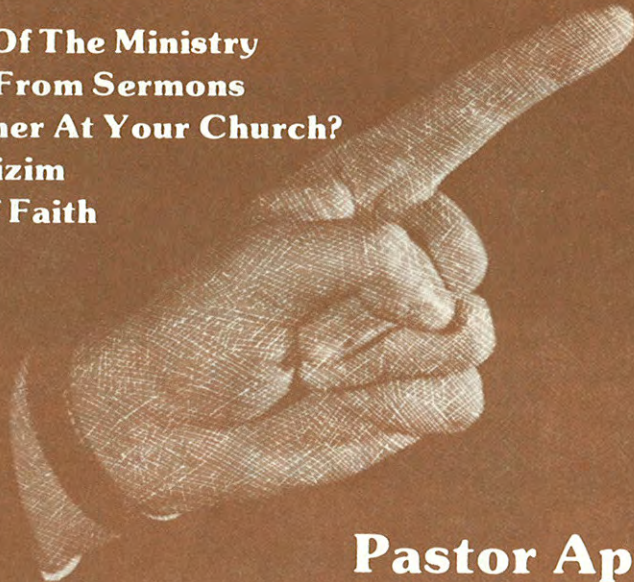


- **Preaching—Heart Of The Ministry**
- **How To Get More From Sermons**
- **Is The Grass Greener At Your Church?**
- **Men From Mt. Gerizim**
- **Summer School Of Faith**



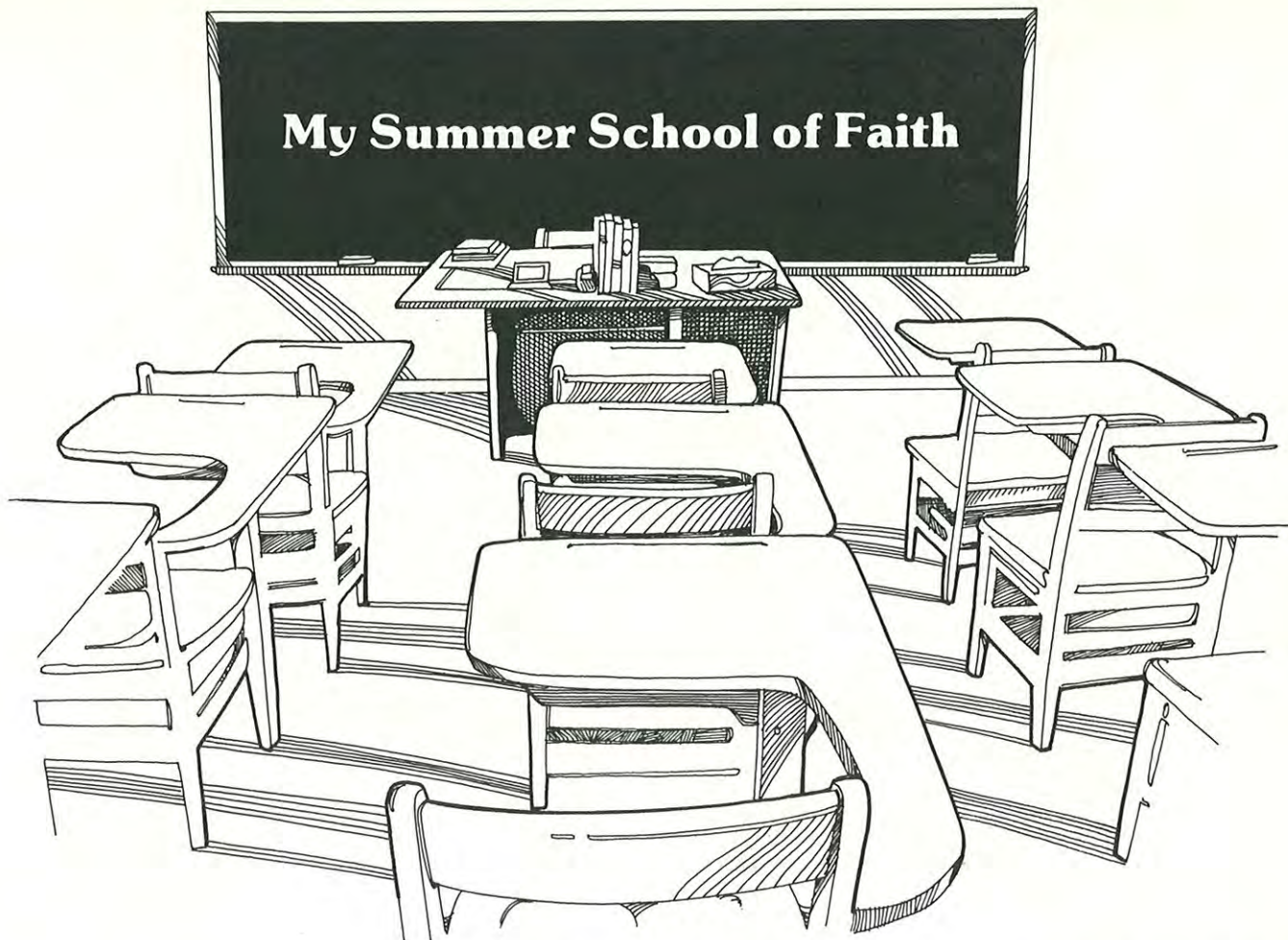
Pastor Appreciation Issue



AUGUST 1981

C **ntact**

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTIST



By Joseph R. Wallis

I often think back to the summer before I accepted my present pastorate and how God blessed me through what I call my "Summer School of Faith".

I had pastored several years at the time and taught the doctrine of living by faith as best I knew it in each pastorate. I gave Bible lessons on the heroes of Hebrews 11, read the inspiring biographies of great Christians and preached the promises of God for His people.

I had seen God work in my own life. I could point to times of answered prayer and clear guidance. I truly experienced His blessing on my ministry, but it never made me self-satisfied. I could look back and count my blessings.

But there was one little fear that rose to defeat my faith from time to

time. It was a specific fear that I had about my distant future, should I live to have one.

But What About Tomorrow?

On occasion Satan would come to me, especially in times of sickness or as I worked with some of the elderly members of my congregation, and whisper, "You are foolish to stay in full-time Christian service.

"It holds no future security down here; that's only in heaven. What will you rely on in your old age? You have no nest egg, and you barely live from hand to mouth as it is. You cannot even afford to pay social security or put money into a retirement plan.

"What will happen to you if you live to old age? What will happen if a severe illness forces you to resign a church? Who will take care of you?"

Added to these thoughts was an incident with a fellow minister who argued with me about "trusting God vs. building for retirement".

The argument arose when I approached this fellow servant after

he preached a strong sermon to my flock on dedication one Sunday morning, and yet word circulated that he did not attend church that very evening.

He told me that he had been out Sunday evening trying to buy some resort property for future investment. He then rebuked me for not doing the same.

He said, "Who do you think will take care of you in years to come? Not these church people you are pastoring. They will let you go and forget you."

"One day," he warned, "when you are out begging on the streets, I'll be clipping coupons each month. The Free Will Baptists will use you and forget you. Mark my word."

I told him that I was not serving to get something back, nor was I trusting my future to people or a denomination (as good as they were), but to God and that I believed He would take care of me.

I explained that I was not against retirement funds or investing for the future in land or other ventures to help survive. I praised our Board of

Retirement and Insurance, but I had never been fortunate enough to participate.

As the father of three children (at that time) and having pastored mission churches or those in that financial category most of my ministry, I was unable to put the added burden of preparing for my future on these struggling churches.

I told my friend that I would like to have these things though I never seemed to get them. But I was trusting God who had never let me down and who would not in the future.

I can still hear his words as I turned to leave, "You can trust God if you want to, but it is going to take more than mere faith to pull you through, just wait and see."

I told God as I left that I knew what I had just heard was not true. While I could not answer from experience, I could answer from scripture and I would still hold on to the promises of the Word.

The Wolf At My Door

Still Satan came and whispered, "What about the years way down the road? Who will take care of you then? Who will take care of you when you can no longer pastor?"

As time passed, I found myself praying for God to stop Satan and increase my faith to trust Him not only for the past, present and future but also for distant future, should there be one for me.

I never suspected how soon and in what way God was about to answer that prayer. Several months later I felt God leading me to resign my church. I did not have another church to pastor but felt the doors would soon open. So I resigned and gave the church 90 days notice.

The 90 days passed quickly and no church called. The church allowed me to retain use of the parsonage until they needed it for their next pastor. This gesture was greatly appreciated, but soon the time came when they felt they needed the parsonage for the next man. I was given a week's notice.

As the weeks passed I became well aware of the test of faith that I found myself in. God was really testing me. Actually it had started

several weeks earlier when my salary from the church ceased. But now I needed a house also, and the test got harder.

As if it were yesterday, I remember the day before we had to move. I got my Bible and drove off in the car to a place where I knew I would not be disturbed. There I spent hours alone with God.

I told God that I needed this test and not to let up on me. Then I thanked Him for the privilege of having my faith tested. I prayed for grace to stand. I prayed. I wept. I read my Bible. I went over my life with God.

I told God that I knew I had failed on occasion and had made mistakes over the years, but that I always loved Him and tried to put Him first. I reminded Him of how I had turned down a scholarship to major in physics to answer His call to the ministry.

I told Him how I had taken my first full-time ministerial position as the assistant pastor of a church in 1966 for only \$12.50 a week, and then later took a second assistant pastor's position at another church for \$37.50 a week.

I reminded Him how I always obeyed His leading in the past to turn down the church that offered the most money and had the largest congregation. I asked Him to remember how I worked in an Illinois brickyard and at a gravel pit and a fish market in Mississippi to serve Him.

Then I told God I was going to trust Him to take me through the ordeal that I was facing. "I preached that you will take care of your obedient children. Now I'm going to put you to the test while you test me."

I told God that I knew I was right with Him spiritually and that I would never preach what I did not believe. I believed He would take care of every need and that if I could not claim the promises when I knew I met the conditions, then I would still love Him and serve Him. But I would not tell others it would work for them when it did not work for me.

The moment I said, "I now totally trust you. Take over. Meet every

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SUMMER SCHOOL (From page 3)

need. I will not doubt you or worry about anything," the greatest peace came over me.

I had to move the next day, yet I had no sense of care. I later noticed that the same peace and trust had entered my wife as it had me and at about the same time. She came into the house as I returned from my meeting with the Lord and asked if I was concerned about being put out the next day with no place to go.

I said that I felt as safe as if we already had a place to go. She shared the same feeling. We laughed about it. She told of going to the store and someone asking when we were moving and she answered, "Tomorrow." When asked, "Where are you moving?" she answered, "We are not sure yet."

The Windows of Heaven

That evening God provided an empty house which was offered to us. I was told that the owner, who lived out of the area, would not accept any rent but was glad to have someone occupy the house just to keep an eye on things and that I could stay as long as I needed it.

We rejoiced in the Lord for His provision. The next day we moved, the very day we had to move.

The house was out of the immediate area of our previous church. I told God if I was going to trust Him through this, then I was going to trust Him all the way and not ask or seek any help from anyone except Him.

Several times during the following months, I had opportunity to hint at my needs and probably would have received help, but I steadfastly refused. If my family and I were to be fed and provided for, then God would have to do it.

It occurred to me that by leaving the previous parsonage, I was leaving the only phone number that many friends who knew I was looking for a church were acquainted with. My old phone was now in an empty parsonage. The house God provided had no phone.

Truly God was testing me. If any call about an opening came to the old parsonage, the party would assume I had accepted another

church. I left this problem in God's hands.

About this time God added to the test by opening two opportunities to pastor churches, and then leading me to turn them both down. One of the churches offered pastoral benefits like none I had heard of before or dreamed possible.

It would have been a temptation to accept that church while pastoring, but it was so very hard to say no while I was looking for a church and had so many friends praying for me. Yet I knew deep down in my heart that God had not put His approval on my accepting either of these churches.

As the days passed, God met every need. He did it in a different way almost every time a need arose.

Money poured in through the mail from people who had never sent me money and could hardly afford it themselves. Large sums and small amounts came as we needed it.

It had been 10 years since I had received any money for preaching a funeral. Yet after assisting a neighboring pastor with a funeral, I found two checks in the mail from relatives of the deceased. Each totaled more than all I had previously gotten for preaching a funeral.

Another incident involved a pair of boots I had put in the trunk of my car and forgotten were there. Several weeks later I took them out when in need of money. I put the boots on and was surprised to find money in the boots.

More than once I filled in for a church in need of a Sunday speaker and was paid for doing so. On one occasion I worked a few nights at a grocery store. All these openings were offered to me, not sought by me.

Once I needed to make a car payment that day and did not have the money. I knew the money would be there somehow. Within five minutes time, there was a knock at the door.

A woman I do not remember having ever seen stood at our door. She said that she knew we did not know her or her husband but that they owned a farm 10 miles away. Her husband was plowing a field when God spoke our name to him and told him to stop immediately and send his wife to us with an envelope.

She left the envelope and was gone. The envelope contained a \$100 bill.

Another time I found money in the seat of the car when I went out one morning. Once, over \$740 came in during a four-day period from various sources, but all had the mark of God's hand upon it.

When The Manna Ceased

My wife made mention of how every bill was paid on time for over three months and that God had given me a substantial raise in pay while doing it.

These events continued until I accepted my present pastorate, which opened through another pastor calling to find a church for himself. Without my asking, he told me he was going to put my name in where he was leaving. He did and that was how God led.

My wife and I discussed how nice it would be for God to continue this miracle supply for a few weeks after the new church started paying me so we could get a few needed items like a new washing machine. But it was not to be.

Just as suddenly as it began, it ended—on the very day I got my first check from my present pastorate.

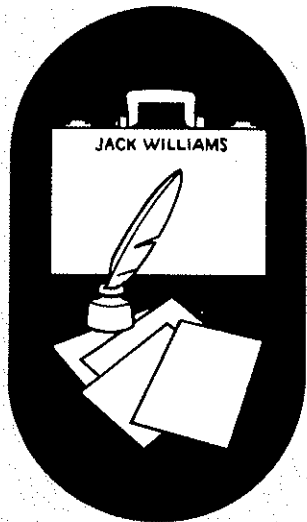
It was as if God was trying to tell me that He would meet my need in different ways at different times and that I need never worry about it. It may be through a church now, but if necessary He will do it through other means of His choosing. Either way, He is the provider, and I should keep my trust in Him and Him alone.

"Don't worry about the future and the needs of old age," God seemed to tell me. "I will be with you then as I have been through this trial of your faith. I am the same yesterday, today and forever."

Now when Satan tries to whisper to me, "Who will take care of you in latter years, who will take care of you if you can no longer pastor?" I answer, "The God who has never failed me and who showed me one summer by experience that He is El-Shaddi, the God who is more than sufficient". ▲

ABOUT THE WRITER: Reverend Joseph R. Wallis pastors Faith Free Will Baptist Church, Cary, North Carolina.

Briefcase



On The Shoulders Of GIANTS

The Free Will Baptist denomination owes a towering debt to a generation of gentle giants who cast long shadows across the 20th century.

They are yesterday's warriors, the graying pastors, most of whom now face uncertain retirement years, who in their salad days built the churches where the pepsi generation now worships.

If we see farther than many of them did, let's not forget that it's because they pounded themselves into the denomination's hardpan foundation and hoisted us to their shoulders.

We're talking here of men who had little and did a lot, men who started with less and did more. We may not be altogether pleased with where our denomination is at the moment, but it's difficult to fault the men who grubbed in cotton fields and coal mines 40-60 hours every week just to survive and still made the ministry their very lives.

Men who quite literally erased productive years from their bodies by burning the candle at both ends because the zeal of God's house had

eaten them up (See Psalm 69:9a). Men who mortgaged their futures and their families driven by a holy urgency and consumed by a calling they could no more explain than they could escape.

It is that generation of pastors, those gentle giants who stood on the trembling precipice bridging the last rural decades to the nuclear future, whom we acknowledge as the fail-safe agents staving off disaster with one hand and blueprinting denominational polity with the other.

It's probably asking too much to expect men and women 25 years old or younger to fully understand or appreciate pastors who never felt any church was *beneath* them as preachers.

But many, if not most of you, who read these words can identify with such a pastor whose rumbling voice from the past still echoes in your memory, whose crisis-forged character was your first model of Christ. Pastors who walked God's highwire without benefit of a safety net, so vulnerable that if God didn't hedge them in with His everlasting arms, they'd sprawl headlong into public disgrace.

We must pay tribute to these men, our fathers and grandfathers in the faith. For now, a new generation of strapping young pastors walks in the plowed furrows that stretch all the way back to 1727.

These younger pastors were first convicted of sin sitting on pews built by men with grammar school educations. They were saved in churches somebody else prayed into existence. They were helped and nurtured by people somebody else won to Christ.

They studied from literature somebody else bought. They were handed a *Treatise* somebody else wrote. They joined a quarterly meeting somebody else organized. They graduated from Bible colleges somebody else built.

And now they preach in pulpits stained with the tears of men, many of whom weep no more, the gentle giants of yesterday.

We rise in respect to salute our new generation of pastors, the sons and grandsons of those gentle giants.

What we are today we owe to our retiring pastors. What we will be tomorrow we commit to the hands of young men whose feet are planted on their broad shoulders. ▲

Men From Mount Gerizim



By Dennis Pettyjohn

I have been haunted for years now over the results of a poll taken by a widely-read monthly magazine to determine who and what exerted the greatest influence in the daily affairs of average Americans.

The Church looked a little out of place hiding somewhere in the middle of the pack, being considered more influential in everyday life than a horoscope (though not by much!) but well

behind politics, employment, friends and even (or especially) television.

If the Church was down, then its ministers were almost out—finishing near last (not even among the honorably mentioned—just the also rans). A footnote (footnote mind you: bottom of the poll, bottom of the page) pointed out that society in general now considers pastors to be sort of “well-meaning lightweights”.

That is the phrase that still hurts. Even that is not all. From the casual and haphazard way many churches call, care for, discuss and dismiss their pastors, they too seem to share similar feelings.

It’s a testimony to the grace of God that some preachers do not experience total identity crises!

Popular social trends and petty church traditions notwithstanding, I believe God is still calling and training His ministers to attempt and realize great things in these last days “where sin abounds and grace does much more abound”.

Deuteronomy 27:12 declares, “These shall stand upon mount Gerizim to bless the people”. The nation of Israel was divided into two groups, half on Mount Ebal (mount of cursing) and half on Mount Gerizim (mount of blessing). Among those to

"bless" the people were the Levites (Old Testament ministers) from whom the priests (Old Testament pastors) were called.

Just as the men on Gerizim were meant to bless the nation, so New Testament pastors are intended to be a blessing to the Church and through it the world.

Consider it this way—Jesus Is God's Gift to the World. Not you. Not me. He and He alone! "God sent not his Son into the world to condemn the world: but that the world through him might be saved" (John 3:17).

The Church is God's Gift to the Saved

Jesus died for the sins of all men, trained 12 men in particular, and before He returned to the Father, left a Church bought and paid for with His own blood.

Knowing the special needs of His special people for teaching (II Timothy 2:2), encouragement (Hebrews 10:25), and fellowship (I John 1:3, 7), God established the Church on the foundation of the Apostles, His own son being the chief cornerstone (Ephesians 2:20-22), to win and disciple the world Jesus died for (Matthew 28:19, 20).

The world needs Jesus. Christians need the Church. The Church needs her pastors!

Pastors are God's Gift to the Church

The pastor is not merely a necessary evil, but a positive influence for good in the community, a friend when heartache or sorrow comes, an ally in defeat or triumph. A church without a pastor seems to be under a curse, but a church with a loving, godly pastor is most fortunate.

The pastor's relationship to the church should be similar to a father's relationship in the home, "for if a man know not how to rule his own house, how shall he take care of the church of God" (I Timothy 3:5).

This demands a lifelong commitment (not in two or three-year stints per church), personal growth, willingness to exercise God-given authority and be answerable to Him for it (Hebrews 13:17 Amplified), sacrifice, loving discipline, and spiritual integrity.

Ephesians 4:8-11 says, in part, "Therefore it is said, When He ascended on high . . . He bestowed gifts on men . . . and His gifts were (varied; He Himself appointed and gave men to us,) . . . some pastors (shepherds of His flock) and teachers" (Amplified).

Did you see that? Your pastor is God's gift to your church.

His scriptural duties are great. He is to lead (Titus 2:7, 8, 15), feed (I Peter 5:2) and weed (I Timothy 5:20) the flock as God's under-shepherd.

His accountability is greater, "My brother! Not many of you should become teachers, because you know that we teachers will be judged with greater strictness than others" (TEV).

For these reasons a faithful pastor should be uniquely honored and adequately recompensed by the church he serves (I Timothy 5:17, 18). If no one else will be, your pastor is, by virtue of his life and calling, God's man in your community!

As he strives to win the lost (doing the "work of an evangelist"—pastors should win souls too), warn the lazy (Amos 6:1), and watch the lambs (John 21:15), his arms should be continually held up by the prayers of his congregation.

While he is trying to be a comfort to the bereaved, a conscience to the backslider, and a counsellor to the burdened, he should have the active support of and a faithful audience in an appreciative church.

Never has the Church been confronted with such an organized and united effort to undermine its authority and challenge its right to exist. To discern God's will in everything from abortion (who and why) to the millennium (when and where) is the constant demand of the pastor.

These are not the times for a timid faith!

I am impressed with Moses' instructions to Israel in Deuteronomy 20:1-4 (L.B.):

When you go to war and see before you vast numbers of horses and chariots, an army far greater than yours, don't be frightened! The Lord your God is with you—the same God who brought you safely out of Egypt! Before you begin the battle, a priest shall stand before the Israeli army and say, Listen to me, all you men of Israel! Don't be afraid as you go out to fight today! For the Lord your God is going with you! He will fight for you against your enemies, and he will give you the victory!

In effect, God (through Moses) was saying that there would be times when their faith in Him would put them into life or death situations where they would know "If God doesn't help, we're dead!"

The priests were to go first. Other leaders were to encourage the people to do likewise. They were to do all they could and leave the rest to God. He would never fail them! God has always honored such desperate faith.

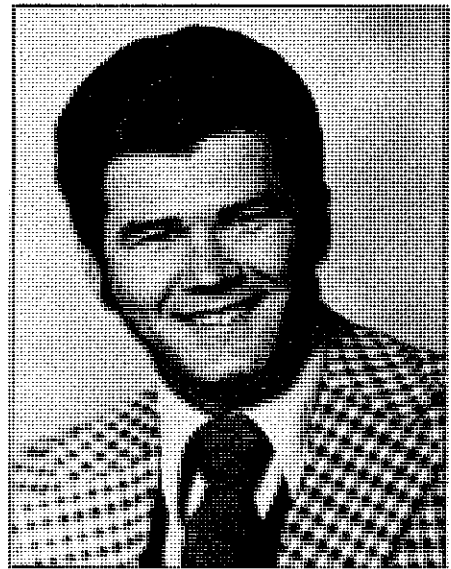
He still does.

When men with the quality of life and character as those on Gerizim stand for God and before the people today, God will abundantly undertake our battles.

Someone said you cannot get men out to kill mice but you can to hunt lions. The lion is still on the prowl.

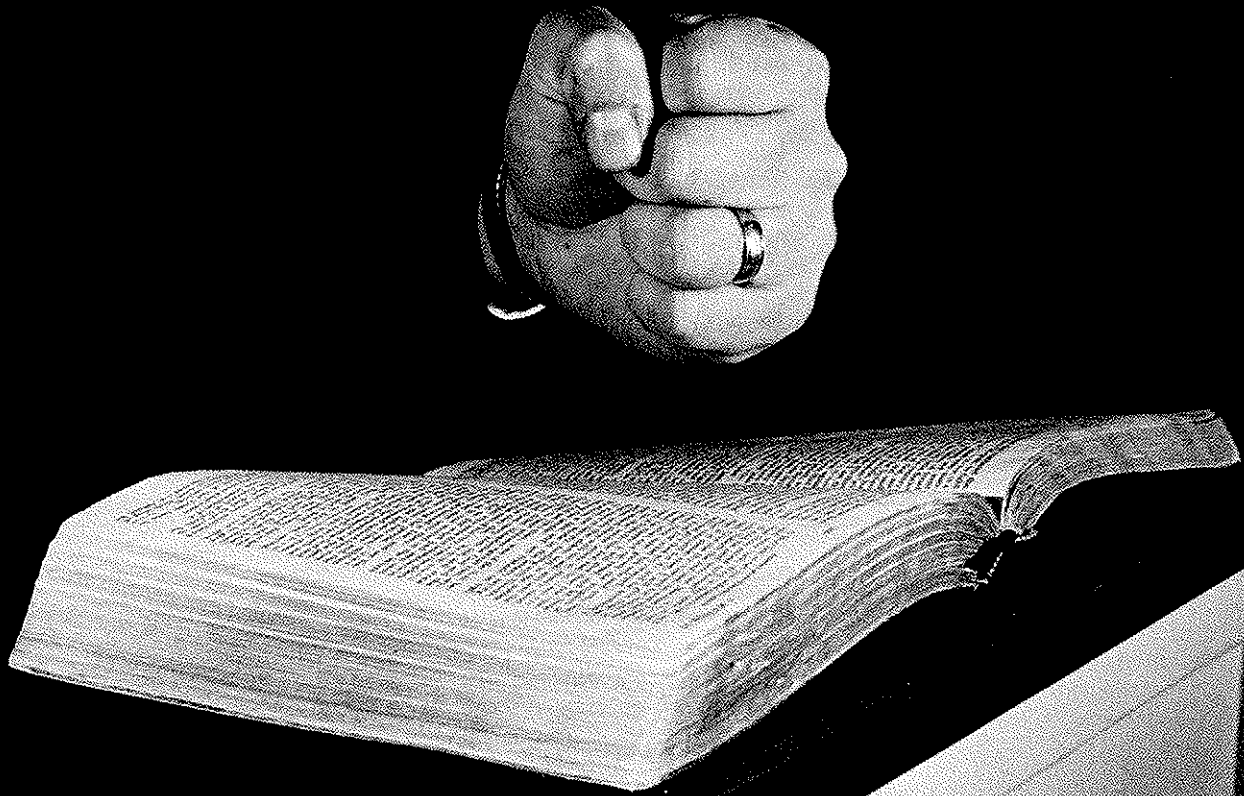
Our shepherds are equal to the occasion.

May God continue to bless them. May they continue to be a blessing and be recognized as such by the churches they serve. Give us more men from Gerizim! ▲



ABOUT THE WRITER: Rev. Dennis Pettyjohn pastors Selma Free Will Baptist Church, Selma, California. He graduated from California Christian College in 1974. Rev. Pettyjohn is moderator of California Center Association and president of the California Christian College Alumni Association.

Preaching



Heart Of The Ministry

By Sam Truett

If preaching is the heart of the ministry, why is it so hard to find a pulse in most pulpits?

This is a frequently asked question by both friend and foe of the ministry. While exceptions are gratefully acknowledged, the accuracy of the appraisal is alarming.

To a society saturated with wickedness, preaching seems unappealing. To a church permeated with worldliness, it is unappreciated.

These, however, are but symptoms. The problem is that too much of today's preaching is not Spirit-anointed.

It is scriptural to expect that Spirit-anointed preaching will appeal to some sinners, and be appreciated by those saints who are living for Christ.

The frustration of present circumstances is creating uncertainty in the hearts of many preachers. Some are leaving the ministry. Others seek to find a new focal point for the ministry—to make something other than preaching the heart of the ministry.

A growing number of preachers give only left-over time and energy to sermon preparation, because they feel that preaching is of minor importance to the ministry. This "heart transplant" is destined to fail. There must be a return to the proper emphasis on preaching.

In seeking such a return it is well to remember what preaching really is. Phillips Brooks in *Lectures On Preaching* said, "Preaching is the communication of truth by man to men." He went on to say that, "the quality and character of preaching depends upon

the purpose of preaching.”

Preaching, then, is the proclamation, exposition and application of the revealed truth of God by a man chosen and enabled by the Spirit of God, in order to bring men into a saving, life-changing relationship with God.

Thus preaching has a holy origin, a human organ and a heavenly objective. With this definition in mind three basic attitudes toward preaching should be considered.

The Attitude of the Scriptures

First, the scriptures commend preaching. Paul said “it pleased God by the foolishness of preaching to save them that believe” (I Corinthians 1:21).

Paul quotes Isaiah in Romans 10:15 when he writes, “How beautiful are the feet of them that preach the gospel . . .” Preaching is further commended by the fact that most of the outstanding characters of scripture were involved in preaching.

God not only selects the man and gives the message, He also selects the method whereby that man will publish His message.

Second, the scriptures command preaching. The resurrected Christ clearly commands preaching in Luke 24:47. The great commission is likewise a command to preach.

Other aspects of the ministry are valuable, but none must ever be allowed to compete with preaching as the heart of the ministry. Paul confirms this in his final admonition, when he exhorts Timothy to “preach the word” (II Timothy 4:1-5).

In Romans 10 Paul asks “How shall they hear without a preacher?” In the plan of God that question has no answer. The scriptures command preaching.

Third, the scriptures compel preaching. If a preacher can live and not preach, he cannot preach.

The prophet Jeremiah threatened, “I will not make mention of him, nor speak any more in his name” (Jeremiah 20:9). Yet he confesses, “But his word was in my heart as a burning fire shut up in my bones . . . and I could not stay.” Jeremiah was compelled by the very message he was called to preach.

Someone remarked that preachers should either put more fire in their

sermons or more of their sermons in the fire. The man who would have the fire of the Holy Spirit upon his sermons must have the fire of the Word burning in his soul.

The scriptures compel preaching. Is it possible that some who know the calling no longer experience the compulsion?

The Attitude of the Servant

The attitude of the servant of God (the preacher) can be described by three statements.

First, the preacher must have confidence in preaching. He must be sure that he is God’s man and that preaching is God’s chosen method. Nothing must be allowed to shake this confidence.

His confidence is not in himself but in his calling. It will not result in arrogance but in assurance.

Second, the preacher must be committed to preaching.

In Acts 20 Paul told the Ephesian elders, “. . . None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

Paul was committed to completing the ministry Christ gave him. In the next verse he refers to his ministry as one of “preaching the kingdom of God.”

Paul was committed to preaching. Such commitment reveals itself in the conduct of the preacher and the content and quality of his preaching.

Third, the preacher must concentrate on preaching. If preaching is the heart of the ministry it must also be the heart of the minister.

More time and effort should be invested in preparation and preaching of sermons than any other aspect of the ministry. Faithfulness in preparation and fervency in the pulpit are trademarks of the man who concentrates on preaching.

Sermon preparation is twofold. Of equal importance with preparation of the sermon is preparation of the preacher himself.

This preparation of self involves the minister’s personal walk with his Lord. There must be regular times of Bible

reading, meditation, study and secret prayer.

In his book *Ministerial Life and Work*, W. H. Griffith Thomas clarions, “Communion with God purifies, clarifies, solidifies the inner life and makes the man what he should be. And this communion is only possible through prayer and the Bible.”

If sermons are to be arrows of truth, here is the bow that launches them into the hearts of men.

The preacher must faithfully study the scriptures. Paul instructed Timothy to “Study to show thyself approved unto God, a workman . . .” The purpose of study is not to increase scholarship, but to improve workmanship. The man who does not spend time in the study will waste time in the pulpit.

In *The New Testament Image Of The Ministry*, W. T. Purkiser declares, “The minister who becomes content with what he has discovered of truth will starve both himself and those who look to him for spiritual food.”

The preacher who would be fruitful in the pulpit must be faithful in the study.

In his study of the scriptures, the preacher should take advantage of the writings of others. Wesley said that the man who reads only his Bible has gotten above the apostle Paul.

The preacher must not be satisfied to preach what others have gleaned from the scriptures. Hear Purkiser again, “A preacher can no more truly preach what he has not experienced than he can come back from where he has never been.”

He also quotes Oliver Wendell Holmes who once said that while a man may milk 300 cows, he should make his own butter. While he reads and studies the thoughts of others, the preacher must only preach scriptural truth which the Holy Spirit has burned into his heart.

The preacher who concentrates on his preaching will also strive to perfect his abilities. Faithful, fruitful preaching demands that the preacher understand the scriptures to be preached and be able to communicate that understanding to others.

Spurgeon thundered, “It is not enough to be so plain that you can be



PREACHING (From page 9)

understood; you must speak so that you cannot be misunderstood."

The preacher must know what the Bible says. He must also know what he is going to say. He should always be a student of preaching.

Much can be learned by listening to others preach and by reading sermons and homiletical books. The man who sees no need for such study probably needs it urgently. Pity the congregation whose preacher does not actively try to improve his preaching.

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In the final analysis, a man's success in the ministry does not depend upon his capabilities but his calling. Without a definite calling no man can succeed in the ministry.

However, that does not mean that a man cannot fail because he has been called. It must be recognized that the call to preach includes a call to prepare. Preparation and preaching are the life work of the minister.

The Attitude Of The Saints

Christians appreciate sound Bible preaching. This appreciation can be expressed in two very beneficial ways.

The saints can free the minister's time and allow him to adequately prepare to preach. This was the very reason for the selection of the first deacons in the book of Acts.

Purkiser warns, "When the pastor is reduced to the position of sheep dog (or worse yet a pet lamb) and the fisherman becomes the keeper of an aquarium, the heart goes out of the whole ministerial enterprise."

Preaching should be the focal point of the ministry to the man in the pulpit and to the members in the pews. Some preachers are kept so busy they have no time for their primary business—preaching.

Someone remarked that God calls a man to preach, but it seems as if the church calls him to everything else but that. There should be no conflict between the duty of the minister's calling and the demands of his congregation.

The Christian can also express his appreciation for preaching by freeing the preacher from unnecessary tension. There is a burden for his work and his people that weighs heavily upon the heart of every faithful preacher.

It does not hinder his ministry but helps it by making him a concerned, compassionate man. Churches, however, often create needless tensions which hinder the preacher's efficiency and harm his ministry.

Criticisms and disagreements should be expressed kindly, positively and in Christian love. How many preachers have spent sleepless nights and preached poor sermons to Christians who could not agree on the color of the new carpet?

The attitude of the saints must go beyond appreciation to appropriation.

When the truth of God is faithfully proclaimed, it should be accepted. The preacher has grounds to expect the saints to accept his message. Even the acceptance of reproof and rebuke, though never pleasant, is always profitable.

When preaching is accepted, it is to be applied and acted upon. The man who stands in the pulpit because God has placed him there and preaches a message that God has burned into his heart, deserves to be heard.

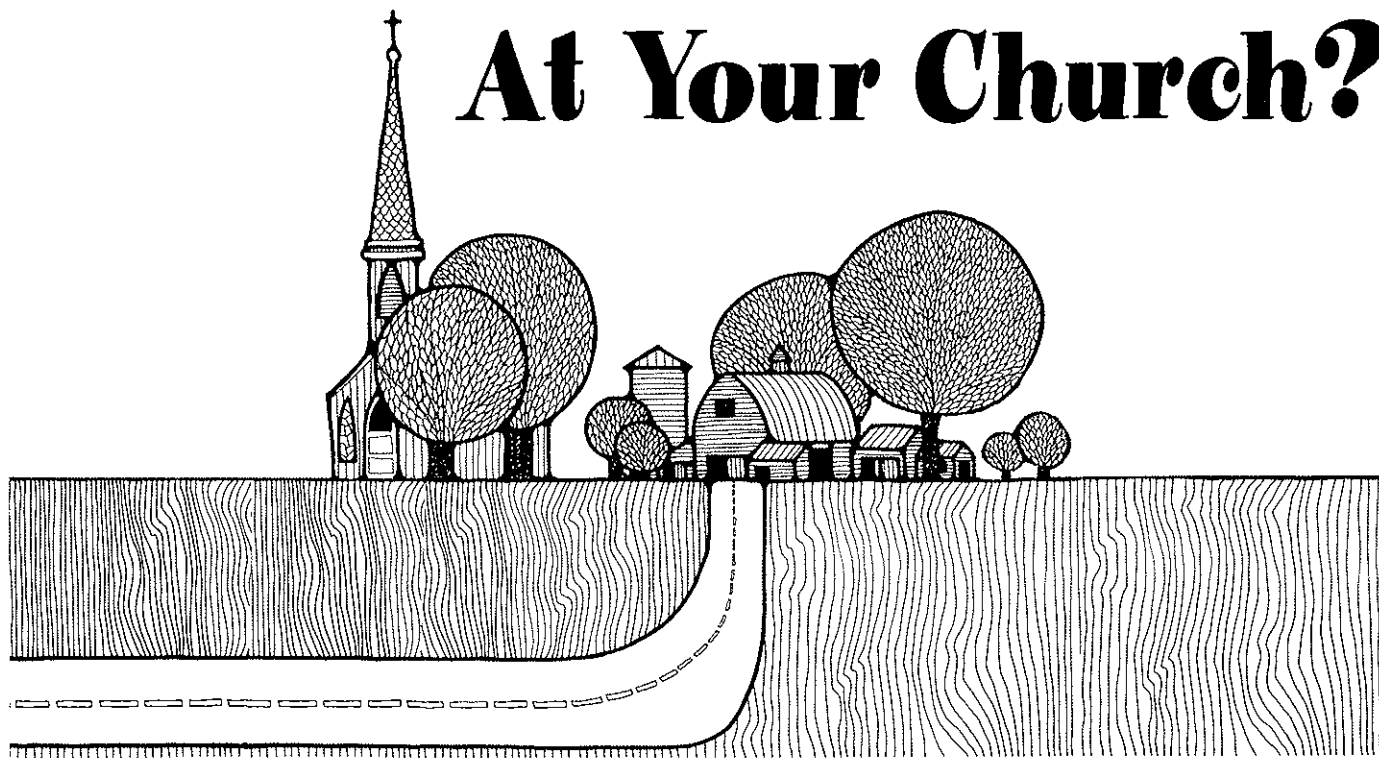
To preach the unsearchable riches of Christ is both a joyous privilege and, properly understood, a frightening responsibility. The faithful preacher will often preach with fear and trembling—but he will preach, because he fears not preaching even more.

One last quote from Purkiser, "Preaching is the act of making a sermon and delivering it. Why no . . . preaching is the act of making a preacher and delivering that." ▲



ABOUT THE WRITER: Reverend Sam Truett
pastors West Calvary Free Will Baptist Church,
Smithfield, North Carolina.

Is The Grass Greener At Your Church?



By Clarence Burton

A pastor, told me recently, "I would like to spend the rest of my life serving in my present pastorate."

A layman from the same church said to me, "We have the best pastor in our denomination. I hope he stays with us until the Lord calls us home."

That sounds like the grass is green at that church. What a wonderful combination—a happy pastor and a happy church!

What makes the grass green at a church? What can a church do to help the pastor reach his potential and ultimately lead the church in reaching its potential?

A fine layman from St. Louis, Missouri, said, "I want to help my pastor and my church reach the potential that God knows we can reach." This is the answer—concerned Christians working with concerned pastors.

There are several things that contribute to a pastor and church fulfilling God's plan and purpose as they work

together. I shall mention a few.

Help Your Pastor Preach

Preaching is strenuous. It requires the whole man to deliver a complete message. Preaching is the communication of truth by man to men.

For the message to have compulsion, it must come from the preacher, not just through his lips and mind but out of his innermost being, his heart. There is a difference between an oration and a sermon, between a speech and a sermon.

The preacher strives to perfect the art of speaking, but he is more than a Winston Churchill with words. He is a John the Baptist crying, "Prepare ye the way of the Lord..." The preacher in the pulpit must be so confident of his calling and so close to Christ that he can say in his heart, "I am God's man, preaching God's message."

Help your pastor do this. Pray for him as he preaches and give him your conscious attention.

If there is no prayer power in the pew, it will reflect in less power in the pulpit.

Recognize that the pastor is not likely to hit a home run every time he preaches. (After all the \$5 million-per-year superstars don't do it everytime.)

Some people have preconceived ideas about what a sermon should or should not do, and if it does not fit into their particular mold, it is a dud. Consequently, they leave the service feeling and perhaps saying, "The preacher gave us a dud today."

A preacher friend confided to me, "I have preached at this church for two years. I have not had one person express to me a remark of sincere appreciation for a sermon or anything I have said in a sermon."

This could be discouraging. How nice, when a person has been blessed, to express to the pastor appreciation for the message and the effort put forth in preparation and delivery.

Help your pastor preach by praying for him and expressing your appreciation for his ministry in and out of the pulpit.

Keep Good Attitudes

Then, you can help the grass stay green as you reflect a wholesome attitude toward the pastor and the entire church.

Attitude is important to the preacher. It is somewhat like a traffic light. It will flash "caution", "stop" and "go".



GRASS (From page 11)

To be sure, it is not always necessary to concur with what the pastor proposes, but don't disagree with the proposal just because you don't want to agree.

The church should have a proper attitude toward changes the pastor may propose. It is not scriptural nor ethical to say, "We have not done it this way before and I know that it won't work." It might be well to change the program or procedure.

If the Apostle Paul had not proposed and made some changes in the missionary outreach, it is likely that we would never have heard about Jesus.

Pray with the pastor. Plan with the pastor, and as the Lord leads, don't hesitate to adopt changes that enhance the ministry of the church. This will help the grass to stay green.

The church should have the right attitude toward the pastor and the time he needs to spend with his family. This is important. I suspect that most pastors are neglectful in this area.

One of the reasons may be because of pressure from the pew. The pastor doesn't feel that he can take time from his personal duties to be with his family.

The churches I served encouraged me to spend time with my family for vacations, short family trips and such like.

If it is true that "The family that prays together, stays together," the true sequel has to be "The family that plays together, stays together".

The Bible gives strong admonition concerning the family relationships. This can only be developed as the family spends time together.

The church should have the right attitude toward the pastor and his study time. This is a must. The pastor must be a man of the Book.

In order to teach mathematics, one must know mathematics. In order to teach music, one must know music. Likewise, he who is called to preach the Word must study the Word.

Consequently, it is essential that the preacher have time alone to study, meditate and pray. Allow the pastor this time. It will enable him to have the Word overflowing out of his heart. What a refreshing thing for a pastor and the congregation.

The church should have the right attitude toward the pastor and his salary. Most pastors are reluctant to ask the church for a raise in salary and benefits. Some churches are slow in recognizing the need of the undershepherd and his family.

In my last pastorate, the church was very kind to me. The church official board reviewed my salary every year and made appropriate recommendations to the church. The church responded with love and generosity.

Inasmuch as most folks are acquainted with wage increase, employee benefits and the cost of living, it should not be too difficult for the church to see the pastor's need. The church should respond to this.

The pastor's salary should express the importance a church places upon the spiritual leader in the community. A church that shows disrespect for God's messenger is in effect showing disrespect for the message.

The pastor who is able to meet his financial obligations will be more able to fully concentrate on his pastoral responsibilities.

When a church responds positively to the teaching of the scripture to adequately support the minister, it will result in spiritual and numerical growth.

The Lord will bless as His people face and assume their God-given responsibilities.

Respect the Pastor's Family

Finally, but not least in importance is the relationship of the church to the pastor's wife and children. I say this with candor—the pastor's family have the same needs as any other man's wife and children.

The minister's wife must do the same housework, buy groceries, buy clothing, visit the dentist and doctor occasionally, encourage her husband, heal the children's hurts and a multitude of other things.

Provide an adequate house in which to live (a parsonage or housing allowance). A survey made recently by a popular magazine indicated that the things most ministers dislike about the ministry is living in a run-down house.

If the pastor's wife is unhappy, it will be difficult for him to be happy. No other public servant needs a stronger home base than the preacher. His

days are long and his work is endless.

The grass will get dry in a hurry if this is neglected.

Remember the pastor's wife on special occasions. One pastor's wife stated that the church her husband served always remembered her on her birthday and wedding anniversary. She said, "It was something a little extra, and I loved the people for it."

Another pastor's wife mentioned that a retired couple in the church would "babysit" with the children one night each week.

Another pastor's wife was jumping with joy because the trustees were always available for needed repair and maintenance of the parsonage. She said, "If something needs fixing, they fix it."

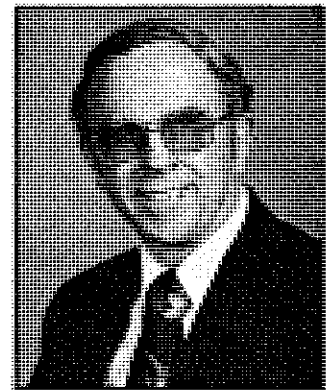
These things help the minister's wife enjoy the labor of the church and this in turn will bless the pastor.

These things that I have mentioned reflect the love a church has for the pastor. They make the grass green. What a beautiful combination when the church loves the pastor and the pastor loves the church. This is God's plan for the local church.

Remember the pastor is a physician without pills, a surgeon without a scalpel, and a lawyer without a license.

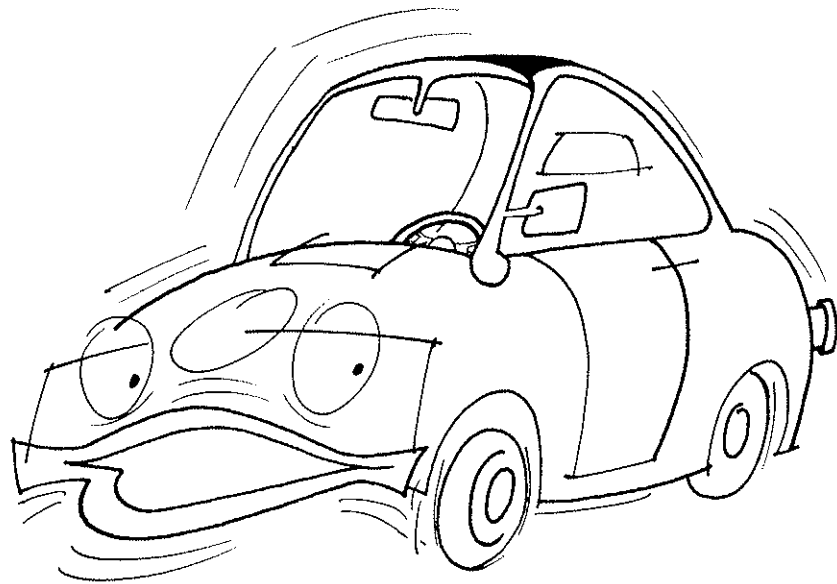
He visits the sick, performs weddings, consoles those who sorrow, buries the dead, admonishes those who sin, preaches at least three times each week and tries to stay kind when chided for having an easy job.

Is the grass green at your church? If it isn't, it can be if each one will do his part. ▲



ABOUT THE WRITER: Reverend Clarence Burton is Promotional Secretary of the Missouri State Association. He served one term on the Sunday School Board and presently is a member of the Free Will Baptist Bible College Board of Trustees.

“My Life In The



Church Parking Lot”

By Buddy Bell

Let me introduce myself. My name is Doodlebug. They named me that because I'm a Volkswagen. I have an important task that must be performed daily. You see, I'm the Preacher's car.

True, I'm not much to look at, but I get him where he needs to go. The Preacher is the only one who drives me because I am his car. When he got me, I had only 50,000 miles on my chassis.

But now—for starters, my clutch slips and my brakes are gone. I leak when it rains. My wiper blades don't wipe. I guzzle a quart of Quaker State a week, and I'm now 120,000 miles old!

Do I mind the slips and squeaks? Not really, as long as I can go, I'll take the Preacher to do God's work.

But I'll let you in on a little secret. I get lonely sometimes because I have

no other Preacher cars to talk with. My Preacher is a Home Missionary. That's why I don't see many other Preacher cars. The nearest one like me is 25 miles away, and, frankly, I don't get out of town that much.

I usually make up for it when the church parking lot is full on Sunday morning, Sunday night and Wednesday night. Oh, how I enjoy being at church! But sometimes . . .

One Wednesday evening in June, me and the Preacher got to prayer meeting at 6:30. He is always early. He wants to make sure everything at church is ready for the people.

Anyway, when 7:30 came, I only had one other car in the whole parking lot to talk to. Me and Yellow Canary (that's the Preacher's other car) were all alone.

Now, the Preacher doesn't say much about folks not being there when I carry him, but I know how he feels. When he closed my front door, I knew that his heart was broken.

I overheard him say that morning that he had spent several hours getting

ready for service. But no one came so he could share his thoughts with them. If old Canary hadn't stopped to bring someone else, prayer meeting would have consisted of just the Preacher's family.

It makes no difference if it rains or snows, turns hot or cold, or is a mixture of these. When it's church time, the Preacher hops in and away we go.

I'm about worn out. Some day soon, I'll be put in an old Volks home. But before I go, I have one desire. I'd like to see the parking lot full of cars to fellowship with every Wednesday night. Then when the Preacher gets in to go home he will be *happy* and not *sad*.

So, I'll look for you in the parking lot every Wednesday night, Sunday morning and Sunday night. ▲

—Doodlebug—

ABOUT THE WRITER: Rev. Buddy Bell pastors First Free Will Baptist Church, Lebanon, Tennessee.



How To Get More From The Sermon

By W. Irvin Hyman

A South Carolina layman said to me a few years ago, "Preacher Hyman, I attend both worship services at my church every Lord's Day, but for some reason I'm not getting very much from the sermons. I'm concerned about this."

A layman from Georgia said about the same thing recently: "I hear most of the sermons that are preached in my church, but I'm not getting as much as I want and need from them."

I suspect that most comments like that come from sincere Christians—folks who really and truly want more from a sermon.

Now the word *sermon* is derived from a Latin word which means "a stab, or a thrust." It apparently is a reference to a stabbing, piercing message.

A. T. Pierson defined a sermon as "a speech spoken in behalf of, or in the name of God." But a sermon is also a relationship. It is a relationship between the preacher of God's Word and the people of God. In order to gain from that relationship both parties must contribute something to it.

The preacher must be absolutely sure that he is preaching the Word of the Lord. The discussion of politics, popular authors, current topics and related themes may rightly be called addresses and may result in the emulation of the speaker, but such efforts can in no sense of the word be called preaching.

Such men have no right, so long as they continue to deliver such addresses from the pulpit, to the honored title "preachers of the gospel."

The preacher must spend considerable time in sermon preparation, in prayer and in conditioning his own heart for the delivery of God's message. He should by all means be filled with the Holy Spirit as he stands behind the pulpit.

Nevertheless, if the sermon is to be meaningful, helpful and truly effective, it requires some input on the part of the listener. A sermon is a two-way aisle, so to speak. If it turns out to be ineffective, it is not entirely the fault of the minister.

What then, can one do, to get more from the preaching of the Word?

Pray.

Spend some time praying for the preacher as he prepares his messages each week.

Also, breathe a prayer for him as he enters the pulpit to deliver the messages.

And then, ask God to give you an open mind and a receptive heart to the Lord's truths as they are proclaimed by His faithful servant.

Take your Bible with you.

You should get into the habit of taking your Bible to the church services. It's true that you will not be able to turn to each Bible passage as quickly as the preacher, but having it with you will prove beneficial.

In all probability it will help keep your mind on what is being said. You can also underscore passages for later reference and use as you study certain Bible subjects.

Stay awake and alert.

It is not always easy to stay awake during a worship service, but it certainly makes sense.

I remember reading about a man who fell asleep while the preacher delivered his message on eternal retribution. Near the close of the message, the preacher shouted, "Those who want to go to hell, stand up." The man heard the "stand up" and did so.

He looked around, paused with a puzzled look on his face and said, "Preacher, I don't know what we're voting on, but it looks like you and I are the only one's for it."

Well, needless to say, it is a good thing to stay awake and alert during the preaching of the Lord's Word. Otherwise, very little will be derived from the sermon.

Listen attentively.

Samuel Johnson said, "The true art of memory is the art of attention." Many of us allow our minds to wander when God's man is in the pulpit. I know it isn't an easy matter to become a good listener. In fact, it takes a lot of hard work to develop good listening habits.

In my earlier years as a Christian, I had to make myself listen to preachers as they delivered their sermons. Frankly, I had a rather difficult time

with myself. But I kept working at it, and now, thank the Lord, I can listen to most sermons without allowing my attention to be attracted elsewhere.

Judge the content . . . not the delivery.

Don't waste your time mentally criticizing the minister's mistakes in grammar, inflection, voice quality and style of delivery.

Concentrate on what he's saying—not on how he's saying it. After all your primary interest should be centered around the message, and not with how it is delivered.

Take notes.

Even though I am a preacher, I usually take a few notes when listening to one of God's servants preach the Word. This has been of considerable help to me through the years.

There are times when I use my Bible to jot down some things from the sermon. At other times, I use a small notebook. This practice helps me remember things about the message that I would otherwise forget.

Discuss the sermon with others.

Get together with several members of your church as soon as it is convenient and discuss some of the highlights of the sermon. Not critically, of course, but with a desire to profit from the discussion.

I did this recently with a pastor friend of mine from North Carolina after listening to a fine preacher deliver a message. Needless to say, the discussion was very interesting and proved a blessing to both of us.

Put the sermon into practice.

Too often we are prone to believe that the sermon applies to those sitting next to us or to those not present and, therefore, we benefit very little from it.

Sometime ago I heard a message on the subject of faith. The speaker challenged his listeners to exercise greater faith in God and presented several suggestions that I found very interesting. So I said, "I'm going to put those into practice." I did. They have been very helpful to me.

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: What did Christ mean in Matthew 6:34, "sufficient unto the day is the evil thereof"?

ANSWER: Christ had condemned hoarding (Matthew 6:19). He spoke strongly when He said "take no thought for your life" (Matthew 6:25). His audience's attention was riveted to birds (v. 26), flowers (v. 31) and the activities of the Gentiles (v. 32). Christ was leading to His key statement, "your heavenly Father knoweth that ye have need of these things" (v. 32).

How ridiculous it would be for one to interpret Christ's words to take no thought for tomorrow to mean "absolutely, under no circumstances are you to give thought to tomorrow." If that were true, then Jesus spoke redundantly in verse 20 when He encouraged "lay up for yourselves treasures in Heaven." To follow that simple command, some thought would have to be given to tomorrow. His meaning then is "be not overly anxious about tomorrow in respect to provision or problems." Thoughts of the provision can be seen in feeding the birds and clothing the grass. Thoughts of problems are brought to mind in the statement "the evil thereof."

Each day will have sufficient care. To borrow trouble from tomorrow is to rob effectiveness from today. Crossing bridges before one gets to them comes to mind. Why be all that anxious about tomorrow? If one gives more concern than we ought about tomorrow, than today, today's trouble and care will either be neglected or pushed into a tomorrow which already has a full calendar. Tomorrow will provide plenty of concern, care and crises. Do not add to that full day any of today's problems. When tomorrow's dateline is crossed, a day of "evil" can be anticipated. Meet today's challenge. In so doing, one will be better prepared for tomorrow.

Readers may address their questions to Mr. Jernigan at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.

More from the sermon? It's possible. Why not put the above suggestions into practice and see if the sermons you listen to each week won't

mean more to you! ▲

ABOUT THE WRITER: Dr. W. Irvin Hyman pastors Colquitt Free Will Baptist Church, Colquitt, Georgia.

Pastor Appr

September 13, 1981

A. Be innovative!

B. Assign the coordination of the special day to one person, assisted by two other committee members (perhaps one of the deacons or the Woman's Auxiliary president could serve as the program coordinator). **GET EVERYONE INVOLVED**—Church Training Service, Sunday School, the Woman's Auxiliary, Master's Men—everyone can participate. Announce the day in your church bulletin.

C. Your pastor has friends in your community who aren't church members but who would cheerfully become involved, if given opportunity. Appoint persons to call on them, inviting them to participate in your special project for your pastor; also, invite them to the service on September 13th, asking civic leaders to sit on the platform and bring greetings. Don't leave them out!

D. **NEWS RELEASE:** Submit to your local newspaper one week in advance a news release (typed, doubled spaced) on **PASTOR APPRECIATION DAY**, and include a black and white photo of your pastor. Sample:

Rev. (name), pastor of the (church name) Free Will Baptist Church will be honored by his congregation on September 13th. The day has been designated by his congregation as Pastor Appreciation Day, in recognition of Pastor (last name)'s outstanding contribution to the community as pastor and civic leader. Pastor (last name) came to (town) in (year). Since that time he has earned the respect of the community as a result of his involvement in the needs of this area.

The special Sunday morning service will feature local civic and business leaders who will speak. The Sunday School, youth, and women of the church, along with the Board of Deacons will present special gifts in the 11:00 a.m. service. The ladies of the church will also honor Pastor (last name) and his family with a banquet in the church fellowship hall immediately following the morning worship service.

Sunday School begins at 9:45 and all friends of Pastor (last name) are invited to attend this special recognition service.

E. Arrange time in the Sunday morning service for each department in the church to make its expression to the pastor. This program should be planned and developed by the program coordinator and committee whom you appoint.



PROGRAM SUGGESTIONS

THE PURPOSE OF PASTOR APPRECIATION DAY: To recognize the Pastor, our "Minister," in his calling as God's chosen man: "Ye have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain . . ." (John 15:16).

11:00 a.m. Service

1. Have the program coordinator introduce the time of special recognition, explaining its purpose.
2. Choose a child from the Sunday School and have the child quote Jeremiah 3:15, then have the Sunday School superintendent make an expression from the Sunday School.
3. **YOUTH:** Have a teenager explain how the youth feel about their pastor and share what they have been doing to show appreciation to their pastor.

Appreciation Day!

“The Pastor—Our Minister”



20 THINGS YOU MIGHT CONSIDER DOING TO SAY “PASTOR, WE APPRECIATE YOU!”

4. **WOMEN:** Have the Woman's Auxiliary president speak briefly from Hebrews 13:17, explaining how the pastor serves as the spiritual guardian of the church, and then present the gift from the W.A.

5. **MEN:** Have one of the deacons speak briefly from I Thessalonians 1:5, 6 and I Thessalonians 4:1, explaining how the pastor leads his flock in God's grace, causing them to feed from the pastures of God's truth. Then can come the gift expression from the Board of Deacons.

6. If visiting civic leaders or other dignitaries are present, give them opportunity to bring greetings and express congratulations.

7. Have the pastor and wife standing at the front during this special recognition, with the pastor's wife wearing a corsage. Permit both to respond to the demonstrated love of their congregation.

8. Go into the remainder of the morning worship service.

1. A special dinner at the church on September 13 with the pastor and his family as the guests of honor.
2. A new suit for the pastor and an outfit for his wife (don't leave her out!).
3. A salary raise (remember, a cost of living raise only keeps him up with inflation and that isn't a true raise).
4. A car allowance for his pastoral duties.
5. A vacation allowance—make sure he can afford to take a good vacation. (He'll come home a better pastor!)
6. A love gift from the church enabling him and his wife to take that special second honeymoon they've always wanted but never could afford.
7. A new car.
8. Fill his freezer with a beef and other foodstuffs.
9. A love offering for him to use as he sees fit.
10. A new living room, den, or bedroom suit for his home.
11. Provide him a housing allowance so he can purchase and own his own home.
12. A gift certificate to the best restaurant in your area just for him and his family.
13. Encourage each family in the church to bring a gift to the pastor, other than money (something he and/or his family can use).
14. Consider the possibility of having the church Board take out an insurance policy on your pastor, with his wife as beneficiary.
15. Let the youth and women become involved in their own special projects.
16. Subscribe to two or three professional magazines for your pastor.
17. Pay his expenses to the National Convention.
18. Provide a “book allowance” so he can upgrade his library.
19. Let the church pay the pastor's social security.
20. Enroll your pastor in the Free Will Baptist hospitalization plan.

Adapted from *THE ADVOCATE*, August, 1980.



READING

The Pastor's School

ARITHMETIC

WRITING

for a Pastor's School with Joe Beardsley, one of Farmington's members. By this time the idea had taken definite form, and when presented to the Farmington Church Board received unanimous endorsement as another outreach ministry.

The Pastor's School began in early 1980. The first of many ministers made their way to Farmington to share in the experience. The seven to fourteen days that ministers spend in the church have proven to be both inspiring and educational.

Sandy Adams of Lexington, Kentucky attended the Pastor's School and analyzed, "Since my return home, I realize more each day what the two weeks in Farmington mean to me. The experience of seeing an organization such as you have from the inside has certainly enhanced my ministry. The Lord has blessed you with a fellowship and a desire to see souls saved that few have today."

Results of this short, practical training program have been positive. David Kirby of Moberly, Missouri saw attendance more than double within a few weeks after his return home from Farmington.

Some experienced a new excitement in their ministerial work, while others acquired a new confidence both in their abilities and their reasons for being where they are.

The men have come from the east coast and from the west coast. They have been young men and middle-aged men. Some are missionaries, some associate pastors, while some have been laymen.

But all have come with a desire to learn something that will benefit their ministries and enable them to reach more people and build a strong Free Will Baptist Church.

By Jim McAllister

In 1979, Pastor Jim McAllister of Farmington Free Will Baptist Church, Farmington, Missouri, and then Associate Pastor Wes Bigelow discussed the need for a practical, in-depth crash course for ministers in the areas of church management, administration, pastoral preaching, financing and visitation.

Bob Shockey, former director of the Home Missions Board, suggested that the day-by-day schedule used by the Farmington Church be recorded and shared with other ministers.

Pastor McAllister discussed the idea

The Pastor's School is available to all Free Will Baptist ministers. There is a waiting list. Arrangements must be made well in advance. The staff at Farmington Church can only handle two visiting ministers at a time.

However, any person wishing to attend can arrange to be scheduled by contacting the church six months in advance at 305 West Columbia, Farmington, Missouri 63640.

The sessions last from seven to fourteen days. We prefer that participants be here for a Sunday night service, stay through the next Sunday morning and, if possible, stay a full ten days to two weeks. The longer one is here, the more he will learn.

Laymen are welcome, but must be recommended by their church or pastor. There is no cost. The Farmington Church provides a private room. Participants provide their own meals and transportation.

The ideal arrangement is for a participant to arrive Sunday afternoon, get settled in a room and prepare for the evening service. He sits with one of the staff members and is publicly introduced during the service. After services he goes to the pastor's home for a few moments of fellowship.

Monday morning he meets with the pastor at nine o'clock to set session goals and receive instructions. He is instructed to take notes on every session and program he participates in. He must give the church a copy of his notes.

This enables the church staff to determine if they successfully communicated the message.

During the time he is in Pastor's School, the participant attends classes on numerous subjects—follow-up, church finances, budgeting, goal setting, youth church ministry, church board and conference methods, teen work and youth programs, pastoral counseling, rest homes, bus ministry, special service ministries, motivation, family witnessing, staff relations, altar workers, ushering, nursery, music, giving the invitation, pastoral preaching, and church philosophy.

He takes an active part in one-on-one follow-up, bus visitation, learning basics of the Christian school concept, door to door visitation, men's visitation and such like.

On Sunday morning, he attends the pastor-deacon prayer service and sits on the platform during the worship service. If necessary, he may leave after Sunday morning services.

What is accomplished?

First, the participant learns the philosophy of the Farmington Church and

how that philosophy has become the accepted philosophy of the church.

Second, he discovers that a totally denominational church—one that uses Free Will Baptist Sunday School literature, supports all phases of local, state and national denominational ministries—can grow and become large and evangelistic.

Third, he discovers how the church grows and maintains a warm evangelistic spirit.

Fourth, his own weaknesses and strengths are discussed.

Fifth, he will be inspired to build this kind of Free Will Baptist Church. He leaves thinking, "If it can be done in the small town of Farmington, it can be done in my city. Now I know how".

The church family opens its arms to all ministers who wish to attend. But reservations must be made in advance.

God puts faithful men into the ministry. He provides Bible colleges to teach them theology.

The Pastor's School in Farmington does not deal with doctrine. It deals with methods and has proved beneficial to more than 30 ministers who have attended during the past 18 months. ▲

ABOUT THE WRITER: Reverend Jim McAllister pastors First Free Will Baptist Church, Farmington, Missouri. He is author of Points for the Pastor and His People, a 193-page book of practical instruction published by the Home Missions Department.

Let's Talk Loyalty

By J. D. O'Donnell

In Matthew 12:30, Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

According to this principle, what we support, we are for. What we do not support, we are against.

Now I personally do not support (nor listen to) PTL, the 700 Club, Oral Roberts, nor a lot of other religious broadcasts. There are certain principles and doctrines they hold which I cannot support. My not being "with" them shows that I am "against" them.

I do support the work of Free Will Baptists. By a personal regular gift, I support my pastor, my church, Camp Caleb, Bethel Bible Institute, our mission in Lexington, our Free Will Baptist Bible College, our missions boards, and other programs of our National Association.

I do this because I am a Free Will Baptist and because I am "for" what Free Will Baptists are doing and teaching.

We were told recently by Melvin Worthington, our national Executive Secretary, that, if each Free Will Baptist would give \$38 annually, every program of our National Association would have enough money to operate

(and all our Sunday School literature and CTS literature could be mailed to us free of charge and, I believe, our students at Free Will Baptist Bible College could attend at no charge).

Because so many Free Will Baptists are not actively "for" what they identify with, the burden of support for all these programs fall on a few.

Are you a Free Will Baptist? Are you "for" what Free Will Baptists believe and promote? When you joined a Free Will Baptist Church, the church covenant you entered obligated you to support your church and the endeavors of Free Will Baptists in scattering the Gospel.

Do you remember the saying, "For evil to triumph, good men need only to do nothing." This is true in our Free Will Baptist work.

For it to fail, Free Will Baptists need only to do nothing in support of Free Will Baptist enterprises. This we cannot afford.

Let's get behind our church, our pastor, our state work, and our national work. Let's extend the work of Christ through our church and denomination. ▲

Reprinted by permission from BETHEL ECHOES, June, 1981. Dr. J. D. O'Donnell is president of Bethel Bible Institute, Paintsville, Kentucky.

Log Church Moves To Texas

By David Popiel

Nothing is very unusual about a pastor who wants his congregation to have a church. But Rev. James Munsey and his wife Mitzi are not going about the usual way to put that roof over God's work.

Since his graduation from the Free Will Baptist Bible College, Rev. Munsey has been working with a group of men at Hearthstone Builders in Jefferson County. They notched logs and prepared all the beams and boards necessary for a church. In just about two days the chips settled and the logs were ready.

There's only one problem. James and Mitzi are ministering to a congregation that rubs shoulders with the Rio Grande in McAllen, Texas. Not only are the Munseys going to have an unusual church because it will be from hand-hewn Tennessee logs, but it will be trucked to Texas and erected by church members.

The project really started over a year ago—maybe longer because James Munsey founded Hearthstone Builders years ago in Newport, Tennessee, but had no idea that he would be on the mission field. Neither did Mitzi, the daughter of Mr. and Mrs. Tunney Moore of Newport.

Since January, 1980 the young couple has been in Texas preparing first at language school to minister to



James Munsey (front center) and Howard Munsey (front right) prepare for Texas drive.

Spanish-speaking people. At the time their home was in McAllen, a 70,000 population rural town—much like Coker County. The only difference is that 80 percent of the people are Mexican American.

Rev. Munsey has a keen ear for language and being quick he picked up Spanish in just one semester allowing him to start preaching at a local mission as a substitute minister. "La Palabra" came natural and so did the warm bond that developed between the church members and the Munseys.

Some 40 members comprised the Templo Free Will Baptist Church. They were a different sort of people than a lot of natives from the area, which had a high rate of dependence on government assistance. "Our people are the exception. They are workers," said Munsey. But they had no church, only a rented building and the rent was up.

"We challenged the people" and they responded by raising \$6,000. Rev. Munsey knew that it would take more for a church and he also knew that Dad would help. Dad is Howard Munsey, general manager of Hearthstone Builders. Howard Munsey agreed to sell a log church retailing at \$20,000 for \$5,000. This was made possible partly by the volunteer time the Hearthstone employees—each man worked about two days for free on the church.

Another arm reaching out across America to help came from Crossbeam Missions under the leadership of

Rev. Howard Munsey. Crossbeams has already helped raise \$8,000 for Templo so that it may purchase \$24,000 in land for the church. Not only is James coordinating all this but he has been working without asking the congregation for pay for one year.

"It's so similar," said James of the area which is now his home. "Probably the culture is more similar to Coker County's than say Detroit's would be to Coker County." When the Munseys were in language school, they did not know until the last minute where their ministry would take them. "This just hit," said James of the niche he and Mitzi have found in south Texas.

The concrete slab awaits the logs for the new church which will seat about 130 people. By the time you read this article the long logs will be on an 18-wheeler blowing up dust on the highway headed south west. By August the small Texas congregation will have a "mountain" home whose walls will echo with "Amazing Grace, how sweet the sound."

It has been a long journey for James Munsey who worked part time on his B.A. degree for the past 13 years pastoring four churches and starting a log cabin business that later provided the dovetailed logs that will lock him into the ministry he loves. ▲

Reprinted by permission from *THE NEWPORT PLAIN TALK*, Newport, Tennessee (May 25, 1981). Mr. David Popiel, who wrote the article and took the picture, is an alumnus of Free Will Baptist Bible College.



FREE WILL BAPTIST

newsfront

HILLSDALE COLLEGE NAMES MISSOURI PASTOR TO PUBLIC RELATIONS POST



MOORE, OK—Dr. N. R. Smith, 49, has been named Director of Promotion and Public Relations at Hillsdale Free Will Baptist College, according to President Don Elkins.

The Oklahoma native brings a wide range of pastoral, state and national experience to the promotional office. He served with the Commission on Theological Liberalism (1962-63), as professor at Oklahoma Bible College (1959-65), member of the Sunday School Board (1963-68), and as Promotion and Business Manager for the Sunday School Department (1968-74).

For six years (1962-68), Reverend Smith was the Oklahoma State Association Executive Secretary.

He has more than 18 years' pastoral experience in three states. He pastored First Free Will Baptist Church, Joplin, Missouri, since 1974.

N. R. Smith earned the Doctor of Ministry and Master of Divinity Degree from Luther Rice Seminary, and the Bachelor of Arts Degree from Free Will Baptist Bible College.

The Smiths moved to Moore, Oklahoma, in June. Mrs. N. R. (Catherin) Smith is also working in the public relations department of the college.

LAYMAN TAPPED TO EDIT STATE PAPER

MAN, WV—The 36th annual session of the West Virginia State Association named 31-year-old Larry Gunnoe as editor of its state paper, the *West Virginia Free Will Baptist*.

Gunnoe, a layman from Sophia, West Virginia, is youth director at Sophia FWB Church and principal of Sophia Christian Academy. Mr. Gunnoe is a graduate of Free Will Baptist Bible College, Nashville, Tennessee.

More than 250 delegates, ministers and visitors crossed the Mountain State to fill Greenbranch FWB Church, Man, for the June 12-13 gathering.

In other business, delegates tabled two constitutional changes regarding funding state and national projects until 1982. The state executive board

submitted a proposal to the association which would launch a state-wide cooperative plan. After discussion in the closing session, delegates agreed that they wanted more information before the final vote was taken, prompting the motion to table.

Rev. F. A. Giles, pastor of Lick Branch FWB Church, Charleston, moderated the 1981 session. The Christian Education Board announced that they are seeking a state youth director to coordinate activities. Delegates selected Sophia FWB Church as the site for the 1982 state association and Central FWB Church, Huntington, for 1983.

Keynote messages during the conference were preached by state treasurer, Rev. T. C. Morgan and Wheeling Mission Pastor Ron Scott.

TEXAS EXECUTIVE VOTED INDEFINITE TERM

MIDLAND, TX—After serving consecutive two-year terms, Texas Executive Secretary Allen Moore was voted an indefinite term of office by representatives from the state's six district associations who caucused in Midland June 3-5 for the 67th annual Texas State Association.

Moderator Raymond Lee, layman from First FWB Church in Houston, gavelled the delegation through the historic business session at Westside FWB Church.

Two out-of-state speakers preached the 1981 conference theme "Building the Church." National Executive Secretary Melvin Worthington and

Oklahoma Pastor Jim Shepherd were pulpit guests for the 165 registered delegates and visitors. Some 50 ministers attended the state meeting, which swelled to 225 for the Wednesday night service.

Missionary to Spain Ron Callaway addressed the Thursday afternoon Woman's Auxiliary gathering.

Raymond Lee was reelected to moderate the 1982 state association which meets in the Mission District at Corpus Christi next June.

The Texas churches will host the 1982 National Convention in Fort Worth next July.

NORTH CAROLINA OFFICERS RESIGN

JACKSONVILLE, NC—Outgoing Minister-at-Large Guy Owens called the 19th session of the North Carolina State Association "the most harmonious in years," as 250 delegates and visitors faced the resignations of both Owens and Moderator Larry Hughes.

The double resignations were prompted by the fact that both men accepted positions in Tennessee, Reverend Owens to pastor Randall Memorial FWB Church in Memphis and Reverend Hughes to join the public relations staff at Free Will Baptist Bible College.

The State Executive Committee is responsible to search for and employ a successor to Reverend Owens as North Carolina Minister-at-Large. Delegates expressed appreciation to both

men for their services with state activities.

The June 8-9 State Association met at Cardinal Village FWB Church in Jacksonville. Three sermons, two by state pastors and one by a foreign missionary, highlighted the gathering. Messages were preached by Pastor James Childers of Boger City FWB Church, Lincolnton; Pastor Tom Lilly of Five Points FWB Church, Washington; and Missionary Clint Morgan.

Reverend Eddie Dollar, pastor of Harriet Memorial FWB Church, Caroleen, was elected as the new state moderator. The 1982 state meeting moves to western North Carolina and will convene with Meadowbrook FWB Church, Black Mountain.

ALABAMA CONGREGATION BUILDS PARSONAGE

HAMILTON, AL—The members of Hamilton Free Will Baptist Church made two major decisions in the same business meeting. The first vote called Rev. Terry Booker as pastor, the second appointed a building committee to construct a new parsonage.

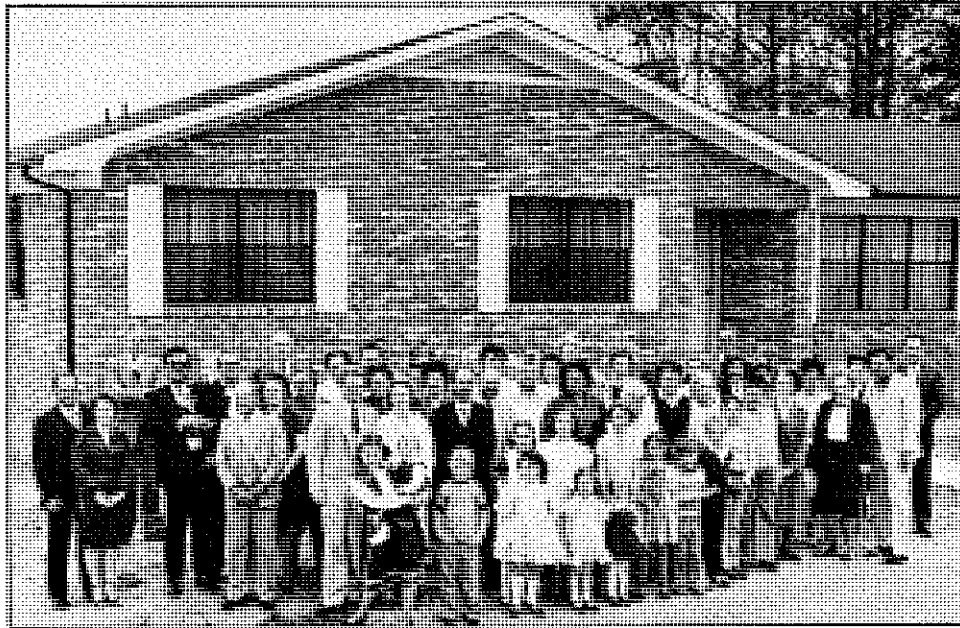
Local bank financing was secured

with eight percent interest. Earlier this spring, Pastor Booker moved into the 1900 square foot, 4 bedroom brick home. Open house activities were observed March 29.

The parsonage loan is being retired by designating fifth Sunday offerings for that purpose. The first such design-

nation resulted in a \$2,500 offering.

Looking back on the rapid progress made from the vote to build until completion of the project, a Hamilton spokesman said, "There was a need and a vision. The people had a mind and a willingness to work."



Hamilton FWB Church members with new parsonage.

Currently . . .

A denomination's history is written by piecing together the accomplishments of ministers and conferences in a systematic manner. The entire Free Will Baptist history has never been written. However, here is one large chunk of Free Will Baptist history that you will want to get.

Rev. John M. Henson, 83-year old patriarch from Hurricane, WV, has written a 192-page book titled *My Journey With Jesus*. Brother Henson has been in the ministry 58 years. His book is a story of heartache and victory, tears and joy, and doing it all for the glory of God. Sound interesting? You can order your copy of this book from Brother Henson at **Box 131, Hurricane, WV 25526**. The price (including postage) is \$4.75.

On Sundays from 3:00 to 4:00 p.m. retired FWB Minister **Ralph A. Dean** conducts a 60-minute radio program on Station WEMM-FM in **Huntington, WV**.

The Appalachian Association in Ten-

nessee paid tribute to a church builder in their ranks, **Rev. O. P. Stokes**. Moderator **J. D. Wilson** presented Brother Stokes with a plaque of appreciation for his work in establishing six churches in Tennessee and Virginia. Brother Stokes currently pastors both the Harmony FWB Church, Hampton, TN and Johnson City FWB Church, Johnson City, TN.

The youth group at **Oak Grove FWB Church, Greeneville, TN**, raised \$1,500 for FWBBC with a rock-a-thon. **Rodney Bailey** pastors.

The **Jackson FWB Church, Jackson, TN**, has launched a kindergarten day-care program for three, four and five-year olds using the A Beka curriculum. **Vernon Long** pastors.

The **Calvary Fellowship FWB Church, Fenton, MO**, approved a \$50,000 bond issue to complete a building program. **Jerry Norris** pastors.

Pastor **Lester Horton** of **Fairwood FWB Church, Fairfax Station, VA**, is celebrating his 24th year as pastor of that church.

More than 600 people overflowed Camp Beaverfork in Conway, AR, for the 1981

Arkansas State CTS Rally on May 8. Fifty-eight participants from 26 churches shared in the music and arts competition.

Since May 11, Pastor **George Lee** of **Victory FWB Church, Goldsboro, NC**, has been appearing on a local television station five nights a week at 6:35 p.m. to present a five minute telecast with the gospel message. Pastor Lee said the evening telecasts are similar to his morning radio programs.

CONTACT welcomes the publication of **Turlock FWB Church, Turlock, CA**. **Doice McAlister** pastors.

Pastor **Dan Farmer** of **First FWB Church, Moore, OK**, was selected as pastor of the week by radio station KQCV. The station featured a 15-minute interview on June 13 with Pastor Farmer and broadcasted it live.

An old time gospel preaching fellowship was conducted at **First FWB Church, Paintsville, KY**, May 15-16. Speakers for the occasion included Kentucky's **Redford Meadows**, **Billy Samms** of WV, FWB Executive Secretary **Melvin Worthington** and Foreign Mission liason **Don Sexton**. ▲

In this world of negatives, we must have a positive program for our children. I tried many new things, but in the past few years, I have turned to puppets.

We started with small hand puppets and graduated to larger puppets that open wide to mouth what is being said.

We have used a few animal puppets. But I like people puppets best. They can be made to say and do things exactly like boys and girls.

Puppetry can be fun, however it also has its share of problems. For example, you may watch the muppets on television and get ideas from them, but if you call *your* puppets muppets, you may be sued.

How to begin? Start with one or two puppets, any size, and go on from there. On a limited budget? Then I suggest starting with small puppets. It is easy to make a small stage or even use a large cardboard box if necessary.

The children won't mind as long as they have puppets!

Large puppets are fairly expensive, usually costing \$20 to \$100 each. Remember, you can make them yourself for much less.

My puppet collection grew from two small hand puppets to 12, a few animal puppets, then from one large puppet to 10—all homemade.

At first, I asked family members to help when I used more than one puppet. Now I have a group of teenagers who are my puppeteers. Not only do I have something the boys and girls love to watch, but I'm giving six young men a chance to serve God.

Someone is sure to say, "I couldn't possibly work puppets." You can! *If* you work at it and try.

Take your puppet; sit in front of a mirror and practice, practice, practice. At first, you think your arm will drop off, but as you practice it will become easier, until you are able to hold your puppet up 10 minutes.

Who knows, your group may become good enough to visit an adult audience occasionally. Adults enjoy puppets almost as much as the boys and girls do. Besides, many adults will come to see puppets but

Puppets For Christ



won't attend a regular worship service.

Make your puppets as believable as possible. Use props when you can. Strive for good, Bible-centered scripts.

Material for puppets is still a bit scarce, but you can write your own. You may memorize the script and speak as you work the puppets, or you may wing it if you're good enough.

The easiest method for me is to tape the material on a small cassette to use as I work the puppets. This way you can write and rewrite the script until it pleases you.

It is essential to use *lots* of expression when preparing your own script. Otherwise it will sound dead and uninteresting. You can use background music to make it more delightful for boys and girls. However, if your music is too loud, you may drown out the message you want them to hear.

Material is available, already taped, in many Bible book stores. Some material can be purchased at

our own Randall House. The only problem is, prepared material does not always fit your situation.

Many of the ready made scripts and cassettes contain too much fun and laughs and not enough real teaching power. If you write your own material, you can include your own teaching power and be sure it will be as effective as you wish.

Puppets are fun. Puppets are work. And puppets are challenging. But the most important thing, puppets can help win souls to the Lord Jesus Christ!

I'm sure everyone will not rush out immediately and start a puppet ministry.

But if you are interested and need more information, please send a self-addressed, stamped envelope, along with your questions to me—Dolores Payne, Route 1, Ina, Illinois 62846. I will do my best to answer your questions. ▲

ABOUT THE WRITER: Mrs. Dolores Payne is a member of Ina Free Will Baptist Church, Ina, Illinois.

Looking Back: 1860 - 1870



By William F. Davidson

It is always interesting to examine minutes of recent National Associations to see what issues Free Will Baptists are talking about.

But the excitement magnifies when we turn back the pages 100 years to discover the topics of interest in the middle of the 19th century. The old minutes make good reading for a Saturday afternoon.

GROWTH

Free Will Baptist in North Carolina in 1860-1870 would readily recognize the names of new churches added during the decade of the 60's as recorded in the General Conference minutes.

Gum Swamp, Little Creek, Grimsley, and Louson Swamp were already household names by 1860, but new churches like Rose of Sharon, Black Jack (Wayne County), Dixon Chapel, St. Delight, Sandy Hill and Shiloh would soon make their mark on the denomination's growth and direction.

The real growth came not in the number of new churches, but in the number of conversions and in the addition of preachers. Except for the early years of the Civil War, conversions in the General Conference averaged about 300 per year—1864—425, 1865—275, 1866—300.

Hardly a year passed without the addition of at least one or two names to the list of preachers.

Then, like now, statistics were

important. Free Will Baptists were growing and proud of their growth.

MERGER

The entire decade bubbled with discussion about merger with denominations of similar background, and the minutes often hint at growth possibility through organizational union.

Much of the interest was directed toward merger of Free Will Baptists in the North and South. The two groups had corresponded at least since 1829.

Delegates were exchanged over a number of years. Periodicals of the New England group often published letters from the South. In fact, the relationship became so warm that history has supposed that the two groups actually did unite sometime before 1860.

The records, however, do not support such union. The relationship seems to have been limited to correspondence, exchange of delegates, spiritual kinship, and a strong Northern influence in the South.

The New England minutes of 1831 give Free Will Baptists in North Carolina and General (later called FWB in the minutes) Baptists in Kentucky the right to send delegates to the General Conference, but a motion was made in 1839 that the North Carolina group no longer be included in the statistics.

Discussions in the South related to a more serious question of union with other denominations. Free Will Baptists had been wooed by the Disciples for a number of years. Some

pastors and churches had already moved to that denomination.

In December, 1867, a convention was held in Hookerton, North Carolina, to explore the possibility of uniting the Free Will Baptists, the Disciples, and the Union Baptists.

It was determined, however, that Free Will Baptists could not make any concessions in these discussions and, in 1870, it was moved that "... we dismiss from our conference the subject of uniting with other denominations."

BLACKS

The New England Connection minutes are full of discussion about slavery, with that group taking a firm stand against the practice. But the minutes of Free Will Baptists in the South have little to say on the subject.

The only recognizable impact of the controversy is found in statistics of the early years of the decade. In 1861-62, conversions dropped from the 300 average mentioned earlier to 125 and 53. The War had come to the churches of the South!

Following the War, however, the minutes speak to the needs of the free Blacks who remained in the South. Originally, it would seem that Blacks were encouraged to remain with white churches where they were members and others were encouraged to join.

In 1867, however, the General Conference suggested that the "colored" members of the connection form their own churches and, eventually, their own general conference.

A committee was formed to help establish the new churches. In 1868 Elders H. Jones, R. K. Hearn, William May, and T. N. Manning were appointed as a committee to organize the new conference and spend a year in instruction for the new Black churches.

DISCIPLINE

The minutes from 1860-1870 are full of references to discipline. They seem almost foreign to someone reading in the 20th century because so few churches still involve themselves in discipline.

For the most part, the conference determined justice for its ministers when they fell short of the preacher's image. In most cases, ministerial discipline related to alcohol—either excessive use or the sale of the beverage to others.

One preacher was called to task for running a "grog" shop. Though he apologized to the conference, he continued in his sin and soon rejected the authority of the conference.

Most other disciplinary problems were solved when a guilty party appeared before the conference and asked forgiveness. Few were willing to oppose the conference as had been true of the grog shop owner.

On occasion, the problem was theological and here the Conference took quick action. Some guilty of pushing the doctrine of "general atonement" a step further to "universal salvation" were immediately and harshly censured.

The conference was, for the most part, eager to forgive. Re-instatement seldom took more than a confession and evidence of true repentance.

It is good to look back at time—to rediscover the past and see our ancestors at work.

Some things have changed. We have moved from fear of excess to total abstinence in our attitude toward alcohol, and we no longer talk about slavery.

We are still concerned about growth, and we still talk about cooperation and isolation and agreement among Christians. We still agree and agree to disagree.

In fact, reading the minutes for 1861 is almost like sitting in on the National in 1981. ▲



*Thank You for
Your Gifts to the...*

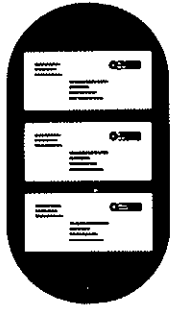
COOPERATIVE PLAN OF SUPPORT May, 1981

RECEIPTS:

State	May '81		May '80	Yr. to Date
	Coop.	Design.		
Alabama	\$...	\$...	\$...	\$ 2,208.12
Arizona	296.28	196.98
Arkansas	4,770.31	...	4,666.96	17,069.26
California	1,403.54	...	1,130.80	5,581.86
Florida	1,316.93	...	1,765.32	6,490.02
Georgia	1,838.70	(770.00)	995.49	5,541.53
Idaho	102.89	...	114.80	200.82
Illinois	926.86	...	1,058.30	4,853.16
Indiana	50.00	...	50.00	100.00
Kansas	393.11	...	192.90	1,068.57
Maryland	10.00	...	50.00	170.00
Michigan	2,597.20	(2,040.45)	78.60	11,320.91
Mississippi	124.60	...	234.20	981.01
Missouri	6,234.65	(6,234.65)	5,250.15	30,247.86
New Mexico	138.23
North Carolina	556.97	(139.00)	1,005.14	2,301.51
Ohio	2,034.80	...	780.80	4,632.44
Oklahoma	7,118.80	(7,080.01)	7,301.48	36,433.43
Tennessee	1,040.27	(96.08)	1,131.69	4,539.11
Texas	65.85	...	130.00	680.59
Virgin Islands	161.00	(161.00)	155.55	835.92
Virginia	43.78	...	46.49	4,549.11
West Virginia	11.11	...	9.27	41.63
TOTALS	<u>\$30,801.37</u>		<u>\$26,444.22</u>	<u>\$140,182.07</u>

Disbursements:

Executive	\$ 9,229.18	(2,071.80)	\$ 6,279.74	\$ 45,882.23
Foreign Missions	8,780.25	(6,963.94)	7,120.96	38,160.62
Bible College	4,931.58	(3,115.27)	5,088.79	20,930.67
Home Missions	3,950.38	(2,597.05)	4,558.58	18,269.31
Retirement & Ins.	2,432.68	(1,114.97)	2,225.38	10,565.09
Master's Men	1,218.38	(506.08)	1,003.50	5,280.06
Commission on				
Theological Lib.	258.92	(152.08)	167.27	1,094.09
TOTALS	<u>\$30,801.37</u>		<u>\$26,444.22</u>	<u>\$140,182.07</u>



OUR READERS COMMENT

CONCERN OVER TRANSLATIONS

I am concerned about this fuss over modern translations. I am not an expert on translations, but I do do quite a bit of reading.

My sources are Moody Press and Back to the Bible Publications. From these sources I learned that there are two very good alternatives to the King James Version—The New American Standard and The New International Version Bible.

I have read quite a bit from the KJV, NASB, and the NIV. I have prayed about this. The Holy Spirit has directed me to use the NIV translation.

This is the thing that concerns me. I hear no mention of prayer and of seeking the kingdom of God and His righteousness. Finally, I think it would be well to remember Isaiah 55:8, "For my thoughts are not your thoughts, neither your ways my ways, declares the Lord."

Paul E. Miller
Hutchinson, Kansas

ASSOCIATION SCORES KJV FEVER

The Foothills Association of original Free Will Baptists of North Carolina met in annual conference at Bethel Free Will Baptist Church in Marion, North Carolina (May 9, 1981) and adopted the following resolution:

Whereas, an article appeared in CONTACT (March issue) written by Mr. A. B. Brown in which he denies the inspiration of the King James Version of the Holy Bible in particular and all versions in general and characterizes all who adhere only to the KJV as "fanatic," "ignorant," "sick," and members of a "cult;" and in the May issue of CONTACT a letter was published written by Mr. Bob Jones in which he agrees with Mr. Brown's conclusions and declares that the KJV is "not inspired" and is in fact not "correct," and,

Whereas, we recognize that this is another subtle attempt of the devil to discredit and cast doubt on the "very Word of God," and to overthrow the faith of God's people which he has tried to do from the beginning, and,

Whereas, we feel that the publication of such articles is detrimental to the cause of Christ and to the "faith of our fathers," and is unworthy of our beloved denomination and our doctrine concerning the "inspiration of the scriptures," Therefore be it:

Resolved, that we vigorously protest the publication of these articles as being unethical, unchristian, and contrary to the teachings contained in our national treatise on this subject;

Resolved, that we request that CONTACT refrain from publishing such articles in the future which are only conducive to undermining the faith of many;

Resolved, that we call this matter to the attention of our State Association at the annual meeting and request that we advise CONTACT and our National Association in the strongest possible terms of our displeasure concerning these articles, and;

Resolved, that we send a copy of this resolution to CONTACT with the request that they publish it at their earliest convenience, and that copies be sent to the following advising them of our action: North Carolina State Moderator, North Carolina Minister-at-Large, National Moderator, Commission on Theological Liberalism and any others who may be concerned and at their request.

Rev. Joe Helms, Moderator
Foothills Association
North Carolina

REJECTS "BIBLE OF HOLES"

With regards to A. B. Brown's article "King James Fever" and a letter by Bob Jones in which they classify all who prefer the KJV as "ignorant" "sick," "fanatical," and members of a "cult," I would like to comment.

I was shocked that the Theological Liberalism Commission requested the publication of this article and that CONTACT consented. In my opinion, I think you showed bad taste in publishing these attacks on some of God's people. We may be "ignorant" as they say, but we are in good company.

It is the Bible used by our forefathers and is the scriptural reference used in our articles of faith in our national treatise. Mr. Jones tells us that it is not "correct". Does this mean that we have been in error all these years and have been preaching from a "Bible full of holes," rather than from a "Holy Bible?"

Should we recall all of our treatises and have them corrected? One cannot help but wonder how these gentlemen know that there are so many errors in the KJV, since we do not have the original manuscripts. Who told them so?

The devil has from the beginning sought to discredit and cast doubt on the Word of God. Articles such as these can only serve to help him in his endeavors.

Mr. Brown's implication that the KJV is the

work of an "unsaved Catholic," will only determine the faith of some and cause them to doubt the doctrine of inspiration of the scriptures. He seems to have fallen into the same attitude of "intolerance" of which he accuses us. We pray that God will forgive him for this. He seems to doubt the "inspiration" of any translation.

We do not share his views.

We who prefer the KJV above all others and are aware of the fact that there are some good translations such as *The New American Standard Version*. We also know there are some bad translations such as RSV, *Good News For Modern Man*, and *The Living Bible*, which is a mere paraphrase.

We sincerely feel that these translations take away from God's Word and cast some doubt upon the virgin birth and the deity of Christ, so we reject them.

We hold the KJV to be the "very Word of God," "infallible," "inspired," and a "sufficient guide for our faith and practices." We use it in our worship services even as our fathers did before us, and we make no apology for this to anyone.

Rev. Billy Allen, Pastor
West Fifth Free Will Baptist Church
Gastonia, North Carolina

DIRECTORY UPDATE

ALABAMA

Edward Duke to First Church, Montgomery

ARKANSAS

David Phillips to Grace Church, Newport

GEORGIA

Greg Bevan to First Church, Jesup, from Fellowship Church, Micro, NC

PENNSYLVANIA

Edd Green to Truth Church, New Oxford, from Inman Christian Academy, Inman, SC, as principal

TENNESSEE

Dwayne Harvey to Olivet Church, Guthrie, KY

OTHER PERSONNEL

Greg McAllister to First Church,

Farmington, MO as Youth Pastor from First Church, Mountain Grove, MO as Assistant Pastor

David Huett to Trinity Temple, Tulsa, OK as Music and Youth Pastor

Mike Foster to First Church, Vernon, AL as Minister of Music and Youth from Loyal Chapel, Columbia, TN

By Leora Windoffer

What sights! I've seen Chicago from atop the Sears' Tower, New York City from a jet plane's window seat, and St. Louis from a revolving restaurant perched on a hotel.

Through high-powered telescopes I've peered to the depths of the Grand Canyon and gazed to the heights of the Eiffel Tower. What views!

But a view from the loft—the choir loft that is—has been as memorable to me as any of these other sights. It changed my life.

Of course, from my third row soprano position there are objects which gain my attention but are not lifechanging. These include backs of heads, Kleenex boxes hidden behind the altar railing, dust on the grand piano lid and car lights' blurred reflections in frosted church windows.



Even five red warning lights positioned in the back of the church grab my gaze as they silently count down the sermon's final minutes of radio and television air time.

These observations from the loft have not significantly altered my behavior or attitudes. But what has revolutionized my life is looking at the people in the congregation facing me.

They are fellow human beings. Their faces reflect not only surface responses to the worship service, but they expose deeper heart needs.

As a choir member in a reserved platform seat, I see those people look each Sunday in my direction for some inspiration or comfort. I feel more and more obligated to minister to the needs reflected in their faces.

There are the bored ones. They yawn through singing and sermonizing, stare blankly at the platform, and seem to say, "I've

A View From The Loft



LOFT (From page 27)

heard all this before. Isn't there anything new today?"

Then there are the bitter ones. With faces buried in frowns and scowls, they don't sing or participate at all. Visible smirks and invisible spiritual scar tissue distort the worship experience for them. These people seem to taunt, "Come on. Let's see what you can do for me this time."

Of course, there are always the blessed. Smiles and approving nods follow the sermon, music or scripture reading. These worshippers are involved, and with wise expectant eyes seem to testify, "Praise God. I know my Heavenly Father is real!"

Finally, there are the burdened ones. Eyes reddened by crying and foreheads furrowed from worry, these people listen intently to each word in the service. They seem anxious to extract hope even from a music melody. Struggling to overcome depression, they appear to petition, "Lord, I really need your touch. Will you draw closer today?"

Under God's divine directorship, music can touch all those peoples' lives. There is inspiration for the bored in lyrics like:

Why was I born? What am I living for?
If I should die, what would I be dying for?

Is there an answer to my question?
Is there an answer to my plea?

I'm here to love the One who first loved me
I'm here to live throughout eternity!
He is the answer to my question;
He is the answer to my plea ("Why Was I Born?" by Eddie Smith/Lillenas)

These lines soothe the bitter:

There is a quiet place, far from the rapid pace
Where God can soothe my troubled mind.
Sheltered by tree and flow'r
There in my quiet hour with him my cares are left behind. ("A Quiet Place," by Ralph Carmichael/Lexicon)

These words thrill the blessed:

I sing the greatness of our God that made the mountains rise.
That spread the flowing seas abroad and built the lofty skies.

There is no plant or flower below but make thy glories known.
The clouds arise and tempests blow by order from thy throne.

While all that borrows life from thee is ever in thy care.
And everywhere that we can be, Lord, thou are present there. ("I Sing the Greatness of Our God"

by Fred Bock/Fred Bock Publishing)

These thoughts support the burdened:

It won't be long till we'll be leavin' here,
It won't be long, we'll be goin' home.

Count the years as months.
Count the months as weeks.
Count the weeks as days.
Any day now we'll be goin' home. ("It Won't Be Long" by Andrae Crouch/Lexicon)

What a responsibility I feel as a choir member. People watch me, listen to my voice and observe my spirit. Now attending rehearsals faithfully, enunciating lyrics better, and listening to my director's suggestions carefully seem more urgent.

I'm not singing to myself. I'm ministering to others with that music.

That view from the loft is quite a sight. Life is different since my vision extended beyond objects and focused on the audience.

Their faces reveal human beings who need music to be a soothing ointment, a long awaited answer, a deep blessing—in other words, a ministry. ▲

ABOUT THE WRITER: Leora Windoffer teaches in the English Department at Olivet Nazarene College, Kankakee, Illinois.

Coming Next Month

- **National Convention Review and Photos**
- **The Case For Christian Schools**
- **Behold, How We Differ**



NEWS OF THE RELIGIOUS COMMUNITY

CHILDREN'S BIBLES SAVE LIVES

NEW YORK (EP)—(This story recounted to American Bible Society officials).

The Place: San Salvador, the capital of El Salvador.

The People: Raul Duron, Executive Secretary, El Salvador Bible Society, and his four children.

Recently, in the capital city of my country, I was leaving the office to pick up my four children near a church. About six blocks from the church, in a nearby neighborhood, there had been an attack on the municipal building. We were not aware of this attack.

The streets were without lights and in one corner there were national guard troops. Since it was dark, I did not notice the halt signal made to us by one of the guards. When we passed, we heard a shot, and I accelerated the car. Then another shot rang out, closer to our car. Suddenly we were surrounded by soldiers.

Immediately a sergeant ordered us all up against the wall. We heard the sergeant order, "aim and fire."

I told my children to get out of the car and put their hands against the car while the soldiers searched them. When the sergeant heard the word "children," he calmed down and started searching us. I told him, "look inside the car, also."

A civilian proceeded to do so. When he got to the back seat, he found the Bibles my children had been carrying and immediately told the sergeant, "All is well; let them go. They are people of peace."

The sergeant then ordered his troops not to fire and said we could drive away slowly and carefully. I had to drive two blocks, the slowest ever driven in my life, amidst rifles which were pointing at us.

The Bibles of my children, the Word of God, when found gave a testimony for us and saved our lives.

INDIAN CHRISTIANS CROSS TRIBAL DENOMINATIONAL LINES

NORMAN, OK (EP)—Indian, Eskimo and Aleut delegates from 13 nations, representing 64 different tribal and linguistic groups, gathered at Norman, Oklahoma, for Sonrise '81 in May. Sonrise was designed to open fellowship across national, tribal and denominational lines.

Delegates included Quechua Indians from Ecuador, Peru and Bolivia; Miskoto Indians from the Caribbean coasts of Nicaragua and Honduras; a Terena Indian from Brazil; Crees from Canada; and Aleuts and Eskimos from Alaska.

Sonrise turned out to be the most representative meeting of Latin America Indian Christian leaders ever held. Top leaders of national organizations from the Andean region, the Mayan area of Central America, and from Mexico were able to consult together for the first time.

The result was the formation of FIEL: Fraternidad Indigena Evangelica Latino-Americana and the appointment of a committee to work toward a Latin American Indian congress to be held at some later date in Lima, Peru.

HISTORIAN DISCOUNTS 'HUMANIST CONSPIRACY'

NORTHFIELD, MN (EP)—American religious groups are going to be clashing over the meaning of "humanism" for at least a decade, according to Lutheran historian Martin Marty. Speaking at St. Olaf College here, Marty said religious conservatives have chosen to use the word as "the all-purpose term for what is at the root problem of American life—in education, morals, values, living styles and philosophies."

According to a "conspiracy" seen by some, 275,000 secular humanists have 220 million Americans "in their thrall," Marty said. Supposedly, they have "infiltrated higher, secondary and elementary education" and are "well planted at all decisive places to promote their anti-Christian theology." His research has failed to find any significant atheist tradition among

American intellectuals, he said, although it was "always given free publicity by churches which needed some name for the outsider. That's what's happening again."

People who see a "humanist conspiracy" cite the various "Humanist Manifestos" as evidence, Marty said. Yet he had been unable to find anyone who took them seriously at the time they were issued, he reported. "I have seen graffiti that have had more influence than the Humanist Manifestos," he said. "When the 1973 manifesto came out, I checked and found the median age of the signers was 77. So it was hardly the wave of the future." He described the signers—"mostly retired Unitarian ministers"—as people who say the human venture can be seen best without any spiritual dimension.

EVANGELIST PREACHES, IS STABBED, PREACHES AGAIN

WALTER INSFRAN, PARAGUAY (EP)—Politicians aren't the only public figures subject to violent attack. A young Paraguayan evangelist learned that fact the hard way after one of his sermons provoked a knife attack. The evangelist, a lay Baptist in his 20's, was preaching in a gospel meeting east of Paraguay's capital, Asuncion, when a man, infuriated and apparently drunk, stood up and loudly contested the message.

The evangelist continued to preach, ignoring

the interruptions. He concluded the meeting and started for home on his horse. Not far down the road he was ambushed by the drunken man, who lurched from behind some bushes wielding a knife. He plunged it into the horse's neck and stabbed the preacher in the right side.

Bleeding and in pain, the preacher still managed to escape the reeling drunkard, leaving behind his wounded horse. According to sources, the preacher is recovering satisfactorily.

CHURCH VANDALISM CONTINUES AGAINST FRENCH EVANGELICALS

VAULX EN VELIN, FRANCE (EP)—A gunman who fired into a praying church congregation left no injuries and little damage, but for a small, growing Baptist congregation in Vaulx En Velin, the incident was only one of many acts of violence in more than two years. The gunman fired at the congregation at a night meeting following the showing of a Billy Graham film attended by some Muslim young people.

The vandalism is a problem shared by other evangelical churches, including four which were damaged or destroyed by fire, Pastor Mark Sutton says. Several groups, including Baptists, Methodists, Assemblies of God and Pentecostals minister in the Lyons metropolitan area, where 1.25 million people live.

A third fire destroyed an independent Baptist church building and a fourth destroyed an Assembly of God church, the largest church in the city, Sutton reports. One of four men who set the latter fire went to police and admitted that he and the three others had gotten the idea from the first three fires. They told police they wanted to "show the evangelicals that they were wrong," Sutton says.

Police have not been able to apprehend anyone in connection with the other fires, but they know more than one person is involved. Eighteen percent of the evangelical church in the Lyons area have been destroyed, says Sutton. "All the pastors and churches in the Lyons area are concerned."

In closing ceremonies, the assembled Indians honored a number of dignitaries by giving each an Indian name, one of the highest honors possible among the Plains Indians of North America. Thus Dr. Stanley Mooneyham was honored with a Chippewa Indian name indicating "one who brings help in a dark place" and Dr. Theodore Epp, who was born on the Hopi Indian Reservation, with a Cheyenne name meaning "one who has stood with God."



**MESSAGE FROM SOVIET UNION:
"SPIRITUAL WEAPONS CANNOT
BE DESTROYED"**

ELKHART, IN (EP)—In the Soviet Union the KGB is hurrying to conclude preparations for the trial of independent Baptist pastor Dmitri V. Minyakov. The trial was scheduled for May 15, despite Minyakov's failing health.

In the face of this and other persecutions, Gennady K. Kryuchkov, president of the Council of Evangelical Baptist Churches in the Soviet Union, recently relayed a message to the CEBC representative office in Elkhart, Indiana: "We have many difficulties, but God's promises are greater!" Kryuchkov continued, quoting from the Bible, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God."

"In spite of all the complications of our life, path and ministry, if we closely examine our weapons we will find that they are invisible and intangible, and therefore cannot be snatched from us by the KGB or persecutors in any country."

"These spiritual weapons are accessible and active everywhere; they are not subject to territorial limitations. They cross all borders freely because they are passed vertically, from above," Kryuchkov continues. "These weapons can not be destroyed by listening devices, by electronics, nor by prisons! Our weapons are powerful, because the Lord God is acting on our behalf! Even though there are so many arrests now, neither prayer nor faith, neither trust nor righteousness have been taken from us. Nothing at all has been taken, because these weapons are made powerful by God!"

MENNONITES CHALLENGED TO CARE FOR DEVALUED PERSONS

GOSHEN, IN (EP)—The early Christian Church never abandoned a member to poverty, said Wolf Wolfensberger, resource person for a Symposium on Devalued Persons and the Church at Goshen College. "In a world full of beggars there were no Christian beggars. It would have been a scandal in the church," Dr. Wolfensberger said. "The church took care of its own members plus a proportion of the needs of the pagans."

Wolfensberger, who is director of the Training Institute for Human Service Planning, Leadership and Change Agency at Syracuse (N.Y.) University, spoke from the radical Christian perspective of the early church. The advocate for handicapped and other devalued people said, "You're going to have to make community. It won't be given to us." The timber of the church, he said, gets tested by "the personal and communal struggle to follow Christ."

Wolfensberger said the early Christians were committed to each other to the extent that when a member was banished to slave labor in

**BELIEVERS INCREASE NUMBERS
DESPITE CONTINUED PERSECUTION**

CUENCA, ECUADOR (EP)—Growth in Baptist work continues among the Quechua-speaking mountain Indians in the Cuenca, Ecuador, area despite violence and other forms of persecution that started in 1975.

Although only isolated attacks are reported now, last fall persecution intensified toward members of a mission that has been the target of mob violence led by three Catholic priests.

At the height of those attacks, professions of faith continued, says Eusebio Pinguil, pastor of Jesus the Good Shepherd Baptist Church of Tambo, sponsor of the mission. New believers told him, "Christ died for us. We ought to be ready to die for him."

In addition to physical attacks, attempts were made to remove evangelicals from their land holdings in agricultural cooperatives in the Tambo-Ingapiraca-Canar region, says Southern Baptist missionary Stewart Pickle of Arkansas.

Several Baptists left their homes each night for several weeks to sleep on the cold, wind-swept hill or in the rain because the homes were being watched by would-be attackers.

According to Pickle, the Tambo church has spent more than two-thirds of its income defending believers who have been beaten in their homes. Members have visited the governor of the province, the archbishop, the commander of the national police in Quito, the capital city, and the cardinal of Ecuador asking for support.

But work among the Quechua-speaking in Tambo is growing, says Pickle. The Tambo church and its four missions baptized more than 100 in 1979. Since then they have established two more preaching points.

Spain or to the salt mines in Turkey other members traveled there as a search committee to find the missing member. Once located, the group would write a ransom or, failing that, settle in the area to support and nurture the individual. "That radicality of commitment came to an end," he said, "in 311 A.D. when it became legal to be a Christian under Constantine. It has been downhill ever since."

Wolfensberger sketched a Christian view of history in which the world, its institutions, language, matter and time are fallen. This state of imperfection originates in human alienation from God, he said. It is futile to think that Christians or anyone else can fix the world. Only Christ's second coming will do that. The church, nevertheless, heir of the resurrection, has been given the power to transcend the fall, he said. "Christians can partially transcend the fall via a communality," he said, though it cannot bind up all the wounds of society because these wounds are mortal and unending for the duration of the fallen world.



THE SECRETARY SPEAKS

By Melvin Worthington

Today's minister faces a complex and corrupt society. Boundaries dissolve overnight. Issues are so fluid that they shift before sunrise. The preacher is called upon daily to re-focus his role with his country, his community, his church, his companion and his children.

Many ministers grapple with frustration as they seek to fulfill their expanding roles. Some angrily attack the things they feel are wrong while others acquiesce to the trends around them.

Some ministers have forsaken the ministry. Others would, if they could with dignity. Free Will Baptist pastors are not immune to the ministerial pressures in today's society.

The minister who meets today's challenge must progressively develop and mature as a person, preacher and pastor.

As a person, the model minister develops the proper disposition which manifests itself under all circumstances. He is neither a bland optimist nor a bitter pessimist. He is a biblical realist.

He views events from God's viewpoint and thus maintains an excellent disposition throughout life. He rejects

Model Ministers



alarmism and apathy, but actively fulfills, with the proper disposition, his calling.

The model minister manifests *proper development* of the qualities that make a good minister. He adds to his faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness and to kindness charity.

The model minister develops *proper discipline*. With Paul, he brings his body under subjection. He lives soberly with mastery over his fleshly appetites and affections.

The model minister develops *proper doctrine*. As he reads and reflects, he expands his knowledge and comes to clearer understanding of the precepts of the Lord. Our doctrinal knowledge at conversion is meager, but as we grow in grace and knowledge of God we develop and deepen that doctrinal well.

Every minister must develop as a *preacher*. Preachers are not born, they are developed. At the beginning of his ministry, the minister is far from the preacher he can become if he develops properly in his preaching.

Developing as a preacher involves the proper concept of the work. Preaching is the proclamation, exposition and application of the Word of God. It is an ordained method, performed by ordained men with an ordained message.

Biblical preaching is designed to invite, instruct, inspire, indoctrinate

and involve men. In preaching, all ministers face the subtle dangers of lack of perception, planning, preparation, perseverance and patience.

As the preacher develops he will preach the Word of God comprehensively, conscientiously, continually, clearly, compassionately, correctly and contextually.

The greatest work in all the world is the preaching of the Word of God. The minister who fails to develop his full potential as a preacher short changes his congregation.

And just what can the minister do to insure his pulpit growth? Study priorities must be established. Sermon preparation must be exercised. The subtle enemies of lack of discipline, diligence, dedication and discernment must be expelled. God pity the preacher who is lazy regarding his preaching.

Every minister must develop as a *pastor*. The art of pastoring must consume a minister for him to accomplish his task. Pastoral work is rugged yet rewarding.

The model minister develops the ability to *educate* his flock. As a student of the Word, he feeds his congregation with systematic preaching of the Bible. He is a careful scholar who clearly explains the promises of God.

He must develop the ability to *encourage* his congregation. One sad experience common to most church people is a lack of encouragement. Pastoral leadership which develops manifests the ability to commend for progress rather than condemn for

everything less than perfection.

The ability to *exhort* and motivate rather than manipulate stirs the growing preacher. He would rather challenge than coerce.

The model minister *establishes* the congregation he pastors. He grounds them in the truths. He edifies and supervises their development.

The model minister does not neglect evangelism. He becomes expert in this important birthing area.

Ministers who develop as pastors meet an important need in their country, community and church. The pastoral ministry is ever changing and if ministers are to effectively fill their role as pastors, they must develop their pastoral gift.

Are you becoming a model minister? The National Association of Free Will Baptists will fulfill its potential when we develop model ministers who understand their role and responsibility.

Will you allow God to make you a model minister and develop you as a person, preacher and pastor? ▲

THE SECRETARY'S SCHEDULE

- Aug. 8** Central Texas District Association
- Aug. 9** First FWB Church, Houston, TX
Eastside FWB Church, Houston, TX
- Aug. 11-13** Arkansas State Association
Camp Beaverfork, Conway, AR
- Aug. 28-29** Camp Caleb, Paintsville, KY
- Aug. 30-Sept. 2** First FWB Church, Oak Ridge, TN

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