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The Carey Pulpit

*I am very aff. yours
W. Carey*

William Carey University
Hattiesburg Biloxi



William Carey University is honored to host the National Bivo/Small Church Ministers and Wives Retreat April 18-20, 2013. In recognition of the essential work and ministry of bivocational and small church pastors, all of the sermons in this edition of *The Carey Pulpit* are from bivocational and small church pastors. *The Carey Pulpit* goes out to pastors across Mississippi and to alumni and friends across the country.

William Carey University is proud to carry the name of William Carey who was born in England in 1761. William Carey represents one of the best examples of a bivocational/small church minister. While he was a cobbler and pastor in England, he laid the theological foundations for the modern missionary movement when he wrote *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* and worked with other area pastors to establish the Baptist Missionary Society. As he struggled to balance family, job, and church responsibilities, he learned Hebrew, Greek, and Latin to deepen his understanding of the Bible. In 1793, Carey and his family sailed for India where they would spend the rest of their lives devoted to the Gospel. When Carey answered the call to become a missionary in India, God honored and enhanced all his gifts and talents by transforming the poor shoemaker from England into a linguist, scientist, professor, and social reformer. Carey and his associates evangelized, established Serampore College, and translated the Bible into 40 languages. Carey remained a bivocational pastor his entire life.

Past and current volumes of *The Carey Pulpit* are posted on the university website, so you will have access to an ever increasing number of sermon outlines. The web address is www.wmcarey.edu/pulpit. If you would like to receive sermon outlines by email, please send your email address to scott.hummel@wmcarey.edu. I invite you to submit sermon outlines for *The Carey Pulpit* and to encourage others to submit outlines. The sermons can be focused on a single passage, topic, holiday, or event. Mail or email your sermon outlines to the address or email listed below.

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The pulpit shown on the cover is a late 19th century line drawing of William Carey's pulpit that now sits in the Carey Library and Research Center (CLRC), Serampore College, India.

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HOW TO LIVE ABOVE YOUR PROBLEMS**1 Thessalonians 4:1-8****Introduction:**

We are told that we need to obey the Bible and live holy lives. You may ask, "Why?" Scripture provides several reasons we are to live holy lives. As we live holy lives, we avoid many of the pitfalls of life.

I. Living in Holiness Pleases God (4:1).

- A. We are to excel or abound more and more in conducting ourselves properly and thus pleasing God.
- B. When we walk in obedience to the Scripture, we please our Master.
- C. The apostle wishes that we bear fruit and bear more fruit (John 15:12).
- D. We realize we will never attain complete perfection on earth, but our goal is to try to obtain it.

II. Living in Holiness Is God's Will and Calling (4:2-3).

- A. The "commands" in verse 2 refer to a military term of orders handed down from superior officers.
- B. We are in God's army, so we are to obey His commands (2 Tim. 2:4).

III. Living in Holiness Glorifies God (4:4-5).

- A. This is the positive side of obeying God's commands.
- B. We are to be different from unbelievers.
- C. In verse 4, "posses his own vessel" means to control one's body, since our bodies are vessels of God (2 Cor. 4:7).

IV. Living in Unholiness Results in Judgment (4:6-8).

- A. God deals with the believer and the unbeliever when they sin.
- B. A holy walk with God involves a right standing before a holy God.
- C. God says walk in holiness.

Conclusion:

When we live holy lives, we avoid many of the problems that would otherwise come our way. Thus, our goal should be to excel more and more in good works for the Lord. This is the only way to true happiness on this earth. So how do we live holy lives? By living our lives in obedience to the Scriptures and following the leading of the Holy Spirit—He will guide us into all truth. Now, go on your way and raise the bar of holiness in your daily life.

Networking with the Iron Men**Bivocational and Small Church
Leadership Network
National Celebration**

**April 18-20, 2013
William Carey University
Hattiesburg, Mississippi**



**Contact:
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rgilder@tnbaptist.org**

WHAT IS WORSE THAN BEING LOST?

Luke 15:4-32

Introduction:

What are some of the ways a person can be lost? Some ways include being lost in the woods, at sea, in a crowd, or in thought. The worst kind of lostness is to be lost in sin. Jesus talked about this kind of lostness in Luke 19:10. Paul said in 2 Cor. 4:3, "If our gospel is hidden, it is hidden to them that are lost." What is worse than being lost? The answer is being lost with no one looking for you (Ps. 142:1-4).

There is good and bad news for those who are lost. The good news is that Jesus is looking for you. The bad news is that He is depending on the hands, heart, and feet of His people to do the searching. Jesus explains His desire to reach or find the lost in Luke 15.

I. The Context.

- A. They criticized Him for socializing with lost people.
- B. His response revealed the heart of God.

II. The Search for a Lost Sheep (Luke 15:4-7).

- A. Just one makes a difference with Christ.
- B. He searches until He finds the lost sheep.
- C. He rejoiced over finding one lost sheep, and heaven joined in.
- D. Heaven rejoices each time a lost sinner is saved.

III. The Search for the Lost Coin (Luke 15:8-10).

- A. She used every means possible to find the coin.
- B. She did not give up until she found it.
- C. She swept the house. This is the way we describe a search for a lost child in tall grass. We join hands, form a line, and sweep the field. We must work together to find the lost.
- D. She too rejoiced, and heaven joined in.

IV. The Search for the Lost Son (Luke 15:11-32).

- A. The father yearned for his son and must have looked down the road for him many times.

- B. The son was not lost physically, but socially and spiritually.
- C. He had to find himself. When he discovered his lostness, he headed home.
- D. No doubt the father saw his son was lost.
- E. The father rejoiced.

After looking at the heart of God about the condition of the lost, how would you describe your attitude?

V. We Need to Have a Heart Like His.

- A. We are so easily self-absorbed.
- B. We allow insignificant things to dominate our time.
- C. We do not love the lost like He does.
- D. We do not fully comprehend the horror of hell.
- E. We do not appreciate the brevity of this life compared to eternity.
- F. We do not live with eternity in focus.

VI. We Need to See the Lost around Us through His Eyes.

- A. When we see the multitudes, we realize the need to train disciples to go reach them (Matt. 5:1-2).
- B. Are we moved with compassion for the lost (Matt. 9:36-38; Mark 5:18-19)?
- C. Jesus did not condemn the woman caught in adultery (John 8:1-11).

VII. Hindrances to Seeing the Lost as Christ Sees Them.

- A. They are not like us.
- B. We may have to get our hands dirty.
- C. They don't have anything to offer us.
- D. We are looking for something else instead of looking for them.
- E. We don't go where they are.
- F. We don't take the time to look behind their fake front.

Conclusion:

Wouldn't it be terrible if someone you know were cast into hell, and you were to say, "I didn't know you were not a Christian," and he were to say, "I didn't know you were!"

CONFRONTATIONAL CHRISTIANITY

Isaiah 1:17

Introduction:

While in Cambodia on a mission trip, the owner of a nice hotel asked if I wanted a massage. I politely declined. About that time, three teenage girls came walking by, and the owner again asked, pointing to them, “You want massage?” Again, I declined. Within walking distance of our hotel, in a dark room, there are girls as young as three years old being sold 10 to 15 times a day! Human trafficking is the great sin of our generation.

We must be willing to be confrontational. Jesus, Paul, Peter, and early Christians were confrontational—not rude or antagonistic, but willing to share the truth in love despite the consequences.

I. Our Biblical Responsibility.

- A. It is unwise to oppress the poor. We should advocate for them and deliver them (Prov. 22:16, 24:11, 31:8-9).
- B. Jeremiah condemns slavery (22:13-17).
- C. John exhorts us to show love by our actions, not just our words (1 John 3:17-18).

II. Why We Are Losing This War Against Human Trafficking: Nonconfrontational Christianity.

- A. We have devalued human life through abortion, slaughtering 57 million defenseless babies. School shootings are a product of a society that has devalued human life. Our elected officials hypocritically weep for those slain in school shootings but stand with fist clenched demanding abortion rights. “Gendercide” is taking place in India: 40,000 female fetuses are aborted every month; and, since 1980, 40 million baby girls are missing through sex selected abortions, neglect (thrown in the trash), or murder.

- B. We are sacrificial only when convenient, unwilling to suffer for the advancement of the gospel and social justice.
- C. In our narcissistic preoccupation with materialism, we are too busy in pursuit of riches to notice the oppressed.
- D. We have a twisted missiology that values mission trips as opportunities to travel and take photos.

III. What We Must Do to Win: Confrontational Christianity (Isa. 1:17).

- A. Seek justice: advocate for the powerless; take up their case; fight for them; defend them; plead for them (Jer. 22:3).
- B. Correct the oppressor: be demanding for the sake of the oppressed; bring the oppressor to court and demand he pay the penalty for his crime.
- C. Defend the rights of the fatherless: advocate from the position of strength not weakness; stand between the oppressed and the oppressor; put yourself in a dangerous position for the sake of the oppressed; stand up to the bullies.
- D. Plead the widow’s case.

Conclusion:

Delivering the oppressed is a messy business that typically leads to confrontations. We must be willing to be confrontational for their sake.

For statistics on human trafficking see:

- UNICEF
- International Justice Mission
- FBI website
- World Vision

IN THE MEANTIME

Jeremiah 29:1-14

Introduction:

We all have favorite scriptures we love to quote, different ones for different occasions. However, we sometimes fail to look at the passage from which the quote is taken.

Today, we will look at the context of a familiar promise: "I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future" (Jer. 29:11).

The significance of trusting God and depth of this passage is best understood in its historical context. More than 600 years before Christ, the Israelites had been conquered by Babylon. King Nebuchadnezzar had led his army to defeat Israel, destroy Jerusalem's walls and houses, and take back to his country those citizens most useful to him—craftsmen, teachers, musicians, key leaders, and even the king and queen. He marched them to Babylon as slaves. They were forced to adjust to slavery and find a place to live and take care of their families as captives in a foreign land, humbled and discouraged.

In the early years, they dreamed of going home. Their prophets and fortune tellers told them their stay in Babylon would be short. Only God's true prophet would tell them the truth. Jeremiah was still in their native land, consoling those left behind. He wrote a letter to the exiled remnant of his people to tell them the truth, to tell them that their captivity would last 70 years.

Like the Israelites, we may be captive to things we cannot change: health, job, finances, marriage, family, and our failures. Jeremiah told them how to handle this "in the meantime" chapter of their nation's history.

I. Face the Facts (29:1, 9-10a).

- A. Come to terms with circumstances.
 1. They are exiled slaves.
 2. Beware of false prophets seeking to please people.

- 3. Their generation will die in Babylon.
- B. Fight the temptation to give up (Ps. 137).
 1. They wept because their masters insisted they sing the songs of their homeland.
 2. They gave up their songs.
 3. We are tempted to do the same: give up, lie down, and quit.

II. Don't Put Your Lives on Hold (29:4-7).

- A. Focus on the future.
- B. Live in a space called "in the meantime."
 1. Pray for and seek peace in the strange land.
 2. Pray for the peace and prosperity of Babylon. Although a strange request at first sight, God knew that the peace and prosperity of Babylon would benefit His people.

III. Hear and Believe the Truth about God.

- A. Accept the facts of their exile and slavery.
 1. The exile would last 70 years.
 2. Get on with life.
- B. God is faithful.
 1. He would come and lead them back to their Promised Land.
 2. He promises in Heb. 13:5, "I will never leave you or forsake you" and in Rom. 8:39, "Nothing shall separate us from God's love."

Conclusion:

Jeremiah gave the Israelites one of God's greatest promises when he shared with them these words: "I know the plans I have for you," declares the Lord, "Plans to prosper you and not to harm you, plans to give you a hope and a future." That promise is as true today as it was 600 years ago. We may be captives of what we cannot change, but Jesus came to set us free. We have a future and a hope.

USE YOUR GIFT

1 Tim. 4:12-14

Introduction:

Shortly after we married, my wife joined my church. After six months, the pastor told me that he was so glad my wife was a part of the church. He noted how talented she was: she could sing; she could play the piano; she was an artist and designed the church banners; she worked well with the children. He then paused and asked, "What do you do?"

While we all have different levels of ability, different talents, and different gifts, we are all expected to use our gifts and to be "good and faithful servants" (Matt. 25:21). I am often amazed at how God uses even "nonspiritual" gifts for His glory. Paul encouraged Timothy to use his gifts through positive and negative advice.

- I. **Don't Let Anyone Look Down on You (Negative Advice) [1 Tim. 4:12a].**
 - A. Whether we are too young, too old, or "fill in the blank," when God calls we serve.
 - B. Don't give an excuse for not serving God.
 - C. Don't look down on others.
- II. **Set an Example (Positive Advice) [1 Tim. 4:12b].**
 - A. In speech.
 - B. In life.
 - C. In love.
 - D. In faith.
 - E. In purity.
 - F. What kind of example are you setting?
- III. **Devote Yourself to Your Gifts (Positive Advice) [1 Tim. 4:13].**
 - A. Timothy's gifts included public reading, preaching, and teaching.
 - B. What are your gifts?
 - C. Spiritual gifts (Rom. 12:6-7).
 - 1. Each has different gifts.
 - 2. Use your spiritual gifts.

- D. Consider the example of Bezalel (Exod. 35:30-34; Exod. 36:1-2).
 - 1. Bezalel was filled with Spirit of God (Exod. 35:31).
 - a. This is the first time in the Bible the Spirit of God equips someone for work.
 - b. The Spirit enabled Bezalel to build the Tabernacle.
 - 2. Bezalel had God-given abilities (Exod. 35:31-36:2).
 - a. Bezalel was a craftsman who worked with his hands.
 - b. Bezalel's physical work was essential for God's purposes.
 - 3. Bezalel taught others to do God's work (Exod. 35:34).
 - 4. Bezalel was not just talented and equipped; he did the work (Exod. 36:1).

- IV. **Do Not Neglect Your Gift (Negative Advice) [1 Tim. 4:14].**
 - A. Exercise your gifts (fulfill the purpose of your gift).
 - B. Use or lose the gifts God has given.
 - C. Remember that it is a gift, not just an ability.
 - 1. What does it say about our view of the giver when we neglect or ignore the gift?
 - 2. We must be good stewards.
 - D. The elders laid hands on Timothy signifying public recognition, authority, and support similar to the anointing of kings and prophets.

Conclusion:

God equipped Timothy and Bezalel with different gifts and abilities. Timothy was gifted with the typical "pastoral" gifts, but Bezalel's abilities were no less valued in fulfilling God's work. The church needs both people who can speak like Timothy, as well as those like Bezalel who will get their hands dirty for the Lord.

CAN YOU HEAR ME NOW?**Numbers 22:1-35****Introduction:**

My wife's chocolate lab Pepper has his own fenced-in yard to run, play, and live. However, Pepper always wants to be on the other side of the fence, so he will dig under the fence to run the neighborhood. We stand in his way, yell at him, even discipline him, but he continues to do what he wants even against his master's will. We installed an invisible fence around the perimeter of the yard. Now, as he gets close to the boundaries, the collar he wears starts to beep, then vibrate, to warn him that he is crossing the line and a shock is about to occur if he doesn't turn away.

God has given each of us an invisible fence. We are privileged to experience an inner voice, a conscience, warning us when we are approaching forbidden territory. Crossing these boundaries will cause us a shock. It will cause us heartache and grief, so God gives us ample warnings.

Balaam, a prophet for hire, would sell out God's people for advancement. The story of Balaam is a picture of many people in this world who are caught between worldly desire and faithfulness to God.

I. Balaam's Story (22:1-35).

- A. Balak sends for Balaam (22:1-7).
- B. Balaam seeks God's guidance; God says, "Don't go" (22:8-12).
- C. Balak ups the ante.
- D. Balaam is told to go (22:20).
 1. Balaam angers God (22:21-22a).
 2. Balaam's donkey (22:23-30).

II. The Lord Opens Balaam's Eyes, and He Stops Complaining (22:31-35).

- A. Complaining displeases God (Num. 11:1-2).
- B. Complaining angers God.

III. Balaam's Error (Jude 11).

- A. Prophecy for profit (Jude 11).
- B. False doctrine (Rev. 2:14).

Conclusion:

Jesus tells us that to be His disciple, we must deny self, pick up our cross, and follow Him. A multitude of Christians were running the race carrying their cross. One man noticed that he was falling behind. He figured if he could shave some of his cross down it would be a lot lighter to carry. He noticed after shaving the cross, he was gaining on the others. He continued to shave more and more off until he was in the lead. On coming to a valley, he thought, "How could God send me into a race and not provide me with a way to cross this valley?" As the others caught up with him and approached the valley, they laid their cross down, crossed over the valley, picked the cross back up, and continued the race.

Do not shave the cross! God has provided a way for us all to cross the valley and finish the race. Can you hear Him now?

**The Church Growth Department
of the
Mississippi Baptist Convention Board
is hosting a
Preaching Conference**

- Mississippi College—April 22, 2013
- Blue Mountain College—April 23, 2013
- William Carey University—April 24, 2013



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GOD’S PLAN OF SALVATION

Romans 10:9-10, 13

Introduction:

Let me share as simply as I can God’s plan of salvation. That is, how a person can become a Christian. Some may say, “I’ve heard this all my life” and be tempted to tune the preacher out. I encourage you to stay with me for two reasons: First, we need to recall and relive our salvation experience; and second, we need to know how to share our faith with others who are spiritually hungry.

I. Reasons for God’s Plan of Salvation.

- A. All have sinned (Rom. 1:18-32; 2:1-3:8; 3:23).
- B. We are helpless in dealing with our sin (Eph. 2:1).
- C. Sin results in eternal separation from God (Rom. 6:23; James 1:13-15).

II. Resources for God’s Plan of Salvation.

- A. God’s active love for us (Rev. 13:8; Luke 15:11-24; Rom. 5:6-8).
- B. The death of Jesus Christ on the cross (1 Cor. 1:18; 2 Cor. 5:21).

III. Requirements of God’s Plan of Salvation.

- A. Repentance (Luke 13:3; Acts 2:37-38; 3:19).
- B. Faith (Acts 16:31; James 2:19).
- C. Confession (Rom. 10:9-10, 13).

IV. Results of God’s Plan of Salvation.

- A. We become new persons (2 Cor. 5:17).
- B. Our sins are forgiven (Eph. 1:7; Ps. 103:12; Jer. 31:34).
- C. We have peace with God (Rom. 5:1) and the peace of God (Phil. 4:4-7).
- D. We are adopted into a new family (John 1:12; Rom. 8:16-17).
- E. We experience eternal life now (John 5:24; 10:27-30).

Conclusion:

During a revival, the pastor and I visited a retired couple. They had moved from a northern state seeking the warmer climate of the South. We shared God’s plan of salvation. When we finished, both bowed their heads and received Christ into their lives. The revival concluded Easter Sunday morning. The couple came forward during the invitation. They announced to the congregation, “All our lives we have known something was missing; now we know what that something was.” The transforming power of the gospel made a decisive difference in their lives!

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For more information, contact

Tim Glaze

601-318-6386 or
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WHAT DOES JESUS SAY ABOUT A DISCIPLE?

John 8:31; 13:35; 15:8

Introduction:

Ask anyone today what a Christian is, and they will give all kinds of answers, such as a Christian is a person who goes to church; a Christian is a person who lives by God's laws and gives money to the church; a Christian is a person who has been saved. What did Jesus say about being a Christian or about being a disciple? A Christian is a person who follows Jesus, one who knows Him as Savior. But what is the evidence of real Christ-following? John's gospel reports three significant things that Jesus said about being a disciple.

- I. A Disciple Follows the Teachings of God's Word (8:31).**
 - A. Beginning in God's word.
 - B. Continuing in God's word.
 - 1. Learning more.
 - 2. Being more obedient.
- II. A Disciple Loves Others as God Loves Them (13:35).**
- III. A Disciple Bears Fruit (15:8).**
 - A. The fruit of the Spirit (Gal. 5:22-25).
 - B. Being reproductive in bringing others to a relationship with Christ.
 - C. Fruit-bearing comes from being nurtured by an intimate relationship with Christ. He is the Vine; we are the branches (15:5).

Conclusion:

During His time on earth Jesus called people to be disciples, and today is no different. What kind of disciple are you?

Southern Baptist Convention

June 11-12, 2013

Houston, Texas



WCU Alumni Reception

Ice Cream Social

Tuesday, June 11

8:00–9:00 p.m.

For more information or to RSVP:
601-318-6561 or ccofield@wmcarey.edu

Mississippi Baptist Convention

October 29–30, 2013

First Baptist Church, Jackson

www.mbc.org



ON TO
MATURITY.

Hebrews 6:1

Scholarship for Church-Related Vocations Students William Carey University 2013-2014

The church-related vocations scholarship could provide up to \$6,400 per year for eligible on-campus residents. Commuting students could be eligible for up to \$4,800 per year.

In order to be eligible to receive a church-related vocations scholarship, a student must:

1. Have an ACT composite score minimum of 20 and a high school transcript, or a minimum cumulative GPA of 2.0 on 12 semester hours from a college.
2. Be a current and active member of a church affiliated with the Southern Baptist Convention.
3. Have made a public commitment to a church-related vocation (ministry or missions) in a church affiliated with the Southern Baptist Convention.
4. Have a letter from the pastor stating that a public commitment to a church-related vocation was made or a copy of a license/ordination certificate.
5. Make application to the university and application for scholarships and grants.
6. Meet all admission requirements to the university.

In order to maintain a church-related vocations scholarship, a student must:

1. Maintain a minimum cumulative GPA of 2.0.
2. Complete service and ministry requirements of the university.

Southern Baptist CRV students may also apply to the Board of Ministerial Education of the Mississippi Baptist Convention for additional financial aid. This aid is applied for in a separate process through the Cooper School of Missions and Biblical Studies at William Carey University.

General Scholarships William Carey University 2013-2014

FIRST-TIME FRESHMAN AND FIRST-TIME INTERNATIONAL STUDENT SCHOLARSHIPS

	<u>ACT/SAT Composite</u>	<u>On-Campus</u>	<u>Off-Campus</u>
Trustee Scholarship	27/1260 & above Recipients must maintain an overall GPA of 3.2.	\$6,800	\$4,600
Presidential Scholarship	24-26 / 1140-1259 Recipients must maintain an overall GPA of 3.0.	\$5,900	\$4,100
Academic Scholarship	21-23 / 990-1139 Recipients must maintain an overall GPA of 2.75.	\$4,700	\$3,000
Opportunity Scholarship	20 / 950-989 Recipients must maintain an overall GPA of 2.5.	\$3,600	\$2,000

TRANSFER SCHOLARSHIPS

	<u>Cumulative GPA</u>	<u>On-Campus</u>	<u>Off-Campus</u>
Presidential Scholarship	3.5 – above Recipients must maintain an overall GPA of 3.0.	\$6,000	\$4,200
Academic Scholarship	3.0 – 3.49 Recipients must maintain an overall GPA of 2.75.	\$4,800	\$3,100
Opportunity Scholarship	2.5 – 2.99 Recipients must maintain an overall GPA of 2.5.	\$3,800	\$2,100

William Carey University

Cooper School of Missions and Biblical Studies

The Holloway Center for Bivocational Pastors

TO DO:

- ✓ Work all week
- ✓ Date night with my wife
- ✓ Dance recital
- ✓ Soccer games
- ✓ Baseball games

- ✓ Hospital visitation
- ✓ Nursing home
- ✓ Counseling
- ✓ Outreach

- ✓ Budget meeting
- ✓ Deacon's meeting
- ✓ Committee meetings
- ✓ Planning
- ✓ Scheduling
- ✓ **Sermon preparation**

Let William Carey University help reduce the stress of sermon preparation.

Our Model

*A Jew named Apollos, a native Alexandrian, an **eloquent** man who was **powerful** [in the use of] the Scriptures, arrived in Ephesus. This man had been **instructed** in the way of the Lord; and being **fervent** in spirit, he spoke and taught the things about Jesus **accurately**, although he knew only John's baptism. He began to speak **boldly** in the synagogue. After Priscilla and Aquila heard him, they took him home and explained the way of God to him more accurately.*

Acts 18:24-26

Our Goal

Expository preaching
Exegetical accuracy
Homiletical excellence



WILLIAM
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William Carey University

Chapel Campaign

Carey needs a chapel on campus. Positioned adjacent to Chain Garden, the chapel's presence will testify to the Christian mission of William Carey University and will provide an intimate place for prayer, devotion, and worship, as well as for recitals and small weddings.

Help make the chapel a reality by visiting www.wmcarey.edu/givingtocarey and designating your gift to the chapel.

Your gift may be given in honor or memory of a loved one, mentor, pastor, or faculty member. Gifts of all sizes make a difference, and naming opportunities are available.

For more information, contact
Dr. Scott Hummel at 601-318-6497 or advancement@wmcarey.edu.

All contributions to the chapel fund are tax-deductible.



WILLIAM CAREY UNIVERSITY

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