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# contact



DECEMBER, 1981





# *A Miracle For Christmas*





By Lorraine Layne

**W**ednesday, December 10, 1975. Christmas was coming and everything was perfect—star-spangled nights, a hint of snow in the air, and Christmas trees, glowing in every window.

Returning home from the last night of an extra-ordinary winter revival, I gazed heavenward, expectantly. Silently, I yearned for the Lord to split the indigo sky and take us all home. I couldn't have been happier or more content.

Strange, how the revival had affected us. Such strength in the messages. What could it mean, I wondered, the ubiquitous power loosed in those meetings? When would we know it again?

Lovingly, I beheld my family in the car with me. My quiet, serious husband, Larry, with whom I had been baptized eight years before. Our 14-year-old daughter, Ginger, saved at age 10; and our baby, Lana, barely four.

At home, Larry and Ginger went straight to bed, leaving me to nightly chores. When I finished them, Lana begged to have "her" tree lit, "just for a minute."

I smiled, remembering the father-daughter debate which accompanied the installation of our glittering tree the Sunday before. It hadn't been lit much, as we had been out every evening since. As usual, I found myself giving in to Lana's big brown eyes and her, "Please, Mommy, Please."

Larry and I adored both our girls. Perhaps we spoiled our second a bit more, since we had waited 10 long years just to hold her in our arms. I lit the tree and watched Lana's cherubic face glow more brightly than the colored lights.

## Pale as Moonlight

Hours later, with the full December moonlight bright on the bedclothes, I lay rehashing the evening's events. Again, I sensed that awesome "Presence" manifested during the revival.

Just as I was falling asleep, Lana padded sleepily into our room. Soon, her chubby form snuggled warmly between her father and me. When she

slept soundly, I instinctively caressed her smooth dimpled arms. I kissed her soft cheeks and forehead, lingering momentarily. Then, suddenly . . . fear!

Her skin seemed unusually dry and warm. Was she too warm? I pressed my face against her heaving little stomach, then pulled away to study her more closely. She looked pale. But then, it might only have been the moonlight.

"I'm imagining things again." I chided myself, "It's my old fear that every time a south wind blows softly into my life, it must eventually spawn a storm. Why am I so afraid to be happy? When will I learn to trust the Lord?"

Temporarily reassured, I lay one arm gently across my daughter's breast, slipped the other beneath the cool pillow, and fell asleep.

Thursday night, December 11. Feverish and restless, Lana thrashes deliriously in her sleep. It is now apparent our little girl is very ill.

A trip to the local emergency room is considered but, for various reasons, rejected. Our own pediatrician will be available early Friday morning. With the good Lord's help, we will push through the night.

Friday, December 12. Lana's temperature is 102 degrees. She can no longer control her bladder. Constant elimination is accompanied by screaming and excruciating pain. Urine collected from the hysterical child resembles murky, grapefruit juice, except for the frightening, red-amber color and ever-present strings of mucus.

## Angel Tried By Fire

**8:00 a.m.**—Larry's mother, routinely arriving to baby-sit, almost faints when shown Lana's urine specimen. Olga Layne, who lost her only daughter to kidney disease 10 years before, finds the scene sickeningly familiar.

It resurrects painful memories of her last, agonizing year with Sarah—a year spent in strange hospital rooms, in gray cities; collecting and measuring tainted urine; constantly assaulted by acrid, medicinal odors.

It had been an unforgettable nightmare, and all for nothing. Eleven short years and her child was gone, left to sleep on a grassy hill overlooking a



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## MIRACLE (From page 3)

busy highway. On that day, Olga, too, withdrew from life.

Then, six years later, Lana Marie had come! An angel straight from heaven, a tiny bundle of dark hair and eyes, spreading joy and light in the face of despair.

It was at once apparent the child would be God's instrument to rescue her grandmother from a premature grave. The two had been together almost every day of Lana's life. Now, again, Olga Layne faced the possibility of a life worse than death.

**10:00 a.m.**—With hospital arrangements complete, panicky family members gather to say good-bye. It is a sad little troupe: mother, father, two grandmothers, one great-uncle, and sister, Ginger, retrieved from school. Lana crouches in terror beneath the kitchen table.

I pray: "Father, help me. I am wasting precious time. My fingers are trembling, stiff and uncooperative, I can't pack Lana's bags. I need You to flow through me, that I might be strength for my family."

As we leave, I gather my heartbroken, older daughter into my arms and whisper against her trembling cheek. "Don't worry about Sissy, Honey. Everything will be all right. You just pray for her while we're gone."

Then to myself: "Lord, if this is to be our trial by fire, cradle us in your protecting arms."

At the hospital, Lana's condition deteriorates rapidly. Traumatized by the day's ordeal, her tiny body shakes uncontrollably. Temperature and blood pressure soar; appetite is nonexistent. Her pallor and dark, hollowed eyes magnify her illness.

Longing for her safe cocoon of home and family, Lana endures sterile hospital coldness by endless bargaining. Clinging desperately to our hands, she challenges each new test or needle with: "And after this, may I go home?"

When a nurse takes her from us, out of sight and far down the corridor, sadly, we can still hear her pitiful queries, "And then may I go home? And then may I go home?"

**3:45 p.m.**—Lana's cousins visit her on their way home from school. Waving to them, huddled in their car far below her window, Lana cries bitterly. A light rain falls. The whole world seems to be weeping.

Nightfall. Huge jars of urine, packed on ice, clutter the tiny bathroom next to Lana's bed. A logbook for monitoring liquids waits nearby. Gifts and flowers arrive. Banked on the windowsill, they camouflage the depressing, pewter-colored paint. Lana sleeps, exhausted. The room is very lonely.

**7:00 p.m.**—Lana's father returns, trailed by Ginger and two grandmothers. All bring gifts, but the one most enthusiastically received is a miniature Christmas tree. Larry had rightly perceived that it will comfort his homesick child in her strange surroundings. Its lights burn softly throughout the night.

Saturday, December 13, 5:00 a.m.—Lana is roused from fitful sleep to begin a new series of tests. All new medication has been ordered.

## Verdict!

**1:00 p.m.**—In soft, Filipino dialect, Dr. M. Valera explains that Lana is not responding to the second battery of antibiotics. The bacteria count in the urine, she says, is 100,000. New drugs are forthcoming. Are there any questions?

"Yes, Doctor. What is a normal bacteria count?"

"Three to four," comes the reply, instant and unnerving.

"Three to four thousand?"

"No, I'm sorry. Three to four. Period!"

"Dear God!"

In a haze, somewhere, I hear: "Thirty-three percent blood in the urine; seventy-five percent pus; albumen count: four-plus."

The doctor's melodic accent fails to soften the ugly words. I shake my head, "Wait, Doctor. I don't understand . . . about the albumen . . . ?"

"It means, Mrs. Layne, that your daughter is losing protein through her kidneys. The count should be zero or no more than a trace. Some patients, with four-plus albumen, convulse."

Reeling, I grope for a strong surface on which to lean. The horrible, monstrous truth evolves. I have to know.

"Doctor, with what you know about my husband's family's medical history, is it possible our little girl has . . . ?" I cannot say the hateful word. Without supplying the missing term, the doctor continues.

"We just don't know yet. The lab is presently growing cultures from Lana's urine. When they have 'grown out,' sometime this evening, I can tell you more."

Seeing my stricken face, she hastens on, optimistically. "You must remember, Mrs. Layne, there is so much that can be done today for kidney . . . disorders. Years ago, when your husband's sister was ill, not so much could we do, but now . . ."

Deliberately, I block her words with scriptures from Psalm 23. Comforted, I pray, "Lord, walk with us into these dark shadows, but let us emerge victoriously into the sunshine of your love."

## Plunge into the Dark Valley

**6:00 p.m.**—Grim-faced Dr. Valera stands in the doorway, her ream of charts thicker than before. Rising protectively, I position myself between the doctor and my weak and sedated child.

The medical jargon begins, much of it lost forever, swallowed up in fear and shock. But there is no mistaking the worst of it: "At the very least, first stages . . . nephrosis of the kidneys . . . no response to antibiotics . . . blood pressure, temperature, still very high . . . intravenous pyleogram imperative to chart future course of treatment."

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I have seen the I.V.P. (injection of dye into the kidneys) on TV documentaries. I know that the X-ray photographs obtained are vital in determining the extent of kidney damage. The test can be dangerous because of possible allergic reaction to the dye. Dr. Valera says Larry or I will have to sign for it. "Dear Lord, help us," I whisper.

**6:30 p.m.**—I hear the metallic clunk of money in the pay phone. The voice of Phyllis Johnson, our pastor's wife, comes on the line.

"Hello."

"Phyllis?"

"Lorraine, is that you?"

"Yes. Phyllis . . . she has it! My baby has kidney disease. The doctor just told me!"

Phyllis, calmly: "Lorraine, who is with you?"

"No one. Oh Phyllis, she has it and I don't know if I can bear it!"

"Lorraine, just trust in the Lord, Honey! We'll be right there."

Her words echo: "Trust in the Lord." There is *still* hope . . . after all.

Zombie-like, I return to Lana's dark room to stare at my baby and the leafless world outside. A rapid clicking of heels brings my sister-in-law, Carol, through the door. I sense that she knows, although I don't know how.

Smiling bravely, Carol assures me that my family is on its way, then she sits with Lana while I hide and cry. In the bathroom, I pound my head against the wall until all the tears, stored up in years of happiness, are gone.

## Beyond Medicine, Hope!

**7:00 p.m.**—Lana's room is jammed: three ministers, two deacons, a dozen others. All have been crying; Larry is still sobbing. I touch his shoulder, kiss the top of his head, then leave him alone.

"Brother Johnson, did you bring the oil?"

Our trembling pastor fishes in his pocket for the familiar bottle. He opens his Bible to the book of James.

I carry Lana, pale and weary, to the old blue chair near the bed. I hold her on my lap while Brother Johnson reads: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:14, 15).

**Midnight.** A nurse brings in a cot for Larry. Unable to sleep, we sit in silence. Advice from well-meaning friends and family swirls in our brains. We grope in darkness. I rub Lana's hot little feet. Larry wants to know what I am thinking.

I tell him I am wondering how our little girl's chubby, brown legs suddenly became so pale and dry. I say I am sorry she never got to Disney World, the way she always wanted to. I tell him I am numb, incapable of decision, that I don't know what to do.

"Me, too" he confesses, his eyes filling with tears. "But, Honey, we know Someone who has all the answers. Let's pray together, right now, and ask Him to show us."

I sit on the bed, at Lana's feet, my tired back supported by the cool, plastered wall. Larry stands beside our sleeping child. He holds her tiny, needle-marked right hand in his own, and places his left hand on her fevered brow. I am wondering if I will be able to feel anything during this prayer. Larry begins, as if addressing an old friend.

"Our Heavenly Father, You know how we love this child and her sister. We have spared nothing where their health is concerned. We are at the end of our road, God. Neither money nor medicine can help us, we ask to know your will, Lord. And because we love Lana so much, we beg for mercy in the name of Jesus."

Suddenly, God is in the room! I know it! I feel my soul winging out of the reach of this world. I am enveloped in sweet tranquility. Beneath me, the narrow mattress vibrates with warmth and energy. I reach out toward the wall, thinking it is moving quickly away from me. Fantastic! Peaceful! Wonderful! We rest, for the first time in three days and nights.

## All-Night Prayer Vigil

Unknown to Larry and me, while we sleep, an all-night prayer vigil is being held by our brothers and sisters at Boldman Free Will Baptist Church.

Ten miles away at my parents' home, the lights burn all night while my mother telephones believers everywhere. In the pre-dawn darkness, our

pastor proclaims to his wife: "Phyllis Jean, the burden is lifted!"

**2:00 a.m.**—A tiny voice, weak but clear, awakens us with a familiar request: "May I have some cornflakes, Mommy? I'm starved to death. What time is it? I've been asleep a long time. I didn't eat my supper."

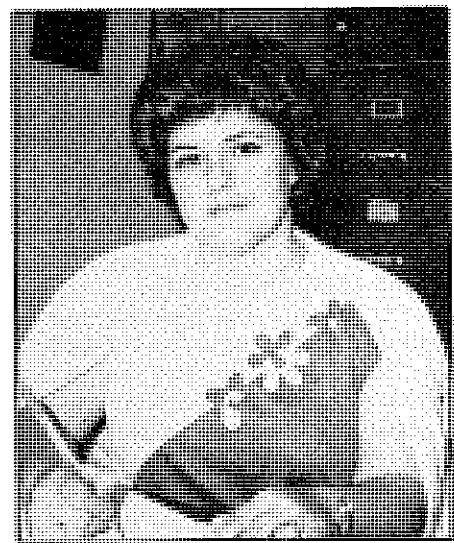
There are no words to describe that moment. Few people have been privileged to know the joy that Larry and I shared, when our child whom we had thought lost, was given back to us. There is no price we would not have paid for that bowl of cereal and milk.

Next morning, we listened in rapt wonder as an amazed Doctor Valera reported the miraculous changes in Lana's condition. We squeezed each other's hands and almost burst, when she *actually changed her diagnosis* from nephrosis of the kidneys to hemorrhagic cystitis of the bladder.

We cried and laughed. We shouted and praised the Lord. We hugged each other and the tiny doctor too. Surely, God had sent her to our town, only six months before, to be with us at this hour. And she had been his faithful ally in the healing of our child.

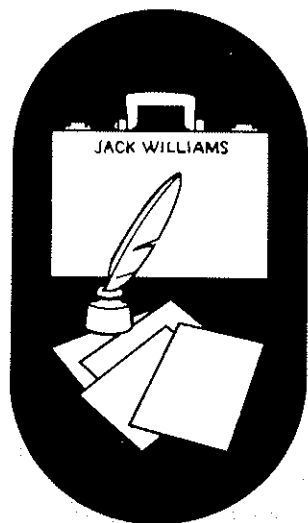
But *HE* was the Great Physician! And He had come to us in the night. We had felt Him. He had touched us . . . like a mist . . . like electricity. He had renewed our spirit.

It was the Lord's Day, December 14, 1975. Almost two weeks until Christmas . . . but the Miracle of Christmas had already come! ▲



**ABOUT THE WRITER:** Lorraine Layne is a member of Boldman Free Will Baptist Church, Harold, Kentucky.

## Briefcase



# Snipe Hunts And Hoaxes

**M**y Uncle Herbert was always an obliging sort. One afternoon just before dark, he pulled me aside and whispered that he was going to take me snipe hunting.

Even though I'd never seen a snipe, when you're 11 years old and your Uncle Herbert hands you a gunny sack with covert orders to hunker down near the high grass and wait till he scares up a snipe, that's what you do.

It took half an hour of crouching alone in the darkness with my very active imagination, to suspect that Uncle Herbert hadn't been altogether honest with me. It would have taken longer if I hadn't been afraid that something big and hairy might slither out of the swamp and get me.

Yeah, you're right. It was a hoax, a harmless hoax, but I still remember it 28 years later. Snipe hunts like most hoaxes take familiar routes.

First, there's the plausible rumor planted by somebody who knows better. Next comes the long wait in the darkness for the non-existent snipe to make an appearance. Then the dawning that you'd been had. And last, the embarrassing part—facing Uncle Herbert with an empty gunny sack in your hand.

**There's a book** in my library titled *Famous Biblical Hoaxes*, which

exposes 16 clever swindles, some hundreds of years old, that have been foisted on Bible believers.

Chapter 11 is a real dandy, "The Description of Christ." Many people still believe it, but the well-documented fact is that it's an ancient ruse.

Chapter five sounds like something that comes in a plain brown wrapper, "The Confession of Pontius Pilate." It's a hoax too. But it's interesting reading. And few can resist chapter 15, "The Lost Books of the Bible."

The last six years have turned out new hoaxes as regularly as breakfast flapjacks at a logging camp. Sincere Christians make fat targets for flimflam artists and calloused bamboozlers.

A cleverly thought out hoax, like the prankster who yells "Fire!" in a crowded theater, can cause theological hysteria. Our churches are exploited by hoaxes kept alive by duped Bible believers.

**The most popular villain** in recent months is the IRS. One hoax circulating in church publications concerns the IRS and social security checks which were allegedly mailed in July and August of 1980 with some unusual check cashing instructions on the back.

These reports claim that the social security check recipients were required to have identification marks on their right hands or foreheads for cashing

purposes and that when confronted, the Federal Agency responsible was embarrassed because the checks weren't supposed to be mailed out until 1984.

But according to Robert P. Dugan, Jr., Director of the NAE Office of Public Affairs in Washington, the only evidence offered for these claims was comprised of other newsletters repeating the same allegations or reports of a distant connection, such as having a neighbor whose aunt in a distant city knew someone who got such a check.

**But the Frankenstein hoax** of our time seems to be anonymous petition RM2493, which since 1975 has been urging Christians to send one million letters to the FCC in an effort to keep Madalyn Murray O'Hair from removing all religious broadcasting from radio and television.

The FCC has received an avalanche of mail prompted by this phony six-year-old rumor. There is no such petition before the Federal Communications Commission. Somebody, somewhere dreamed up this baby to make us all look like we just fell off a turnip truck.

Well-meaning people who show up at your church armed with petitions for people to sign and rush off to Washington, should quietly be told the truth, and their petitions trashed.

**Since 1977, a sizzling petition** titled "Jesus Sex Film Poll" has circulated widely requesting people to write the Modern People News and protest the supposed filming of a movie that depicts the swinging sex life of Jesus.

After seeing this petition in several Free Will Baptist church newsletters, I called the Modern People News and discussed the matter at length. The company sent an official statement explaining that they had never been involved in the making of such a film.

What happened was that Modern People News did a reader survey in 1977 for a film company. Respondents voiced 99 percent opposition to such a film, and after receiving the report from Modern People News, the film company permanently abandoned all plans for making such a false, tasteless movie.

But the cards and letters keep pouring in to Modern People News four years later. Again, it's a hoax. Don't be caught in this one.

There are numerous others—the story about a computer that found the day that stood still in the book of Joshua; "The Jupiter Effect" theory which has long since been retracted by its unfortunate author; "The Communist Rules For Revolution"—10 fabricated rules supposedly discovered in 1919 by allied forces in Germany and claiming to be a Communist master plan to conquer the world. And they're all bunk.

**We're forced to bite the bullet** regarding hoaxes. Why are Christians so easily hornswoggled? There are some very good reasons for it!

*First*—we trust people. Since we wouldn't deliberately spread a lie, we assume that no one else would. We balk before accusing anyone of such blatant, bald-faced lies that accompany some of these hoaxes.

*Second*—we trust the authority of the printed page. We find it quite easy to question a verbal statement. But if it's in print, it seems canonized in permanence and authority. After all, if you've seen it with your own two eyes, and particularly if you've seen it with your own two eyes in seven different "trustworthy" publications . . .

*Third*—we don't want to embarrass the duped and deceived. We hesitate

to confront those who pollute our churches and homes with phony petitions and humbug which need to be investigated, but nobody ever takes the time to do it. It's better to embarrass a friend than be party to deceiving a community.

*Fourth*—we relish inside information that nobody else has. Hoaxes appeal to our gut weakness for secrecy. We all like to get the scoop and know something before anybody else knows it.

*Fifth*—sometimes we see the imagined battle outlined by a hoax as an opportunity to help, to really do something. It's gloriously appealing to sign a strongly-worded petition and then zing it off to some congressman or the FCC in the mistaken belief that it will bolster the Christian community and uphold morals in our country. The motive may be flawless, but the effort is fruitless.

*Sixth*—frankly, we feel a twinge of guilt if we don't take action when the hoax case is presented in sincerity and genuineness by someone we trust. Besides, if the problem is as bad as the petition claims, how could anyone in his right mind not want to stand up and do something about it? We would rather believe a hoax than have to explain why we won't sign a petition.

*Seventh*—there is usually a nugget of truth somewhere in the mixture of any effective hoax. Hoaxes survive in the Christian community for the same reason that cults do. All of them contain some truth, perhaps distorted, and they build an entire system around it.

*Eighth*—we fall for hoaxes because it all seems so believable. After all, with the trouble—the real trouble—that we've had with Madalyn Murray O'Hair, removing all religious broadcasting from radio and television certainly sounds like something she might try to do.

And the IRS has pulled so much slick tomfoolery that it seems well within the realm of possibilities that they would require the number 666 to cash a check.

Maybe the bottom line on why hoaxes persist is that they all seem to have nine lives each. You can expose a hoax in one part of the country and burn all the phony petitions, but before you get back to the office, somebody

else who didn't get the word has reproduced 500 copies and wagged them to 10 Free Will Baptist churches where the whole thing starts again.

**What is a sane course** of action when you are asked to sign a petition or support a movement that you think is fraudulent?

*Principle number one:* Check it out! Don't believe it just because it's in print. If somebody asks for your signature, verify what you're signing. Investigate the source. Don't be guilty of reprinting in your local church paper what Church "A" copied from Church "B" without verifying the facts.

It takes much more effort to disprove a hoax than it does to reprint it and pass it on. Call someone else before you take action. Call a friend; call a neighboring pastor. If you're a Free Will Baptist, call me! I probably won't have the answer, but I'll put your material in my hoax file and start researching it with you.

*Principle number two:* Be less eager to believe the worst. If something is true, it will keep until you verify it before it goes away. Truth can stand any scrutiny. A hoax cannot.

Modern hoaxes are nearly always about some impending doom or disaster. The general tone of the appeals is that if we don't do something today, the sky will fall. Take my advice and be at least as reluctant to believe bad news as you are to believe good news!

*Principle number three:* Beware of petition pressure and reprint mania. Don't use your church as an expression of someone's fears and unverified facts. Anonymous petition requests cause heartache, misunderstanding and embarrassment in the long run.

Remember, these petitions that seem so convincing came from somebody else who didn't check them out, just like you are not going to check them out.

*Principle number four:* Insist on more options than signing petitions. Learn to say no to these well-worded, highly emotional appeals.

Robert Dugan pushed the right button when he said, "We Christians cannot afford to look foolish, by fighting non-existent battles."

There are too many real battles to be fought against sin in your community, without being caught red-faced with an empty gunny sack on the way back from a spiritual snipe hunt. ▲

# AUTHORITY In The HOME

By Charles Hampton

**M**y interest in this topic is not a professional one. I make no claim to having a new revelation, nor do I intend to ever add to the proliferation of books on this and related topics. However, any individual who has a family should have a built-in interest in the subject.

My concern is to remind us what God has to say, not to quote from the many authors who have contributed to this field of study. It is more than a study, you see; it is life. There are many ways of doing things, but I am convinced that there is a best way, God's way. I believe we can learn His mind on this matter by studying the Word.

It is a fairly simple task to give a flow chart showing "lines of authority" for the home as set forth in Ephesians five. However, getting those pencil marks off the paper and into life takes a great deal more effort. It is this gap I want to help us bridge, and I will not speak as one who has finally attained. I want to share with you as one who, like you, sincerely wants to do it God's way (a bit cross-grain with the philosophy of the age).

To attain my purpose, I would like to mention two common misapplications of the passage on family authority found in Ephesians. On the one hand there are those who take the attitude that Paul was writing to a specific audience about a specific problem; thus, the passage is dated and has no eternal principles to offer our generation. Obviously women's lib sympathizers would like that approach, but that sort of hermeneutics scares me. It places the *uninspired reader* in the position of determining when the *inspired writer* is speaking to him.



The second type of error, though, may have ruined as many homes as the first. This is the error made by many Christian men (preachers too) of demanding an unbiblical relationship with their wives.

It appears to me that the key relationships which must be cultivated for a home to be a happy, Christian home are, individual relationships to Christ, the relationship between marriage partners, and the relationship between parents and children. However, if we may take for granted that both partners are Christians, then everything in the home is going to turn on a harmonious, biblical relationship between the married couple. Get that right and you have hope for the home. Most of this article will be devoted, then, to that relationship, and to God's instructions regarding it.

## The Bible and Your Family

### Your Two Choices

Ephesians 5:14-20 speaks of two ways of life. The passage's contrasts look like this:

<b>(1) Physical—</b>		<b>(2) Spiritual—</b>
Debasing life of		Ennobling life of
Folly		Wisdom
And	vs.	and
Base pleasure.		Highest pleasure.
Leaving only		Leaving
Bitter dregs		Lasting benefits
afterwards		including eternal life

Obviously number two is God's choice for all His creation, but each individual must choose for himself—God does not compel man to be righteous. To those who are Christians, who can bear the instruction, Paul continues. Those who are living only for self will find his instruction quite impossible. A new heart is the first requisite in doing things God's way. It will require the presence and enabling of the Holy Spirit to receive and do God's Word. It is not for natural man, nor does it "come naturally" to the Christian; it requires attention and effort on our part as well as His help and guidance.

Verse 21 both completes the previous passage and introduces the next. "Submitting yourselves" conveys the idea that in Christianity the maintenance of due subordination in the various relations of life is expected. Then, that general admonition is illustrated by three particular examples: wives to husbands, children to parents, and servants to masters. The very same verses that enjoin submission on the part of one member of a relationship also instruct the other member to use authority in the proper manner and never to abuse power. Particularly, husbands are taught to love their wives tenderly, fathers (parents) to treat their children so as to make obedience easy for them, and masters to treat their servants kindly remembering that they (masters), too, have a Master in heaven.

The principal idea here is that Christianity does not break up relationships in life to produce disorder, lawlessness, insubordination, chaos. Rather, Christianity confirms

proper authority while at the same time relieving, lightening the yoke of those who come under such authority.

### What Every Wife Should Know

The key word to wives (vv. 21-24) is submit to, be subject to, their own husbands. Please note that this submission is *done by the wife* as an *act of obedience to the Lord*. The husband is not the Lord, nor is he told to subjugate the wife. In God's order of things He has placed man as the "head of the wife, even as Christ is the head of the church."

That is an eternal verity, established and fixed on high, without regard to what I think about it. But, if I want to do things God's way, I must recognize the truth of that statement and settle it in my own heart, like God has already established it. It is a fool who argues with God, an unhappy one at that.

Notice further that the wife is to submit to, be subject to, the husband on the order of the submission of the Church of Christ. Have you ever felt that God was beating you into submission, forcing you to do what you did not want to do? Or, as a Christian, are you desirous of pleasing Him? Is not securing His pleasure your greatest purpose for living? I believe it is.

Just so, if the wife's greatest desire (next to pleasing God) is to please her husband, submission is an act of her will, the desire of her heart. She can give allegiance to her husband in everything, except where doing so places her at odds with her God—then God comes first. Husbands have not the right to expect their wives to transgress their conscience and religion in the name of submission. If there is a difference of opinion on such a point, each partner should seek to do right and treat each other with due respect and concern.

The term from which this "submitting" is derived is an interesting one. The Greek root is primarily a military term which conveys the sense to *rank under*. It is a compound of two words: to place, appoint, arrange; and order. Hence, the idea in the active voice is to arrange under, to subordinate. In the middle voice we have the sense to subordinate or subject oneself; to bring oneself under some state or influence; to subordinate oneself. The middle voice is the one we find in this passage.

For emphasis, let me repeat: This is an *act* of the wife, not a demand of the husband, where married couples choose to please God and gain a happy home in the bargain.

Note also the "reverence" of verse 33. Reverence is taken from the Greek word meaning fear. The wife is to give attention (as to a special duty) to fear (that is to honor, respect, obey the will of) the husband.

### What Every Husband Should Know

Ephesians 5:25-33 presents the responsibility of the husband. Authority without responsibility is ruinous, and God has not left us to ruin, men. The key idea in this passage is *not* to take command, but rather to love. Note





## **AUTHORITY** (From page 9)

further that our love is to be patterned after the love of Christ for the church. Without doing an exegesis of the entire passage, it is clear that we are talking about a selfless, sacrificial love; a love that places the well-being of the beloved before that of the lover. Husbands should love their wives with a protective, selfless, even sacrificial love.

Another interesting slant on the type love we are to manifest is found in 28, 29. Husbands are to love their wives as they do their own bodies; as they do, they will try to take care of their wives, because when you get right down to it we all think very highly of ourselves and will spare no effort to achieve well-being.

We are to be as thoughtful and loving to our wives, spare no effort to assure their well-being; protect them from cold and hunger, and when ill seek to restore them to health (providing for it and protecting from exposure and want). Part of that well-being is embodied in the nourishing (bring up) and cherishing (warm) (defend from cold by clothing) of verse 29. Just as man will do these things for himself, he is to do so for his wife. To fail to make such provision is to fail to love, and to become worse than an infidel to boot.

This is not a new doctrine, a new idea. The one-flesh marriage relationship was ordained of God from the very beginning (See Genesis 2:24). It has been our confusion which has led to difficulty in our homes. Too many of us husbands never forsook our parents to cling to our wives; we have remained children, selfish and unheeding of the needs of our wives. Yet God's Word says in v. 31 that in like fashion (corresponding to, answerably to) to Christ's union with the Church, man is to forsake all others (even father and mother) for the sake of the one-flesh, marriage relationship to his wife.

The root word for love in this passage is the Greek verb which means to love, value, esteem; to feel or manifest generous concern for; to be faithful toward; to delight in; to set store upon. It is what one writer has called a no-motive love. It does not give to get; seeketh not her own. As God is love and manifests it, we are to have a character of love that is manifested to our wives without expectation of any returns.

Do you really want to do something nice for yourself? Love your wife in this way, and whether you expect the returns or not, they will materialize. I am persuaded that a love of this sort will enable a wife to yield the submission to her husband that God requires without it chafing her. In fact, if the husband even feels the necessity to demand such reverence, submission from his wife, he probably has never known the sort of love Paul writes about here. Do not fear to love too dearly—that only occurs when one puts his mate before God. On the other hand, when demanding enters, joy and happiness in the home has been lost.

Finally, our love is to approximate our Lord's in our untiring efforts to secure the salvation of our wives and our children. One great need is for husbands to give a model of Christianity in the home for the family to imitate safely. While never forsaking the provision of physical, temporal needs, the Christian husband should always keep one eye on the spiritual, eternal well-being of his family.

## *What About the Children?*

Those who are under the care and government of their parents (i.e. still in the home) are commanded by God to be obedient to their parents (See Ephesians 6:1-3). The exception would be where parents expect of children that which would transgress their conscience or religion (examples: lying, cheating, stealing, or prohibition of Bible reading, praying, worship); in all other cases obedience is the rule.

Children are to honor their parents, also, as an act of obedience to God for length of days and well-being. Obedience and reverence of children for their parents is not an option, it is a divine imperative. It is for the good of the home, community, church, but especially of the children themselves.

## *Mandate For Fathers (Parents)*

Fathers, as the divinely appointed heads of homes (See Ephesians 6:4), are commanded here to be reasonable in their requirements of their children. Commands given by fathers (and mothers) should be proper and reasonable, making obedience a real possibility for the children. Unreasonable demands, unjust punishment will lead children (provoke them) to lose confidence in their parents and become rebellious.

Anger and severity on the father's part may result in disobedience, rebellion, wrath on the child's part. But in Ephesians 6:4, God gives the means for proper child rearing—nurture. This means training, education, instruction, discipline, and of such nature that the Lord approves. Admonition means "putting in mind." The idea is that children are to be warned, admonished, instructed in the way, Word and will of the Lord. Once again, the father's role in the family is seen to embrace the eternal, spiritual aspects of life.

## **How To Make It Work At Home**

### *Authority Belongs To God.*

Authority in the world, in the home especially, rests squarely on biblical bases. It is important to remember that all authority that exists is ordained of God, and those who use it need to be wise stewards. After all, then, our authority is not absolute, it is delegated by God. With that delegation, He also prescribed the order: God, Christ, Husband-Father, Wife-Mother, Children.

### *You Can't Buy Respect.*

Though the Word furnishes the basis, people must live out the Word. Husbands are to provide love and leadership for their wives and families. They are to exercise the chief authority in the home by God's Word. They will, however, find that such a role is quite difficult without establishing the respect of the family, and that must be earned.

The authority of the husband is regulated by the responsibility to love his wife without reservation. There is no God-ordained authority without responsibility, and this is a tremendous responsibility. The wife is called by God to submission and obedience. This may be the surrender of some freedom, but consider the security and protection it assures.



# SEASON'S GREETINGS

to our Contact Subscribers

— Contact Staff

Children have a fairly easy obligation—be obedient. However, parents can make this more or less difficult by their lives and actions, and fathers are ultimately responsible to God for the conduct of the home and children.

## *Happiness is Found in Problem-Solving.*

When I was a young preacher I had the idea that Christians only needed to know the Word's statement on an issue. Once the Word was clear, that would settle it, and Christians would comply. Let me admit that with age and experience I have learned it is not quite that automatic. Particularly, within the family there are misunderstandings and problems, even when the home is Christian and its members want God's best. So, learning to cope with problems is very important to the family.

Happiness is up to you; husbands, wives, children. You can admit you have problems, tackle and solve them, or you can blame each other and make matters worse. Happiness is generally found through problem-solving. Basic to good problem-solving techniques is mutual love and respect. It only takes two to make a marriage work happily, but it will require their best efforts and some bit of problem-solving.

Critical to the problem-solving efforts in a family is the matter of communication. Most counsellors say the lack of good communication between partners is the number one basis for problems within a marriage. Ephesians 4:22-32 has some hints which may fit here:

Be open, honest.  
Talk to each other; do not blow up or clam up.  
Take full share of responsibilities.  
Speak to edify, not tear down.  
Be forgiving, kind, tenderhearted.

So, keep the communication channels open. Do not quit speaking because there is a problem. Rather, isolate the problem—the basic issue (do not mess with symptoms or peripheral issues), talk it out, make adjustments, then forget it. Do not make it a personal issue (do not attack one another) and do not harbor bitterness toward each other.

Belittling, berating words are destructive and have no place here.

Charles W. Shedd, author of *Letters To Karen* and other books, shared seven rules for a good, clean fight. They may be helpful to you, as they were to his own marriage. In that light they are listed here: (for a married couple)

1. Before we begin we must both agree that the time is right.
2. We will remember that our only aim is deeper understanding.
3. We will check our weapons often to be sure they're not deadly.
4. We will lower our voices one notch instead of raising them two.
5. We will never quarrel or reveal private matters in public.
6. We will discuss an armistice whether either of us calls "halt."
7. When we have come to terms, we will put it away until we both agree it needs more discussing.

Further, remember the value of a good sense of humor at all times. Be willing to laugh at yourself *with* your wife or husband. Come on, admit it, you really aren't perfect. A few words that spell magic should be readily available, too; words like, "I'm sorry," "I was wrong to . . .," "I love you," "Forgive me."

In the words of Clyde M. Narramore: "... if you're expecting perfection in your marriage, you are bound to meet with some disappointment. But if you enter marriage desirous of making the necessary adjustments even though there are differences, you will undoubtedly be happy." Work at it, give your best to the effort and trust God for the victory.

Where children are concerned, parents need to keep some of the same principles in mind, too. Remember, they are children. That means, by the way, they are real, live folks who can be hurt, and they need to find love, consistency and maturity in their parents as discipline is





## AUTHORITY (From page 11)

exercised in the home. A few principles I have gleaned follow:

1. Children learn what they are taught (much of it by example).
2. a) Reinforcement for proper action with a reward, quickly, is effective.  
(Rewards should not always be material.)  
b) Swift chastening works, too; do not avoid!
3. Respect for parents is learned through proper discipline, and this translates into respect for other adults.
4. Communication is often best after punishment.
5. Control is possible without nagging.
6. Do not saturate kids with materialism (especially as rewards); it may suggest that anything that does not bring material gain is not worthwhile.
7. Avoid extremes in love and control. (You cannot love too much, but you may do (or withhold) too much in the name of love.)
8. You are not perfect—you may even need to say "I'm sorry" to your children sometimes.

Play, pray, work and worship together. When your own efforts do not suffice seek professional help. (Pastors need to be first line of aid, not last.)

## Conclusion

Where two Christians are committed to meeting one another's needs and are willing to work at communication as one aspect of problem-solving, there is no reason for failure. We are, of course, assuming that each one is willing to do God's will and do things His way. A wife who is submissive is not unhappy when she lives with a husband whose love prohibits him from being dictatorial. Children can obey reasonable, loving parents who are willing to discipline consistently.

Moreover, since marriage (and the subsequent family) is really God's institution, not ours, we have the stewardship responsibility to give it our finest efforts. We will give an account. We are not ignorant of God's plan. We may accept a substitute, but it will always be second best. Understandably, we are talking about an impossible situation unless the participants have first acknowledged the Lordship of Christ. Once a family has embarked on a unity with Christ, though, other things can be expected to fall into place, with some effort on our part. We can have a happy home, but it will cost us submission to Christ and living by the Word. Can we afford to have it any other way?

May we try to cultivate such love and confidence within the Christian homes we establish that we can perform our delegated roles and responsibilities without human coercion (commandments—obedience). A perfect government is one where the wish of the lawgiver is a sufficient rule to the subject. Such is the kingdom of heaven, and our aim ought to be to make our individual families as much like it as possible. ▲

**ABOUT THE WRITER:** Dr. Charles Hampton is the Registrar at Free Will Baptist Bible College. He is a member of Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee.

## A Brief Reading List

Cross, R. T., *Home Duties*, Chicago, The Bible Institute Colportage Association, 1896. A small volume written years ago that treats well (biblically) the practical amenities of the home.

Christenson, Larry, *The Christian Family*, Minneapolis, Bethany Fellowship, 1970. Excellent text with two major themes: God's order for the home, and Practicing the Presence of Jesus.

Dobson, James, *Dare To Discipline*, Wheaton, Tyndale House, 1971. The title says it well: in a permissive age, Christian parents are yet admonished to seek a balance in love and control.

Harrell, Irene, *Good Marriages Grow*, Waco, Word Books, 1968. A small volume divided into very brief chapters, each dealing with some aspect or problem marriage partners face and how they may deal with it. Written by a lady for ladies, but helpful to anyone who reads it.

La Haye, Tim, *How To Be Happy Though Married*, Wheaton, Tyndale House, 1968. Helpful generally, but see especially chapters entitled Spiritual Adjustment. Adjusting To Children, Six Keys To Marital Happiness, and the appendix—The Spirit-Filled Person.

McDonald, Cleveland, *Creating A Successful Christian Marriage*, Grand Rapids, Baker Book House, 1975. Used as a text in many Christian colleges, this book is broad in coverage of courtship, marriage, and the home. See especially the following chapters: The Biblical Basis of Marriage, Role Concepts in Marriage, Adjustment in Christian Marriage, Christian Parenthood, and Problems in Christian Families. (For the pastor-counselor a final chapter on counselling.)

Peterson, J. Allan (editor), *The Marriage Affair*, Wheaton, Tyndale House, 1971. Designed to aid the counselling pastor or teacher, this text was written by several different Christian writers and collected-edited by Peterson. Helpful chapters on this particular topic: Uniquely Children, Closing The Generation Gap, Making Problems Pay, and Deepening Love's Dialogue.

Schaeffer, Edith, *What Is a Family*, Old Tappan, N.J., Fleming H. Revell Co., 1975. A generally helpful text written by the wife of Francis Schaeffer for him for their fortieth anniversary. There are no specific chapters I can call to attention since the text is based on the author's experiences as part of a Christian family, but helpful hints are scattered throughout.

**Note:** The outstanding textbook-treatise on marriage and the family is obviously the Bible, for its author is also the creator of the family. Some passages have been mentioned in the text of the paper—there are many others. It will be most helpful for each interested party to run references and research the scriptures.

Helps, such as commentaries, handbooks and dictionaries, may prove most beneficial in your study of the scriptures.

A senior Free Will Baptist pastor paints a touching tribute to the late missionary statesman Thomas H. Willey, Sr., who died in 1968.

# I Remember Pop!

Pop Willey:  
1) Teaching  
2) Preaching  
3) Sharing  
4) Watching



By Raymond Riggs

**I**t was a bright fall day in October in the city of Detroit, and I was trying to keep my suit clean as we knelt around the table spread with food.

The church had surprised me with a birthday dinner in our back yard. We were a very young church, meeting in the mission in Highland Park, Michigan. During the meal, one of the men came



up to me with his hands behind him. He looked rather sneaky as he pulled his hand to the front and smeared flour all over my black suit, the only one I had.

I was somewhat taken aback and embarrassed. Then I heard someone call my name from the roof of the garage, and there, standing tall and erect, was Thomas Willey, Sr. I had now met "Pop" Willey.

He had his camera, which was his constant companion, and he had taken two or three shots of this episode. He came down, put his arm around me brushed his mustache up close to my face and said, "The Lord will provide, Brother Raymond."

I was wondering what I would wear to church that night, when I was presented a big box that Pop Willey opened for me. With a big grin, he pulled out a brand new suit of clothes.

Brother Willey had been with us in the mission in the beginning days of Central Free Will Baptist Church. He had challenged us with his message and reminded us of our responsibility to a lost and dying world. It was in the depression years in a great city, and we were having a time even meeting our bills.

As a matter of fact, I was being paid solely from what the people placed in



my hands at the close of the Sunday night service. However, the message of this missionary from Cuba challenged our hearts so, that we began right then to give a goodly portion of our income to the cause of foreign missions.

My first remembrance of this great man came through the printed page when Winford Davis was Promotional Secretary for the Foreign Mission Board. He had written to me about the need of the work in Cuba.

At that time the funds were low. Free Will Baptists only had four missionaries on the field—The Willeys, Laura Belle Barnard, and Bessie Yeley—and they had not received their salaries for some five months. The department was nearly \$5,000 in the red. I wondered how the missionaries could continue to work without support.

### Destination: Cuba

A short time later, I attended my first National Association in 1942. At this convention, both Mabel and Thomas Willey spoke. It was obvious that they deeply loved the Lord and had broken hearts for souls everywhere. They also had a deep interest and desire for the Free Will Baptist denomination to stir out of sleep and rally to the cause of missions.

I was a very young minister and not too informed about the denominational program or the missionary work at large. However, at this convention, the compassionate pleas of these missionaries pushed my concern into orbit. A few years later, it was my privilege to visit the field of Cuba.

Following a flight to the airport in Havana and a rough automobile ride along the bumpy road to Pinar, we arrived late in the evening. After a good meal, we retired to bed. The Willeys had very modest quarters, and I listened to the sounds coming from the next room as they discussed plans for the next day.

They were outlining the trip so the Foreign Mission Board members could see first hand the tremendous need of the island. As they talked, I could sense the intensity and sincerity of their conversation. Later, I heard Pop's big frame roll out of bed, as he

got on his knees and committed the next day's plans to the Lord in prayer.

Even though the words were somewhat muffled because of the partition, I could still feel the intensity and the spirit of his intercessory prayer.

The next morning after breakfast, we went down to the school where their children, Tommy and Barbara, were enrolled. To my amazement, the school had only two students and one teacher. The teacher was Olive Van Syke. I remembered the night before, how Pop prayed for Tommy and Barbara to be able to adjust to the school situation.

After this brief visit, we made our way to the bus station. I wondered how we could ever get on board. The bus had no sides or curtains, just a frame where people sat three or four to a seat, with bags hanging out the side and piled on top.

Brother Willey would greet the people and they would seemingly part the way, eager to make room for "Senor Willey." They managed to get our baggage aboard and we squeezed inside with the sweaty, talking mob.

After 30 minutes in that jammed condition, we finally drove through the streets of Pinar Del Rio out to the open highway. For about two hours we traveled over dusty roads. Now and then we would stop, and a passenger would get off while another got on with two or three chickens under his arm or a commodity to take to market. One fellow even had a squealing pig.

Our destination was the end of the line. I observed Pop Willey closely as he mingled with the passengers. He sat for a while with a Catholic priest and witnessed to him and prayed with him. Then he gave his seat to a Cuban lady and played with the children. All the Cubans rallied around him beaming with love. He was totally dedicated to the cause of witnessing, and he did this at every opportunity.

We left the blacktop road to travel dusty gravel roads. It was hot and dry. There had been no rain for months, and with no windows in the bus, we had to tie handkerchiefs over our mouths to keep from strangling.

We pulled up to a wayside stand for refreshments. By this time there were only a few passengers left on the bus. We had a glass of warm sugar cane juice and a guava sandwich. Then Pop

handed us a more palatable sandwich and a piece of cake which his wife had fixed.

We finally arrived at our destination—a small church established with a few believers. They had erected some rooms at the back of this thatched-roof building, where the Cuban pastor and his wife lived.

### Preaching By Grease Light

I remember so well seeing horses already saddled and standing by the building. After introductions to the pastor and his wife, Pop raised his hand and pointed to a mountain some miles away. He spoke in Spanish and English, and said, "We are going to have services tonight on the other side of that mountain."

It was then that I realized the horses were saddled for us. We drank some water, brushed aside goats and chickens, and met with the other workers. Then we mounted our horses. To be sure, Pop was given the largest horse. The horses had protruding hipbones and their ribs could be counted. I wondered about their ability to carry us up that mountain.

Brother Willey said, "The Cubans will lead the way and we will follow single file." We had not gone far till the trail narrowed to about 24 inches wide. To our left was a large precipice and to our right a mountain wall. We were told not to rein the horses, because they had been over the trail many times, and just to let them have their way.

I learned a lesson on that trip. If we could just lay the reins on the Lord and let Him lead, we would be better off and further advanced in the cause of Christ.

Two hours later we crested the mountain. It was a beautiful sight.

I pulled alongside Pop. He took off his big sombrero and looked down on the valley below. The sun was almost ready to set, but we could see hundreds of thatched huts scattered through the valley. One of the Cuban brothers stated that we were looking at a valley that was populated with about 12,000 people, most of whom had never heard the gospel once.

Pop, sombrero in hand, perspiration streaming down his face, hair disheveled, raised his hand and said, "Let's

pray that God will give us this valley for Christ." He prayed in Spanish for some several minutes. His workers would attest to what he was saying with groans, amens and sobs. Then, for the benefit of some of us, he prayed in English.

Then came the long descent! About dusk we reached the bottom of the mountain where they were expecting

Word of God was preached. During the service, the men removed the horses' saddles and refreshed them for the return journey.

### **Chicken-Wire Bed**

It was a clear night. The moon was shining brightly, and it seemed I could reach out and touch it. As we crossed

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**Pop, sombrero removed,  
raised his hand and said,  
"Let's pray that God will give  
us this valley . . . ."**

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us. Already hundreds of people had gathered and the host had prepared a meal. The meal was a roast pig, a whole one, placed in the center of the table. We sat on benches, while that pig's brothers and sisters brushed our ankles as we ate.

Darkness settled over the valley before we had finished eating. Our light was grease in a can in the corners of the rooms. After the meal and some visiting, we gathered out in the open for service. Pop had informed me that I was to preach. You can imagine my feelings as the great crowd of people thronged about.

With no place to sit, the dear Cuban women held their babies on their hips. There was an elevated platform, and of course, Pop interpreted the message. He felt the power of God, perhaps even stronger than I, and I have never in my ministry been more aware of God's presence than in that service.

After finishing the message and giving an invitation, Pop continued with such a heart-warming appeal that every soul in the crowd raised their hands and asked for prayer, promising that they would accept Christ as Saviour.

How many of those stood true, I do not know. But the appeal and the consecration and Pop's rapport reached the hearts of the people as the

the plains to the foot of the mountain, we discussed the service and praised God for the opportunity.

Pop was about in the middle of the caravan, but he was head and shoulders above us. We sang songs, gave testimony and just left the travel to the horses. I can still feel the pulse of this man of God and his love for lost humanity. We arrived back at the pastor's hut about 2:00 a.m. We were directed through the chapel to our quarters in the back.

Mud floor, thatched roof, crates for furniture, and an elevated hearth where the cooking was done over charcoals. The pastor showed Pop and I our bed—a stake driven into the dirt floor with a frame around it and over that a mosquito net. With just a thin sheet stretched over the chicken wire, I used my pajamas for a pillow that night and crawled on that wire underneath the net.

Pop did the same and when he blew out the light, it became very quiet with only the moonbeams shining through the thatched roof. I was tired and sore as it had been years since I had sat on a horse, and the trek had just about done me in. I thought that Pop would fall through the wire, but in just a few minutes, he was sound asleep.

I lay there thinking and listening to Pop snore. All of a sudden there were

shadows darting across the roof! It seemed that the rats and lizards were having a convention. I turned on the chicken wire, trying to get comfortable. Pop kept snoring.

Just on the other side of the wall, an old sow with several piglets was bedded down. Believe it or not, pigs snore. So between Pop's and the pigs' snoring, I finally drifted off to sleep.

It seemed as if I had only been sleeping a short time, when I awoke and smelled smoke. This was just a short time after the big Atlanta fire, and I thought the hotel was on fire. Then I remembered where I was.

The smoke I smelled was coming from the hearth in the adjoining room where the pastor's wife was preparing breakfast, which consisted of fried bananas, black beans and of course, Cuban coffee. As she was cooking I could hear her singing, "Eng La Cruz ("At The Cross") where I first saw the light."

I lay there on the wire, the net over me, looking through the roof, smelling the smoke, and I thought of my inner-spring mattress and my downy pillow at home and all the luxuries of our land, and still not much happiness. Yet here was a lady, living in poverty, singing, "And now I am happy all the day long." I said, "Lord, please forgive me for ever complaining."

### **The Man—The Legend**

I remember Pop for his consecration.

During this trip, we laid the plans for the "Chapels for Cuba" project. The project was consummated because our people responded. Those chapels are still standing today, and the Cuban church is thriving behind the Iron Curtain. All because of the consecration of a man who took the great commission seriously, and dedicated his life to carrying out that commission.

I remember Pop on many other trips such as this. Some taken on horseback, some by train, some by bus, some by automobile and some on foot.





I remember the first graduating class of the Cedars of Lebanon Seminary in Cuba. I remember Pop as he loved his preacher boys and as he was so thrilled with that first graduating class. It was my privilege to be the speaker and bring the baccalaureate message.

I remember Pop going into the city of Pinar and calling on the business places, telling them about the graduation. I remember how they stretched their money and managed to dress each graduate as though he was receiving a Ph.D.

I remember helping Benito Rodriguez with his black tie and starched shirt. I remember us sleeping, the night of his graduation, on a pile of banana leaves with the grease light. I remember the warmth and love and compassion that Pop showed to those workers.

I remember what a joy it was to attend the Cuban convention, as they came by busloads, ox carts, and some walking. How Pop would greet each one on the campus with a bear-hug for the men and a greeting to the ladies. The very atmosphere was charged with the love of God and presence of the Holy Spirit. Yes, I remember!

I remember Pop as he helped mix concrete and make the blocks. I remember how his heart would break when it became necessary to dismiss a worker or discipline or correct one. How he would weep and pray.

I remember the times that he would come to the board meetings with a broken heart and with appeals and requests that we felt perhaps were beyond our reach. Yet we would endeavor to meet the need and we would appeal to our people.

I remember the travels in the States with Pop in missionary conferences, and setting up itineraries for him. I remember reviewing the reports as he would conscientiously send them in. A few times he would go into a small church where the announcement had not been properly made to find there was no one there to meet him. He would spend the night in the church building.

I remember Pop in our home as he endeared himself to our children. All of our children loved him, and he would

play with them. I remember one occasion in Norfolk, Virginia, as we were about to have our evening meal. We had just sat down when there came a rap at the door. Our youngest daughter went to the door and as she opened it, we heard her exclaim, "Here's Pop Willey!"

My wife, Winona, said, "I know now why I prepared an extra pork chop and the brussell sprouts."

He was traveling from somewhere enroute to North Carolina and went out of his way several miles to come and spend the night with us.

I remember Pop's concern for souls everywhere and under all conditions.

One year when the National Convention was held in Oklahoma, many of us stopped at Fort Smith, Arkansas to spend the night before going on in the next day. Several of us had rooms in the motel but we were unaware that Pop was in the area.

The next morning, however, we learned that he had rolled in during the night and that he was out early visiting. He had encountered a family whose truck had broken down. Pop attempted to help them and in the process had led this man to the Lord in the back of his truck.

In his book about Pop entitled *Never Say Can't*, Jerry Ballard penned:

John Wesley wrote autobiographically, "I have thought I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God. I want to know one thing, the way to Heaven, how to land safely on the other shore." It is said of Wesley, "He acts as though he were out of breath in pursuit of souls."

This describes Pop Willey.

I remember Pop's concern for the whole man. He desired not only the salvation of the souls of men, but he desired for these, the best in this life. He did many things to elevate the living conditions of those to whom he ministered.

Whether it was purchasing a herd of goats and carrying them to the field in an airplane that he might upgrade the breed of stock, or raising crops and teaching the natives how to fertilize their land and grow vegetables, or purchasing a hearse or taking that which people would give him here to distribute among the people in Cuba—Pop was willing to do it.

I remember so well the making of the film, "Letter To Melitino." His excitement and concern at using this method to get the message out, and particularly, to let the people in the States know just what was going on.

I think it can be said of Pop, perhaps as of no other man, other than the Apostle Paul,

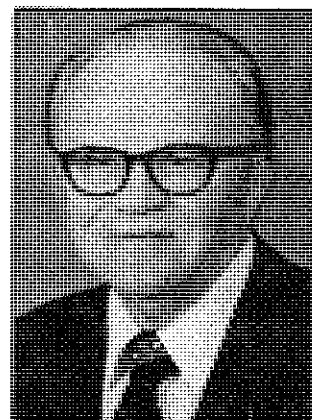
Though I be free from all men, yet have I made myself servant of all, that I might gain more. And unto the Jews, I became as a Jew, that I might gain the Jews. To them that are without the law, as unto the law that I might gain them that are without the law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker with you.

Yes, I remember Pop. I remember so well the call I received informing me of his death. I remember the invitation to conduct his funeral. I remember the quietness and solemnity and the anointing of the Holy Spirit and the confident feeling that a soldier had gone to rest.

I think I could sum up my remembrance of Pop Willey in three sentences, and I could talk about them a long, long time.

I Remember His Consecration  
I Remember His Charisma  
I Remember His Compassion

I remember Pop. ▲



**ABOUT THE WRITER:** Reverend Raymond Riggs pastors Good Springs Free Will Baptist Church, Pleasant View, Tennessee. He has served more than 35 years with the Foreign Missions Board as chairman, member and General Director. Rev. Riggs, 66, began pastoring churches in 1937.



FREE WILL BAPTIST

**newsfront**

### VIP SUNDAY HONORS WEST VIRGINIA PASTOR

HUNTINGTON, WV—Central Free Will Baptist Church, Huntington, celebrated VIP Sunday on September 13. Pastor Carl Vallance had enthusiastically promoted the occasion as *Very Important Person Sunday*, not realizing that the congregation along with the Board of Deacons and Christian Education Committee had secretly designated the day as *Very Important Pastor Sunday*.

The Very Important Pastor Sunday began when flowers arrived Sunday morning for Reverend Vallance and his wife. Later, the Board of Deacons took them to lunch. The entire church got in on the celebration Sunday evening when the pastor was honored

with an old fashioned pounding and presented with a \$500 love offering.

The Central Church expressed appreciation for "the gentle giant" who guides them each week.

VIP Sunday came at the conclusion of a successful "Celebrate the Summer" push which saw the church break attendance and offering records during the 13-week effort.

The church then adopted a "Fall in Love With Central" theme for September-December. Central Free Will Baptist Church will observe its sixth anniversary in February, 1982. The church began February 26, 1976 with 30 adults and seven children.

### OKLAHOMA PASTOR LAUDED FOR PRISON MINISTRY

LEXINGTON, OK—

The Reverend Othel T. Dixon (62) was awarded the Annual Warden's Certificate on September 1 by the Oklahoma State Department for his work as Chaplain at the Joseph Harp Correctional Center.



Dixon, who pastors Lexington Free Will Baptist Church, shifted from a teaching position at Hillsdale FWB College in 1978 to organize the prison chaplaincy program. During the past three years, he has ministered to 156 state employees and some 400 medium security inmates.

Rev. Dixon's outreach at the Harp Correctional Center includes teaching and preaching responsibilities, in addition to counseling duties. The wardens have complimented Dixon's use of Free Will Baptist Sunday School literature in the medium security facility.

Lexington FWB Church continues to prosper with their minister in the dual role of chaplain and pastor. The church baptized 46 new members this past year.

O. T. Dixon is completing his 33rd year in the ministry. Twenty-eight of those years were spent pastoring five churches in Arkansas, Oklahoma and Missouri. He taught nine years at Hillsdale College.

### INSTITUTE CONDUCTS CLASSES AT EIGHT LOCATIONS

PAINTSVILLE, KY—Bethel Bible Institute, Paintsville, opened its doors for the fall term at eight different locations in September, according to BBI President J. D. O'Donnell. The institute, located in Eastern Kentucky, serves a wide area so church workers who desire to prepare themselves for Christian service can attend its classes. The eight sites cover an area from Lawrence County, Ohio, to just above Pikeville, Kentucky.

Although enrollment figures were incomplete at press time, some 140 students were attending BBI classes. The classes range from Bible and theology to practical topics. The core curriculum is the ETTA materials. President J. D. O'Donnell confirmed

that in 1980 over 500 class credit cards were issued by the institute.

The 1981 summer program carried one-week institute programs to 10 different churches. The summer program provides the institute with the flexibility to move into less accessible areas and strengthen the program of churches whose members could not attend classes otherwise.

Now in its fourth year of operation, Bethel Bible Institute cooperates with the Kentucky State Association in publishing a monthly newsletter called *Bethel Echoes*. Through this publication the school promotes all phases of the state and national programs of Free Will Baptists.

### 1981 MINUTES MAILED

NASHVILLE, TN—Minutes of the 45th annual session of the National Association of Free Will Baptists which met in Louisville, Kentucky, were mailed to district clerks in October.

If national Minutes have not arrived at your church yet, please contact your district clerk to see if distribution was handled properly.

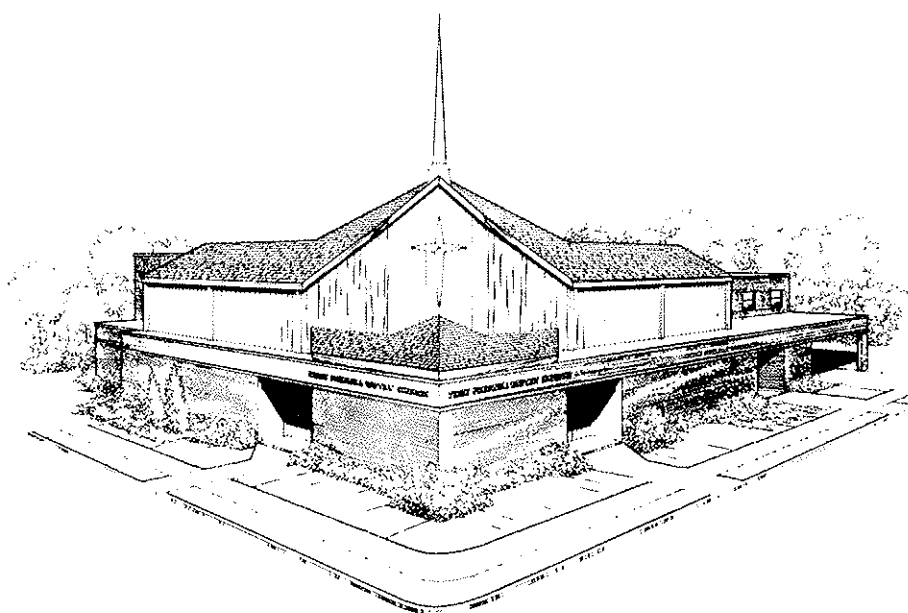
District clerks should write or call the Executive Office (615-361-1010) if 1981 Minutes have not been received.





# newsfront

(continued)



## OKLAHOMA CHURCH BUILDS 500-SEAT SANCTUARY

ADA, OK—The First Free Will Baptist Church, Ada, Oklahoma, began construction of their new sanctuary and offices on Sunday, September 27, when the congregation met on the lawn at 11:45 a.m. for the ground-breaking ceremony.

According to Pastor David Sutton, the turnkey contractor's bid is \$425,000. The church, however, plans to complete the job for considerably less by using volunteer labor in several areas.

The theme for the year has been, "Everyone in '81," and the church plans to carry that same theme throughout the entire building program.

The new building includes a 500-seat sanctuary and will house the church offices. The present sanctuary will be converted into educational space. Norman Todd of Ada is the Building Superintendent. Wayne Ray is the Architect.

## PASTOR LAUNCHES TRI-STATE RADIO PROGRAM



WEST MEMPHIS, AR—Veteran Free Will Baptist Pastor Guy F. Owens contracted with station KSUD in West Memphis to air his 15-minute daily radio program effective September 28.

Owens, pastor of Randall Memorial FWB Church in Memphis, is well-known and respected for his successful radio ministry wherever he has pastored.

His 9:30 a.m. program extends deep into the tri-state area of Arkansas, Tennessee, and Mississippi.

Owens moved to the Tennessee pastorate this summer after serving several years in North Carolina as Minister-at-Large and editor of the state paper.

## CHRISTIAN SCHOOLS EFFECTIVE FEEDERS FOR FWBCC

NASHVILLE, TN—With the exploding interest in private church schools across the denomination, Free Will Baptist Bible College Registrar Charles Hampton revealed that current records show that 29 percent of the 1981 freshmen class and 21 percent of the entire student body came from Christian schools.

The fall 1981 enrollment at FWBCC stands at 587 students, including 219 freshmen. Dr. Hampton confirmed that 63 members of the freshmen class came from Christian schools. The total number of FWBCC students at all levels from Christian schools is 125.

Three Free Will Baptist Christian schools have 10 or more students enrolled at FWBCC. The three are Liberty Christian Academy, Guin, AL (12); Woodbine Christian Academy, Nashville, TN (10); and Faith Christian Academy, Goldsboro, NC (10).

Seven other Christian schools sent between five and seven students each to FWBCC this fall. Dr. Hampton says that "Christian schools are serving as increasingly effective feeders for FWBCC."

There are more than 50 Free Will Baptist Christian schools in 16 states, with combined student bodies nearing 7,000.

## GEORGIA TEAM WINS SOFTBALL TOURNAMENT

NASHVILLE, TN—The first annual Randall House Softball Tournament was played August 21-22 in Nashville. The team from First Free Will Baptist Church, Albany, Georgia, hit and ran to earn the first place trophy.

First Church, Albany, topped the 23-team field by outslugging First Church, Columbia, Tennessee, in a darkness-shortened double-elimination squeaker. Sylvan Park Church, Nashville, finished third.

Albany's Rodney Glover was named the tournament's Most Valuable Player and earned a spot on the 10-man all-tournament team. Glover was joined on the all-tournament team by two other Albany teammates—Rex Davis and Ken Stripling.

## ORGANIST JOURNAL PUBLISHES MATERIAL ON FWB HYMNODY

NEW YORK, NY—A survey of Free Will Baptist hymnody for 250 years was printed in the October, 1981, issue of *The American Organist*, official magazine of the Associated Pipe Organ Builders of America. The magazine also serves as the official journal of the American Guild of Organists and the Royal Canadian College of Organists.

The 900-word article was prepared by Dr. Vernon M. Whaley, acting

chairman of the Department of Music at Free Will Baptist Bible College. Whaley's manuscript was the eighteenth in a series of articles about denominational hymnody in North America.

Dr. Whaley's article concluded that "Hymnological development among northern and southern Free Will Baptists was well defined, of good literary quality and strongly Arminian."

He traced the development of Free

Will Baptist hymnody from 1797 when Benjamin Randall published a prepared edition of Henry Alline's *Hymns and Spiritual Songs*, to the 1964 *Free Will Baptist Hymn Book*, published by the National Association of Free Will Baptists.

Dr. Whaley cited three men who made significant contributions to denominational hymnody—John Buzzel, David Marks and Robert Pittman.

## DEVELOPMENT DIRECTOR ENCOURAGED OVER "\$1,000,000 CHALLENGE"

NASHVILLE, TN—Free Will Baptist Bible College Development Director Ronald Creech is looking for 10 men who will give \$10,000 per year to Free Will Baptist Bible College for 10 years. He has already found five, and feels that he is nearing the successful conclusion of "The \$1,000,000 Challenge."

The concept of finding 10 men who would give \$100,000 each to the college over a 10-year period originated with a North Carolina layman who enlisted

two other laymen to join him in the challenge, according to Creech. So far, the challenge has been issued primarily in North Carolina, with the help of the men who started it.

Eight meetings have been conducted across the state with business and professional men invited to hear the challenge. Thirty-six Free Will Baptist laymen have attended the meetings. Two have committed to join the original three, for a total of five.

Others at the meetings agreed to different methods of giving substantial support to the college, some even exceeding the original challenge, says Creech. More meetings and individual contacts are now being planned, he says.

With five men already enlisted, Creech feels that the conclusion of the challenge is encouragingly near.

## ENLARGEMENT THRUST TIED TO 25-YEAR CHALLENGE

NASHVILLE, TN—Free Will Baptist Sunday Schools are engaged in a drive to increase their Sunday School enrollment by 800,000 by the year 2000. This challenge was given five years ago by Dr. Roger Reeds, general director of the Sunday School and Church Training Department, to the National Convention in Tulsa, Oklahoma.

The 1982 Spring Enlargement Campaign entitled "Soldiers of the Cross,"

is based on II Timothy 2:3. The challenge is to enlist those already in the church who are (1) Committed to the Task (2) Conformed to the Image of Christ and (3) Compassionate in their Approach.

The usual breakdown of divisions is determined by average attendance in the fall quarter of 1981.

The spring campaign begins on Sunday, March 7 and continues through

Sunday, March 28, 1982. Sunday Schools which experience the greatest percentage of gain over the 13 weeks average attendance for September, October, November, 1981 will be declared winners and awarded appropriate plaques denoting first and second place.

Deadline for entering the spring campaign is March 5, 1982.

# Starting January, 1982

- **The Free Will Baptist Pulpit**
- **Book Reviews by Tom Marberry**
- **Bible Studies by Robert Picirilli**

## Don't Miss It!



Our readers will remember the September 17, 1981 plane crash in **St. Louis, MO** which took the lives of three Missouri FWB ministers. A number of honors and tributes have been paid to the memories of those ministers—for those of you who are interested, here are more developments:

The **First FWB Church of O'Fallon, MO**, where the late **Rev. Donald Lombard** pastored, conducted a memorial service on September 13 during which time the Donald W. Lombard Library was dedicated.

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Home Missionary to **New Jersey, Vergel Maness**, informs CONTACT that the new church he is organizing at 1520 South Orchard Road in **Vineland, NJ** has been named **Thompson Memorial FWB Church** in memory of the late **Rev. Lawrence Thompson** who pastored the **Oak Hill FWB Church, Union, MO**. **Rev. Thompson, Rev. Lombard** and **Rev. Russel Spurgeon** were aboard the single engine plane that crashed in a rain storm just short of the runway at Spirit of St. Louis airport 15 months ago.

**Trinity FWB Church, Bridgeton, MO**, wrote CONTACT expressing appreciation to **Rev. Daryl Ellis** who ministered during the interim following the death of their late pastor **Russel Spurgeon**. The church has since called **Rev. Millard Sasser** as pastor.

The third annual convention of the Southeastern Association of Church Schools met October 5-7 at **Raleigh Christian Academy in Raleigh, NC**. **Dr. Charles Thigpen**, president of FWBCC addressed a general session of the convention and then spoke at two workshop/seminars.

CONTACT welcomes the PROCLAIMER, publication of **Liberty FWB Church, Waycross, GA**. **Bill Lewis** pastors. According to the publication, Liberty Church voted to add the ministries of a Christian day school and Bible institute to their church program.

**Victory FWB Church, Jackson, TN**, sponsored a Christian Worker's Conference October 24 with Pastor **Jack Stallings** of **Collinswood FWB Church, Portsmouth, VA**, speaking on the ministry of Christian schools, effective bus evangelism and conserving fruits of evangelism. **Vernon Long** pastors.

The Sunday School Worker of the Year at **West Tulsa FWB Church, Tulsa, OK** is **Wanda Blair** who teaches the four-year-olds class. Wanda is described as "always faithful . . . the love that she has for her children is seen every Sunday morning in her class." **Connie Cariker** pastors.

The first Sunday in October was record breaking day for **Richland FWB Church, Nashville, TN**. According to Pastor **Roy Roach**, members saw Sunday School attendance surge to 224 while a record 256 were in morning worship services. The \$2,010 offering and large attendance consummated annual homecoming activities.

Pastor **George Lee** of **Victory FWB Church, Goldsboro, NC** writes that he took 16 minutes on one of his nightly television programs to discuss what the Bible teaches regarding the use of alcohol.

Every once in a while some church comes up with a name for one of its local groups that brings a smile to our faces. Here's one of those unusual names. They call it the Jeans and Jellybeans Club. It's a group of primary boys who meet at **First FWB Church, Joplin, MO**. The happy pastor of this Jeans and Jellybean crowd is **Jim Shepherd**.

**Capitol FWB Church, Sacramento, CA** reports completion of a 3,000 square foot educational building which includes classrooms, kitchen and assembly space. **Larry Condit** pastors.

According to reports published in the state paper, some 532 California FWB youth, went to camp this summer. The **West Coast Association** provided 200 campers while the **San Joaquin** contributed 156. The **Richmond FWB Church** and **Newark FWB Church** combined to send 176 to a family camp outing in August.

Perhaps churches going full-time in their pastorates is not news in some places, but it is in **California**, especially when the church in question is a Spanish speaking congregation. The **Resurrection FWB Church, Culver City**, called Pastor **Osmundo Corrales** into full-time work after working with the group for eight years.

Pastor **Richard Kennedy** of **Northside FWB Church, Stockton, CA** says that 30 families in the church responded to a request to give an entire week's salary to their building fund.

Here's a word of encouragement from one of the **New Brunswick, Canada**, churches which joined the National Association this past July. It appears that the **Plaster Rock Church** baptized 12 converts on the same afternoon that a dedication was held for a new foyer and a wrought iron railing. **Philip McAskill** pastors.

A church full of happy people watched as Pastor **David McKnight** and trustees burned the mortgage at **Gahanna FWB Church, Gahanna, OH**. The church which began 11 years ago has three acres, a new church building and a bus garage—all debt free.

If you are an individual subscriber to CONTACT magazine, you know that we send out renewal notices annually. The following handwritten note was received by the circulation department along with a renewal check from one of our senior subscribers, "I am 91 years old today, September 25, 1981. Praise the Lord!" The note was from **Rev. Henry Bailey, Chuckey, TN**. Happy Birthday, preacher.

**Rev. L. H. Clayton** recently retired in **Spartanburg, SC**, after 46 years in the pastorate. During this time, Brother Clayton

pastored seven churches in three states. He retired from his last pastorate of six years at **New Life FWB Church, Lancaster, SC.**

Pastor **Dale Burden** of **Gateway FWB Church, Virginia Beach, VA,** celebrated his 16th anniversary as pastor of the Tidewater congregation this year.

Pastor appreciation day at **First FWB Church, Ardmore, OK,** resulted in an offering for Pastor **Earl Scroggins.** The offering was just over \$306. Congratulations to the pastor, and thank you to the thoughtful congregation.

**CONTACT** welcomes **MANNA**, publication of **First FWB Church, Pontiac, MI. Ed Hollis** pastors.

The welcome mat is also out to the newsletter from **First FWB Church, Winfield, AL. Bud Hill** pastors. The **CONTACT** staff encourages every FWB Church to put us on your mailing list. We'd like to hear what's happening in your local congregation and share it with the entire denomination.

The last Sunday in August, **Pastor Winston Sweeney** entered his 23rd year at **Fellowship FWB Church, Kingsport, TN.**

Pastor **Dennis Pettyjohn** of **First FWB Church, Selma, CA,** presented the congregation with his five year plan. The plan included an attendance surge from 75 to 145 within 12 months and an attendance increase to 500 by 1986. The church hopes to open a Christian day school in two years, establish a Spanish speaking FWB church within three years and mother a FWB church in a surrounding city by 1986.

Hold on there folks. It looks like help is on the way. During a youth retreat sponsored by **Woodbine FWB Church,** 10 young men answered the call to preach. Ten responded to the call to missions, 15 were saved and 20 made decisions to attend Bible College. **Jim Walker** pastors the **Nashville, TN** congregation.

There were reports of 18 conversions during Vacation Bible School at **Mt. Calvary FWB Church, Conway, AR.** Pastor **Mike Mutchler** reports 17 baptisms in a three week period.

A special service was conducted September 4 at **Jones Chapel FWB Church, Stella, MO,** to commemorate 50 years in the ministry for Rev. **Cecil Campbell.**

Yes, it can be dangerous going to church on Wednesday evening. Pastor **Dan Farmer** of **First FWB Church, Moore, OK,** writes that a hail storm came up during Wednesday night prayer meeting and damaged several cars. Tell you what friends, if you've got to have hail damage to your car, the church parking lot is the best place to get it. ▲



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

## COOPERATIVE PLAN OF SUPPORT September, 1981

### RECEIPTS:

State	Coop	Sept. '81 Design.	Sept. '80	Yr. to Date
Alabama	\$ 70.60	\$ ...	\$ 36.20	\$ 3,354.24
Arizona	...	...	323.81	396.30
Arkansas	2,545.15	...	1,814.18	29,132.24
California	990.46	...	788.11	10,447.34
Florida	1,241.11	...	1,293.16	11,720.37
Georgia	870.08	(26.00)	930.41	9,238.21
Idaho	...	...	...	300.65
Illinois	1,044.40	...	1,356.14	9,152.78
Indiana	...	...	...	150.00
Kansas	207.65	...	150.09	1,850.57
Kentucky	...	...	...	25.00
Maryland	10.00	...	40.00	330.00
Michigan	4,846.13	(4,346.13)	352.02	26,393.07
Mississippi	614.88	(486.38)	131.34	4,193.38
Missouri	5,725.20	(5,725.20)	4,340.07	52,776.12
New Mexico	...	...	...	225.24
North Carolina	850.00	(495.00)	542.70	5,368.85
Ohio	1,517.00	...	840.00	9,715.78
Oklahoma	...	...	...	76,184.50
Tennessee	975.34	(54.76)	765.30	7,683.90
Texas	8,753.00	(8,093.83)	366.18	16,329.78
Virgin Islands	...	...	221.00	1,058.42
Virginia	139.87	...	...	6,912.97
Washington	...	...	123.30	...
West Virginia	11.50	...	8.96	87.20
<b>Totals</b>	<b>\$30,412.37</b>		<b>\$14,422.97</b>	<b>\$283,026.91</b>

### Disbursements:

Executive	\$ 8,968.64	(1,134.23)	8,053.93	82,407.82
Foreign Missions	14,466.41	(13,612.04)	1,802.78	96,352.22
Bible College	3,613.02	(2,758.65)	1,717.67	39,313.76
Home Missions	1,962.61	(1,325.96)	1,447.19	37,357.53
Retirement & Ins.	937.01	(317.14)	894.73	17,416.90
Master's Men	374.76	(39.64)	408.65	8,478.89
Commission on				
Theological Lib.	89.92	(39.64)	98.02	1,699.79
<b>TOTALS</b>	<b>\$30,412.37</b>		<b>\$14,422.97</b>	<b>\$283,026.91</b>





# *Research Can Be Painful*

By William F. Davidson

**H**istorical discovery can be painful as well as pleasant. True research, free of bias and denominational presupposition, unearths whatever information happens to be hidden—good and bad, the expected and the unexpected.

Occasionally, a discovery causes the historian to rethink his whole thesis in light of new information, but most often it just reminds him of his humanity and the limitations that go with it. Such discovery, however, always brings excitement.

But let's get back to the story.

There are times when discovery is hard to handle.

## **Now You See It— Now You Don't**

Ordinarily, typesetters are not allowed to read their own typed copy because they never see their own errors. They read what they meant to type rather than what actually appears on paper. Historians must suffer the same malady.

In going back through the manuscript of an earlier work, *An Early History of the Free Will Baptists*, the writer was struck by an article of faith contained in the first Free Will Baptist confession of faith published in 1812.

In the excitement of proving his thesis that Free Will Baptists could be traced back to 1727, he had overlooked an important and somewhat unsettling statement.

When rediscovered, the statement was so out of character that it was unbelievable. No other historians had mentioned it. An extensive article had been published in a denominational paper in 1956 that dealt almost exclusively with the early confessions, but the point of doctrine in question was not mentioned. The periodical used an 1835 revision of the earlier confession which had substituted a new dogma in the place of the old. The controversial statement had ceased to exist.

So it was more travel to get back to

the source. Could it be that Article X never really existed except in the mind of the writer? Impossible! It was too far afield to have been part of a dream.

## Free Will Baptists and Eternal Security

In the book, *An Early History of the Free Will Baptists*, the author pointed to a heritage that could be traced back to 1727 and the General Baptist work in North Carolina led by Paul Palmer. The research led to the study of the first Confession of Faith published by the group after it had begun the transition from General to Free Will Baptist identity.

The confession proved to be a vital link in the argument for the other heritage. It had been signed by James Roach, who had taken over the last General Baptist church in 1794, and by Jesse Heath, an early Free Will Baptist. It now serves as a direct historical link between the two denominations. Though the title page still used the older name, the signatures made it evident that this was a Free Will Baptist document. The title page was not changed by the North Carolina segment of the denomination until many years later.

The newer name was used on the cover of printings after 1901 and was substituted for "General Baptist" on the title page of the confession in 1912. There is no question but that the confession served as the first statement of faith for Free Will Baptists in the South.

As expected, the new confession was primarily a verbatim copy of the English General Baptist Standard Confession of 1660. But one article in the new confession offered the unexpected—this first confession included the doctrine of eternal security.

While the articles in the two confessions did not always follow number by number, it was possible, in most cases, to find the identical articles in both. Article X in the Free Will Baptist confession was different. The sister article in the 1660 confession had read:

That such who are true believers, even Branches in Christ the Vine (and whom he exhorts to abide in him, John 15:1, 2, 3, 4, 5.) or such who have charity out of a pure heart, and of a good conscience, and of Faith unfeigned, I. Tim. 1:5. may nevertheless for want of watchfulness

swerve and turn aside from the same, vers. 6, 7. and become as withered Branches, cast into the fire and burned . . . .

The article continued to agree that those who remained faithful would not fall, but the necessity of personal faith was evident.

On the other hand, Article X of the latter confession read: "We believe the Saints shall persevere in grace, and never finally fall away." John 10:27, 28 and 29.

## Observations

Though the revision is not now available, an 1855 reprinting of the confession indicated that it had been revised in 1835. At that time, Article X was removed and the following words appeared in its place:

We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ that bought them, and therefore shall bring upon themselves swift destruction: but we observe that they, and such the Apostle saith because they receive not the love of the truth, that they might be saved; therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God. Jude i:4; II Peter ii,1: II Thes. ii, 10, 11, 12; Romans ii, 9.

In less than one generation, the theological atmosphere changed and the new group firmly committed itself to the older General Baptist pattern that would continue to be an important point of doctrine for the denomination from 1835 forward.

## Possible Sources For the Strange Doctrine

Without supporting documents, it becomes almost impossible to recreate the discussions that added the new statement. Jesse Heath wrote in 1827 that when he had come to the denomination in 1807, there were only five preachers. Except for James Roach, who can be traced to the Little Creek General (later Free Will) Baptist Church in Green County, North Carolina, the preachers appeared suddenly on the Free Will Baptist scene and we know nothing of their background.

It is at least possible that they had been converts from the Calvinistic Baptists in the area and that they simply brought part of their heritage with them. Whatever their background, it seems evident that they initially believed in eternal security.

Since they outnumbered James Roach by 4 to 1, their voice carried the day. (It is admitted that the majority rule here is a calculated guess based on the group's decision to include Article X).

The victory was a brief one and by 1827, the General Baptist argument was regaining the upper hand. In 1835, the growing church erased the doctrine of eternal security from its confession.

## Majoring On Minors

The discovery of the doctrine of eternal security in the denomination's history was a shock to say the least. Because it is one of the few doctrines that separates Free Will Baptists from other Baptists in 1981, we tend to place it on a pedestal and give it more credit than originally was intended.

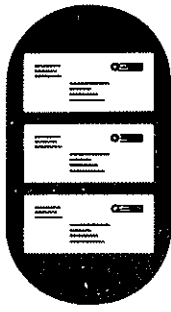
Jesse Heath and his North Carolina colleagues were Free Will Baptists because they believed in the death of Christ for all men. The doctrine of a general atonement made them dramatically different from other Baptists around them. In fact, they were given the name "Free Willers" in scorn because they believed that man could choose to accept or reject Christ as Saviour. It was the preaching of the general atonement that gave birth to the new denomination.

The danger of majoring on the minor always exists. When one area of uniqueness becomes community property, it is natural to look elsewhere for elements that will identify and set the denomination apart.

Such a search for identity is not necessary. The denomination has preached a general atonement faithfully for 254 years and most other Baptists have come to agree. In fact, many Calvinists have begun to proclaim the good news to "all men."

Here is the goodly heritage—the faithful preaching of the gospel. In a world that is dying and destined for hell, the church must major on the essentials—"For God so loved the world that he gave His only Son . . ."





## OUR READERS COMMENT

### CHRISTIAN SCHOOL ARTICLES REFLECT BALANCED JOURNALISM

I want to say how much I appreciated the treatment of Christian Schools in the September **CONTACT**. The two articles on the subject were, indeed, "well-written" and helpful.

I was particularly gratified, however, by comments in "Briefcase" introducing the subject. This is the kind of balanced, careful thinking that will enable us to solve the questions that confront us on this complex subject.

I can hardly speak highly enough of the editorial which is, in my opinion, in the finest tradition of Christian journalism.

*Jack W. Stallings, Pastor  
Collinswood Free Will Baptist Church  
Portsmouth, Virginia*

### MINISTER CITES DANGERS IN CHRISTIAN SCHOOL MOVEMENT

I appreciated the articles written on behalf of Christian schools, as I am for the Christian school movement and support it.

However, I disagree with what seems to be the major premise—that one is duly obligated to send his/her children to Christian schools lest they neglect their parental duties.

In response to these articles, one should keep in mind that it is the duty of *the parents* to bring their children up in the ways of the Lord. The scriptures which were used to support the Christian school movement speak of teaching and training our quiverfuls. I feel that one may do this by proper Christian child-rearing in the home, church, family devotions, and instruction in prayer and Bible study.

Christian schools may aid us in our duties in rearing our children, but they are not the *only* means of doing so.

I see some dangers in the Christian school

movement. By pulling our youth out of the public schools, we deplete an essential witness for Christ to the lost there. We become exclusive, and monastic principles have never been instrumental in fulfilling the Great Commission.

Seeking to protect our children, we deprive ourselves (and our children) of opportunities to win others to Christ. The Lord did not tell us to withdraw from a society embodied in sin, but rather, teaches us how to live holy lives in the midst of it, thereby attracting folks to our Saviour.

Daniel was a youth, as was Jeremiah, without the benefit and luxury of Christian day schools; yet both men led notable lives and did not succumb to the secularism or pressures of their day.

*Jerry La Pere, Assistant Pastor  
First Free Will Baptist Church  
West Columbia, South Carolina*

## DIRECTORY UPDATE

### ALABAMA

John Edwards to Eastside Church, Dothan, from First Church, Decatur

### ARKANSAS

James Mutchler to Pleasant Valley Church, Warren, from Mt. Bethel Church, Rose Bud

Roy Thompson to Macedonia Church, New Edinburg, from Pleasant Valley Church, Warren

Vernon Gunnels to Old Reyno Church, Reyno, from Pleasant Hill Church, Pleasant Hill, CA

### CALIFORNIA

Lynn Wood to Garden Grove Church, Garden Grove, from First Church, Mountain Grove, MO

Louis Nettleton to Norwalk Church, Norwalk

### GEORGIA

C. B. Dowdney to Memorial Church, Surrency, from Georgia State Office as Executive Secretary

Fred Warner to First Church, Albany, from First Church, Russellville, AR

### ILLINOIS

Joey Murphy to Harmony Church, West Frankfort, from Bakerville Church, Mt. Vernon

### MISSOURI

J. W. O'Neal to Cedar Ridge Church, Long Lane, from Amity Church, Niangua

Bill Eden to Salem Church, Salem, from Belton Church, Belton

Ralph Douglas to New Rock Springs Church, Cabool

Ollie Wright to Willow Springs Church, Mountain Grove

Stanley Jones to First Church, Monett

Jim Parker to Richwoods Church, Richwoods

Dale Skiles to South Fremont Church, Springfield, from First Church, West Plains

Bill Knapp to Buffalo Church, Buffalo, from Cedar Ridge Church, Long Lane

Bill Swearingen to Bethel Church, El Dorado Springs

John Shebaum to Waynesville Church, Waynesville

Ron Edgil to First Church, Flat River, from Eastside Church, Dothan, AL

### NORTH CAROLINA

Keith Fletcher to Maccipine Church, Macclesfield

Bill Poteat to Hope Church, Scotland Neck, from Pamplico Church, Pamplico, SC

Johnny Pike to Laurel Church, Charlotte, from Tabernacle Church, Kinston

Ronnie Williamson to Tabernacle Church, Kinston

### OTHER PERSONNEL

Leonard Crowder to First Church, Ft. Smith, AR, as visitation minister

Danny Conn to First Church, Moore, OK, as minister of youth and music

Steve Klusmeyer to Southwest Church, Oklahoma City, OK, as associate pastor

Don Guthrie to Spencer Road Church, Spencer, OK, as associate minister

Jerry La Pere to First Church, West Columbia, SC, as assistant pastor

## MANDATE FOR MORE CHRISTIAN SCHOOL COVERAGE

I want to commend the two fine articles in the September issue of CONTACT concerning Christian schools. The articles by Richard Cordell and Dennis Wiggs revealed much that even those of us in the Christian day school movement have apparently overlooked.

The fact that the Christian day school is the largest field of opportunity for Christian service available to Free Will Baptists is one of the most challenging facts that I've read lately.

It seems to me, if that be true, more space in CONTACT should be considered for these Christian schools.

I also noticed that at least three Free Will Baptist Christian Schools were not listed among the forty-eight. They are: Emmanuel Christian School, Washington, NC; Ahoskie Christian Schools, Ahoskie, NC; and Inman Christian Academy, Inman, SC. Several other churches have nursery schools and kindergartens.

Again, thanks for the good coverage in the September issue.

*Jack Cox, Pastor  
Mt. Calvary Free Will Baptist Church  
Hookerton, North Carolina*

## CONCERNING PSALM 23

I enjoy reading CONTACT and have been a subscriber for many years.

Concerning the various speakers at the recent National Association, I would like to have heard Elder Sam Truett's sermons "The Sufficiency of the Shepherd" and "The Security of the Sheep."

Could we say the sufficiency of the shepherd guarantees the security of the sheep?

*Paul Binkley  
Lake Station, Indiana*

## WON'T MISS A COPY!

I enjoy CONTACT so much that I do not want to miss a copy. Although I don't see much from Alabama, I have been taking this for a long, long time.

Some of the Free Will Baptist people here in Alabama might not know that my husband passed away years ago. His name was Alfred or A. M. Roberts.

May the Lord bless the whole staff and every church.

*Mrs. Annie H. Roberts  
Wadley, Alabama*

## LEGACY (From page 32)

I felt useless for my Lord that day. For the first time in my life I knew there was nothing I could do to help them. Any help would have to come from Jesus Christ.

As I sorted through Grandfather's personal effects, I discovered items he considered to be of great beauty and value. They portrayed the man that I would commit to the ground.

I found a glass-encased vanilla bean that was almost one hundred years old; a picture album of airplanes that he piloted in World War I; a large magnifying glass to help him see during his last days here on earth; a collection of books of all sorts and sizes. In all this I found a man and his legacy.

The termination of his life had made no impact on the world, just on me and mine.

So ended a man. In the eyes of a grandson, a good man. But my task still lay before me. I would bury him in the morning.

If I could, I was to comfort his family and friends, and let them peer down the pathway of death into the grave.

I searched my heart to say what God would say. I remembered a book of readings for Jewish soldiers and sailors and retrieved it from the boxes that I had packed. I searched the book for something to describe my grandfather, for something that could give hope and love. I found it in Psalm 1.

The morning of the funeral was hard for me. Not just because someone I loved had died, but because in my action as speaker at the funeral, I would compromise my God.

I remembered the words of Matthew 10:32, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

That day I was not to confess my God before men and I knew it. I prayed earnestly for guidance, more earnestly, in fact, than I had ever prayed before. A consuming chill blew over my soul, and then followed God's peace.

It was time and I was ready. "Happy is the man . . .," the words from Psalm 1 were flowing as they had never flowed before or since, "Happy is the man that hath not walked in the council of the wicked . . ." And then it was over.

The message delivered, the man buried, the last farewells said and it was done. Done for all of them anyway. Done for those whose religious beliefs stopped at the manger in Bethlehem. But for me the deed was not done.

I still felt great remorse, the remorse that is always there when a soul is lost.

I knew my grandfather. He was not a Christian. He denied that Christ was the Son of God, and he hated Him because of the many torments he had to endure because of Christian treatment. He died far from Christ, lost and without hope.

The message that needed to be spoken was a far cry from what was said. I knew that as a Christian I could take to heart the first three verses of Psalm 1 and knew that my happiness and eternity were secure.

On the other hand, I also knew that anyone, whether Jew or Gentile, who rejected Jesus Christ as personal Saviour would be held under the bonds of the last three verses of Psalm 1 like the chaff before the wind of God's perfect judgment.

Yes, there is another side to that story. God was righteous in that even until the last moments of Grandfather's life, salvation could have been his. Through my life he had opportunity to see Jesus. But God is a jealous God, and He was unwilling to substitute Grandfather's traditions and religion in place of love for His Son.

Knowing this gave fresh directive in my life. I now look daily for positive ways to serve Christ. I no longer blame sin and temptation on my Jewish heritage. Being Jewish is no excuse for weak faith; it is a reason for unwavering faith. I must go forward using my heritage for His glory.

Grandfather died loving the Star of David, but I live loving the Son of David! ▲

*ABOUT THE WRITER: Dan Steigman is a member of Modesto Free Will Baptist Church, Modesto, California.*

MAGAZINES HAVE A MINISTRY . . .





# The Quiet Book

By Janis J. Williams

**“H**elp!” Help!” is the cry from many young mothers with children under three years of age. No one seems to have the right answer for these Christian mothers. The problem is how to keep their children quiet in church when no nursery is available.

What works for one child will not work for another. So Mother comes to church loaded down with toys and crackers. But all she ends up with is a noisy and soiled child.

I don't have an answer for every child, but I can share what worked for me with my two children.

It started when my daughter Becky was two and a half years old. We were to travel by plane from New Orleans to West Virginia. I needed something to entertain her while we were sitting so long in the airplane. I looked in just about every store in town.

I finally came across a cardboard book called “What is in Mommy's Purse?” Each page had a cardboard piece to fit in it just like Mommy's keys, lipstick, comb, etc. This lasted long enough for Becky to put the pieces in her mouth and tear them.

When I returned home from West Virginia, I decided to make a book that would last longer and still keep her interested. Through trial and error I came up with a cloth book with cardboard inside to give sturdiness. Then I placed different things on the pages like zippers, shoe strings, buttons and other items.

This not only kept Becky busy, but it gave her practice in tying her shoe, buckling her belt and buttoning her sweater. I kept one page for small toys that were not noisy so that she could take them out and put them back in again.

For different services, I would change toys. The “Quiet Book” kept Becky busy during church services, waits in doctor's offices and long car

trips. This book not only outlasted Becky, but I used it with my second child, Brad, who was by far the more active of the two.

The Quiet Book idea may not work for every child, but it won't cost you much to try. Here is how to make it:

## Articles Needed:

Cardboard 14" x 9"  
Poster paper 13" x 8"  
Cotton or denim material 15" x 20"  
Cotton material 15" x 17"  
7" zipper, any color  
Large button, size of 50¢ piece  
Buckle cut from a material belt  
Shoe string, 18"  
Scrap material for shoe, doll dress, pocket

## Easy Directions To Follow:

—Fold the 14" x 9" piece of cardboard in half. This becomes the cover for your book.

—Cover the folded cardboard with cotton or denim material 15" x 20". Fold the length of material in half, wrong side out. Sew the top and one side; turn right side out and slip cardboard in the material. Whip the other end by hand.

—Take the smaller piece of cardboard (like poster paper) 13" x 8" and fold in half. Cover with a different color material 15" x 17". Sew two sides, leaving one end open. Reverse material and slip in cardboard. Whip the remaining opening. Now you are ready to sew the two pieces together.

I have used the sewing machine, but you must use an extra large needle and sew very slowly. It can be done easier by hand using a large needle.

## Page One

Place the zipper on the first page. Whip around the entire zipper to hold firmly in place.

## Page Two

Cut out the shoe from a piece of 6" material; zig-zag around the edge to keep from raveling or whip by hand.

Lace the shoe string through the hole in the top of the shoe (holes should be sewed by hand to keep from raveling). Sew this shoe to page by hand.

## Page Three

Sew a piece of material half the size of the page to form a pocket. This will hold the doll clothes for the doll on page four.

## Page Four

The doll is made of white material in the shape of a rag doll. Sew to the next page by using the blanket stitch to secure the doll to the page.

Make the doll's face with colored pens. The hair and shoes can be drawn in also. Make a dress and playsuit for the doll out of scrap printed material. Sew a snap on the doll and clothes.

## Page Five

Make a pocket with a flap (like a man's shirt pocket). Sew the pocket to the page and place a button on the bottom part. The flap should come over the pocket with a bottom hole sewed either by hand or with a machine.

## Page Six

For the last page, you need an old belt made of material. Cut the material leaving 1½" on the side of metal buckle. On the end, buckle the belt and leave enough belt to sew onto page. This is so the child can buckle the belt with ease. Sew the belt to the page.

There are more ideas you can come up with to add more pages. But you will need additional material-covered cardboard to add any more.

One idea would be to make a big red apple and sew to a page. Make a small cut in the apple and place a felt worm inside. Animals can be made with fur material and sewed to pages.

If you really want to make the book mean more to the child, embroider his or her name on the front of it.

Since writing this all down, I discovered that you can wash this book if you substitute double-folded heavy plastic for the cardboard.

Try the Quiet Book, I can almost guarantee you a quiet child! ▲

**ABOUT THE WRITER:** Janis J. Williams is a member of Fellowship Free Will Baptist Church, Nashville, Tennessee. She holds the B.S. degree from California Christian College, Fresno, California, and the B.A. degree in music from Fresno Pacific College.

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—Compiled by CONTACT Staff

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## NEWS OF THE RELIGIOUS COMMUNITY

### SUNDAY NOT FOR BUSINESS, SAYS CHICK-FIL-A FOUNDER

JONESBORO, GA (EP)—Any hankerin' for a Chick-fil-A sandwich better come Monday through Saturday. Sunday cravings cannot be satisfied because the fast-food chain's president is Truett Cathy, a Southern Baptist who refuses to open that day.

Business writer Jim Thompson of the Louisville Courier-Journal said the Georgia-based chain of over 20 restaurants is probably the largest fast-food operation in the United States closed on Sunday, a day many competitors find almost as profitable as Friday or Saturday. "If a poll were taken and every body were honest, you'd find more stores of all kinds would choose to be open only six days," Cathy told Thompson. "Penney's, for example, was not open on Sunday as long as J. C. Penney (the founder) was alive."

Cathy said many merchants ask him how he can be open only six days when many mall contracts demand that stores be open seven. "I just scratch out that part," he said. "If they want my shop, fine. If not, there are others who do." Cathy teaches a teen-age Sunday School class at First Baptist Church here.

### FINANCIALLY-STRAPPED CHRISTIAN NETWORK GETS FUNDS FROM PRODUCER OF ADULT FLICKS

MIAMI, FL (EP)—To avoid a devastating financial loss, a Christian television network has subleased portions of its satellite time to a Playboy Enterprises programming service that shows adult and R rated programs, according to reports from radio station WMCU here.

The station reportedly picked up the information from material appearing in Broadcasting magazine which stated that National Christian Network, based in Coco Beach, FL, leases 10 of its 24 daily satellite hours to Rainbow Programming Services. NCN broadcasts to over 246,000 people on 15 cable TV systems leased from RCA.

"It was RCA's suggestion that we release our evening hours to a customer to help defray the tremendous cost of satellite time," said NCN president Ray Kassis. "It's an interim thing, only until 1982 when a mother satellite makes 22 new satellite channels available. It was either this or not only lose the entire ministry but be obligated for hundreds of thousands of dollars in debts."

The subleasing was done, according to the report, after a \$70 million satellite had been "lost in space" and an attempt to pass a rate hike on to programmers failed.

"There was no other place to go except the marketplace on an interim, one-time basis to solve our financial problems," said Kassis. "Our hearts and minds and souls are at peace about this apparent relationship between the two companies. After much prayer and fasting and searching this was the only alternative the ministry had."

### IRISH FATHER STORMS MOONIE CAMP TO "RESCUE" DAUGHTER

SAN FRANCISCO (EP)—After failing to see his daughter by storming an isolated Unification Church ranch, an Irish farmer swore Sept. 13 that he wouldn't go home until the Rev. Sun Myung Moon's followers let him talk with her.

"They told me I would never see my daughter again if I kept on carrying on like this," said James Canning, 50, of Donegal. "I want them to know this is my only chance to get my daughter back. Why won't they let me meet her? I won't go back to Ireland until I do."

About 300 of Mr. Canning's supporters demonstrated, Sept. 13 outside the church's San Francisco headquarters. The protestors, most of them Irish nationals who live in San Francisco, marched around the residential building carrying signs that read, "Free Mary Canning from the Moonies," Ms. Canning, 23, is one of 11 children.

Meanwhile, Ms. Canning said she would be willing to meet her father, but only if he shed "those people who have been filling him up with a lot of rubbish."

Ms. Canning arrived in San Francisco on July 28 on a vacation trip. Mr. Canning's son-in-law, Patrick Connolly of Galway, said she was "picked up the same night and sweet-talked" by church members into going with them. For years, Moon's church has been accused of "brainwashing" recruits.

Mr. Canning stormed the church's camp in Sonoma County, about 60 miles north of San Francisco, on Sept. 12 with about 40 other Irish nationals. His search for his daughter proved fruitless; she was at the church's Berkeley residence at the time.

Ms. Canning, referring to her father's march on the camp, commented to reporters: "I think it's terrible what they did. Haven't I any human rights at all? Obviously, they were trying to physically force me away from the place."

She said her father was wrong to think that "I don't know what I'm doing. I made a free decision and feel strongly about it."





## THE SECRETARY SPEAKS

By Melvin Worthington

# Christ Is Christmas



THE NATIONAL ASSOCIATION OF  
Free Will Baptists

**W**hat is Christmas? Santa Claus and reindeer? Brilliant tinsel trees and trips to visit family and friends? Gifts, gatherings and giving?

In our materialistic age, Christmas has become this and more. It is often so bedecked with these things that we see nothing more. Giving is made more important than gift or receiver or even need. Decorations for the eye are more important than inward preparation for the heart.

Christmas has become a time of feasting, frills, frivolity and foolishness rather than deep joy. It has become a time of selfish getting rather than sacrificial giving to others.

While some of these things may have their proper place, we should never allow them to cause us to lose sight of Christmas' real meaning. We need to keep in mind the authentic Bible teaching regarding the significance of Christmas.

Christmas is a time when we recognize, remember and reflect on the coming of Jesus Christ into the world. It is a time when we acknowledge the fact that God loved the world, that Christ died for the world, and that the Church's commission is to go into all the world with the gospel.

### The Significant Time

Beginning with Genesis 3:15, Christ's coming was prophesied. He was the Lamb slain before the foundation of the world (I Peter 1:18-20). The

Old Testament sacrificial system prefigured the coming of Christ.

At His birth, angels proclaimed Him Christ the Lord. Jesus Christ came in the fulness of time (Galatians 4:4)—that event which was prophesied, prefigured and promised for centuries was fulfilled when Christ entered this world at the precise moment according to God's divine timetable.

At the time of Christ's birth the political, cultural, social and religious climate had been prepared by God for the coming of His Son. Praise His name for keeping His promise.

### The Significant Truths

Reflecting on Christmas also involves considering *the truths* which are significant regarding Christmas.

One such truth is the *Person* who came. John states that Jesus was the eternal Son of God (John 1:1-4). Matthew declares that Jesus was Emmanuel—God with us (Matthew 1:23). Jesus Christ was the God-Man. He was God in flesh.

Another truth is the *Purpose* for which Christ came. Jesus came into the world searching for the lost. He gave His life as a ransom to atone for sin. By His work on the cross He provided salvation for mankind. He is the mediator between God and men. John declares Him the way, the truth and the life (John 14:6).

Consider the *Place* to which Christ came. Jesus Christ came to this earth. He was not of this world but came into it to provide redemption. Philippians 2 gives a thrilling account of the condescension of Christ.

The *People* Jesus came to redeem are sinners. We did not love God, but God loved us while we were sinners and sent His Son on the greatest rescue mission in the history of the universe.

### The Significant Task

Christmas provides an ideal time for Christians to *Share* the gospel with friends and family.

Christmas provides an opportunity for Christians to *Show* the gospel as they correctly observe this joyous season.

Christmas provides a challenge to *Support* the gospel through gifts.

During this Christmas season, each of us should ask ourselves what we are doing to share the gospel with others. Each local church should take careful inventory to see what it is doing to share the gospel with all nations.

May God help us as Free Will Baptists to make it our priority to proclaim the good news of the gospel to the ends of the earth.

As we observe this Christmas season, may we be conscious of the Messiah who came, the mandate to the Christian Church and the multitudes without Christ.

This is the message and meaning of Christmas. It is a gigantic missionary story that needs to be told. ▲

### THE SECRETARY'S SCHEDULE

- December 7-8** Executive Committee Meeting, Nashville, TN  
**December 9-11** FWB Leadership Conference, Nashville, TN

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# Legacy From The Star Of David

By Dan Steigman

**I** preached the sermon at my grandfather's funeral. It was a painful time because of my tremendous inner conflicts. Most people will never understand the daily battle that I go through. For you see, I am a Christian Jew.

The day Grandfather died I knew that I would speak at his funeral. My family, as with many Jewish families, was Jewish in heritage only. They were neither inclined to attend any type of church service nor to call upon God. Yet, in spite of all this, they were Jews to the death.

Being a Jew in my family meant that if you were asked what religion you were, you always said *Jewish*. It meant that if you were beaten up because you were a Jew, you took it like a man. We were always told that showing emotion was wrong and weak.

It meant that as a young child at Easter or Christmas, you suddenly became a target for all the kids who had just spent the previous Sunday learning how Jews had murdered Christ. These were experiences that we were forced to face as a Jewish family.

Try, if you can, to learn to love people who persecuted you as a child. And then try to love their God. If you succeed, then you will know where I had to come from to love God as He said He was to be loved. At that time all of us would have been willing to die before renouncing our Jewishness. I was no exception.

The day before the funeral, my father and I headed to the city. I dreaded the funeral. It would be a horrible experience because there was no

hope. During the funeral, I could make no mention of Christ.

Perhaps I was relieved at the restriction, in a way, because if I had truly spoken of Jesus, I would have had to tell my family where Grandfather would spend eternity.

My father and his brother were so disturbed by what was happening they could not take care of Grandfather's personal effects.

He had lived in a retirement complex with other people in conditions similar to his, both physically and spiritually.

So many old and sick people watched me as I cleaned and sorted through his personal effects that every move was overshadowed by the dual feelings of fear and dread.

They seemed to have nothing to live for and no place to go. They all waited awkwardly for death, hoping that death would put an end to their misery, but fearing even the death they craved as though something worse was beyond the dark threshold.

(Continued on page 25)

