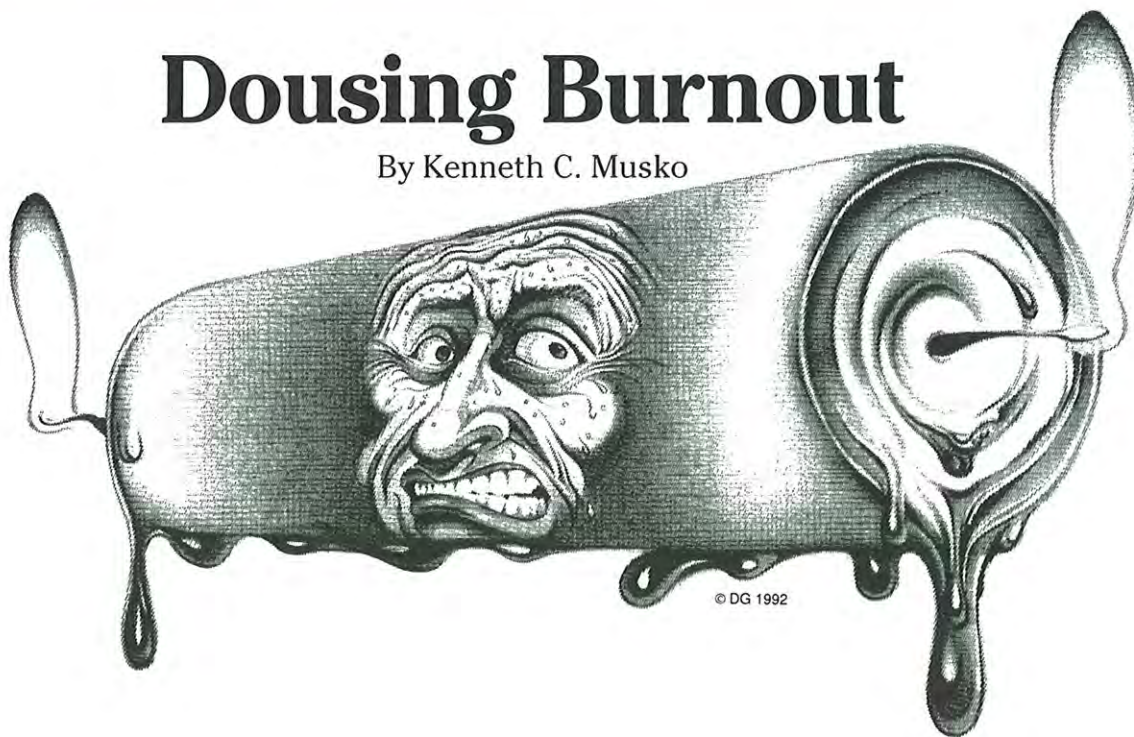
Where were my friends from school, my college buddies, my co-workers? Surely they were around somewhere. After all, I was no better than any of them. As the miles passed under our feet though, there was no

(continued on page 19)

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Dousing Burnout

By Kenneth C. Musko



For years we've tried to beat burnout through conventional means. The figures show we've failed miserably. Employee absenteeism is at an all-time high, while productivity is, in many sectors, suffering from record lows. Many adults are prone to the indifference and weariness brought on by having constantly to deal with the problems of others.

The Symptoms

Certain feelings are red flags. Watch for them.

- I feel overworked. There is too much to do and not enough time to do it.
- I feel inadequate. There are too many situations where it is impossible for me to succeed.
- I feel alone. No one wants to help; no one understands. I'm the only one trying to keep together warring factions in my family.
- I feel pitiful. No one has ever

been through what I'm going through. I'm full of self-pity.

- I feel afraid. I don't want to be rejected. I don't want to disappoint people. I don't want confrontation.

The Results

Certain signs indicate your feelings may have reached the intensity of burnout.

- Marital and family problems. A Christian who feels burned out is in no shape to raise children or act lovingly toward a spouse, and this only makes matters worse.
- Chemical dependency. The desire to leave problems behind may lead to drug or alcohol abuse.
- Physical signs. Skin irritations, muscular tension and even blurred vision can be indicators of stress.

The Treatment

Certain steps can be taken to deal with the problem of burnout. More lasting than a vacation, these solutions can be applied daily, making

the need to get away not the only way out.

- Physical contact. The importance of touch cannot be over-emphasized. An amazing amount of strength can be exchanged in a hug.
- Affirm others. Remember that telling people in your family and people you work with how much you appreciate them is infectious—soon they may return the favor.
- Be conscious of Christ's presence. Visualize Christ's physical being with you all day long.
- Have fun. Laugh and make others laugh. A merry heart is often the best medicine for a weary soul.
- Exercise. To relax muscle tension brought on by stress, exercise is a real help.
- Pray with faith. "Have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving" (Philippians 4:6, NEB).

Are You Burned Out?

1. Is your work boring, like popcorn without salt?
2. Do you ever wonder if you are in the right job?
3. Do you "nitpick" things on the job?
4. Professionally speaking, are you as challenged by the future as you were when you started your job?
5. Do you force yourself out of bed in the morning?
6. Do you deal with your frustrations by using "kicking the dog" type activities?
7. Have your communications at home or at work deteriorated?
8. Is it a struggle to keep organized and aware of what is going on at work?
9. Do you use chemicals (alcohol, drugs, cigarettes) to help you deal with stress?
10. Do you find that long periods have gone by and you never laughed out loud?
11. Are you a continual clock-watcher?
12. Do you think you are a good-for-nothing?
13. Do you feel you are not effective anymore?
14. Do you try to get by with the least amount of work possible?
15. Do you ever have blurred vision or other physical problems, nervous habits, skin irritations, tired in the morning when you are under strain?
16. Are you uninterested in hearing the thoughts and feelings of friends, family or co-workers?
17. Do you criticize situations and people more often than you used to?
18. Do you feel you are less productive than you were?
19. Do you feel you are not consulted on decision making?
20. Do you find yourself always worrying and full of anxiety?
21. Are you always saying negative things?
22. Are you afraid of new challenges?
23. Are you having marital or family problems?
24. Do you feel people are against you, even trying to get rid of you?
25. Do you get upset with people easily?

Take the treatment! ■

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ABOUT THE WRITER: Kenneth Musko is an expert at helping Christian leaders deal with emotional depletion.

Article provided by David C. Cook Publishing Company.

A Day Like No Other (from page 17)

sign of them, and fear began to grow in my heart.

I could contain myself no longer. "Lord," I began, "where are my other friends?" I ran through a list of names, but He shook His head sadly at each one.

"I never knew any of those people," He told me. "They are not here."

"But where . . . ?" I cut myself short as I suddenly realized what must have happened to them. I wanted to cry, but didn't have the strength. As I thought of them, I began to get angry—angry that they hadn't accepted Jesus as I had, and then angry that He hadn't worked on their hearts as He had worked on mine.

I whirled around, ready to accuse Him of failing my friends. The even more accusing look in His own eyes burned into my soul, and His words broke my heart.

"You were their last chance to meet me," He said.

As my tears began to fall, I became aware of an insistent buzzing off in the distance. I opened my tear-stained eyes and smacked the snooze-bar of my alarm so hard it flew across the room. I had just enough time to realize I was back in my own room before the phone rang. I rolled out of bed to pick it up, still not sure what had happened to me.

"Hey man, where were you last night? That was the best party ever! Babes galore! Man, it was hot! You shoulda been there," my best friend chided me.

I began to make the usual excuses about how the Friday night parties weren't my scene when I remembered my dream. This was one of the very people I had failed, and that was one feeling I never wanted to have again, dream or not.

"Well," I said, "an old Friend stopped by to talk with me last night, and He gave me some really good advice. In fact, I think you should meet Him. What are you doing tomorrow morning?" ■

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ABOUT THE WRITER: Mr. William C. Hess is a sophomore at Free Will Baptist Bible College. He is a member of Hyde Park Free Will Baptist Church in Norfolk, Virginia.

FREE WILL BAPTIST NEWSFRONT

Elbert Farley, Layman of the Year, Dies

KNOXVILLE, TN—Mr. Elbert S. Farley, 67, died June 6, 1993, of heart failure after five weeks of hospitalization. He was named Layman of the Year in 1988 by the Master's Men Department. He was a member of Wooddale FWB Church in Knoxville. He is survived by his wife, Arlene.

The retired merchant was active in his local church, the Western Quarterly Meeting of Union Association, the Tennessee State Association and Master's Men work nationwide. He chaired the board of deacons at

Wooddale FWB Church, taught Sunday School and adult extension classes, and served as treasurer of the building committee.

Brother Farley was known throughout the Free Will Baptist denomination as a man who got involved and stayed involved in God's work. He regularly served as an usher at Wooddale Church and served as program chairman for the Tennessee state Master's Men.

He also reached beyond the local church into the community. He served as president of

the Holston Kiwanis Club in Knoxville and was active as a speaker and Bible distributor with the Gideons International.

Rev. Ralph Staten, former moderator of the National Association, said that Brother Farley was a "man of action and a good steward of his money, his time and his talents."

Funeral services were conducted June 7 at Evergreen Funeral Home in Knoxville. Rev. Robert Hobbs, pastor of Wooddale FWB Church, officiated.

California Celebrates 50th

FRESNO, CA—The California State Association met for its 50th annual session May 6-8. Some 300 people attended the plenary worship sessions which met on the campus at California Christian College (CCC).

The golden anniversary theme, "Why Some Churches Grow," was developed in sermons by four speakers. Rev. James McAllister, president of CCC, preached the keynote message. Pastor Dan Minkler, Home Missions staffer Richard Adams and Executive Secretary Melvin Worthington also spoke.

Delegates re-elected moderator Paul Kennedy. California Christian College academic dean Millard Sasser prepared a four-page report on the school's efforts to pursue accreditation.

The 1994 session will meet May 5-7 at California Christian College.

Florida Seeks Promotional Secretary

OCALA, FL—The Florida State Association approved a plan to employ a part-time promotional secretary, according to Clerk Randy Bryant. A three-man screening committee will review resumes and make recommendations to the State Executive Committee. The screening committee includes pastors Jim Christian and Tim Owen, and Moderator Leroy Cutler.

The 49th annual Florida State Association met May 5-8 at the Ocala Hilton Hotel. More than 200 people attended the meeting; more than 300 were on site for activities during the state youth competition. Moderator Leroy Cutler was elected to his fourth two-year term.

National Home Missions Director Roy Thomas preached three times developing the association theme, "Blasting Off for Missions." Curtis Alligood,

home missionary to St. Petersburg, also preached.

Florida Woman's Auxiliary members honored retiring president Peggy Hutto who served 20 years. She received a plaque citing her years of service. Diana Bryant was elected as the new Auxiliary president. A first-ever Auxiliary banquet attracted 54 diners. Pat (Mrs. Roy) Thomas spoke to the group.

In other action, state association delegates passed two resolutions—one affirming confidence in the Foreign Missions Department, general director and missionaries; the second condemning unethical conduct by national board members regarding the Foreign Missions Department.

The 1994 state association will meet May 4-7 at the Ocala Hilton.

50 In Bible College Graduation

NASHVILLE, TN—Free Will Baptist Bible College graduated 50 students from four degree programs in commencement exercises held on campus May 13.

Graduates represented 15 states and Canada.

President Tom Malone recognized Mrs. Fay Thompson, music teacher, who retired from the faculty after 20 years of service. He also recognized Mrs. Ann Beech, food services worker, who has been with the college 25 years.

The graduation challenge was delivered by Rev. Barry Simpson, pastor of New Hope FWB Church, Joelton, Tennessee.

The following students graduated in the Class of 1993:

Bachelor of Arts Degrees

Michael Jerome Anderson
David A. Baker
Eddie Loren Bowerman
Heather Rae Clark
James Matthew Gates
Steven Dwain Greenwood
Kevin Lynn Hester
Timothy Ray Johnson
David L. Kilgore
Michelle Ann Laughlin
Thomas Edward Lewis
Steven Jay Lindsay
Dennis William Moore
Bryan McLain Pate
Travis Lee Penn
Rosie Sanchez

Terry Lance Skiles
Steven L. Swango
John Mack Weaver, III

Bachelor of Science Degrees

Melissa Medlin Belcher
Angela Denise Bishop
Wendolyn Kay Burgess
Dewey Michael Chalos
Pamela Faye Chandler
Christian Suzanne Dykes
Deborah Kay Hughes
Leigh Ann Kimbrel
Christine Ruth Lewis
Emily Carol Malone
Tommi Joann Malone
Regina Paige Powell
Belindia Ann Pruett
Mark Edward Pruett
Kevin R. Scott
Aimee F. Shute
Donald W. Stevanus
Lora Dionne Seay Stone
Thomas Newton Strickland
John Randall Waddell
Darren Lee Walker
Stephen Anthony Wenning
Jodi Marie Young
Tammy Y. Zegellen

Associate of Christian Ministries Degrees

Parnell Daniel Aldridge
Brian Keith Bishop
Randy Dean Bishop
Dwayne J. Broad
Paul Stephen Eichwurtzle

Associate of Science in Business Degrees

Rebecca Lea Jones
Robin Kay Barnes Osborn

Michigan Hears Missionary Doctor

ROYAL OAK, MI—Dr. Mark Paschall, missionary appointee to Côte d'Ivoire, preached the keynote sermon at the Michigan State Association. Paschall's Thursday evening message was titled, "The Kingdom of God." More than 375 people attended the worship sessions.

Two other ministers also spoke during the 37th annual session which met May 13-15 at Central FWB Church in Royal Oak. Dr. Malcolm Fry, editor-in-chief at Randall House Publications, and host pastor Milton Worthington completed the preaching program.

Delegates adopted a \$22,000 state budget with 55% marked for national ministries, 15% for districts and 35% to state outreach. In other action, delegates elected Gene Norris to his fifth term as moderator. Rev. Norris pastors Philadelphia FWB Church in Clinton Township.

The 1994 state association will meet May 19-21 at a location to be determined.

Enlargement Campaign Spurs Growth

NASHVILLE, TN—The Spring Enlargement Campaign for Sunday School attendance produced dramatic growth in participating churches, according to officials at Randall House Publications. The

March emphasis added 135 people at First FWB Church in Bakersfield, California. Landmark FWB Church in Sperry, Oklahoma, reported a 279% attendance increase.

Top Ten According to % of Increase

1.	Landmark FWB Church	Sperry, OK	279%
2.	First FWB Church	Ypsilanti, MI	261%
3.	Chesnee FWB Mission	Chesnee, SC	204%
4.	Cross Roads FWB Church	Billings, MT	168%
5.	Non FWB Church	Calvin, OK	114%
6.	Oxnard FWB Church	Oxnard, CA	109%
7.	Laurens FWB Church	Laurens, SC	103%
8.	First FWB Church	Emporia, KS	67%
9.	Fairfield FWB Church	Fairfield, CA	65%
10.	Trinity FWB Church	Nashville, TN	58%

Top Ten According to Numerical Increase

1.	First FWB Church	Bakersfield, CA	135
2.	Northside FWB Church	Tulsa, OK	135
3.	Landmark FWB Church	Sperry, OK	109
4.	Calvary Fellowship FWB Church	Fenton, MO	99
5.	Highpoint FWB Church	Lancaster, SC	95
6.	Fairfield FWB Church	Fairfield, CA	94
7.	First FWB Church	Ypsilanti, MI	69
8.	First FWB Church	Farmington, MO	57
9.	Chesnee FWB Church	Chesnee, SC	55
10.	Oxnard FWB Church	Oxnard, CA	47
	New Sulphur FWB Church	Prairie Grove, AR	47

Capital Stewardship Campaign May 1993 Update

State	Goal	Gifts
Alabama	\$97,290.00	\$1,000.00
Arizona	1,565.00	1,800.00
Arkansas	97,880.00	22,874.14
Atlantic Canada	2,000.00	.00
California	21,925.00	5.00
Colorado	1,005.00	1,005.00
Florida	26,365.00	2,278.36
Georgia	48,620.00	10,672.03
Hawaii	235.00	500.00
Idaho	450.00	.00
Illinois	20,600.00	100.00
Indiana	10,020.00	1,000.00
Iowa	340.00	.00
Kansas	1,640.00	.00
Kentucky	45,150.00	1,077.65
Louisiana	120.00	1,020.00
Maryland	8,675.00	150.00
Michigan	19,250.00	1,553.00
Mississippi	19,815.00	370.00
Missouri	77,025.00	18,854.75
Montana	35.00	50.00
Nebraska	130.00	.00
New Mexico	760.00	.00
North Carolina	75,285.00	1,250.00
Northeast Assoc.	1,125.00	.00
Northwest Assoc.	1,385.00	.00
Ohio	52,115.00	3,424.17
Oklahoma	117,505.00	1,439.50
South Carolina	23,350.00	100.00
Tennessee	100,040.00	20,931.25
Texas	14,705.00	4,305.00
Virginia	30,975.00	405.00
West Virginia	58,840.00	320.00
Other	23,780.00	2,328.85
Totals	\$1,000,000.00	\$98,813.70

California Company Gives FWBBC Roses

NASHVILLE, TN—President Tom Malone brought back more to Free Will Baptist Bible College than good will when he returned from a recent trip to California. He brought 720 rose plants from a nursery.

Judy Lauderdale, daughter of Rev. Dean Long, pastor of Shafter FWB Church, asked Dr. Malone if the college could use some roses from Bear Creek Gardens, where she works. She was planning to send about 40 rose bushes to the college.

The next day, an offer came from the company to give the college 400 roses. Shortly after that, the number rose to 720 in a variety of colors—red, pink, lav-

RECEIPTS:

State	CO-OP		Total	May '92	Yr. To Date
	Designated	(Undesignated)			
Alabama	\$ 3,931.35	\$.00	\$ 3,931.35	\$ 204.42	\$ 47,606.04
Arizona	.00	.00	.00	1,800.00	858.25
Arkansas	19,133.00	11,613.48	30,746.48	10,949.88	133,435.45
California	5.00	1,041.60	1,046.60	.00	4,788.95
Colorado	.00	.00	.00	.00	250.00
Delaware	.00	.00	.00	.00	.00
Florida	238.06	2,380.27	2,618.33	.00	11,353.20
Georgia	6,694.85	1,408.67	8,103.52	.00	53,616.71
Hawaii	500.00	.00	500.00	221.00	500.00
Idaho	.00	93.62	93.62	16.65	93.62
Illinois	8,660.93	1,824.65	10,485.58	9,335.03	38,500.69
Indiana	504.63	59.11	563.74	698.29	3,449.18
Iowa	90.00	.00	90.00	.00	180.00
Kansas	.00	.00	.00	.00	155.38
Kentucky	518.36	270.00	788.36	295.69	2,799.02
Louisiana	.00	.00	.00	.00	40.00
Maryland	.00	75.00	75.00	75.00	450.00
Michigan	10,533.63	3,077.02	13,610.65	14,128.77	69,081.71
Mississippi	.00	.00	.00	261.22	2,593.75
Missouri	8,436.27	.00	8,436.27	10,161.30	50,041.89
Montana	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	218.27	8.63	226.90	26.78	299.20
North Carolina	1,467.21	847.64	2,314.85	2,046.65	7,687.20
Ohio	1,595.36	2,877.45	4,472.81	2,872.00	20,740.41
Oklahoma	41,382.57	.00	41,382.57	39,180.81	226,594.30
South Carolina	27,845.02	221.15	28,066.17	27,422.25	92,128.60
Tennessee	6,944.05	2,316.14	9,260.19	9,683.49	37,019.32
Texas	8,969.03	485.55	9,454.58	6,427.92	56,725.18
Virginia	487.12	25.00	512.12	273.46	4,115.75
West Virginia	5,699.44	51.29	5,750.73	4,954.91	22,003.11
Canada	.00	.00	.00	.00	.00
Northwest Association	.00	.00	.00	64.55	93.07
Other	.00	.01	.01	.04	19.90
Totals	\$153,854.15	\$28,676.28	\$182,530.43	\$141,100.11	\$887,219.88

DISBURSEMENTS:

Executive Office	\$10,133.50	\$15,189.59	\$25,323.09	\$25,323.10	\$126,615.45
Foreign Missions	98,821.03	3,101.93	101,922.96	71,743.77	457,095.20
FWBBC	6,962.51	3,101.93	10,064.44	6,799.33	55,828.73
Home Missions	26,262.92	2,427.60	28,690.52	20,393.83	169,676.89
Retirement & Insurance	1,028.54	1,888.13	2,916.67	1,959.32	13,056.01
Master's Men	1,569.39	1,888.13	3,457.52	1,915.91	15,977.84
Commission for					
Theo. Integrity	105.58	67.44	173.02	82.64	895.07
FWB Foundation	1,097.55	809.21	1,906.76	1,128.24	7,847.56
Historical Commission	101.24	67.44	168.68	79.82	821.04
Music Commission	94.74	67.44	162.18	67.71	779.89
Radio & TV Commission	96.25	67.44	163.69	67.71	842.23
Hillsdale FWB College	2,325.73	.00	2,325.73	1,865.44	11,354.92
Other	5,255.17	.00	5,255.17	9,673.29	26,429.05
Totals	\$153,854.15	\$28,676.28	\$182,530.43	\$141,100.11	\$887,219.88

ender, orange, white and yellow. Bear Creek even paid the shipping charges to Nashville.

After the arrival of the plants in late April, FWBBC personnel cleared areas for the roses. In addition to using them in the college's garden behind Welch Library, roses have been planted behind the student lounge,

east of Ennis Hall, between the auditorium and the Music Building, and in front of the library.

FWBBC personnel are grateful to Judy Lauderdale and Dennis Bell, who are members of Shafter FWB Church, and to Frank Waterhouse, Gordon Smith and others at Bear Creek Gardens for this generous gift.

CURRENTLY...

Members of **Philadelphia FWB Church** in **Folkston, GA**, completed a four-year remodeling program. Pastor **Amos McMillan** said the project included constructing a children's church facility, remodeling the kitchen, adding a wheelchair ramp and installing new carpet and lights in the sanctuary.

Corinth FWB Church in **Alma, GA**, is making good use of their new baptistery. Pastor **Steve Hutchinson** reports 12 conversions and 10 baptisms. The group also completed a 150-seat fellowship hall.

Members of **Grace FWB Church** in **Lake City, SC**, tied a ribbon around a 1987 Honda Accord and gave it to Pastor **Mike Jones** as a gift. Nice going, folks!

Six years ago missionary pastor **Earl Hanna** and a few visionaries took 35 gallons of white paint, refurbished the inside of a bar and started a new church. They purchased 4.5 acres in 1989 and proceeded to erect a building which is now debt-free. **Liberty FWB Church** in **Orangeburg, SC**, was organized March 7. It is the only FWB Church in Orangeburg County.

Until May 23, Pastor **Roger Ballard** had never participated in a note-burning service. That was the day that members of **First FWB Church** in **Tecumseh, OK**, paid off the money they borrowed to begin a day care ministry.

Nine churches from **Missouri's** South Central Association met at **Cuba FWB Church** for their annual Leadership Conference. Some 175 people attended. FWBCC staffer **Bob Shockey** highlighted the conference. Moderator **R. E. Dablemont** said the churches presented the Bible College a check for more than \$2,300.

Members of **Fourth FWB Church** in **St. Louis, MO**, sponsored a "Home Town Day" to promote attendance. Forty-three new families from **East Prairie, MO**, attended. The group has already set a 1994 date to do it again. **Bill Adkisson** pastors.

Pastor **Tom Dooley** reports seven baptisms and four new members at **Harrison FWB Church** in **Minford, OH**.

Frederick FWB Church in **Wheelerburg, OH**, reports 14 conversions

during a recent revival. Pastor **Gary Caldwell** was busy conducting new convert classes.

Ohio evangelist, **Clovis Vanover**, reports 55 conversions in eight revivals this year.

Pastor **Lowell King** baptized 18 people after a revival at **Wakefield FWB Church** in **Wakefield, OH**. Members report a total of 29 conversions and rededications.

Former Ohio state moderator, Rev. **Henry Hawkins**, died at age 74. He was living in **Wheelerburg** at the time of his death. During his ministry, Brother Hawkins pastored five churches in Ohio and one in Kentucky.

Pastor **Billy Sharpston** says 31 people have joined **Heritage Temple FWB Church** in **Columbus, OH**, this year. The church also received a \$1,200 offering for missions and added four new Sunday School classes—two adult and two children's classes.

Pastor **Keith Perkins** reports eight new members, nine baptisms and seven conversions at **Hillsboro FWB Church** in **Hillsboro, OH**.

Lucian Mounts has been an active Free Will Baptist minister for 43 years. During that time he has built five churches and conducted a Sunday morning radio program for 30 years.

Pastor **Wylie Perkins** says members of **Samantha FWB Church** in **Leesburg, OH**, have been building new Sunday School rooms. He baptized 11 converts to help fill up those rooms.

Attendance leaped 93% in one month at **First FWB Church** in **Youngstown, OH**, according to Pastor **Bruce Beal**. The group logged a record 54 attendance at Sunday School.

After members gave a \$320 world missions offering, Pastor **Dan Farmer** baptized 14 people. This occurred at **First FWB Church** in **Moore, OK**.

Darrell Wayne MacDonald was named one of Oklahoma's top 100 public high school students by the Oklahoma Foundation for Excellence. He is a member of **Spencer Road FWB Church** in **Spencer, OK**. **Dennis Cariker** pastors.

Pastor **Henry Stahl** said 96 people attended the 40th anniversary celebra-

tion at **First FWB Church** in **Okmulgee, OK**. Former pastor **Ed Jenkins** preached during the morning service.

In one year's time, attendance at **Iron Chapel FWB Church** in **Lindsay, OK**, climbed from five to 70. Pastor **Barry Clagg** said the group set attendance records with 119 on Homecoming Day and 143 on Easter Sunday. The group also purchased a bus to help with transportation.

More than 40 people at **Heaven Bound FWB Church** in **Duncan, OK**, attend a discipleship class on Wednesday evenings taught by Pastor **Danny Barks**. The church also reports nine baptisms.

View of the Cross FWB Church in **Prague, OK**, was organized April 16. **Wade Jernigan**, who began services in Prague in December 1992, was elected pastor. The first offering was a \$101 offering for missions. The new church voted to support the state cooperative program by giving 10% of their income.

Congratulations to Pastor **Dan Kelley** of **First FWB Church** in **Chesapeake, WV**. Members surprised Pastor Kelley with a 20th anniversary celebration in honor of his two decades as pastor at the church. They gave him a unique shirt with 20 pockets—each pocket filled with something from the church members, including cash.

Missionary pastor **Ken Doggett** reports 46 for the opening service at **Heritage FWB Church** in **Springfield, IL**. Brother Doggett and others had knocked more than 2,000 doors in the area near the church in preparation for the April 4 opening service.

Pastor **Roy Norie** has now led two churches past the 100-year-mark in community service. More than 80 people attended centennial celebration activities at **New Salem FWB Church** in **Decatur, TX**. The church was founded in 1893 with six members and met in a school building. Deacon **Ronald Womack** read a history of the church.

Bible FWB Church in **Odessa, TX**, moved into a new 200-seat sanctuary, according to Pastor **Fred Bailey**. ■

FOREIGN MISSIONS

*Toward AD 2000*

By Don Robirds

Can Free Will Baptists play a significant role in evangelizing the unreached peoples of the world by AD 2000? I believe we can make a vital impact! But if we do, we must get involved now in this global effort.

The AD 2000 and Beyond Movement, essentially a gigantic network of evangelical leaders around the world, has set out to motivate and network Christians and church leaders by inspiring them with the vision of reaching the unreached by the year AD 2000. The movement seeks to stimulate Christians around the world through prayer efforts, consultation and written materials.

Those involved in this effort expect the program to produce a missions-minded, church-planting movement within every unreached and unevangelized people in the world by the year AD 2000.

While statistics on the number of unreached peoples vary from 11,000* on the high side to 5,500 on the low side, the task is formidable. Still, significant headway is being made daily by those who have chosen to adopt a people and move toward reaching them for Christ.

Lists of Unreached Peoples

Lists of unreached peoples are available to churches and individuals upon request. Simply write to Foreign Missions, P.O. Box 5002, Antioch, TN 37011-5002. Praying for these groups will certainly raise the awareness level in the local church and should stimulate committed Christians to become more involved in trying to reach the unevangelized for Christ.

The foreign missions staff is certainly interested in being a part of this joint effort of Christians around the world. We have been praying for some of the specific unreached people groups listed, especially those in the republics of the former Soviet Union. Perhaps God will use Free Will Baptists to reach into these areas of great need at a time of tremendous opportunity.

Our foreign missions team has set a goal

of entering at least two new fields and having 250 new churches abroad by AD 2000. We hope some of these will be among unreached peoples. We believe at least 80 new missionaries will be necessary to reach this challenging goal. And I, personally, am excited with all of the prospective missionary candidates emerging through the TEAM ministry for high school students and the annual summer student missionary program for college students.

The Primary Task

The primary task of our missions program is to "proclaim the gospel of Jesus Christ to the unevangelized world, to disciple those who evidence personal faith in Christ, and to organize them into local, self-propagating churches that are self-governing and self-supporting."** So, the challenge we face is the one we have always faced. But now we have it in sharper focus and we have

set a measurable goal.

Why AD 2000? Because that represents the end of the second millennium since Christ's first appearance as the God-man. His second coming is surely drawing near, so we must do what we can while we have the opportunity and the means.

I praise God for the \$4,139,538 given to foreign missions ministries in 1992. This is a new record! But it will take even greater commitment at home and abroad to fulfill our part of the AD 2000 and Beyond Movement.

Once again, can Free Will Baptists play a significant role in this effort to reach the unreached by AD 2000? The answer lies within every Free Will Baptist. But the actual question should be, "Will Free Will Baptists play a significant role in this effort?"

I know we can! Will we?■

*The May-June 1992 issue of Heartbeat magazine erroneously reported this number to be 16,750.

**The Official Handbook of the Policies and Procedures for Free Will Baptist Foreign Missions, Section I-1.

250
Churches
by AD 2000

Don Robirds is director of communications and editor of Heartbeat magazine for FWB Foreign Missions.



WOMAN'S AUXILIARY

Woman's Window on the World

By Mary Wisehart

From My Window

Rush hour on I-24, and it was stormy weather.

Dark clouds boiled up ahead of me. To the right dark skies threatened storms. Against my windshield, big drops splashed.

But to the left, the sun was shining, creating a rainbow in the dark clouds on the right.

Right where I was at the moment, the sun was not shining. Big raindrops were falling. I was in the middle of stormy weather.

But I was surrounded by signs—symbols—of God's love and promises.

The sun to the left, a promise of light and warmth while the earth endures.

The rainbow on the right, a promise that the earth will not be destroyed again by a flood. A reminder of His mercy and grace in the salvation of the human family.

Is the rain falling on you today? Are you in the middle of a storm? Look ahead. The sun is still shining. Check out the rainbow. You are sure to find somewhere signs of God's love and mercy—symbols of His grace, designed especially for you today.

The 1993 Emphasis Goal

The goal of WNAC Emphasis '93 is \$24,000.

Women, let's exceed the goal. WNAC needs funds to finish 1993 in the black and return some of the money to the contingency fund.

Give your church the opportunity to support the Free Will Baptist women's organization.

Memorial Student Loan Fund

Since 1956 WNAC has maintained a loan fund for students at Free Will Baptist Bible College.

In 1992 eight students received a total of \$15,487.44 in loans.

September is Memorial Student Loan Fund month. Prepare now for an offering toward the fund. Even small offerings from each Auxiliary will help sustain the fund, along with repayments and interest to the loans.

Glorietta, Here We Come!

WNAC's second retreat west of the Mississippi is coming up in 1995.

Some women said, "Let us know so that we can save our money."

Here it is: October 20-22, 1995. The dates make possible over-Saturday airfare, a substantial savings for flyers.

Watch for additional announcements on this page and in the *Co-Laborer*.

WNAC's Provision Closet

The Provision Closet stays stocked with small appliances, dinnerware, flatware, Tupperware and linens.

Foreign and home missionaries may select items from the closet according to the specifications set by WNAC.

Michigan contributes the most to the Provision Closet each year. This year their total dollar value is around \$13,000.

Current needs in the Provision Closet are published each month in *Co-Laborer*.

Missionaries frequently write or tell us how much it means to them to choose items from the Provision Closet. Not only does it save them money, but it is a tangible sign of the women's love and appreciation for those who serve God on different fields. Just another means of helping to fulfill the Great Commission.

The Together Way

Begin now to publicize and promote the Together Way Plan, the official plan adopted by the National Association for supporting all of our ministries.

Giving according to this plan will support our missionaries, home and foreign, our national college, WNAC, Master's Men, the Executive Office and our commissions.

Women have led the way before in teaching and practicing stewardship. Again women may have a part in teaching stewardship and promoting this plan of support. ■



BOARD OF RETIREMENT

State and District Associations Make Contributions to Retirement Plan

By David L. Brown, CPA, Member Services Manager

To date over 75 pastors benefit from contributions made to their Free Will Baptist Retirement Plan by state and/or district associations. These contributions made for pastors are becoming a growing trend. So far, three state associations (Alabama, Florida and Missouri) have designed plans to benefit pastors who join the Free Will Baptist Retirement Plan. Also, three district associations (Indian River, Liberty and Appalachian) have developed plans.

These six associations use different methods to make their contributions. They basically fall into two camps. Missouri State and Tennessee's Liberty and Appalachian Associations use a set amount approach. Under this method, a qualifying pastor receives a set amount every month. Arkansas State, Florida State and Indian River Associations use the Cooperative Plan method. Under this arrangement the pastor receives 5% of whatever his church gives to Cooperative Plan.

Pastors in the Indian River Association of Florida receive two contributions. They receive 5% of what the district association keeps from his church plus 5% of what arrives in the state coffers from his church. The Board of Retirement in Nashville receives these contributions for the various pastors' accounts.

Under both methods the first essential is that the pastor be enrolled in the Free Will Baptist Retirement Plan. A pastor and/or his church must contribute 3% of his base salary to meet the minimum enrollment requirements of the retirement plan.

The Board of Retirement salutes these associations, and we hope that others will follow their example. In some cases, a state or district association can more easily afford to benefit the pastors than the individual churches. A pastor who labors in a small church that can barely afford his salary could receive a retirement contribution from the association. All the churches could contribute to a fund set aside for this purpose.

Most corporate retirement plans set aside 15-20% of an employee's income for retire-

ment benefits. Most churches can not afford this amount for their pastor's retirement. Pastors and churches will need help from the district association and the state association to meet this 15-20% goal.

These added benefits are available to any pastor in the associations. Take advantage of these benefits by enrolling in the Free Will Baptist Retirement Plan today. I would challenge the district associations of Arkansas, Florida and Missouri to set up plans to benefit your pastors as the Indian River Association has done.

More information is available by calling or writing the Board of Retirement. We will be glad to help you in setting up a similar program in your state or district association. ■

In Memory of . . .

By . . .

Charles "Allen" Carpentier

Frank and Myuna Carpentier
Oklahoma City, OK

Samual and Ruth Hersey

Walter and Violet Hood

Herman and Vernie Hersey
Nashville, TN

Roy Player

Temple FWB Woman's Auxiliary
Darlington, SC

Charles Staten

Eulagene Staten
Paragould, AR

Truth and Peace Youth Leadership Conference

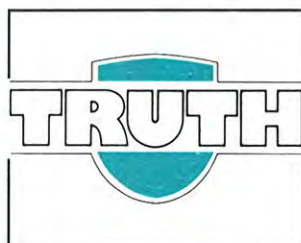
The 10th annual Truth and Peace Leadership Conference met July 5-22 on the campus of Free Will Baptist Bible College. Seventy-two high school youth from 19 states participated in the conference.

"Take a Stand" was the conference theme. The teens were involved in seminars, special services, video training programs, small group projects and others types of training sessions. Denominational input and local church involvement was also featured.

The first two weeks of the program were on the

college campus. The final week of the conference the teens were transported to Louisville, Kentucky, where they assumed leadership roles in the 1993 National Youth Conference.

The conference is sponsored by the Youth Ministries Division of Randall House Publications. Application is open to all 10th - 12th graders. Participants are selected based on their potential for leadership. For more information contact the Youth Division.



Brett Adkisson
Batesville, AR

Aaron Baker
Nashville, TN

Scott Breeden
Van Buren, AR

Marcus Brewer
Topeka, KS

Chad Burton
Rose Bud, AR

Casey Cariker
Owasso, OK

John Cerda
Bryan, TX

Shane Davison
Springdale, AR

Bradley DeCicco
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Qualifications for a Deacon

I Timothy 3:8-12

Side by side with the qualifications for the pastor, Paul gives qualifications for deacons. He thought, apparently, under the Spirit's influence, that they were *likewise*—indeed, that's the very word he uses—important.

The word deacon (*diakonos*) originally referred to one who served tables, then more broadly to one rendering various kinds of service. Apparently the word soon came to represent, in the early church, an "official" kind of service rendered by persons chosen for that role. (Compare "the office of a bishop" in v. 1 with "the office of a deacon" in v. 10. Whether the "seven" in Acts 6 were the first "deacons" is not absolutely clear, but very possible.)

The deacons' qualifications can be subdivided into four categories.

1. *Uprightness of Character* (vv. 8-9), including both positive and negative characteristics.

a. Positive characteristics are:

—*Grave* (*semnos*, as in v. 4 of the pastor's children) can mean either serious/dignified or honorable—in the sense of being worthy of honor or respect. The two go together.

—*Of pure conscience* indicates that his conscience should be "clean" (*katharos*), free from a sense of guilt about wrongdoing. This conscience is the context in which the qualified deacon "holds" (possesses) "the mystery of the faith"—the Christian faith itself as "mystery" revealed by God. The deacon must have accurate knowledge of this faith and of the demands it makes on one's life, and he must exemplify in his own pure life what those demands are.

—*Husband of one wife* (v. 12), sharing this characteristic with the pastor and thus being true to his

marriage vows.

b. Negative characteristics are:

—*Not double-tongued* (*dioglos*), which probably means exactly what we mean when we refer to one who speaks from both sides of his mouth. His speech must be consistent and dependable.

—*Not given to much wine*, which isn't meant to be different from the qualification of the pastor in v. 3. "Given to" is literally "holding to" (*prosecho*). A deacon must also not be "a drinking man."

—*Not greedy of filthy lucre* is exactly the same as in v. 3, prohibiting fondness for gain obtained dishonestly or shamefully.

2. *Maturity* (v. 10). This verse means much the same thing as v. 6 did in referring to the pastor. One new in the faith is not selected for either office. The qualified deacon is one who has already been "proved" (*dokimazo*), put to the test, and shown to be able and faithful in serving. Only then is he entrusted with the ministry of deacon, and only if blameless: this word (*anegklotos*) means unaccused, without cause for reproach.

3. *Successful leadership in the home* (vv. 11-12). While some interpreters think v. 11 refers to a separate order of women deacons (deaconesses), that is not likely. Instead, as above in vv. 4-5, Paul is emphasizing the kind of family that is required of a deacon.

Their wives must also be grave (same as in v. 8, honorable), not slanderers (*diabolos*, the same as "devil"), sober (as "vigilant" in v. 2, serious-minded), and faithful in all things. No doubt they will often assist their husbands in certain kinds of service.

Their children must also show the results of good leadership; the requirement is the same as for the

pastor in v. 4 (and the original words are the same).

The qualifications, therefore, are not all that different from those of a pastor. While Paul has not said anything about the deacons' reputation among unbelievers, surely the same requirement is implied in v. 10.

Probably the only significant difference is that the deacon is not required to have "aptitude for teaching." That is not a necessary part of his role as deacon, though surely v. 9 means that the deacon must have a basic mastery of the essential truths of the Christian faith. He will certainly need to minister to others by sharing those truths even though the pastor remains the primary teacher of the congregation.

All in all, the qualifications make clear that the deacon has a leadership role, but we must always remember that *servant leadership* is the only kind Jesus and the New Testament recommend. ■



Robert E. Picirilli

Directory Update

ALABAMA

Larry Monday to Liberty Church, Vernon, from Cornerstone Church, Denison, TX

CALIFORNIA

Alfonso Martinez to Lamont Church, Lamont

GEORGIA

Willie Summerlin to First Church, Thomas-ton

James Sellers to Bay Church, Hartsfield

SOUTH CAROLINA

Joe McKnight to FWB Bible Church, Darlington

Melvin Haas to Beulah Church, Pamplico

Dale McCoy to South Avenue Church, Lancaster from Fellowship Church, Dunn, NC

The Exiles

By Robert L. Wise

(Nashville: Thomas Nelson Publishers, 1993, 345 pp., paperback, \$10.99).



Thomas Marberry

This book is the first piece of religious fiction which I have read in some time, and I really enjoyed reading it. The author, Robert L. Wise, has traveled extensively in Palestine. For many years he has been a student of the Hebrew language and of Jewish culture; his understanding of these subjects is evident as the story develops.

This novel focuses on a family of Jewish Christians, the Beb Aaron family, who leave their home in Palestine and move to Rome in order to

help carry the gospel of Jesus Christ to the largest and most influential city of the Roman world.

Within a short time after their arrival in the city, several members of the family come to occupy prominent places in the Roman church. They are making great progress in evangelizing both Jews and Gentiles when the terrible persecution of Nero causes their world to collapse around them.

This work has strong well-developed characters, a good story line, romance, intrigue, danger, faith and

triumph—all those things that make for a good story. One of the most beneficial things about this novel and others like it is that they help the men and women of biblical times to come alive.

Through works of Christian fiction like this, we can see how people in ancient times lived. We can also see them as people with the same hopes and fears, joys and aspirations which we have today.

This is a good example of religious fiction. You will enjoy reading it. ■

Coming in September: 1993 National Convention Report

Beyond Belief



RELIGIOUS COMMUNITY NEWS

Belief in God is Greater Than Ever

CHICAGO, IL (EP)—Worldwide belief in God appears to be stronger than ever, and is growing in former communist bloc countries, a recent survey shows.

"God didn't die, not even under socialism," noted the Rev. Andrew Greeley, a Roman Catholic priest and sociologist, who coordinated the study with the University of Chicago's National Opinion Research Center.

The study was conducted in 20 countries with a history of Judeo-Christian tradition and did not include Islam. The poll of 19,000 people found that 90 percent of Americans and Irish believe in God, along with 80 percent of Italians and Poles, and over two-thirds of Israelis, Britains and New Zealanders.

Majorities in Ireland and Poland also reported regular church attendance, and more than 40 percent in the U.S. and Italy said they were frequent church-goers. Two-thirds of Hungarians said they attend church.

According to the study, 57 percent of Irish and 44 percent of Americans say they pray daily.

The international religious revival has spread even to Russia, where the renewed interest in religion is so strong that Russia's 65,000 principals, teachers and administrators are now required by the government to attend a course of Bible-based ethics. Officials say up to 55 percent of Russian teachers, many of whom were former atheists, have made personal commitments to Christ, and many are using the New Testament in their schools.

Expert Offers Tips on 'Cult-Proofing'

COLUMBUS, OH (EP)—No parent wants their child to wind up burning in Waco or drinking poison Kool-Aid in Guyana. But how do you keep that from happening? In his soon-to-be-released book *Cult-Proofing Your Kids* (Zondervan, 1993), Dr. Paul Martin offers these suggestions:

- Don't overprotect your children: Martin notes, "Parents who are overprotective and who teach their children that they can't survive without Mommy or Daddy may inadvertently be creating a situation where the children may become vulnerable to dependency on authority figures."
- Allow your children to express their thoughts and emotions: For instance, anger isn't always sin—one can be righteously angry at injustice. Questioning isn't always defiance—it can be the sign of a healthy mind at work.

- Don't over-control your child: Allow children to act independently, gaining more control over their own lives as they mature.
- Don't overemphasize the value of obedience: Martin notes, "As parents, we should teach obedience, but we should also teach discernment—that is, whom to obey, in which situations, in what ways."
- Respect your children's different learning styles: Some children are analytical and systematic, others are creative and intuitive. Don't try to fit them into the same mold—that's what cults do.
- Encourage your church to teach about cults and fringe churches: Such teaching can reinforce what you are teaching your children at home.
- Discipline your children, but do not abuse them: Martin suspects a link between early abuse and later vulnerability to cultic involvement.
- Recognize your own addictions: If you have addictive behaviors, your children learn behavior patterns that may render them vulnerable to cults, which often function as addictive systems.
- Give your children loving and correct moral training: Children learn morality from parental actions, not words. Martin says, "We need to teach kids why moral principles, especially as expounded in the Bible, are correct and practical."
- Watch how your child responds to discipline: The child who is a bit too compliant, a bit too good or a bit too sensitive—because they cannot stand feelings of disapproval or rejection—may need help developing self-esteem and assertiveness if they are to resist cults.

Missionaries to Japan Burn Out

TOKYO, Japan (EP)—Stress-related burnout, emotional breakdown and interpersonal conflicts with other missionaries are some of the reasons why Western missionaries leave Japan, a survey conducted by the Japan Evangelical Missionary Association (JEMA) has shown. The survey also indicated that mission agencies do not have adequate pastoral care for their missionaries, thus contributing to the return rate of missionaries.

Up to 58 percent of the mission agencies that responded said they have had personnel leave Japan in the past five years due to emotional, psychological and other relational

problems and conflicts.

The survey was aimed at assessing the need for pastoral care for missionaries and the available counseling and care resources. The surveys were sent to 65 agencies having at least 20 people working in Japan. About 55 percent responded, representing one-third of all Protestant missionaries in the country.

Only one in five indicated that they had trained counselors available, either staff who visit Japan, or professionals in Japan available for referrals. A little more than half said they had personnel responsible for member care. One agency reported that it will soon have a psychiatrist on staff in Japan.

When the results were reported at a consultation of mission leaders, interest in the topic of member care increased. JEMA plans to establish a task force to do further research and planning in order to help agencies in Japan develop more effective systems in their field organizations.

Uruguay Most Atheistic and Agnostic Nation

PRINCETON, NJ (EP)—Uruguay has a higher proportion of atheists and agnostics than any other country, says a new survey of 19 nations by Gallup International. Pollsters found 7 percent of those in Uruguay are atheist, and 3 percent are agnostic.

The survey, reported in *Emerging Trends*, a publication of the Princeton Religion Research Center, involved 40,000 people in 19 countries.

The figures may be low, John Maust, editor of *Latin American Evangelist*, told *Christianity Today*. He notes that 14 percent of Uruguayans in the Gallup poll claimed no religious preference, and that could be an expression of unbelief.

"At least a third of the nation are self-professing atheists and agnostics," Maust claims. In addition, he said, while 56 percent claim to be Catholic, all but 20 percent are nominal in that faith.

Following Uruguay, countries with the highest percentages of atheists and agnostics were the United States, Great Britain and Bolivia, all with four percent.

According to the study, the Philippines held the highest percentage of Christians at 97 percent, while India and Turkey had the lowest, at three percent or less.

Statistics for the United States indicated that 82 percent identified themselves as "Christians," including 56 percent Protestant, 25 percent Catholic, and one percent Orthodox. Two percent of Americans claim Judaism and five percent responded, "Other."



Jack Williams

10 Ways to Make Your Pastor Better

Your church deserves the best pastor in town. God calls him to preach, prepares him to serve and nudges him toward your parsonage when the congregation votes on him. However, the success or failure of any pastor depends, in large part, on the attitude of his church members.

Is there anything your church can do to change an ordinary preacher into a great pastor? Maybe not, but if you'll try these 10 steps, I guarantee you'll have a better pastor.

Pay him a decent salary. That's right, folks, the laborer is still worthy of his hire. Set your pastor freeminister. Pay him a salary that's in line with other professionals.

The pastor who invests his energy stretching an inadequate income to feed his family will give you the best he can. But frazzled best leaves a lot undone. The church that cares enough to pay its pastor well sends him a message that says much more than dollars and cents.

Give him time to study. How long does it take to prepare a sermon? That depends on the sermon and the preacher.

Let the pastor know that you value his study time. Guard the pastor's hours with his books. He can't preach like Paul on Sunday if he's a social butterfly Monday through Saturday.

Pray for him. Tell the pastor you will pray for him, and then do it. The pastor needs your prayers, and you probably need the practice.

God takes the prayers that members pray and anoints their pastors with power. If you expect your pastor to make a difference in the community, take him to God every day in prayer.

Speak well of him. Your community has plenty of people eager to

criticize your pastor. Say a kind word about him in the community and in your own home.

Surprise your children and neighbors. Speak positively about the pastor. He deserves the support.

Send him to denominational meetings. Let your pastor know that you expect him to attend district, state and national meetings. The better informed he is, the better informed the church will be. Ask for church-wide reports on those meetings. Informed people make intelligent decisions.

Part of the pastor's duty is to know about broader denominational work and how his local church fits into that picture.

Insist that he take a vacation. No man is indispensable, not even your pastor. Don't be surprised if he balks at taking one or two weeks off. Be a good sport about it, but don't take no for an answer. He'll thank you in a few years.

The pressures that cause pastoral burnout are relentless. The pastor who does not take the strain off his system—physically, emotionally, spiritually—by going on vacation shortens his productive years.

Help him build a professional library. Our pastor wants to stay on top of trends and events in the world. He wants more substance than television and radio coverage provide. He will bring a growing library with him when he comes to your church, however, he needs tools that do not lose their edge.

Study books, research volumes and the latest printed matter keep him up to speed. He also needs news magazines, the local newspaper and special-interest periodicals that focus on ministers. Since this costs money, perhaps the church can bud-

get a pastoral library allowance.

Respect his family time. Some people in your church do not view the pastor as an employee. They consider him husband and father. They have rights of access that take precedence over all others.

The pastor's family understands when church emergencies, unexpected illness or death strikes. That's all the more reason for members to guard the pastor's time with his wife and children. The church needs him as a counselor and teacher; they need him to throw a football and shop for school clothes.

Let him be human. He will not please everybody in the church. That's all right. It only means he's normal. He can not possibly fulfill everybody's idea of what a pastor should be.

Every pastor has feet of clay. Some keep hounds in the back yard. Others hate to mow grass. Some preach too long or sing off key. Some rarely wash their cars. Some are overweight. So lighten up on him.

Remember special occasions. Your pastor probably lives a long way from his extended family. You are his family. Don't forget his birthday. Send a card, or phone to wish him a happy anniversary.

When you make your Christmas gift list, put the pastor on it. And his wife and children. The company where you work will see to it that you get a Christmas bonus. The church where your pastor serves may not.

Upkeep on a pastor is like preventive maintenance on a car. A little effort goes a long way. Take care of your pastor in the good times, and he'll be there for you in the tough times. ■

CONTACT

P. O. Box 5002

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