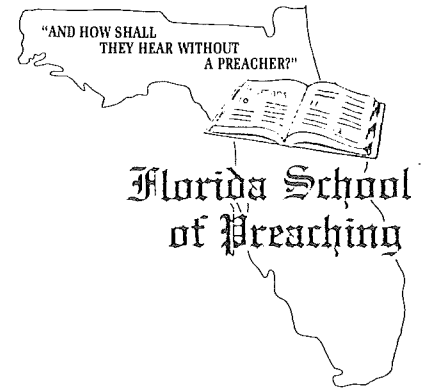


THE HARVESTERS



VOLUME VIII

MAY 1990

NUMBER 10

"CHEERLEADING COACH FLORIDA SCHOOL OF PREACHING"

By
Jackie M Stearsman

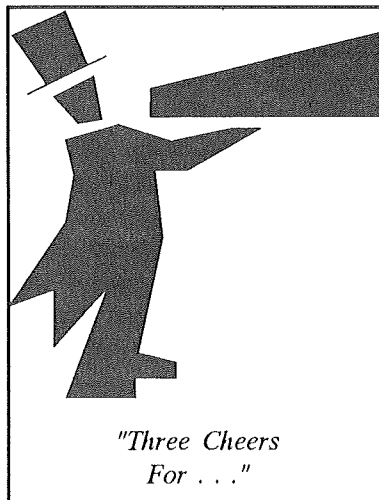
The school receives in the mail items that are not solicited. Many of the items are trashed for the same reason they would be discarded at home. However, the above announcement caused me to do some reflecting. In view of what is happening in many corners of the brotherhood today, I am wondering if this camp would be of interest to those who make the role of the preacher predominately that of a cheerleader. Those interested may call the office for further direction. Consider some of the things available for the cheerleading coach described in the brochure.

Popularity

The advertising circular informs us that schools are clamoring to schedule their own camp after seeing the material presented. The popularity is undeniable. It is nation-wide; from California to Maine to Florida. We are informed that with this new popular approach we could start all new material this fall. We are asked, "Wouldn't you, just once, like to learn enough different cheers, stunts and dances to begin the fall season with all new materials."

To those who must have

something new and entertaining, this may keep you satisfied for a short time.



"Three Cheers
For . . ."

Unity In Diversity

"We are going to let you choose the material to be taught and we are going to let you gear our emphasis to technique, gymnastics, or dance." "An emphasis on instruction, not competition!" "Coaches select camp material and format! . . . Our instructors arrive one day prior to camp opening and

meet with coaches to demonstrate all material for you--cheers, chants, dances, stunts, etc. Based on your squad's abilities, you will indicate specific material to be taught to your cheerleaders."

We are told to expect the following: "Talk Back"--Leadership/Unity Seminars. Topics vary from day to day and are chosen from this list: "I Love You, But . . ." Do you know of anyone who would find this appealing?

Emotionally Charged Crowd Pleasers

". . . terrific spirit . . . a love of the sport of cheerleading . . . a push for more crowd-oriented material . . . and a desire to make your cheerleaders as technically strong and emotionally charged as they can be." "Spirit Ideas/Working the Crowd." "Planning a session of spirit boosters that will keep team morale sky high . . . using your band to involve the crowd . . . finding props that keep your crowd entertained and excited."

Conclusion

The world has always sought that which was popular. In order to survive in the world there

must be a give and take compromise. In our country we are permitted the freedom to practice our religion as we choose. In our pluralistic society we have unity-in-diversity in religious matters. In the world it is easy to become discouraged and downcast. The world is ever in need of emotionally charged crowd pleasers.

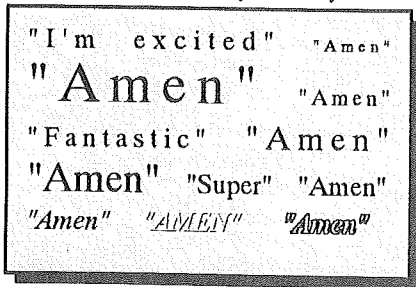
Has the world spirit invaded the church? One sure way to recognize it is to keep a close eye on the cheerleaders. It is always revealing to know the source of ideas and of movements. Cheerleaders, where did you learn your cheers?

COMMENTARY

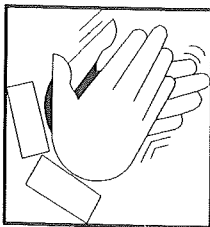
By
B.C. Carr

Based upon some of the antics I have seen lately, some of our brethren must have already graduated from such a cheerleading school. It may be they have also had a course in dramatics and another in clowning.

Why do some think they must get the audience worked up into a lather when they speak? Is this to prove that they are "dynamic"



speakers? When a preacher keeps asking the audience to "amen" him every few words he is acting as a cheerleader. The same is true of the preacher who seeks the hand clapping for approval of his actions. When the same speaker presents one proposition after another to get the vote of his listeners by asking them to



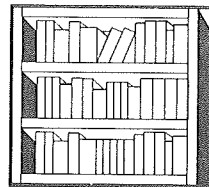
stand or hold up their hand, he is simply acting as a cheer-leader. Such men seemingly need vocal or action response from the crowd to keep them going. In addition to this the speaker must be sure to use, quite often, such stimulating words as, "I'm excited," "fantastic," "super" to create an air of enthusiasm.

Years ago our denominational friends would have numerous emotional propositions to get the audience worked up. This would call for people to march down the aisles to the front. If this did not work a professional "shouter" would be brought in to trigger the desired response. At all cost the audience must be made to participate bodily or vocally, why? It could be that we are seeking to please men more than God (Gal. 1:10). Although this may not be a "mortal sin" it encourages false stimulation of an audience. It causes vain competition among speakers. It reduces worship to something like a side show. Surely we do not need all of this.

BETWEEN THE TESTAMENTS

By
Clifford Newell, Jr.

The time between the close of the Old Testament history and the beginning of the New Testament era is some four hundred years. This period of time is also known as "the four hundred silent years" which in all actuality was not very silent. The title we have assigned to this period of important history is the **Inter-Testamental** period.



A failure to study this (four hundred year) section of history is to ignore the important changes that took place and that had a definite impact upon Israel and the church. The New Testament does not begin

from where the Old Testament ended. Tremendous changes took place in all directions, and to know what these were, and what was their significance, is of utmost importance in understanding the New Testament.

The time frame between the Testaments was in preparation for Christianity. For example, the contribution that the "Grecian Empire" (Daniel 2:39) would make to "fullness of time" (Galatians 4:4), was a universal language. The Scriptures then were translated into Greek and known to us by the "LXX" or the Septuagint translation. This contribution was of tremendous importance because the gospel could be preached in one language to all the world.

Our summer class will cover the following: (1) The Persian period; (2) The Alexandrian period; (3) The Egyptian period; (4) The Syrian period; (5) The Maccabean period; and (6) The Roman period. Why not make your plans to be with us this summer to increase your knowledge on important Biblical themes!

1990 SUMMER SCHOOL SCHEDULE

There will be two classes this summer. Brother Newell will teach a class on the *Intertestamental Period* and brother Stearsman will teach *Basic Logic*.

The sessions will begin May 29, 1990 and end July 26, 1990. There will be no classes the week of

The Harvesters

Published Monthly by the Florida School of Preaching
1807 South Florida Avenue, Lakeland, Florida 33803
(813) 683-4043

Editor: Jack M. Stearsman
Associate Editor: Clifford Newell, Jr.

Board of Directors

B. C. Carr, President	Glenn Lee
Paul Thomhill, Vice President	Wallace Maxwell
J. H. Blackman, Jr., Secretary	James Medlin
E. Robert McAnally, Treasurer	Gordon Methvin
Maurice Davis	Dale Spung
Kenneth W. Franklin	Gene Stilwell
George K. French	

TRAINING PREACHERS SINCE 1969

July 4, 1990. Each class will meet once per week, and each class will be in the evening. Classes will be from 7:00 to 9:30. *Basic Logic* will meet on Tuesday and *The Inter-testamental Period* will meet on Thursday.

For further information or assistance please write or call the office:

☞ Florida School of Preaching
1807 South Florida Avenue
Lakeland, Florida 33803
☞ (813) 683-4043

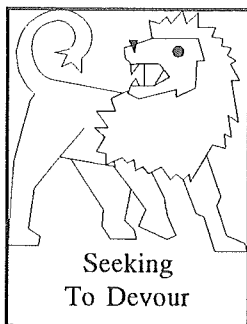
MODERN BO PEEP'S

By
B.C. CARR

*"Little Bo Peep
Lost her Sheep
And She Doesn't know where to
find them
Just leave them alone
They'll come home
Wagging Their tails behind them."*

Many of us remember this nursery rhyme. When we were small we learned these words and were made sad by it's message. We felt sorry for Bo Peep, we felt relieved that the sheep could find their way back home to fold and safety. There are several things that come to my mind, as I think of parallels between this child's rhyme and the nature of the Lord's Church.

The children of God are like sheep (John 10:27-28; I Pet. 2:25). The church is likened unto a flock (Acts 20:28-29; John 10:16). Elders are to be the Shepherds over the flock (I Pet. 5:1-4; Heb. 13:17). They are responsible for the way they watch since they must give account unto the Chief Shepherd--Christ (I Pet.



5:4). In view of these things, why are so many lambs lost and worst of all--not missed.

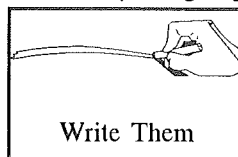
They Don't Know Where To Find Them

Brother Elder, do you know where the lost sheep are which were given into your care? Too many times like Bo Peep, we don't know where to find them. We either never really knew them or else have failed to watch over them. As a class project last year, members of our group studying, "Ways of Restoring The Fallen" wrote several of the best known congregations among us, asking for information on methods used in keeping up with the members. It was noted that most of these (not all) kept records of those baptized, placing membership, attendance, etc. Very few kept any records of deletions. Still fewer could give information as to how many had died, how many moved away, or how many had just quit. No wonder we are not restoring more of the fallen--we don't know who they are. Like little Bo Peep, we don't know where to find them, no records have been kept or reviewed.

Leave Them Alone

Of course, if we don't know who they are or where they are, there is only one thing we can do--leave them alone. However, the Lord's sheep are unlike the woolly kind. They will very seldom come home by themselves. These are not eager to come back into the fold wagging their sins in front of them. If they come back at all they will often try to hide, not wag their sins behind them. They are still lost.

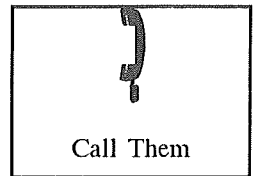
How often Brethren excuse themselves from the duty of going after the strays by saying: "They were never strong," I didn't think they could hold out," "They left of their own will, let them



come back the same way". Faithful servants of God can not be content to leave them alone. They realize they have a charge to restore those overtaken in a fault (Gal. 6:1-2).

Jesus taught the value of one lost sheep in Luke 15:3-7. The good shepherd will leave the ninety-nine and go hunt for the one lost till it is found. He cannot rest until this one is safely home.

Is it possible that many of us are so swelled with pride over the ninety-nine that we have little or no concern for the one? Could it be that we care more for the comfort and praise of the ninety-nine than we do for the soul of the one? Such great



demands are made upon the time and energy of elders and preachers that the "faithful" among us might be kept happy we have little left for the wayward. At times, some members are embarrassed because fellow christians feel the need of confessing their sins and being restored. Their heart is filled more with pride than with a care for souls.

Seek--Don't Wait

The true shepherds of the flock will not wait, but go (Luke 15:4). The woman who lost the coin did not wait for it to show up. Her motto was sweep and seek--till it was found (Luke 15:8). This in no way is meant to infer the wayward has no responsibility--he does. Read Luke 15:11-32.



Where shall we seek for the lost sheep of our congregations? Where might they be found? A good place to start might be at home (John 1:41) or among our kindred

(Luke 2:44). Some of these attend services occasionally. This does not mean they are saved. Have you not observed how some will fill out a visitors' card saying they are members of the church, yet check the place that says, "I am not a Christian." This person may be asking for someone to rescue him.

Many of those lost sheep may now be sheltered in denominational folds. They are still lost. There is but one fold. (John 10:16). Do you know about the person working beside you? Why not ask if he is a faithful Christian. Don't wait till he dies **Help!** to find out. Too often we learn

of wayward members of the church while visiting in hospitals, attending funerals or reading obituaries. What a shame we did not know earlier.

Don't forget the prodigal in the pig pen (Luke 15). Those who know they are sinners are often more easily reached than those who feel they have no sins.

Skill Is Needed

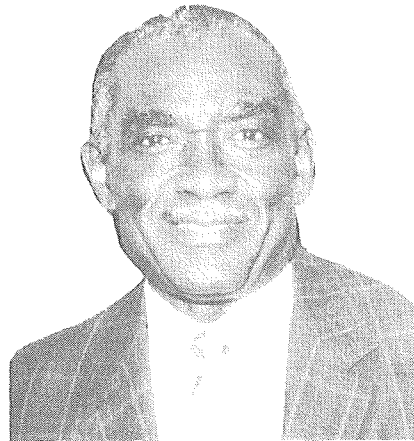
We hear much about training needed to win souls--this is true. The approach is important. We need to know what to say (John 8:32) and how to say it (Col. 4:6). If this skill is needed in winning souls in the first place, it is needed even more in our efforts to restore the fallen. Read Proverbs 18:19. Only the spiritual should attempt to restore the erring (Gal. 6:1-2). Too often those who are most zealous in doing personal work offend rather than restore. It takes skill to restore

the fallen.

Elders have a tremendous task. They have a fearful responsibility in watching for souls (Heb. 13:17). They should seek out and train others to help them in this great work. Alan Bryan reports that in a survey of 864

congregations **Organization** less than one-third had any program of visiting and working with new converts. Why not have a training class for one quarter, in developing workers in this field? We cannot afford to have the attitude of a Bo Peep. We can't just leave them alone--they will die.

GRADUATION



Samuel J. Roney

Brother Roney resides in Thonotosassa, Florida, and was a member of the 29th Street Church of Christ in Tampa, Florida when he entered *The Florida School of Preaching*. He obeyed the gospel in

1940, at the age of 17, and was identified with this congregation. In June 1942 he married Miss Inell G. Allen who was a member of the 29th Street congregation. God has blessed their marriage with six wonderful children.

In 1943 brother and sister Roney moved to Baltimore, Maryland. They identified with a small group of Christians meeting in the minister's home. They worshipped and worked in that congregation until retirement in 1984. At that time they returned to Tampa to be identified again with the 29th Street Congregation.

Brother Roney is now preaching for the Hargrave Street Church of Christ in Arcadia, Florida. He states that "After finishing the work at the *Florida School of Preaching* he would like to be of assistance to some congregation who perhaps cannot afford to pay a full-time preacher.

It was an honored privilege to be with him in Jamaica in the summer of 1989. He was an inspiration to all involved.

Brother Roney exhibits a deep respect for the Bible combined with a mature wisdom and gracious encouragement. We have every confidence in brother Roney and are sure that he will continue to serve the Lord as he has in the past.

We congratulate him on graduation. Brother Sam, it has been a pleasure to know you and to work with you.



FLORIDA SCHOOL OF PREACHING

1807 SOUTH FLORIDA AVENUE
LAKELAND, FLORIDA 33803-2653

DIRECTOR: B. C. Carr
Phone: (813) 683-4043

Address Correction Requested