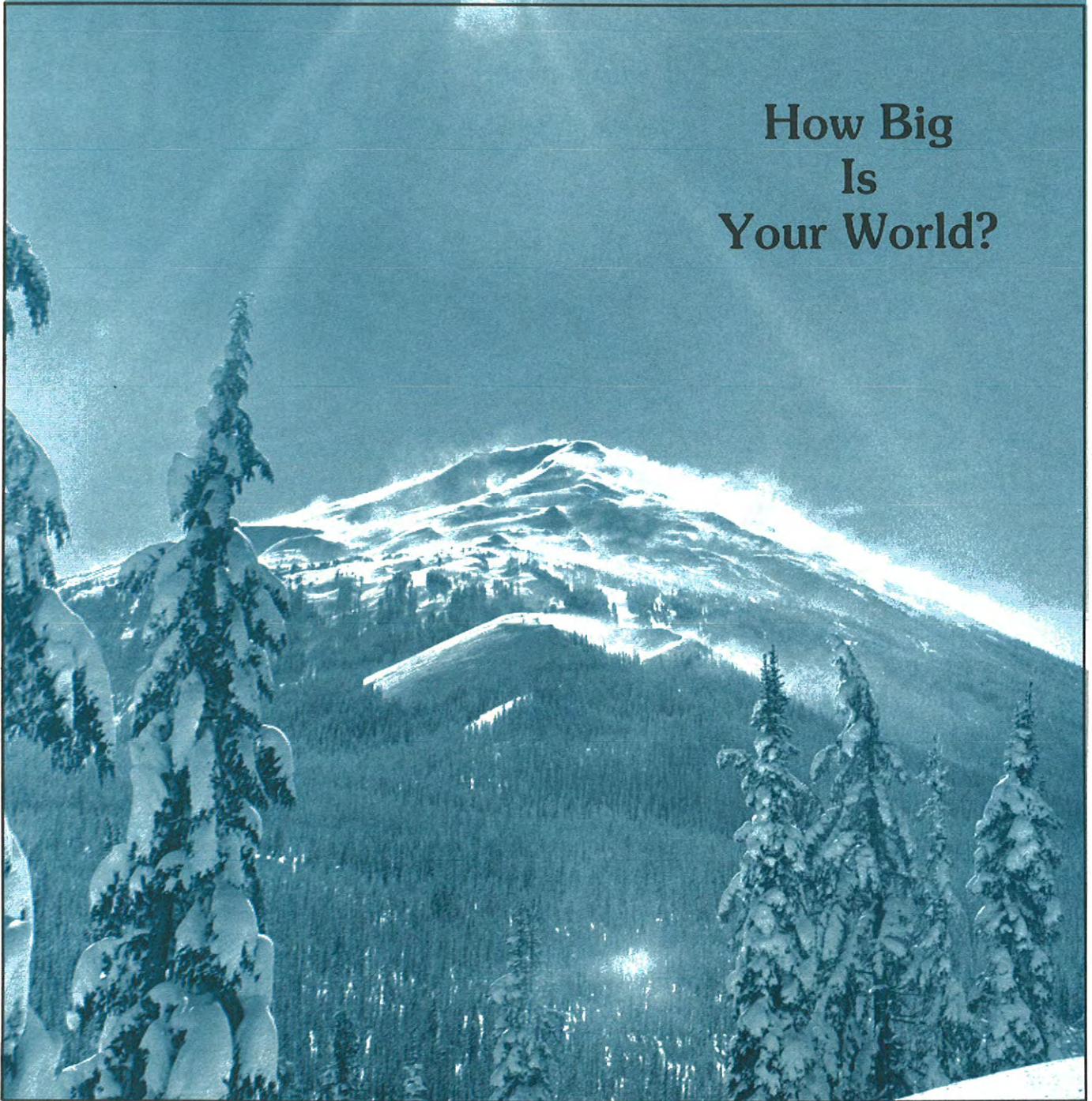


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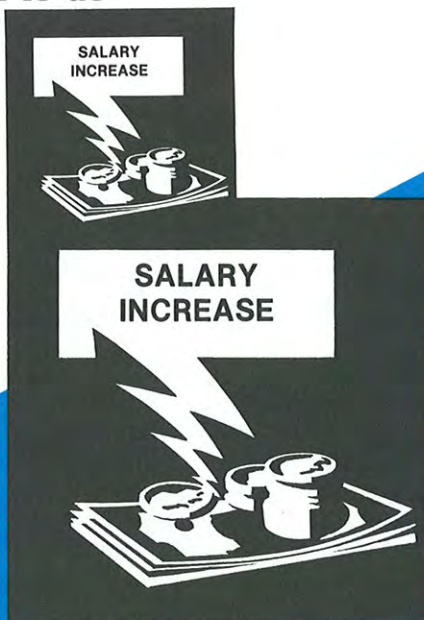
CONTACT

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

How Big
Is
Your World?



A church that cared enough to do the very best for its pastor.



Curing the Not-Enoughs

By Ruth Mullen

It's not enough really, but it's a start in the right direction." said the chairman of the finance committee as he presented the pastor's proposed salary increase to the church.

"God has been good to us through our pastor's teaching. We are behind other churches in our community. We should begin to treat our pastor professionally and in a way that is acceptable and pleasing to God. It is through the promise of faith and the act of love that we propose the following. . . ."

Colonial Heights FWB Church in Clinton, N. C., voted unanimously on October 11, 1987, to raise Pastor L. D. Creech's salary from \$250 to \$300 per week, retroactive to October 1. It increases \$50 per week in 1988 and another \$50 per week again in 1989. The car expense/travel remained the same (\$50/week) as did the Christmas bonus (\$1,300).

For the first time the church included an I. R. A. and Social Security taxes. They continue paying health insurance

and all liabilities on the parsonage (utilities, taxes, insurance, repairs). A new car of the pastor's choice will be leased or purchased by the church every three years. The deed to the parsonage (with nine payments left) will be turned over to the pastor. He will assume responsibility for liabilities on the house at retirement.

A start in the right direction indeed!

What events led up to this wonderful occasion? This certainly must be one of our larger churches, right? Your

church could never do anything like that? Before you answer, read on.

In April 1969 Rev. L. D. Creech became pastor of Colonial Heights, a mission church with a few members and a big debt. "We began to eat away at that debt," he said.

He didn't harp on money each week, preaching an entire sermon on tithing once every 10 years or so. He loved the people, encouraged them and expected God's people to do right. And they did.

Over the years the people would say to Pastor Creech, "When our church is paid off, we are going to look after you." And they have.

Colonial Heights Church is not an extraordinary church by any means. Clinton is a small town in Samson County, population, 7,000. Church attendance varies from 65 to 150 on special days. The 1987 budget was \$850 per week. There are no wealthy members in the congregation. Pastor Creech continues a radio broadcast three days a week that ran Monday through Friday for over 10 years. They have a Woman's Auxiliary and a nursing home ministry.

What makes Colonial Heights Church extraordinary is an attitude of love for God and their pastor. They wanted to do the most they possibly could for the preacher, not the least they could.

The year 1987 will be remembered well at Colonial Heights and by Pastor L. D. Creech. In April the church remodeled the auditorium and added a new roof. When the job was finished, the \$30,000 cost was paid for over and above the budget. The pastor's salary and benefits were dramatically increased in October. They burned the church mortgage note November 1.



Pastor and Mrs. L. D. Creech

At that special service Pastor Creech preached from II Chronicles 12:1 where Rehoboam had been established as king. Then he and all Israel forsook God and His law. "We are an established church. We have the respect of this community. But we are not going to follow Rehoboam's example. We shall love God. We shall love one another. We shall love this community."

And they do.

They also love their pastor.

Now, "Go thou and do likewise."

Your church may not be able to give the pastor a car, house or even an I. R. A. But you can adopt the attitude of Colonial Heights. Instead of doing as little as possible, do the most you can.

ABOUT THE WRITER: Mrs. Ruth Mullen is a freelance writer who resides in New Castle, Indiana, where her husband pastors First Free Will Baptist Church.

Contents

February 1988

- 2 *Curing the Not-Enoughts*
Ruth Mullen
- 4 *The Lord's Mysterious Ways*
Fay Ratcliff
- 5 *Briefcase: Expand Your World*
Jack Williams
- 6 *Stewardship of Our Time*
Allan Crowson
- 8 *Angels as Persons*
Malcolm Fry
- 9 *God's Protection*
Alton Loveless
- 10 *The Merger—75 Years Later*
Steven Hasty
- 13 *Free Will Baptist Newsfront*
- 15 *Currently*
- 16 *Tearing Down Fences*
Douglas Little
- 17 *The Department Pages*
- 25 *Top Shelf*
Thomas Marberry
- 25 *Go for the Gold!*
Floyd Wolfenbarger
- 26 *On Little Lanes*
Donna Mayo
- 28 *Teen Scene*
- 29 *Especially For Young Preachers*
Dennis Wiggs
- 30 *Religious Community News*
- 31 *The FWB Symbol*
Melvin Worthington

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Salary

1987	1988	1989
\$250/wk	\$300/wk	\$400/wk

Car Expense/Travel
\$50/wk

Christmas Bonus
\$1,300/yr

Individual Retirement Account
\$2,000/yr

Health Insurance
\$200/mo

Church to Pay

*Social Security Taxes

*New Car (lease or purchase every three years) of pastor's choice

*Parsonage—Deed to be turned over to pastor—Church responsible for all liabilities on house (taxes, repairs, insurance, utilities) until pastor's retirement.

The Lord's Mysterious Ways

The Amazing Bath Tub Baptism



For decades the mighty Mississippi has been the scene of many stories about love and romance, war, intrigue and piracy, but this one is in a class all its own. Religion is the theme.

On July 14, 1987, 76-year-old Rashie Kennedy, a Free Will Baptist minister, baptized a man in a bath tub aboard a cargo ship.

The Japanese ship was docked at a port south of Baton Rouge, Louisiana, taking on a load of grain destined for Japan. The ship's co-pilot and four seamen were Christians. One of the men had not been baptized and he desired very much to be baptized. The co-pilot made arrangements with a minister from Baton Rouge to come aboard ship and baptize the seaman.

Reverend Rashie Kennedy, who readily accepted the request, wondered how a man could be baptized on board a ship. He was told that a bath tub would have to suffice for the baptistry.


Rev. Kennedy was excited and invited his 10-year-old grandson to attend the service with him. They traveled to the port where the ship was docked and met the co-pilot and his friend. They were ushered aboard ship and climbed three flights of stairs to reach the captain's quarters. It was here in the captain's quarters that Rev. Kennedy held a short service explain-

ing the significance of the baptism.

After prayer, the group entered the captain's bathroom where a large bath tub was filled with water. The candidate for baptism got into the tub and Rev. Kennedy leaned over and immersed him saying, "I now baptize thee in the name of the Father and the Son and the Holy Ghost, Amen."

The young Filipino sailor raised his beaming face to the minister and his friends and said, "Now I am saved!" He had just had the most wonderful experience of his life. All those present were emotionally touched from witnessing the event.

Rashie Kennedy organized Grace Free Will Baptist Church in Greenville, North Carolina, and served as pastor there nine years. He served on the Foreign Missions Board eight years and the Texas Home Missions Board four years. He is now interim pastor at First Free Will Baptist Church in Baton Rouge. Each Wednesday he holds services at Golden Age Nursing Home in nearby Denham Springs.

In order to extend his missionary work, Rev. Kennedy donated 25 Bibles and a number of tracts to his new friends to distribute along the way. He says the baptismal service aboard a cargo ship was the most unique experience of his career. 

By Fay Ratcliff

ABOUT THE WRITER: Free-lance writer Fay Ratcliff, 80, lives at Golden Age Nursing Home in Denham Springs, Louisiana. She is confined to a wheel chair, partially paralyzed from a stroke. She devotes at least two hours each day to writing.

Briefcase



Expand Your World

How big is your world? How big do you want it to be? Do you envy others their cozy, well-organized lives? You can do something about it.

Consider the hungry man's world—his growling belly. The urgency of his need blots out all else. For him nothing exists beyond his stark hunger.

On the other hand, the angry man's world extends outside himself, but not far. He targets the object of his anger—the government, the grocer, the doctor or maybe you.

The dishonest man's shrinking world of greed feeds on another's possessions. He cultivates "friends" to exploit as merchandise.

In contrast, the mother's world reaches lovingly into her children. She loses herself in them, fiercely protecting them from real and imagined dangers. She orders her life to meet their needs, pouring her dreams, her beliefs, her habits, her character into their fertile young minds. Ironically, at first hers is the only world they know; yet in time, if she isn't careful, theirs is the only world she knows.

The seriously ill and bereaved frequently live in a shadow world of memories, traumatized by the loss of spouse, child, friend or health. Their once bright and cheery world huddles in despair. Most eventually find their way through the gloom, but some give up and never come back.

The health nut's world of running shoes and whole wheat grain makes him smugly superior to pudgy colleagues. The sports enthusiast measures his noisy but shallow world by the next football game, the Las Vegas point spread, the latest poll ranking his favorite team.

Pity the extremist who exists in a narrow world of self-made absolutes with no tolerance for those who disagree. Who doesn't prefer the open-hearted world of people who laugh and love and accept others as they are!

So, how big is your world? How big a world do you want? You cannot tour every country, master 3,000 languages, meet five billion people. You can't be there when every historic event occurs. Besides, you've already missed 6,000 years of human history. However, there are three practical ways to expand your world.

Read for your life. Most family budgets don't allow extensive travel. Not to worry. Your passport to everywhere waits at the public library. The next best thing to being there is seeing it through the eyes of a fellow pilgrim. In fact, reading about a plane crash or a plague is *better* than being there.

Will Rogers said, "A man learns only by two things: one is reading and the other is association with smarter people." You can't always find smart people, but you can read the best books.

A truck load of money can't buy you a ticket to the Revolutionary War, the Roman Empire, Israel's trek to Canaan. But your imagination and a good book can.

Climb Mt. Everest with a Sherpa guide and never leave town. Dog sled with Admiral Byrd to the north pole; win World War II with Winston Churchill. Go behind the scenes of historical events. Get inside the minds of the great

and mighty by reading their autobiographies.

Look and Listen. The much-maligned television industry pulls the uncommon and the exotic into your living room. While it does produce some drivel, there's still magic in the media. No need to reject what shapes the world just because it's on television.

Want to safari across Africa, vacation in Hawaii, slog through a tropical rain forest? Watch those television specials. Take your kids to the next presidential inauguration; attend the World Series in October; fly to Moscow—and never leave the comfort of your home. That's the positive side of television.

Go and Give. Go to church and give yourself. The greatest expansion of the human mind takes place when we meet together and worship God. Public worship does something for man's spirit that's nothing short of miraculous.

Move closer to God and watch your world grow. Listen to God, and discover the vast potential in yourself and others. Touch God and tap into unlimited possibility.

Need to find the super highway to a bigger world? Give yourself to others. Smile, lend a hand, invest your time in people, and somehow miraculously, unexplainably their world multiplies yours.

What a paradox—the more you love, the greater your capacity to love. The more you give, the greater your willingness to give. The more you learn, the greater your drive to learn.

Tired of your cramped world? Step up and take hold of a wider more wonderful world. And the best part? It only costs time and creativity.

How big is your world? In reality, about as big as you allow it to be.

Stewardship of Our Time

By Allan Crowson



H. Armstrong Roberts

What did you expect when you read the title, "The Stewardship of Our Time?" Perhaps being the way we are in the society where we live, the first idea that comes to mind is how to manage time more wisely. All sorts of books tell how to manage time. I've read a few of them, and I've tried to implement them.

But it all comes down to this: Someone once asked me to do a devotional on time stewardship. I replied that anything I might learn about it between that moment and the day of the devotional, I would most willingly share with them. I did not consider myself an expert on time management.

Then it hit me as I began to meditate

on the subject, that perhaps *managing* our time the way we commonly think of it is really not what we need. Let me put the question another way. Can you imagine talking to a fish about how to manage and conserve and make the best use of water? It just would not make much sense to him. Now he certainly does not want to pollute the water, and when the water is polluted, the fish have a bad time. But other than that, fish don't think a great deal about water. That's the element in which they exist.

We've begun to treat time as a resource, such as iron or coal, or trees and oil, so that it won't run out on us. Yet it seems the more we try to conserve

it and manage it the less of it we really have for the things that are important in life. It's been said that the human being is really a creature destined for eternity, and when he is in time as we know it he is a fish out of water. And that is right.

Think of what a squishy thing time really is. Time can seem so long *and* so short. For instance, at Free Will Baptist Bible College when I was dating the young lady I would later marry, we had certain dating times. There was dating hour, and we would date for an hour. But that hour did not seem very long. An hour of ancient history seemed much longer!

Sit in a dentist's chair or wait in a doc-

tor's office for some important test results expected back in five minutes, and five minutes seem an eternity. When you are waiting to know, that five minutes can seem a lot longer than one hour spent with someone you love. So time is fluid and squishy. How then can we be stewards of it?

At a recent stewardship study I attended, someone pointed out that of all the things of which we are stewards, time is the only one given to us on an equal basis. We don't have equal money, we don't have equal talents, but we all have equal time.

Then it occurred to me that that is true only in a limited way. True, we all have 24 hours in a day, 100 cents in our dollars, 25 cents in each quarter. But we don't have the same number of quarters and dollars. We don't have the same number of days. And we don't have the same number of demands upon us for those days. So maybe it's only *some-what* true that time is given to us in equal measure.

I spent some time (that word, again!) at a cemetery once when I arrived early for services at a church and no one else was yet there. The cemetery was right next to the church, an old cemetery, and I walked around in it, trying to find the oldest grave, the newest grave and so forth.

A confederate soldier had been buried there, and the tombstone simply read, "Here lies so-and-so, CSA." That was it. There was one grave, perhaps two, where the birth date and the death date were the same. Other graves marked the end of lives 80 or 90 years long. Time was not given to all these people in equal measure. You may have more time left on this earth than I do. I may have more than you do. So what do we mean when we talk about stewardship of that time which we have in unequal measure?

Perhaps in *stewardship* what we really mean is to put what is given to us to the best use, to make it profitable. I'm convinced that Satan has sneaked in the back door, tempting us to live such frenzied, harried lives, that we have no time for the important things. You pastors know exactly what I'm talking about, and if you don't your wife does.

In desperation, we reach for a book that tells us how to manage our time and set up a schedule so that everything will be clocked down to the half-second to help us crowd more into the day's

activities. Now I figure that if the Lord really wanted us to live that way, there would be an inkling of that in scripture, in the lives of the great saints of biblical times. But I cannot find it.

David doesn't talk much about that sort of thing. Solomon doesn't talk about it in Proverbs. Paul told us that the time is now to awake out of sleep, but that is not the same thing as having your little beeper go off every 15 minutes, so you can switch to a new task. That is not at all the same thing as redeeming the time.

I've come to the conclusion that it's not water pollution and air pollution that really do us the most harm in America, but rather *time* pollution. We try to crowd in so much we have junky lives. Junk things take up our time, so we cannot think about God.

Why do we not have more people called, and why do we not see more people respond to God's general call? Many lives and testimonies tell us: people have no time to think about it. The problem is not the amount of time, but the amount of junk that fills it. People have crowded it so full of so much junk there's no room to walk around in the living room of their time without tripping over something.

And we ministers and Christian workers in general are not immune to that problem. How many people have been burned out because of activities every night of the week? Something is always going on, the family begins to crumble, the children slip away. "But we are working for the Lord."

Stewardship means using what we have for that which is truly important, in a truly important way. And if our children and our families are not truly important, then maybe we have it all backwards.

So I'm not telling you how you can plan you day to get 538 things done in a half hour's time. I could not tell you if I wanted to. But I no longer desire to, and that's the difference. I do not want to do it, because I have come to see that my Lord does not expect me to do it.

Now some hot-shot fireball may tell me to do it, but he's not the one who saved me, and he's not the one who gave me the scriptures, and he's not the one to whom I will be ultimately accountable. I want to use my time for that which is truly important.

That will involve some time to sit and think. That will involve some time to


observe those around me and the world that my Lord created, to learn more of Him. I want to use my time to learn my Lord, to learn this world that He put together, to learn this human race that He created and died for in spite of its rebellion against Him. When you get right down to it, the 538 things that you may get done in a half hour's time may not count for a great deal in eternity anyway.

Have you ever been on visitation in a home, and when you walk in, there are trinkets and goodies on shelves and stacked and piled all over the place, collecting dust? And no matter how clean and sparkling they may be, the whole place looks junky and messy simply because there's so much clutter in the room. Think of how much of that homemaker's time, attention, worry and care go to the feeding and care of those pieces of junk, expensive and otherwise, sitting around under her roof.

What's true in the physical world is true in our time. Sometimes we have nice junk cluttering up our lives. It can be nice, sometimes expensive, pretty to look at, but when we put that and another and another and another into our day's activities and the precious time God has given us, we end up with a cluttered life, rather than a fruitful life. When it comes to stewardship, we want to increase our fruitfulness.

Fish...water...pollution...and when the fish lives in polluted water, the fish is no good, either. The Game and Fish Commission will not even let you eat it if you catch it. We live in pollution. We've polluted our own time with so much, so many good things, even enjoyable things. But we've multiplied them so much we cannot breathe, and we become good for nothing. Busier, busier, busier, while we accomplish little or nothing for the Lord.

Is the key really how to arrange our schedule to crowd more in? Is it not how to get rid of the clutter, to free our time for the profitable fruitful things of living for God, to have an impact on people's lives, as people, not simply as segments of our daily schedule?

May the time it took to share these thoughts be among the profitable moments of our lives. 

ABOUT THE WRITER: Allan Crowson served one term as a Free Will Baptist foreign missionary in Ivory Coast, West Africa. He transferred to France in 1982 where he serves in Loriant.

Angels as Persons

By Malcolm Fry

Are angels real? Do they have form? Are they visible? What is their relation to men and to this world? Do intelligent people really believe that angels exist? Some do and some don't. The only reliable source of information is the Bible, so we should search the scriptures.

One noted evangelist said: "I believe in angels because the Bible says there are angels, and I believe the Bible to be the true Word of God. I also believe in angels because I have sensed their presence in my life on special occasions."

Positive Aspects

Angels have superhuman power, but they are not omnipotent. They are immune to flame and heat. Manoah, father of Samson, saw an angel ascend in the flame of the altar (Judges 13:19-20). In II Peter 2:9-11 Peter wrote of angels as "greater in might and power." The psalmist describes angels as "excelling in strength, obeying the voice of His word" (Psalm 103:20).

Angels may be seen by man and beast. We're told in Numbers 22:21-35 about the mule that saw the angel who had been invisible to Balaam.

Negative Aspects

Angels do not marry or procreate. In Matthew 22:30 Jesus points out that "in the resurrection they (men) neither marry, nor are given in marriage, but are as the angels of God in heaven." From that scripture we deduce that the number of angels remains constant as obedient angels do not die.

Second, angels do not possess all knowledge. They are not omniscient

even though they possess knowledge that men do not have. They do not know everything; they are not like God.

Jesus bore testimony to this fact when speaking of His second coming, "But of that day and that hour knoweth no man, no, not the angels which are in heaven" (Mark 13:32; Matthew 24:36).

Angels probably know things about us that we do not know, but because they are ministering spirits, they will always use this knowledge for our good.

Third, angels cannot testify of salvation by grace through faith. When an individual accepts God's gift of eternal life through Jesus Christ, angels set all the bells of heaven in motion with their rejoicing before the Lamb of God. Yet angels; great as they are, cannot testify of salvation the same way as those who have experienced it any more than a bachelor can fully appreciate the marriage concept. The hymn writer has aptly put it thusly:

There is singing up in heaven such as we
have never known,
Where the angels sing the praises of the
Lamb upon the throne;
There sweet harps are ever tuneful and
their voices always clear,
Oh, that we might be more like them
while we serve the Master here.

Holy, holy, is what the angels sing,
And I expect to help them make the courts
of heaven ring;
But when I sing redemption's story,
they will fold their wings,
For angels *never* felt the joys that
salvation brings.

(Rev. Johnson Oatman, Jr.)



Different From ... Inferior To

Do we see a contradiction when comparing Hebrews 2:5-9; 1:13-14; and Luke 20:36? Man is cited as being lower—but eventually higher through redemption. There is no contradiction! God made men head over all the creatures of our earth world, but they are lower than angels with respect to their bodies and to their place while here on earth. God will alter the temporary lower position of man when the kingdom of God has come in its fullness!

Christ is the "begotten Son" while angels are created beings. Michael, the archangel, is referred to by Daniel as "one of the chief princes" of the angelic order (Daniel 10:13). Both Daniel and Luke introduce the glorious angel Gabriel (Daniel 8:16; 9:21; Luke 1:19, 26).

But the glory of these angelic names dims and fades in the radiance of that name which is above every name, and at which every knee shall bow and every tongue shall confess that He is Lord to the glory of God the Father (Philippians 2:9-10). Not of angels, but only of the name of the begotten Son can it be said, "There is salvation in no one else . . ." (Acts 4:12).

Angels are inferior to the "begotten Son" in worship. The greater is always worshiped by the lesser. And from the eternal God there came in ages past


the command, "Let all the angels of God worship Him" (Hebrews 1:6). Instead of angels being *objects* of worship, they are *subjects* who worship Jesus Christ.

Paul warned, "Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, and not holding fast to the Head . . ." (Colossians 2:18-19). Only Christ is worthy of worship.

The time is coming when the "elders" of the angelic creation will fall down before the Lamb and to His glory will sing a new song. And what a song that will be!

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many *angels* round about the throne and the beasts and the elders: and the number of the them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever" (Revelation 5:9-14).

The angels will realize and rejoice in the fact that only He is worthy of worship for only He is King of kings and Lord of lords!

Meanwhile, angels are messengers qualified for service, and they operate under the command of the Godhead. Their authority and power are given them for the purpose of accomplishing God's will and ministering to God's servants. 

ABOUT THE WRITER: Dr. Malcolm Fry pastors Unity Free Will Baptist Church, Smithfield, North Carolina.

God's Protection

By Alton Loveless

Boarding the plane at the Cairo, Egypt, airport proved more difficult than any other place I had been. Armed guards patrolled all around, which presented a strong intimidation. Each passenger entered a small draped enclosure to be manually frisked for weapons.

Finally, we all went inside the hot, full plane. Not one available seat was left after I took the last seat near the front.

We were hardly airborne, destined for Amman, Jordan, when nearly everyone removed their coats and suit jackets. I didn't think much about the fact that five or six men left their coats on until one of the men sitting three rows in front of me rose to seek Arabic magazines. He spoke no English and I exhausted my Arabic with "How are you?" After gathering a couple of magazines, he reseated himself and glanced at me with a friendly face.

When he finished, he returned the periodicals to me and did a half bow. I reached to pat his shoulder, but as his body turned upwards I laid my hands on the biggest sidearm I had ever felt. The sensation was heightened as he recoiled with a sudden slap to my chin. What on earth had I done? Was the plane going to be hijacked?


Frightened would come close to how I felt, and it increased as his every glance was accented with his finger over his lips advising me to keep quiet.



I looked about the aircraft and noticed that every man wearing a sport or suit coat was located a similar distance apart. Could it be that these men were working together? Frankly, fear clouded my thinking somewhat until I whispered a prayer for courage.

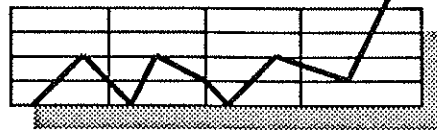
Courage came immediately, and I recalled that he did not speak English. Remembering that our clergy cards issued by the Ohio Secretary of State were fancy with the state government emblem, I decided to pass it to him. He viewed it a second or two, then returned my card with his. He was a Jordanian sky marshal. Now his lips held a smile, yet still covered by his finger denoting his desire not to reveal his identity.

Finally, we landed and I remained seated until most had deplaned before I departed. Looking back over my shoulder, I saw the marshal and four others holding a man who had boarded the plane with a machine gun. Then I learned of the need for security.

I had to take some time to thank God for His protection. 

ABOUT THE WRITER: Dr. Alton Loveless is Executive Secretary for the Ohio State Association of Free Will Baptists.

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The Merger—75 Years After

By Steven Hasty

Some men can sell most anything. Still others seem gifted in giving things away, like an entire denomination. When this happened, the love and labor of many generations which had made the General Conference of Free Will Baptists what it was disappeared also.

What happened to those individuals and institutions which had been connected with the northern Free Will Baptists after the 1910 merger with the Northern Baptists? More importantly, could it happen all over again?

Legal Consummation of the Merger

What the 1910 General Conference authorized had to be legally consummated. This was done on October 5, 1911, at the Ford Theatre in Washington, D.C. Actually, it was the Ford Building in Boston, Massachusetts,¹ though the comparison with Lincoln's assassination is a bit striking.

All assets were turned over to the Northern Baptist Convention, except those properties whose deed or estate provided that they remain exclusively in Free Will Baptist hands. For this reason, the General Conference continued to exist on paper as a legal entity, a denomination within a larger denomination.

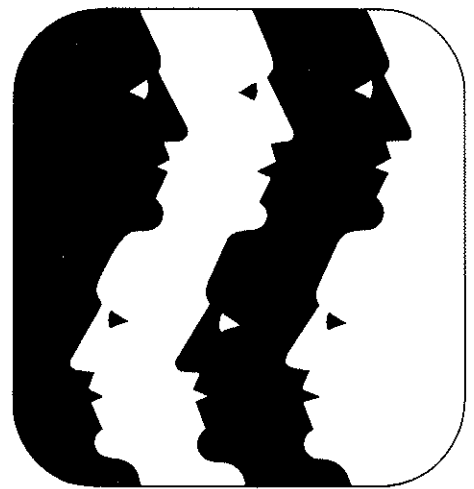
Two more General Conferences met after the merger, one in 1913 and the other in 1917. The business at these sessions consisted of reporting the status of property and funds still held, recording the progress of the merger on

state and local levels, and amending the Constitution and By-Laws to further permit the merger.²

Once the three-year rule was broken in 1917, regularly scheduled meetings of the denomination were no longer necessary. The legal size of the denomination was systematically reduced to the number of Conference Board members, whose last meeting was in 1938 or 1939.³ By 1953, all of the Board's business had devolved upon the shoulders of Harry S. Myers, who became Anthony's successor as its secretary and treasurer.³

But back to 1911 for a moment. The merger meeting in Boston culminated legal action spanning 25 years by Lindley M. Webb, Esquire and the Honorable Hiram Knowlton, both of Portland, Maine.¹ All that remained was the appeasement of merger dissidents.

In this effort, the magnanimous energy of A.W. Anthony is clearly evident. He attended Free Will Baptist gatherings in 12 states, visited and conferred with denominational people in five more, gave 319 public addresses, wrote 133 articles, 8,624 letters and dis-



tributed thousands of pamphlets—all in two years.¹

Brief Sketches of Opponents

Dr. Thomas E. Peden led a dissenting group who

declared themselves as independent of the incorporated body and as the sole and legitimate successors of the "fathers" who had founded the denomination and had remained unincorporated . . . professing themselves to be the *original Free Will Baptists* (*Minutes of the General Conference, 1917, p. 62*).

He next established connections with the newly formed "Triennial General Conference" which organized at Nashville in 1896.

By 1898, he had become principal of the newly-established Free Will Baptist Seminary (later Eureka College) at Ayden, North Carolina. His connection with the last two mentioned organizations continued until his retirement in 1910.⁴

Rev. John H. Wolfe became the first moderator of the western Co-operative

General Association in 1916. He also helped establish Tecumseh College in Oklahoma and Free Will Baptist Biblical Correspondence School.⁴ He was aided by Rev. T. C. Ferguson, who will be remembered as the one who bitterly opposed the 1910 merger.

These three men, Peden, Wolfe and Ferguson, provide an important historical and transitional link between the northern Free Will Baptists and those eastern and western elements which would unite in 1935 to form the National Association of Free Will Baptists.

Brief Sketches of the Proponents

Alfred Williams Anthony, the chief architect of the merger and long-time professor at Bates College in Maine, did not open the window of his innermost thoughts and feelings until 1917.

Nearly buried from view, Anthony reveals in the 1917 *Minutes* (pp. 65-67) the bickering that went on between liberals and conservatives within the denomination. He felt this endangered Free Will Baptist collegiate and foreign missionary enterprises.

Adapting a term used by Lincoln after the end of the war, Anthony spoke of "theological reconstruction." He also used terms and phrases like "higher criticism," and "men who cried at the gate, 'Wolf, Wolf' when there was no wolf."

Theological reconstruction referred to reviewing fundamental doctrines and healing the rift between liberals and conservatives. He drew a parallel here with the issue of slavery which had separated North and South.

Higher criticism was the biblical perspective of those whose higher education and liberal opinions made them feel aloof enough to deny the complete inspiration of scripture and the Mosaic authorship of the Pentateuch.

The reference to a canine animal could have been a slur at Rev. John H. Wolfe of Nebraska.

There can be little doubt that Professor Anthony belonged in the liberal, more ecumenical camp of northern Free Will Baptists. The final stage of his education was at the University of Berlin.⁵ By 1884, he had "abandoned the position that immersion was the only form of baptism."³

A final and fleeting reference should be made to Anthony's meteoric rise within the ecumenical movement after the merger. By 1920 he had become

the executive secretary of the Home Missions Council of the Interchurch World Movement.⁶

Dr. George H. Ball, former editor of the "Baptist Union" and founder of Keuka College, died in 1907, just three years before his fondest dreams materialized.⁷ Lindley M. Webb became a Justice of the Peace while continuing to serve alongside Professor Anthony on the college Board at Bates as well as on The Committee On Conference With Other Christian People.⁸ He died in 1932.⁵

Break-Up of the Merger

By 1920 the Northern Baptist Convention had started to feel the purifying influence of the so-called "Fundamentalists."⁹ Unsuccessfully attempting to purge the Convention and its schools of liberals, they later withdrew and came to be known eventually as Independent Baptists.

The exodus continued in 1932 with the departure of 22 churches who formed the General Association of Regular Baptist Churches. Finally, another group withdrew in 1949 to form the Conservative Baptist Association. The Northern Baptist Convention changed its name to "American Baptist" the following year.¹⁰

Secularization of Colleges

What happened to the colleges? Bates in Maine⁵ and Hillsdale in Michigan closed their theological departments in 1908 and 1913¹¹ respectively. Keuka in New York closed its doors in 1915, reopening in 1921 as a women's college.⁷ Rio Grande in Ohio received some financial support from the Northern Baptists until 1952, when they were cut off.¹² By 1975, however, it boasted of having a government-supported Community College on the same campus as the privately-owned college, which was innovative to say the least.¹³ Storer College in West Virginia closed in 1955, educating the Black people until the dawning of the era of Civil Rights.¹⁴ The fate of West Virginia College is unknown.

Clarion Call

Could the merger happen all over again? Could our entire denomination be given away? Hardly.

First, the National Association is decidedly congregational rather than

connectional in its organizational structure. Ultimate authority rests with the local church, not the National Association. No higher body can legislate to a lower body.

Second, every church and every minister are afforded the privilege of direct representation at the National Association. The northern Free Will Baptist churches, on the other hand, elected delegates to the Quarterly Meetings, which in turn elected delegates to the Yearly Meetings, which in turn elected delegates to the General Conference. Our National Association structure incorporates both direct representation and delegate representation.

Third, we meet annually, not just once every three years. Such a movement toward merger would be much more visible and difficult.

Fourth, representation and attendance at our National Association typically numbers in the thousands. The General Conference, on the other hand, never enjoyed more than 104 voting delegates in its entire history.⁸

Finally, it should be noted that 75 years after the merger, the National Association is still staunchly conservative and intolerant of liberalism. 🌐

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14. A pamphlet entitled, "Bicentennial Papers, 1780-1980," with sections entitled: Becoming a Larger Family, Education and Missions.

Note: page references are listed in the order they are used in the article.

ABOUT THE WRITER: Reverend Steven Hasty is a member of the Free Will Baptist Historical Commission.

LEADERSHIP CONFERENCE SOUNDS 'LOYALTY' NOTE

NASHVILLE, TN—More than 125 Free Will Baptist leaders from 19 states and Canada attended the November 30 - December 1 Leadership Conference in Nashville, according to Executive Secretary Melvin Worthington. The conference met at the Executive Inn.

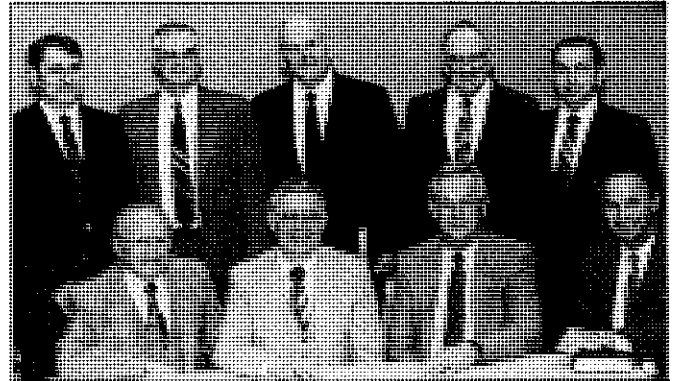
Dr. Worthington said the attendees included state moderators, clerks, assistant moderators, General Board members and other national board members. The 1987 conference also marked the first year that WNAC state presidents and field workers participated.

Nine speakers addressed the conference theme, "Leading in Loyalty." National Association moderator Ralph Hampton presided during the two-day conference, and also delivered one of the closing workshops Tuesday evening.

Conference speakers drew hearty approval from attendees by calling for renewed commitment to the distinctives that make the denomination unique, and by insisting on across-the-board cooperation from denominational and state agencies.

The conferees shared four meals together as well as the nine general ses-

Conference Speakers — Standing: (L) Ronald Wallace, J. L. Gore, Rue Dell Smith, Carl Vallance, Ralph Hampton.



Seated: (L) Raymond Riggs, Malcolm Fry, Nuel Brown, Carl Cheshier.

sions. Several denominational agencies provided complimentary exhibit materials for the leaders. Each registrant received a 70-page leadership notebook containing session outlines, national convention minutes, lists of boards and other personnel.

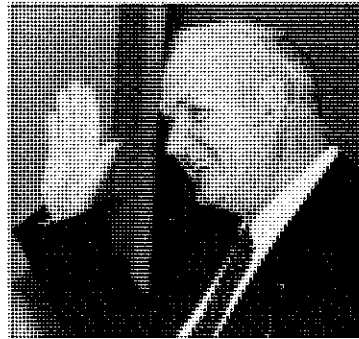
Following the Leadership Conference, eight national boards and commissions met to conduct semi-annual business meetings.



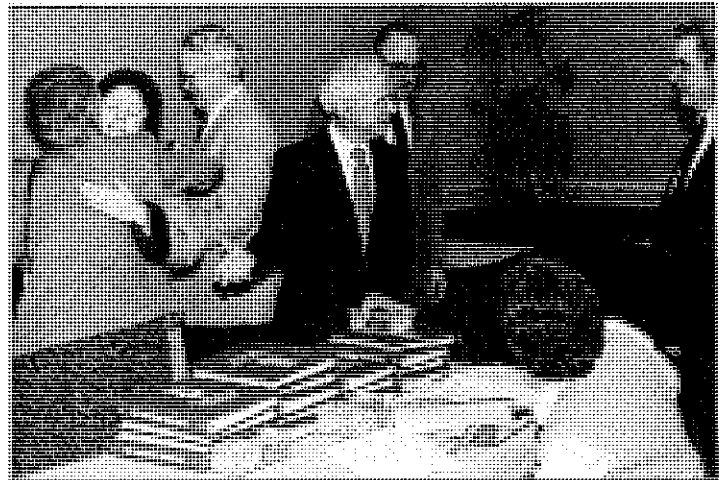
Maurine Lee (L), Kay Hampton



Bill Gardner

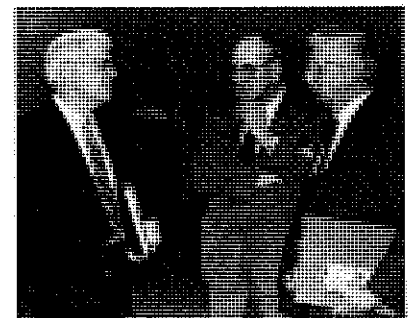


Rue Dell Smith



Registration activity, Billy Samms (center).

Conference Attendees



Bobby Jackson (L), Carl Vallance, C. A. Newman



FREE WILL BAPTIST

newsfront

SUNDAY SCHOOL ENLARGEMENT THRUST SET FOR SPRING

NASHVILLE, TN—Free Will Baptist Sunday Schools engaged in drives to reach prospects, increase enrollment and win converts to Christ face the 1988 Spring Enlargement Campaign challenge entitled, "Soldiers of the Cross." Based on II Timothy 2:3, the plan enlists those already in church who are (1) Committed to the Task (2) Conformed to the Image of Christ and (3) Compassionate in their Approach.

This enlargement campaign was written and designed by Kentucky pastor Fred Hall who has wide experience in writing and implementing successful campaigns. The usual breakdown of divisions is determined by average attendance in the fall quarter of 1987. The contest is sponsored by Randall House Publications.

The spring campaign begins Sunday, March 6, and continues through Sunday, March 27. Sunday Schools which experience the greatest percentage of gain over the 13 weeks average attendance for September, October and November 1987 will be awarded trophies denoting first and second place in their respective division.

The present size of your Sunday School does not prevent you from being eligible to win in your division. Eligibility for winning requires that entry blanks and orders be received no later than March 4.

GEORGIA TO CLOSE BOOKSTORE

NORMAN PARK, GA—Delegates to Georgia's 51st annual state association voted to accept a recommendation from the Executive Board to liquidate the Christian Supply Store in Moultrie.

The Board's recommendation stated that the Christian Supply Store has operated at a deficit for more than four years and cannot employ a full-time manager. For several months prior to the November 12-14 state meeting, the store had operated with part-time personnel.

More than 245 registered for the association which met at Norman Baptist Assembly. Savannah pastor Randy Corn and Foreign Missions Department

staffer Fred Warner preached messages developing the theme, "In the Cross of Christ." Other devotional and Bible Conference speakers included Tony Tilley, Jackie Cabaniss, C. B. Dowdney, Lamar Parrish, Melvin Worthington and Russell Horne.

Missionary to Japan Janice Banks spoke during the Woman's Auxiliary session. Albany pastor Billy Hanna addressed the Saturday morning Master's Men Breakfast.

Moderator Ronald Wallace guided the business procedures. The 1988 state association will meet November 17-19 in Norman Park.

TENNESSEE OBSERVES 50TH ANNUAL SESSION

DICKSON, TN—More than 200 registered for the 50th annual session of the Tennessee State Association, according to Clerk Chris Real. The November 9-11, 1987, session met at United FWB Church in Dickson. Eighty-nine Tennessee ministers attended.

Former National Association moderator Robert Picirilli delivered the keynote address on "Spirit Fullness" from Joshua 14. Other speakers included Pastor Howard Munsey of Peace FWB Church, Morristown, and Pastor Arthur Luster of First FWB Church, Church Hill.

Two other Tennessee pastors, Robert

Morgan of Nashville and Johnny Sexton of Waverly, preached during the Tuesday morning Bible Conference. Missionary to France Jerry Gibbs addressed the Tennessee Woman's Auxiliary.

Delegates adopted a \$924,000 budget to state and national ministries. The state Retirement and Insurance Board was dissolved. Delegates passed a resolution affirming confidence in the Foreign Missions Board and the missionaries in Ivory Coast, West Africa.

The 1988 state association will meet November 14-16 at Cookeville FWB Church.

BOB SHOCKEY TO DIRECT TORCH CAMPAIGN

NASHVILLE, TN—Bob Shockey, Free Will Baptist Bible College's Campus Pastor, has been appointed Student Support Director of the college and will direct the \$3-million Pass The Torch campaign, according to President Charles A. Thigpen. The appointment was made by the college Board of Trustees, which met on campus December 2.

In other actions, the board added Jonathan Thigpen to the faculty to teach full time this semester and approved James Earl Raper to do part-time promotion for the college.

Rev. Thigpen, who taught Christian education for the college, left to join Randall House Publications, while continuing to teach part time. In addition to returning to the college as a teacher, he will assume Rev. Shockey's duties as Director of the Christian Service Department for the remainder of the year.

Rev. Raper, a member of the board from Greeneville, Tenn., raised a \$1-million endowment fund for the Tennessee Free Will Baptist Home for Children when he served as its director. He is currently president of the FWBBC Alumni Association. As such, much of his promotional energy will be directed toward the alumni, Dr. Thigpen said. Since his duties are part time, he will remain on the college board.



newsfront

(continued)

TENNESSEE WOMAN WINS TOP AWARD

NASHVILLE, TN—Former missionary to India, Trula Cronk, received *Tennessee's Outstanding Achievement Award* from Governor Ned McWherter in 1987. Mrs. Cronk, employed with the Tennessee Department of Human Services, had previously been chosen by her colleagues as staff person of the year.

She was also cited by Social Security Administration Regional Commissioner Gordon Sherman as a *Certificate of Excellence* recipient. Commissioner Sherman sent Mrs. Cronk a PRIDE award (People Responsibly Influencing Decisional Excellence) for outstanding achievements and contributions to the Social Security Disability Programs.

Mrs. Cronk has served 13 years with the Social Security Disability Determination Section. Her colleagues chose her as Examiner of the Year in 1978.

She is a member of Horton Heights FWB Church, Nashville, Tenn.

BIBLE COLLEGE WELCOME DAYS DRAWS 193

NASHVILLE, TN—Free Will Baptist Bible College's fall Welcome Days, November 5-7, drew 193 prospective students and group sponsors from 14 states, according to Charles Hampton, event coordinator. This is 18 more than attended last year, he noted.

Leading states were North Carolina (43), Kentucky (23) and West Virginia (22). Attendance, by states, was:

Alabama	9	Missouri	11
Arkansas	21	N. Carolina	43
Georgia	8	Ohio	9
Illinois	2	Oklahoma	6
Indiana	5	S. Carolina	10
Kentucky	23	Tennessee	12
Michigan	12	W. Virginia	22

The largest group from a church was 16 from the Vista View FWB Church, Van Buren, Ark., pastored by Larry Russell.

The fall Welcome Days is usually the smaller of the two annual Bible College events, with most prospective students choosing to visit during the spring. The spring Welcome Days is scheduled for March 31 - April 2.

'ENLARGE YOUR VISION' WINNERS ANNOUNCED

NASHVILLE, TN—The following Sunday Schools earned first and second place in the Fall 1987 Sunday School Enlargement Campaign sponsored by Randall House Publications.

Division	Place	Church	Spring Average	Campaign Average	Average Increase
A, B, C	1st	No Entry	---	---	---
	2nd	No Entry	---	---	---
D	1st	Northside, Tulsa, OK	249	452	81.5%
	2nd	Woodbine, Nashville, TN	232	319	37.5%
E	1st	First, Oxford, MS	151	173	14.5%
	2nd	Oak Park, Pine Bluff, AR	178	203	14.0%
F	1st	Felker, Valliant, OK	106	120	13.0%
	2nd	First, Batesville, AR	143	149	4.1%
G	1st	Harrah, Harrah, OK	90	134	48.8%
	2nd	Woodlawn, Russellville, AR	64	92	43.7%
H	1st	Straight St., Norman, OK	14	131	835.7%
	2nd	First, Elk City, OK	13	44	238.0%
I	1st	Mt. Sterling, Mt. Sterling, OH	13	23	76.0%
	2nd	No Entry	---	---	---

Entrants came from 21 states. The average winner's percentage of increase in first and second place was 127.8 percent. The Spring 1988 Enlargement Campaign entitled, "Soldiers of the Cross" will be conducted during the month of March.

BIBLE COLLEGE TEAM WINS OHIO BASKETBALL TOURNAMENT

NASHVILLE, TN—The Flames, Free Will Baptist Bible College's basketball team, took first place in a November tournament held in Circleville, Ohio.

Michael Pointer, a junior from Springfield, Mo., received the Christian Witness Award, the highest individual honor of the tournament. It was awarded for outstanding athletic ability, combined with Christian conduct and sportsmanship.

Two FWBCC players were selected for the All Tournament Team. They were Michael Waddell, a sophomore

from Nashville; and Kevin Wisdom, a freshman, also from Nashville.

Coach Byron Deel says, "The trip was a good experience for our students. Meeting students from other Bible colleges and participating in good Christian competition were the highlights."

The Flames defeated the William Tyndall Bible College, Detroit, Mich., on Friday night, 111-51. They played the host college, Circleville Bible College, on Saturday and won the championship, 78-77.



Front Row: Len Scott, Kyler Welch, Michael Waddell, Kevin Wisdom, Chris Dungan, Steve Teague. Back Row: Coach Byron Deel, Jeff Robertson, Kevin Riggs, Kevin Justice, Michael Pointer, Joey Wilson, Mark Walker, Manager Mike Shultz.

Master's Men director **James Valance** said the board authorized the printing of *Attack* magazine again when funds are available. This action was taken during the December board meeting.

The **Bible FWB Church, Florence, SC**, relocated 4.5 miles south of the city, according to Pastor **Lamar Smith**. Founding pastor **Norwood Gibson** preached the last sermon in the old facilities this past November. The church organized in 1964 and purchased property on South Church Street where they remained until the recent move.

Pastor **Gene Adams of Community FWB Church, Florence, SC**, began a five-day-a-week faith radio ministry. Adams said the program airs Monday through Friday at 11:30 a.m. The listening audience covers a large portion of eastern North and South Carolina.

The **South Carolina Conference** of the South Carolina State Association sponsored a mission work in **West Columbia**. Pastor **Ernest Barnes** said the work organized into **Midlands FWB Church** and is self-supporting.

Members at **New Prospect FWB Church, Pamplico, SC**, completed construction on a 7,700-square-foot education building. Pastor **Joe Cagle** said the facility is used on week days by New Prospect Christian School, a ministry of the church with grades K-12. Some 89 participants recently raised almost \$5,400 for the Christian school through a bike-a-thon.

Pastor **James Avery** presented a \$1,100 check to **James Rice**, superintendent of the South Carolina Children's Home during a Sunday morning service at **Lebanon FWB Church, Effingham, SC**. The staff and children from the children's home were guests at morning services. All morning offerings went to the home.

Pastor **Jimmy Brown** calls it a "miracle building." That's because the 1,400-square-foot fellowship building at **First FWB Church, Myrtle Beach, SC**, valued at more than \$60,000 cost only \$14,000 to build. Donated labor by men of the church and contributions from building material suppliers held costs to minimum.

Members at **Tabernacle FWB Church, Coward, SC**, held dedication services for a new fellowship building. South Carolina Promotional Director **Norwood Gibson** preached the dedication message. The three-year construction project accommodates more than 150 people. Pastor **Harry Cooper** said the facility cost the church \$20,000, while the estimated value of the building is \$40,000.

A good idea! The **Illinois Christian Education Board** started a video library. Illinois pastors and churches may choose from a list of Christian films on video cassette to use in church activities. The tapes are VHS-type format and require only a VCR and television to show.

Pastor **Edward Maynard** reports five conversions at **Liberty FWB Church, Linwood, IL**. The group experienced 100 percent growth, surging from 30 in attendance to 67 in 1987.

Pastor **Luther Sanders** accompanied his wife when she went for a doctor's appointment. He then witnessed to the family doctor, explained the plan of salvation and led him to the Lord. Brother Sanders pastors **Waipahu FWB Church, Waipahu, HI**.

During Harvest Sunday activities at **First FWB Church, Monett, MO**, members presented Pastor and Mrs. **Gary Elder** a \$421 check. The church logged 254 in attendance that Sunday, surpassing their goal of 200.

Members of **Southgate FWB Church, Southgate, MI**, set an attendance mark

of 219 as the church celebrated *Arise and Build Sunday*. The Arise and Build attendance campaign, based on *Nehemiah 2:20*, was developed by Pastor **Darvin Oaks**. Churches interested in the campaign should write the church for a detailed instruction booklet at no charge: 14755 Goddard Road, Southgate, MI 48195.

The 14 churches in **Missouri's St. Francois District Association** sponsored an eight-day missions conference with seven FWB missionaries. The conference resulted in a \$17,000 offering and faith promises. **Arthur Jenkerson**, association clerk-treasurer, said several missionaries called it "the best organized conference we've ever been involved with."

Pastor **Jim Nason** reports that **First FWB Church, New Durham, NH**, has a new building located on an eight-acre site. First Church was founded in 1780 by Benjamin Randall.

After renting a community center for several years, Pastor **Richard Herndon** said that members of **Bethel FWB Church, Baltimore, MD**, purchased their own church building and parsonage. The new facilities are located less than one mile from the previous location.

Members of **Chestnut Hill FWB Church, Big Island, VA**, burned the mortgage on the church parsonage, according to Pastor **Ray Goode**.

Mt. Calvary FWB Church, Perryman, MD, celebrated its 25th anniversary, says Pastor **Bob Breeden**. State moderator **Lester Horton** delivered the anniversary message.

Pastor **Dan Minkler** reports 10 conversions, 8 baptisms, 16 new members and an increase from 20 to 50 in church attendance at **Countryside FWB Church, Visalia, CA**.

One year and three days after members of **Verdella FWB Church, Liberal, MO**, voted to relocate and construct a new building, they conducted dedication services on the facilities. Pastor **Curt Holland** said the 6,500-square-foot building seats 200-plus people. It's located one mile north of the old church which was built in 1891. The new facility includes 12 classrooms. Missouri Promotional Secretary **Clarence Burton** preached the dedication service.

Pleasant Hill FWB Church, Alton, MO, observed its 69th anniversary, according to Pastor **Walter Simpson**. During the afternoon service **Todd Warren** gave the history of the church.

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Tearing Down Fences

By Douglas Little



Strange cultures frighten us. It takes courage to dive into a new environment with a different language and lifestyle. Uncomfortable doesn't even begin to describe the feeling. Fear, panic, confusion, a gut level sense that everyone is talking about how out of place you are—those are the waves of emotion that seize you.

Who am I talking about? Not missionaries going to a foreign country. Not even American pastors who visit the mission field. I'm describing the folks who are newcomers to our church!

I marvel at the determination some newcomers muster to force their way into our ranks. I grieve over those who don't have the courage and never make it.

There are some fairly tall fences the typical newcomer must climb to get into the church. Oh, we want them to come. We really do. It's just that we've been in church so long we don't see the fences that stand between newcomers and the church.


Imagine yourself going to a church as a new Christian. Everybody knows where to go for Sunday School class—except you. Everybody seems to understand the King James Version—except you. Everybody can sing hymns from memory—except you. Everybody knows how to pray out loud—except you. Everybody always knows what to wear, what to bring, where to sit, when to stand—everybody except you.

If you're like a lot of newcomers, you decide that rejection's not worth the risk

and you don't come back. After all, you came to church looking for help, not more hurts.

It's time to tear down the fences. I don't want people turning from the Lord and our church for the wrong reasons, do you? Some refuse to repent and believe. They turn away because of hardness of heart. But God forbid that we, by unnecessary fences of our own making, hinder an eager, vulnerable seeker who tries to follow Christ by unnecessary fences of our own making.

Let's put ourselves in the newcomers' place—wanting to fit in but afraid of doing it wrong, wanting to be a part but not knowing how. Let's make it easy for them to feel like they belong. Let's explain where things are, how things run and what goes on at activities.

Look around. See a fence? Tear it down! Help someone come to the Lord and become part of our family. 

ABOUT THE WRITER: Reverend Douglas Little pastors First Free Will Baptist Church, Russellville, Arkansas.

Currently ... (from page 15)

Some 31 people attended the first service at the **Free Will Baptist Mission in Hannibal, MO.** Dale Cochran pastors.

Pastor **Jerry Myers** said members of **First FWB Church, Houston, MO,** burned the parsonage mortgage nine years ahead of schedule. That's good stewardship.

Pastor **Gerstel Dickinson** reports 28 converts and 15 baptisms at **Divine FWB Church, Cleveland, OH.**

Pastor **Wylie Perkins** reports 19 conversions and 11 baptisms at **Samantha FWB Church, Leesburg, OH.**

Interested in FWB history books that are 100 to 150 years old? Contact Pastor **George C. Lee** at **Victory FWB Church, 1806 Wayne Memorial Drive, Goldsboro, NC 27530.** Phone 919/735-9485. Pastor Lee said the books include memoirs, biographies, histories, hymnals and others.

Pastor **Curtis Linton** said 882 people attended dedication services at **Northside**

FWB Church, Tulsa, OK. The 25,000-square-foot facility cost \$330,000 to build.

Co-pastors **Tandell Hall** and **Roger Ballard** report 23 baptisms and 23 new members at **Choctaw FWB Church, Choctaw, OK.**

Contact welcomes *Under The Elm Tree*, publication of **Ina FWB Church, Ina, IL.** The church newsletter reported 10 baptisms and a new youth choir. **David Shores** pastors.


Meet the "Mothers Teaching Others Group." The idea's an outreach of **New Hope FWB Church, Kent, WA.** The group meets the first Thursday of each month at the home of Pastor and Mrs. **Lloyd Plunkett.** Older mothers and wives teach younger women homemaking skills.

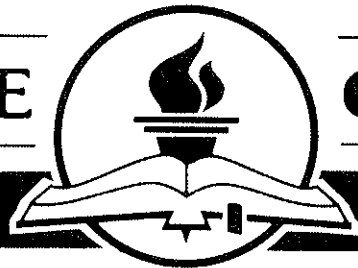
After noting 340 salvation decisions in 22 revivals during 1987, **Nate Ange** decided to enter the field of evangelism and church planting on a full-time basis. Evangelist Ange can be reached at P. O. Box 730, Knightdale, NC 27545. Phone 919/266-9344.

Members of **Marietta FWB Church, Lyons, GA,** presented Pastor **Irvin Murphy** with a plaque in honor of his fifth pastoral anniversary. Members also presented his wife **Dorothy** with a basket filled with cash and a corsage.

Trinity FWB Church, Mauk, MO, celebrated its 100th anniversary according to Pastor **Warren Wyatt.** Many in the congregation dressed for the occasion in 100-year-old styles.

Pastor **Richard Cordell** reports 13 conversions one Sunday at **First FWB Church, Guin, AL.**

The late **Mrs. Ozelma Lynn,** a member of **Bellview FWB Church, Colquitt, GA,** left Free Will Baptist Bible College a bequest of \$20,000, which the college received from Lamar Brooks, executor of her estate. Mr. Brooks noted that Mrs. Lynn often spoke of the college and its contributions to the denomination. "I felt that she would be happy to know that her bequest had been applied toward the Pass the Torch Campaign," he said. 



TAKE TIME TO TRAIN

Larry D. Hampton

Recent issues of *Heartbeat* magazine have reported the progress of Bible institutes in Uruguay and Ivory Coast, West Africa. The Institute of Gold has operated in Mexico for many years. Bible institutes are springing up across our nation.

This emphasis on Christian education is not a modern phenomenon. The history of the Christian era contains many chapters devoted to accounts of the church training its members.


Our Lord's commission to the church is a mandate for Christian education. Jesus instructed His followers to teach new converts "to observe all things whatsoever I have commanded you" (Matthew 28:20).

The Apostle Paul ordered Timothy to engage in the systematic instruction of dedicated believers. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2). There is an ongoing need for this type of instruction in the church.

Christian education involves a divine-human cooperative. God has provided the curriculum of Christian education—the Bible. He has also gifted men to serve as teachers. While the curriculum has been set and cannot be improved, teachers can and must do better.

Although a teacher should depend on the Holy Spirit, he must not neglect the development of his craft as a teacher. Every teacher should constantly strive to become a more able teacher.

A skilled teacher understands both his subject matter and his students. This knowledge comes from a diligent study of the Word of God and the world of men.

February has been designated Teacher Training Month. Encourage your church to schedule a teacher training class during this month. Contact Randall House Publications for details of teacher training courses that are available. Let Randall House help you equip your teachers so that they may be even more effective. 

TRAINING OPPORTUNITIES

Regional Sunday School Conventions are scheduled throughout the year. These independently operated meetings are a great source of information and inspiration for teachers and church workers.

February

18-20 Mountain Area Sunday School Convention, Denver, Colorado
26, 27 Central Illinois Sunday School Convention, Peoria, Illinois

March

4, 5 Oklahoma Christian Education Association Convention, Del City, Oklahoma
11, 12 Mid-Atlantic Sunday School Convention, Charlotte, North Carolina
11, 12 Northeast Oklahoma Christian Education Association Convention Tulsa, Oklahoma

April

8, 9 Chicagoland Tri-State Ministries Convention, Chicago, Illinois



FOUNDATION

Herman L. Hersey
Executive Secretary-Treasurer

Practice good stewardship principles ...

... in planning for the distribution of your life insurance proceeds. You want to assure that your money will ultimately be passed on to whom you prefer.

Don't presume that you presently have the best arrangements. People and circumstances change. As a result, changes must be made.

Review your life insurance program. How much protection do you need and for whom? Have family obligations increased or decreased? Does a need still exist for all your policies?

Who are your beneficiaries? Should the designations be changed? Do you need a different division of proceeds? Ages, circumstances and needs of individuals change.

Will the present designations give your heirs the best tax benefits? Will probate costs and estate tax be avoided?

Do you know what your settlement options are at retirement? What about options for your beneficiary at retirement or at your death? Will a lump-sum distribution be wise? Would payments over a period of years best?

Have you used your life insurance policies in planned giving? Have you

designated at least a tithe (10 percent) to the Lord's work?

There are several beneficiary options for remembering both your family and the Lord's work.

1. Primary Beneficiary—The first person or church ministry to receive proceeds at your death. If you have a policy you no longer need, why not designate your church or other ministry the primary beneficiary. Life insurance is one of the easiest ways to plan for a large cash gift in the future.

2. Secondary Beneficiary—The additional person(s) or ministries named to receive proceeds in the event the primary beneficiary predeceases you. This option works well for couples without children.


3. Co-Beneficiary—One or more persons and/or ministries named to receive the proceeds on a percentage basis. For instance: 50-50, 75-25, 90-10. Consider providing for at least a tithe to the Lord's work.

4. Remainder Beneficiary—A person (or ministry) named to receive the proceeds after the deaths of the primary and secondary beneficiaries. This option assures that even in unusual cir-

cumstances your money will be passed on to whom you prefer.

5. Residual Beneficiary—The person or ministry named in case of a contract as settlement of a policy at retirement or death of the policyholder. If the policyholder doesn't live to use all the cash proceeds, the spouse and/or the named ministry receives the residue. This option assures that even the least amount left will be passed on as you prefer.

Distributions for any of the above beneficiary designations may be arranged through your FWB Foundation. Should you wish to fund an endowment or trust with life insurance proceeds to benefit a loved one and/or one or more church ministries, the FWB Foundation offers this service. A Foundation representative will be happy to work with you and your insurance agent.

Don't fail in your stewardship responsibility at death. Leave behind a good testimony. 

The Foundation is not engaged in rendering legal service or advice. Advice from legal counsel should be sought.

MASTER'S ANDATE Attack

The Department Pages

Are You Lost in the Woulds?



"I would be a member of Master's Men, but I already participate in nearly all our church activities."

Be not weary in well doing, for in due season, ye shall reap if ye faint not.

Master's Men is a good training place for men who are new converts. It's a time when men share one-on-one and learn. Not every man is a mature Christian, competent to witness and lead. The meetings help new workers grow.

"I would be a Master's Man, but I don't want to hold another office."

The things thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

The goal of Master's Men is to utilize men who can train others to serve the Lord. It's necessary to put forth effort to see any good accomplished. Men must be willing to plan and work if the organization goes forward.

"I would be a Master's Man, but it will take more of my time from the family."

As for me and my house, we will serve the Lord.

It's true that families need more time together. But some men use this lame excuse to avoid another trip away from the house. Yes, men need to spend time with wives and children. Take time for family relationships, but also take time for Master's Men work. It's possible for Christians to hunt excuses to avoid work.

"I would like to belong to Master's Men, but I can't get other men to join with me in our church."

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Be an individual member. Dues are just \$7 per year. If you prefer, a LifeMembership costs only \$100. You might be the spark that brings a group of men to life for the Master.

"I would be a Master's Man, but it costs too much."

He which soweth sparingly, shall also reap sparingly.

If a man says that about the \$7 per year dues, his values are in the wrong place. Don't withhold the good you can do for such a small price. Every man is important to the Lord. His work should be important to you.

"I would be a Master's Man, but I don't see the need for belonging to a national organization."

Let everything be done in decency and order.

Organization is important in the work of the Lord. Everyone cannot lead. Everyone cannot follow. Men in local churches cannot do everything needed to extend the kingdom of God beyond their cities. The national Master's Men accomplish more than can be done on the local church level alone.

LifeMember List Lengthens

The list has grown to 177 LifeMembers and 12 LifeFriends. Their fees are placed in the Master's Men Endowment Trust Fund. This trust provides income for the Department and protects the original investment for future needs. Nineteen men joined since the last listing, including six pastors:


Charles G. Vaughan, TX
Chris Vamvakias, TX
Rev. N. R. Smith, OK
Don V. Ingram, AZ
Richard Spear, AZ
Rev. Ronald Stoneburner, AZ
Robert Strange, AZ
Wesley Rogers, AZ
Charles C. Mitchell, AZ
George B. Berry, WV
Rev. Gerald Baxley, GA
Rev. Terry Mosley, TN
Jim Wooley, AR
J. W. Clower, GA
Rev. Jack T. Lysaker, GA
Richard L. Martin, OK
Wayne Romines, MS
Rev. Terry Booker, MS
Jim Williams, GA

Six names make up the Master's Men Chapter at Surprise FWB Church, Surprise, Arizona. This is the second Master's Men chapter with all LifeMembers.

Another group of 32 men made commitments to join as LifeMembers. Eleven of them from Mississippi are using the Master's Men checkbook plan to make time payments.

New LifeFriends

Linda M. Young, AZ
Martha Morris, GA

Now, isn't it time you joined? 



MINI GRAMS

Department of Home Missions and Church Extension
of the National Association of Free Will Baptists

The Joint Project

A Good Way to Plant New Churches

By Roy Thomas

What is a Joint Project worker? Who pays his salary? What does he do, and what benefits does he receive? These questions are asked often of the Home Missions staff.

Free Will Baptists have 20 states with sufficient churches to maintain state and district mission boards. Yet in these states are many cities without Free Will Baptist churches. The *Joint Project* program is a successful way the state or district mission boards and the national Home Missions Board work together to plant churches in needy cities.

The first Joint Projects were with the states of Alabama and Oklahoma. The program has grown until there are Joint Project workers in almost all our stronger states.

The Joint Project missionary works with the state and national boards, receiving direct supervision from the state mission board while getting help, training and encouragement from the national Home Missions Board. He is treated exactly as all other national home missionaries, and receives the same tools and assistance.

The Joint Project worker's salary is set by the state or district mission board, and he raises his support within his sponsoring state. However, he receives his monthly check from an account set up for him in the national Home Missions Department. This makes his support more certain, because if the funds are not in the account to pay him, his account goes in the red, but he still receives his check. In the last 20 years, no missionary has failed to receive his check because of a lack of funds.

Support for the Joint Project can also be generated from people and churches in other states who know the missionary personally or who know someone

in the city and are burdened for the work.

Since the Joint Project worker does the same work as other national home missionaries, he is pictured on the Home Missions maps, listed in the *Free Will Baptist Yearbook* (the church directory), and put on the prayer lists of Free Will Baptist colleges. He receives materials from the WNAC Provision Closet, and his church receives free Sunday School literature from Randall House Publications.

The Joint Project worker receives free tracts, new convert packets, follow-up lessons and other materials from the Home Missions Department. He also receives 50 Free Will Baptist hymn books.

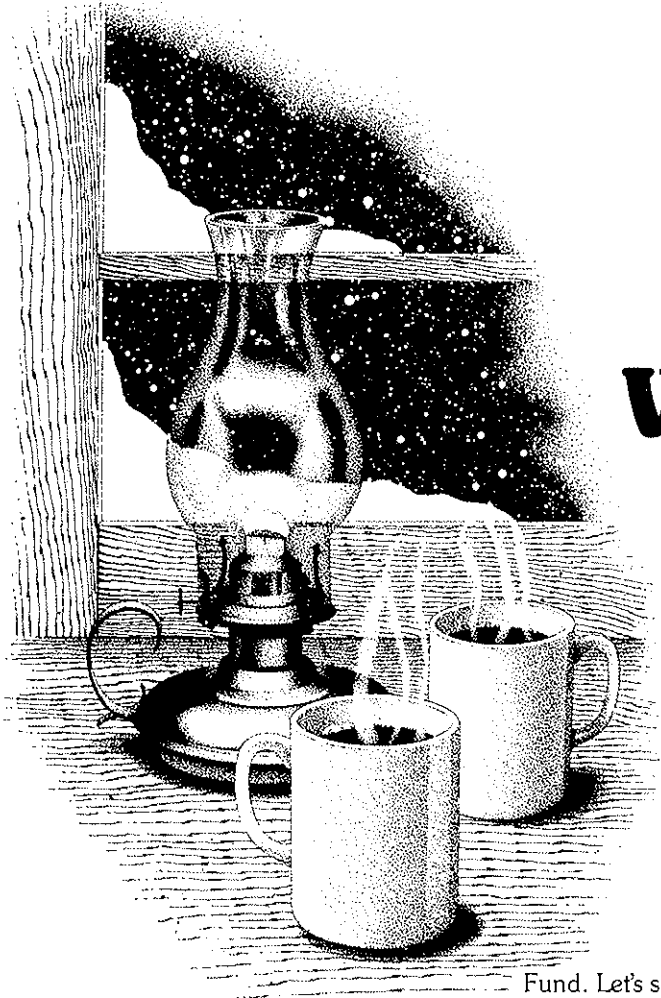
The Home Missions Department gives assistance in arranging his itinerary and uses him in missionary conferences. Staff members print and mail his newsletters, provide his prayer cards, and maintain his mailing list on the Home Missions computer.

The state or district mission board chooses and supervises the missionary and specifies the terms of the contract, while the missionary receives from the national Home Missions Department the many benefits already mentioned.

The new church being started receives the services of a full-time pastor from its beginning. It also has the privilege of a loan from the Home Missions Church Extension Loan Fund, and the services of the Missionary Builder of the Home Missions Department.

The Joint Projects enable the Home Missions Board and the state mission boards to start Free Will Baptist churches in cities where none exist. Yes, the Joint Project is a good way to plant new churches!





Woman's Window on the World

By Mary R. Wisheart

From My Window

Winter lingers for some of us. The land is frozen and we yearn for the spring thaw. We're tired of the pale, wintry sun and want the warm rays which will coax out the tight buds and breathe life into the cold earth.

Love is something like that warming sun. Not violent, but strong. Gentle, but persistent.

Into the frozen winter of a soul love may shine. Love can draw from its deadness beauty and an answering love.

In February some people speak of the "Love God," but our God is love. His love melts the hardest frozen hearts.

Then the warmth of that love can flow out in a gentle stream and melt other frozen hearts.

Love—a very powerful force, readily available and always effective.

February—National Student Fund Month

Help train leaders and workers among converts on our mission fields.

You can contribute to the enrichment of our brothers and sisters abroad. Give generously to the National Student

Fund. Let's set a goal of \$3,000 for this year.

Opportunity exists for us to help several students.

In July the Executive Committee will make a recommendation to the convention for worthy students who need scholarships.

The more you give to the National Student Fund, the more students we will be able to help.

Eunice Edwards Fund

November 30, 1987—\$6,137.38
WOMEN, we can do it!
\$20,000 by December 31, 1988!

Executive Committee Meets

The Executive Committee elected in July 1987, met in Nashville December 2.

President Mary Neal, vice president Maurine Lee, secretary Peggy Outland, and Members at Large Nora McCarty, Kay Hampton and Lila Faye Morgan met with Lorene Miley, editor, and Mary R. Wisheart, executive secretary-treasurer.

The women reviewed the year's work, approved the 1989 budget for

presentation at the convention in July and completed plans for the convention and national retreat.

Convention plans include recommendations on dues and the National Student Fund.

Delegates, plan to attend the convention in Kansas City, Missouri, July 19, 1988.

Leadership Conference

Twelve women representing 10 states attended the December national Leadership Conference in Nashville.

For the first time Woman's Auxiliary state officers received invitations to the conference.

According to the women, they found the conference beneficial and will encourage other state presidents and field workers to attend in 1989.

Retreat 1988

Have you registered for the National Retreat, September 8-10, at Ridgecrest, N.C.?

Ask for great blessings at Ridgecrest; expect to receive from God's hand.

For more information write to Retreat, WNAC, P. O. Box 1088, Nashville, TN 37202



Herman L. Hersey
Director



Board of Retirement

AT YOUR SERVICE

In the Face of Death What Shall We Talk About?

By Jack Gullede

Back in the 60's a chaplain at San Quentin prison wrote a book. Excerpts were published in *Reader's Digest*. In the book, the chaplain tells about visiting Richard Cooper, a condemned killer, who had been confined on death row for 11 months.

The chaplain and the prisoner talked for 40 minutes before Cooper walked into the gas chamber to die. They discussed education, art and sports. The chaplain said, "I didn't mention religion. Perhaps it is not necessary to speak God's words in order to serve His purpose. Just being there with Richard Cooper in his last moments may be enough to show him that no man is ever completely cast out or completely alone."

Imagine, a man with less than an hour to live and he hears about education, art and sports. What good are they to a doomed man?

There's an account in the Bible of another condemned man who had only

a few hours to live at best. He was an acknowledged thief hanging on a crude cross. But there was One beside him who, without guilt said, "To day shalt thou be with me in paradise" (Luke 23:43).

There is a sense in which we're all condemned by the penalty of sin and waiting on death row. Fortunately most of us have accepted God's gift of grace by faith in Jesus Christ. We've been pardoned, and another has taken our punishment for us. Jesus spoke to us, too, and said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

That's well and good. But we know other senior adults who have only a limited time to live and who have somehow slipped through all the religious safety nets and are still condemned. With so little time left what do we talk to them about? The weather? The good old days? Our aches and pains? God forbid!

The Bible says we are to be lights in the world, holding forth the words of life

(Philippians 2:15-16). Just being with them is not enough. Remember "... faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

In the face of death, share with that friend or neighbor the words of eternal life. As a missionary said, "When you put forth God's Word in your witness, the Holy Spirit backs you up."

Our task is clear. "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jeremiah 23:28). We can talk about the chaff of education, art and sports—they each have their place. But they are nothing compared to the wheat that gives life and life everlasting. So whether a person has a little time or a lot of time, give him the promises in the Word of God!



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From The Bible College, To The Ends Of The Earth

by Dr. LaVerne Miley

Nine years ago my wife and I returned to the States from our mission field in Ivory Coast, West Africa. For 17 years the medical station at Doropo had been home to us. Some of the happiest years of our lives had been spent there as we ministered to the bodies and souls of heathen people. We knew that even though we were returning to our homeland, we would always be missionaries at heart.

Where would we serve? How could we serve and still keep missions uppermost in our service? The Lord had the answers to these questions, and we were not long in discovering them.

Changes In Our Ministries

WNAC, whose primary thrust is missions, was in need of someone to serve as editor of its publication, *Co-Laborer*, and my wife was soon placed in that position.

Dr. Charles Thigpen, president of Free Will Baptist Bible College, contacted me concerning a teaching position at FWBBC. At the beginning of the next semester, I was back in the classroom teaching. Strange? Not really.

Twenty-four years earlier, in 1955, I had resigned my position at the Bible College to go to the regions beyond as a medical missionary. For five years I had taught at the college—I had prayed for missions, for missionaries and for laborers on a regular basis in missionary prayer band, which meets on campus daily after lunch. I had had a part in preparing missionaries to go to the ends of the earth. But I had come to know that the Lord was asking more from me. Both my wife and I had come to realize that the Lord wanted us on the foreign field. And so, by His grace, we went.

Now, 24 years later, feeling that the Lord would have us return to serve in the States,

I was back teaching at FWBBC. Had the school changed? To be sure, its enrollment, faculty and facilities had increased. But what about its spirit, its goal, its missionary emphasis, its reason for being? Had these changed?

Missions At FWBBC—Today

Immediately, I found myself once again joining others in missionary prayer band. I was teaching missions courses. I was working with Foreign Missions Fellowship (FMF). I was counseling students whom God was calling to proclaim the gospel in the regions beyond. What a thrill! FWBBC had not lost its concern for the souls of men. God was still working in our midst and calling out laborers. And now, as I think back over the past eight years, what a blessing it is to me to see a number of my former students presently serving on our mission fields around the world, including Ivory Coast, which has a special place in my heart.


The fall term of 1987 has been one of special missionary emphasis on the campus. Numbers of guest missionary speakers have been with us to challenge us. The annual Missionary Conference in November, under the auspices of the National Home Missions Board, left no one untouched for the cause of missions.

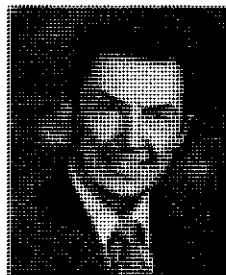
In early November, about 30 students attended the Southeast Regional FMF Conference in Georgia and returned to challenge us all to an even greater commitment to Christ and missions. The Foreign Missions Fellowship group on our campus has launched a drive to raise \$7,500 to contribute to the construction of a much-needed church in St. Nazaire, France.

In the midst of all of these activities, the Lord has been silently, but surely, working

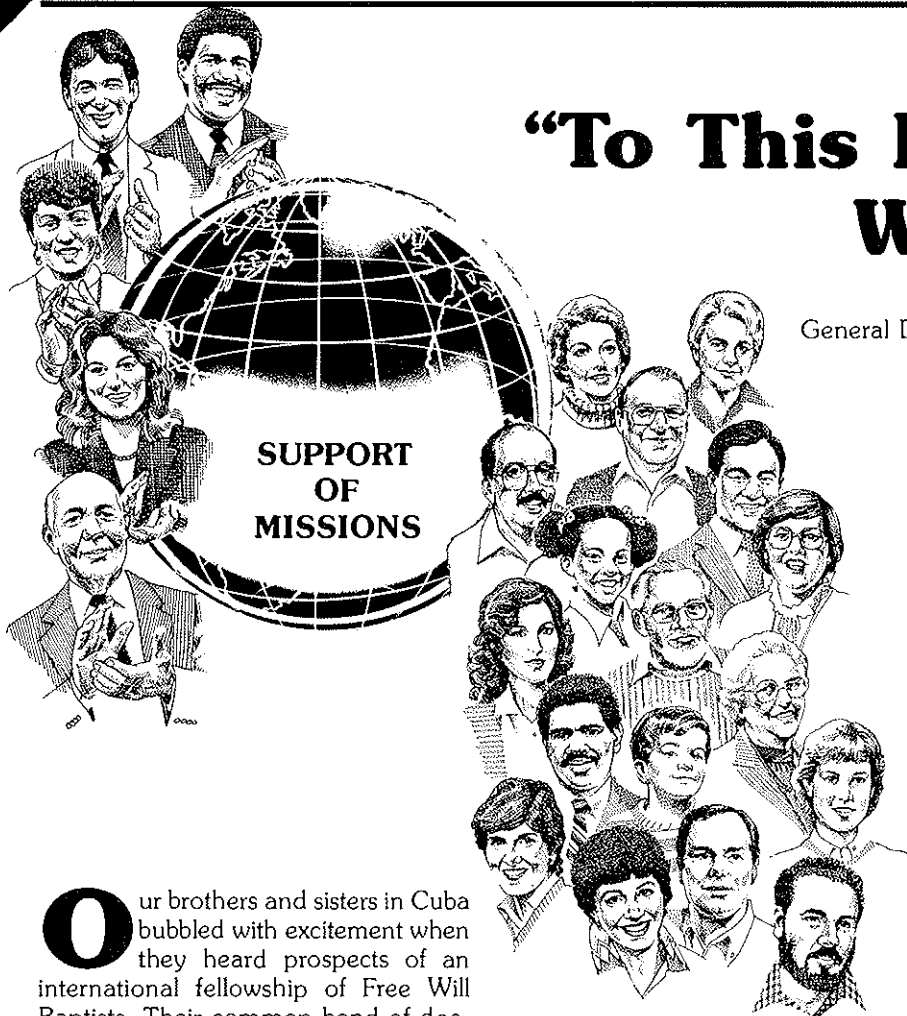
in the lives of young people on our campus and calling out laborers for the harvest. Recently, a young freshman lady came into my office and, with tears in her eyes, told me how God has been dealing with her for several years, giving her a burden for the mission field.

Even more recently, a young married man came in to talk with me concerning his burden for the lost in heathen lands. He had been abroad in military service and the Lord had placed upon him a burden to go, a burden from which he has found no escape. That very evening he talked with the General Director of Foreign Missions and is now making his plans for the foreign field.

There is no question: The supreme task of the Church is now and always has been the reaching of lost people with the gospel of Christ. I am so glad that the Lord has raised up Free Will Baptist Bible College to help prepare workers to accomplish that task. And I am thankful to have a small part on this campus. 



Dr. LaVerne Miley served as a medical missionary for 19 years, 1960-79. He returned to FWBBC in 1979 where he now teaches Bible and Science.



“To This End We Agree...”

By R. Eugene Waddell
General Director, Free Will Baptist Foreign Missions


nation is emerging in nine foreign countries in addition to the areas served by home missionaries.

Churches in these countries are forming associations. Associations are assuming responsibility for evangelizing their own people. Some nationals are involved in training programs. And these actions are taking place because Free Will Baptists overseas are grateful for their heritage and are loyal to their denomination.

I believe our Free Will Baptist faith and practices are biblically sound. Loyalty, therefore, extends far beyond a tradition or an organization. Loyalty, as Free Will Baptists have emphasized through the years, begins with a commitment of one's life to Christ. This loyalty must be maintained until we reach heaven where we will join representatives from all nations, races and language groups in praising the Lamb of God.

Therefore, I appeal to every Free Will Baptist to join heart and hands with us in spreading the gospel of Christ and establishing a worldwide network of churches which are faithful to our Free Will Baptist heritage.

I also appeal to all churches which are members of the National Association to maintain the integrity of the denomination by supporting missionaries commissioned by the official board of the Association. I further urge these churches to refrain from sending “non-official” missionaries to any area where their ministry might conflict with that of missionaries serving under the Board of Foreign Missions.

I am confident the blessings and benefits of such a spirit of cooperation and denominational loyalty will be reaped both here and in eternity. 

Our brothers and sisters in Cuba bubbled with excitement when they heard prospects of an international fellowship of Free Will Baptists. Their common bond of doctrinal beliefs and denominational practices begs for such ties and commitments.

When Missionary Steve Lytle and I visited the island last year we were impressed by strong expressions of loyalty to our Free Will Baptist heritage. Leaders emphasized determination to follow denominational precepts and practices taught by Reverend and Mrs. Thomas H. Willey, Sr.

While reflecting on the loyalty of Cuban Free Will Baptists, I remembered reading about “Pop” Willey’s involvement in establishing the National Association in 1935. He was one of 60 ministers from 11 states who participated in the organizational session. By their actions, the group expressed a resolve to preserve and propagate the Free Will Baptist heritage.

Strong feelings of unity and cooperation were shown in the church cove-

nant which they adopted: “To this end we agree to labor for the promotion of educational and DENOMINATIONAL enterprises, the SUPPORT OF MISSIONS. . . .”

Free Will Baptists overseas are grateful for their heritage and are loyal to their denomination.

The Association subsequently elected a Foreign Missions Board and charged its members to initiate and supervise overseas outreach. Since then, a host of dedicated missionaries have been busy winning souls and establishing churches in the regions beyond. Consequently, the Free Will Baptist denomi-

Top Shelf



Thomas Marberry

William Backus and Marie Chapian, *Telling Yourself the Truth* (Minneapolis: Bethany House Publishers, 1980, 184 pp., paperback, \$5.95).

The authors of this volume are committed Christians with backgrounds in clinical psychology. Dr. Backus, an ordained minister with degrees in theology and psychology, has worked as a counselor and practicing psychologist for many years.

The system of therapy presented is based on the biblical principle "as a man thinketh in his heart, so is he." The authors contend that Christians suffer depression, anxiety, fear, anger and other problems because we tell ourselves untruths. After we tell ourselves these untruths, we come to believe them and act upon them. Small wonder, then, that our actions and attitudes are less than they ought to be.

Backus and Chapian present several common untruths which we tell ourselves. For example, we tell ourselves, "I must get what I want in order to be happy." This type thinking leads us to believe that if we do not have the things we want, there must be something wrong with our Christian lives. Or that God does not hear and answer our prayers.

All these ideas, according to the authors, are false. We must be freed from covetousness and jealousy. It may be inconvenient to do without things we want, but it's not the end of the world. *Things* cannot bring happiness.

Another common untruth we tell ourselves is, "It's terrible to have hurt feelings." Therefore, we should avoid situations and people that may hurt us. A Christian should live above it all; he should never feel hurt. All of these are untruths. There's nothing unspiritual about being hurt. Through the power of God hurt feelings can be healed. If we attempt anything in the Lord's work there's the chance of being hurt.

A third common untruth is, "In order to be happy I must be loved by everybody." This leads us to flatter and manipulate people in an attempt to influence them to like us. It may lead us to think it's terrible to be unpopular or that we're failures if others don't love us.

Popularity is not the most important thing in life. We should certainly be sensitive to the feelings of others, but those in the Lord's work will sometimes be unpopular.

In order to deal effectively with life situations, a Christian must remove these untruths and replace them with God's truths. The believer must identify the untruths, fight against them, and then replace them.

This process will take time and may require professional help. Untrained counselors can often do more harm than good. Instead of getting to the bottom of the problems and working through them, the counselor may adopt the attitude that Christians ought not have problems. The counselor may convey the false idea (without intending to) that spiritual people don't have problems.

This book has much to commend it. Common sense tells us that our thoughts often determine our attitudes and actions. We all approach life with certain basic presuppositions. If those presuppositions are wrong, then life's a terrible ordeal for us. We must draw our presuppositions from the teachings of God, not from the world in which we live.

These authors present an approach to dealing with problems which is down-to-earth, understandable and closely tied to God's Word. It deserves serious consideration.

Go for the Gold!

By Floyd Wolfenbarger

Young athletes psyche themselves up for the Olympics with the rallying call: "Go for the gold!" While media experts confidently assure Americans that the best we can hope for in this or that event is a bronze medal, the athlete finely tunes his/her skills in a quest to *win*—not just place.

This dimension of motivation is sadly lacking in many Christians who, like ancient Israel, are slack to possess all that God has given. This slackness shows itself in four ways:

When one accepts conversion but doesn't go on to church membership, he's going for the bronze. To shoulder with other members the responsibility, the concern and the voice in church work is one of life's rich blessings. We are committed to the biblical teaching that each member adds strength, support and direction to the whole body.

When one gives sporadic, emotional gifts instead of the systematic regular gift (the tithe), he is going for the bronze. God promised that tithes brought to the storehouse would be met with an *until-no-need* blessing. If everyone would honor God in his tithes, we would have missions funds, building funds, college funds and operational funds until-no-need.

When one attends worship service but by-passes Sunday School or prayer meeting, he is going for the bronze. The encouragement and strength that I derive from the Bible study in Sunday School is so vital to me that I can barely imagine surviving in this world without them. Prayer meeting often speaks to life's difficulties at the very time I am living through them.

When one settles for a quick handshake but never takes the time to visit or fellowship with others in the church, he is going for the bronze. How sweet is the fellowship of saints! Lack of thirst for Christian fellowship is often a symptom of friendship with the world.

Many athletes cherish their well-deserved bronze medals, but there is no feeling that compares to winning the gold. Go for it!



ON LITTLE LANES

BY DONNA MAYO

A Lost Prize

Happy Valentine's Day!" called Mrs. Lane when the children came into the kitchen for breakfast. She gave each one a hug and then they quickly opened the valentines left at their plates.

"I can't wait until the party," said Marty as he wolfed down his bacon and eggs.

"Why, Son?" asked Mr. Lane. "Are you expecting a valentine from someone special?"

"No way!" answered Marty quickly. "It's just that I'm going to win the M & M's this year."

"How do you know they are going to have M & M's this year?" asked Megan.

"They always do," answered Marty. "It's the same thing every party—the room mother fills a jar with M & M's and everybody guesses how many are in it."

"Well, what makes you so sure you're going to win?" asked Mrs. Lane.

"I've been practicing," answered Marty. "I've filled up jars with all kinds of stuff and counted it. I'm a real good guesser by now."

Megan looked skeptical and said, "Well, we'll see."

"I wanna go party," wailed Jeff as Mrs. Lane got the twins off to school. "I wanna go party, too!"

"I'm sorry," said Mrs. Lane, "but the party is just for school children."

Jeff stuck out his lower lip and blinked back the tears.

"I know," said Mrs. Lane quickly, "we'll do something better than a party." She got out the flour and sugar and a big mixing bowl. "We'll bake cookies."

"Yippe!" cried Jeff.

Jeff helped his mother measure and stir. He watched while she rolled out the dough. Then he cut out the

cookies with a heart-shaped cookie cutter. Jeff could hardly wait for the first batch to bake and cool. Finally they were ready to eat. Mrs. Lane and Jeff sat down at the table with glasses of cold milk and a plate of warm cookies.

Jeff dug right in. "You know," said Mrs. Lane as she looked at the golden hearts, "these cookies are just too good to keep to ourselves. Why don't we share them with somebody?"

"Who?" asked Jeff, reaching for another one before his mother came up with any names.

"How about Mr. Vanderpool?" asked Mrs. Lane. "He just came home from the hospital, you know." Mr. Vanderpool, an elderly man, lived down the street.

Jeff was an eager helper. He and Mrs. Lane cut out a square of red gingham and lined a wicker basket, then put sugar cookies in it. They also made a valentine with red and pink hearts on it.

It was fun to bundle up in warm coats and walk down the street in the crisp February air. Jeff grinned when he rang the doorbell and handed Mr. Vanderpool the basket of cookies. Mr. Vanderpool smiled when he read the valentine.

Hand in hand, Mrs. Lane and Jeff walked home. "That was fun, Mama," said Jeff. "Me think that was more fun than a party."

Mrs. Lane squeezed her son's hand. She was proud of Jeff. "Speaking of parties," said Mrs. Lane, "I wonder what's happening at school."

The 25 eight-year-olds in Mrs. Curtis' class had a hard time concentrating on math, history and spelling. Finally, the morning inched its way into afternoon and the party began. Sure enough, after a couple of games, Mrs.

Donnelly, the room mother, pulled out a jar of M & M's.

Marty grinned at Megan from across the room. Then he stared at the jar. Marty remembered that an empty mustard jar held 437 buttons and an empty peanut butter jar held 298 marbles. He studied the jar for a few more minutes. Then he wrote his name and guess on a piece of paper.

Mrs. Donnelly collected each student's guess and read them while Mrs. Curtis wrote them on the chalkboard. Marty shook his head at some of the silly estimates. One girl named Sarah guessed 32, and a boy named Joel guessed 3,000! Marty guessed 548.

After Mrs. Curtis had written all the guesses on the board, Mrs. Donnelly unfolded a piece of paper and read the correct answer. "There are 560 M & M's in the jar," Mrs. Donnelly announced. "That means the winner is . . ." She glanced at the chalkboard, "Marty. The winner is Marty." Everyone clapped while Marty went to the front to claim his prize.

"Way to go, Marty," said Megan as they walked home from school. "I can't believe you were so close—just 12 away. Let's open them."

"No way," said Marty. "They're mine."

"You've got 560," said Megan. "Can't I have a few?"

"Nope," answered Marty. "I won them and I'm going to eat them."

"You just wait," replied Megan. "When we get home Mama will make you share them with me and Jeff. You'll see."

Marty didn't go home. Instead, he ran through the woods to Mrs. Douglas' farm. He skipped through her field and sat on a tree stump at the edge of the pond. Marty opened his treat and

began eating. Sometimes he ate slowly—sorting out the different colors—red, orange, yellow, green, brown and tan. Sometimes he swallowed them by handfuls.

Marty watched some frogs hopping from the bank back into the muddy water of the pond. And he kept eating. He listened to the bobwhites whistling. And he kept eating. Occasionally, Marty skipped flat stones into the water and watched it ripple. And he kept eating. When Marty had eaten the 560th M & M, he spotted a fat green frog by the pond's edge. He crept up to the frog as quietly as he could and caught the frog with his jar.

Marty chuckled to himself when he thought of Megan's face when she asked for M & M's and he handed her the frog.

Marty's steps were heavier going home. When he reached the end of his street, he felt a little sick. When Marty reached the back steps of his home, he felt a lot sick. His queasy stomach kept jumping up to his throat. A cold sweat broke out across his neck and forehead.

Megan met him at the door and demanded some M & M's. Marty couldn't answer. He shoved his books and the jar toward Megan and darted to the bathroom where he threw up his prize—all 560 of them.

Mrs. Lane and Megan looked at each other and smiled.

"It serves him right," said Megan.

Marty felt yucky all afternoon and night. He couldn't eat any supper, and when his mother took out a batch of sugar cookies from the oven, Marty groaned and ran back to the bathroom.

Who do you think had a happier Valentine's Day—the boy who got or the boy who gave? Read Acts 20:35b.

Directory Update

GEORGIA

Sonny Harris to Traveler's Rest Church, Newton
J. M. Herral to Oak Hill Church, Alma
Jerry Wishum to Spring Hill Church, Baconton

MISSOURI

Chuck Lotz to Copper Mines Church, Fredericktown

SOUTH CAROLINA

Danny Howell to First Church, Florence
from Goshen Church, Mt. Holly, NC
Cyrus Shoffner to Faith FWB Church,
Darlington from New Town Church, Lake
City
Kenneth Baxley to Freedom Church,
Ladson from Little Bethel Church,
Johnsonville
Murrell Young to Rains Church, Rains
Walter Brown to First Church, Enoree

OTHER PERSONNEL

Randy Ledbetter to First Church, Russellville, AR as associate pastor for lay ministry development from Donelson Church, Nashville, TN as director of youth
Stanley K. Konopinski to Southwest Church, Oklahoma City, OK as associate pastor from Shady Nook Church, Oklahoma City, OK as pastor

Cooperative Channel Contributions November 1987

RECEIPTS:

State	Design	COOP (Undesignated)	Total	Nov. '86	Yr. To Date
Alabama	\$ 169.19	\$ 20.00	\$ 189.19	\$ 199.23	\$ 3,520.85
Arizona	.00	.00	.00	.00	50.00
Arkansas	.00	5,109.04	5,109.04	5,305.52	48,490.28
California	.00	667.39	667.39	771.51	9,541.04
Colorado	.00	.00	.00	.00	10.00
Delaware	.00	490.42	490.42	.00	3,068.83
Florida	.00	2,157.10	2,157.10	2,655.20	21,467.39
Georgia	9,187.64	647.50	9,835.14	9,383.26	89,004.88
Idaho	.00	342.40	342.40	.00	682.88
Illinois	5,583.77	736.12	6,319.89	6,403.10	91,921.38
Indiana	2,172.86	122.22	2,295.08	482.36	8,219.28
Kansas	.00	72.03	72.03	105.30	552.72
Kentucky	100.00	61.19	161.19	269.66	2,679.78
Maryland	.00	119.00	119.00	.00	2,990.74
Michigan	4,641.47	283.00	4,924.47	4,107.41	48,091.24
Mississippi	.00	.00	.00	28.55	3,983.08
Missouri	7,134.41	.00	7,134.41	10,833.16	83,416.65
New Mexico	.00	.00	.00	.00	116.66
North Carolina	652.22	947.59	1,599.81	1,671.97	15,557.96
Ohio	1,533.60	4,650.80	6,184.40	2,821.41	31,616.30
Oklahoma	26,655.31	7,897.37	34,552.68	49,645.33	385,671.37
South Carolina	12,609.26	.00	12,609.26	5,490.95	75,770.16
Tennessee	1,135.82	1,250.10	2,385.92	740.29	21,322.75
Texas	6,496.78	454.46	6,951.24	7,823.86	85,542.40
Virginia	115.00	310.00	425.00	125.00	4,621.69
West Virginia	1,677.01	112.37	1,789.38	2,859.29	28,480.57
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	.00	.00	.00	164.44
Other (Computer)	.00	.00	.00	.00	.02
Totals	\$79,864.34	\$26,450.10	\$106,314.44	\$111,722.36	\$1,066,555.34

DISBURSEMENTS:

Executive Office	\$ 1,845.05	\$15,937.01	\$ 17,782.06	\$ 14,786.92	\$194,131.92
Foreign Missions	55,588.14	2,417.99	58,006.13	60,895.93	561,773.57
FWBBC	4,318.92	2,417.99	6,736.91	6,271.47	68,724.09
Home Missions	14,303.97	1,892.35	16,196.32	20,720.69	177,051.51
Retirement & Insurance	1,110.21	1,471.82	2,582.03	2,629.95	15,423.74
Master's Men	311.88	1,366.70	1,678.58	2,519.87	15,358.76
Commission for					
Theological Integrity	63.06	105.14	168.20	205.26	1,564.65
FWB Foundation	15.12	630.79	645.91	1,318.82	6,568.74
Historical Commission	61.17	105.14	166.31	207.58	1,549.51
Radio & TV Commission	91.17	105.14	196.31	227.58	2,371.55
Hillsdale FWB College	1,734.13	.00	1,734.13	1,873.45	20,100.52
Other	421.52	.03	421.55	64.84	1,936.78
Totals	\$79,864.34	\$26,450.10	\$106,314.44	\$111,722.36	\$1,066,555.34

TEEN Scene

Georgia State Retreat

Fifty-three young people representing 11 churches attended the Georgia State Retreat at Camp Mount Bethel. The retreat began Thanksgiving Day at 5:30 p.m. and continued through 1:00 p.m. Saturday. Bronco West (alias Jake the Hobo, gospel magician, chalk-talk artist) was the retreat evangelist conducting five services with the young people.

This action-packed weekend included games, music, fellowship and spiritual renewal for the teens and 15 staff members. Several youth made commitments to Christ. Rev. West, last summer's camp evangelist, challenged them to remember and keep their commitments to Christ. There were two decisions for salvation reported.

Another retreat is tentatively planned for 1988 with hopes of reaching more young people for Christ.

1988 National YET Announced

The 1988 National Youth Evangelistic Team consists of 11 high school students from seven states. The team members are:

Heather Smith, Mt. Vernon, IL
Melissa Smedley, McAlester, OK
Andrea McKensie, Turbeville, SC
Dana Roach, Arnold, MO
Kelli Lauthern, Nashville, TN
Tamra Ragsdale, Flat River, MO
Craig Portell, South Roxanna, IL
David Outlaw, Nashville, TN
Chris Spradlin, Duncanville, TX
Jarrod Chapman, Charleston, WV
Craig Cook, Kansas City, MO

These young people were selected according to their scores in the Music and Arts competition at the 1987 National Youth Conference. The team members will arrive in Nashville, Tenn., on Sunday, June 12. Monday through Friday the teens will rehearse a program consisting of music and drama. The patriotic theme of the program will present freedom as both Americans and Christians.

The team will tour Missouri starting Saturday, June 18, and continue



through Sunday, June 26. They will conduct 10 services in Missouri challenging teens and adults to make commitments for Christ. Please pray for the '88 YET that many people will be reached for the cause of Christ.

C.T.S. Breezy Rally

The Cumberland Southern Quarterly District rally brought 50 teens and sponsors together on a cold night at the Ramblin' Breeze Ranch in Whites Creek, Tenn., November 21. Despite cold weather everyone enjoyed roasting hot dogs and marshmallows over an open fire. A hayride and singing around the campfire were also included in the activities.

Michael Gragg, a student at Free Will Baptist Bible College, was the guest speaker for the evening. Using "peer pressure" as his topic, he challenged the young people to resist negative peer pressure and promote positive peer pressure.

Keath Storm, also an FWBBC student, and David Outlaw of Nashville, Tenn., joined Michael in presenting some mini-skits on the effects of both positive and negative peer pressure.

Guidelines Revised

There have been some revisions made on the Guidelines for competitive activities for the 1988 National Youth Conference. For a list of these revisions, write:

Youth Ministries Division
Randall House Publications
P. O. Box 17306
Nashville, TN 37217



Especially
For Young
Preachers

Hospital Visitation

"Pleasant words are as a honeycomb, sweet to the soul, and health to the bones" (Proverbs 16:24).

Consider hospital visitation a fruitful, necessary ministry. Illness gives an excellent opportunity to point sinners to Christ as well as provide pastoral care.

1. Visit the hospital regularly, choosing the most appropriate time. Be considerate of hospital rules and staff.
2. Park your auto near the same spot each time so you can locate your vehicle quickly. Park on the far side of the parking lot and walk briskly to the hospital door.
3. Write in a pocket-size notebook the full name and room number of everyone you will visit.
4. Use the stairs rather than the elevator--an excellent way to get more exercise. If you can't walk up stairs, at least walk down.
5. Dress neatly and conservatively. Hospital personnel respect your position as pastor. Reflect a professional appearance.
6. Enter the patient's room cautiously, respecting his privacy and rest. If the patient is asleep, being treated or too ill to talk, leave your card on the desk. (Keep a neat calling card available.)
7. Approach the patient reverently. You represent Jesus Christ. Speak kindly and purposely. Discuss the patient's physical problem only in general terms, especially with women.
8. Visit only a few minutes. Read a short scripture passage. Leave literature that encourages and comforts. Pray before you depart.
9. Pray with church members before surgery. This means getting to the hospital early. If appropriate, stay with the family during surgery. You may need to leave for a while and come back.
10. Win the unsaved in the hospital. Speak kindly and clearly. Their decision for Christ should be voluntary, not forced.
11. When you leave the hospital, be sure to wash your hands. When you return home or to the office, use a strong mouth wash.
12. Keep a small notebook in your auto to record the date, people visited and results. You will need that information in the future.

Next Month: How to be a Blessing to Church Members

Dennis Wiggs



NEWS OF THE RELIGIOUS COMMUNITY

OPPOSITION TO MISSIONS MOUNTING IN BOLIVIA

COCHABAMBA, Bolivia (EP)—The Fourth Assembly of Solidarity with the Indigenous People of the Bolivian Orient and the Amazon Basin recommended to the Bolivian Congress the "immediate expulsion of the New Tribes Mission, the Evangelical Swiss Mission, and others from the indigenous communities of the Bolivian Amazon Basin."

The New Tribes Mission and the Evangelical Swiss Mission are accused of committing "gradual ethnocide," states the resolution, which also charged the Wycliffe Bible Translators with destroying "almost entirely the indigenous cosmology and religion," while they worked among tribal people during 1955 - 1985. (Wycliffe received the "Order of the Condor," the highest award granted by the Bolivian government, for service to the Bolivian people in the fields of education and linguistic research after finishing work there in 1985.)

The opposition groups will have a difficult time seeing their resolution carried out however, since the Constitution of the Republic guarantees "unrestricted freedom of worship" throughout the country.

GUTENBERG BIBLE BRINGS \$5.39 MILLION

NEW YORK, NY (EP)—A Gutenberg Bible, printed in 1455 in Mainz, Germany, was sold at an auction for more than twice the record price for a printed book. The Bible is one of 48 surviving of the 185 believed to have been printed partly by Johannes Gutenberg.

Johannes Gutenberg, a German printer born sometime around 1400, is credited with inventing the first printing press with moveable type. The Gutenberg Bibles were the first books printed from his presses and paved the way for mass communication. The Bibles, the first large books printed on the press, were an edition of the Vulgate.

The Gutenberg Bible is in pristine condition, according to Christie's auction house, in charge of the auction of more than 130 printed books from the 15th century. The pages are clean, and are bound in their original binding. The Bible is the first volume of a two-volume set, and includes Genesis through Psalms of the Old Testament. The second volume in the set is not believed to have survived.

The buyer was Maruzen Co. Ltd. of Tokyo, Japan's largest bookseller, who paid \$5.39 million for the Bible. The previous record price for a printed book sold at auction was \$2.2 million when another Gutenberg Bible was sold in 1978.

All 130 books were collected and donated to the Catholic church, seminaries and other charities by the late Estelle Doheny, wife of the late California oil king Edward Doheny. The archdiocese is selling the books to fund a program to increase enrollment in Catholic seminaries.

NURSING HOME ESTABLISHES GUIDELINES FOR TREATMENT OF TERMINALLY ILL

SEATTLE, WA (EP)—After a controversy developed regarding treatment of the elderly in their Christian nursing facility, Crista Ministries, a Seattle-based organization known for their branch ministries World Concern and Intercristo, has developed guidelines for the treatment of the terminally ill.

Controversy arose in 1985 when the family of a patient housed in Crista's nursing center who had suffered a stroke obtained a physician's certificate indicating that she had no chance of recovery and a recommendation that feeding tubes be removed. When Crista refused to comply with the request, the family obtained a court order. The patient was then moved to another facility where she died.

Five months later a similar situation occurred. Another patient's family ordered that artificial feeding tubes be removed. This time Crista complied, citing current ethical standards of the American Medical Association in the case. The decision raised controversy within the Christian community.

Crista Ministries then appointed a committee to investigate procedures at the nursing center, proposing new guidelines in light of scripture and the value God's Word places on human life.

Under the guidelines, the "informed and competent patient has the right to refuse or forgo treatment" within legal limits that prohibit euthanasia or mercy killing. Medication, food, water and oxygen, as well as other "necessary and natural supports for life" will be provided. Life-sustaining treatment can be ended with the patient's directions, when three physicians agree that the patient faces imminent death from an irreversible illness. If a mentally incompetent patient did not provide advance directions, the immediate family can make such a request. If a patient requests treatment not permitted under the guidelines, he or she will be transferred to another facility upon request.

Crista Ministries houses the largest retirement community in the Pacific Northwest. Housed on a 55-acre "campus," the facility includes six buildings. Three are independent living apartments, one is a retirement center, and two others comprise a separate nursing home. The campus is also shared by a K - 12 Christian school, Intercristo and World Concern. Crista Ministries is a non-profit, non-denominational organization.

ORAL ROBERTS GIVES UP CITY OF FAITH CLINIC

TULSA, OK (EP)—A doctor's group will assume operation of a costly 60-story clinic at Oral Roberts' City of Faith Medical and Research Center, officials announced. The change will not affect the operation of the nonprofit hospital and research center that are part of the City of Faith at Oral Roberts University (ORU).

"It would be a terrible thing if the City of Faith closed," said Richard Roberts, son of Oral Roberts and new acting chief executive officer of the medical complex. "The City of Faith will not shut down."

Though the clinic has cost the ministry \$3.5 to \$4 million each year plus the \$23 million start-

up cost in 1981, Roberts said the decision to sever ties with the clinic was not "an economic move," but a decision by the City of Faith's executive committee. "I said to them, 'I believe we made a mistake in organizing a clinic to go along with our hospital,'" Roberts said at a press conference.

The 76 doctors and dentists now practicing at the clinic were reportedly unanimous in their support for the change. They will form their own company and keep track of their own revenue and expenses; the clinic will no longer have tax-exempt status. Doctors from the City of Faith will continue to teach at ORU's medical school.

BEYOND BELIEF™



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The FWB Symbol



THE NATIONAL ASSOCIATION OF
Free Will Baptists

THE SECRETARY SPEAKS

By Melvin Worthington

Symbols have been used throughout history to visually communicate and confirm truth. The Old Testament abounds with symbols and shadows regarding God's redemptive program. The prophets used symbols to inform their hearers. Symbols in Psalms express man's relationship with the human family and heavenly Father.

The Free Will Baptist symbol illustrates, inspires, identifies, informs and instructs. Historic and contemporary Christian designs have been incorporated in our emblem to convey our distinctive doctrines and practices.

The entire symbol incorporates four visual and viable symbols used by the earliest communities in Christendom: the ship, the fish, the anchor and the cross. These symbols have been frequently discovered in the catacombs and other early Christian ruins.

The ship has always been recognized as a symbol of the church representing all the members pulling in one direction, guided and empowered by the Holy Spirit. The unity, universality and uniqueness of the body of Christ are symbolized by the ship. The purpose, program, power and personnel are all under the Lord Jesus' control. Seeking to fulfill Christ's last command to the Church, Free Will Baptists unite in one purpose with one priority to proclaim the good news of the gospel throughout the world.

The fish, represented in the symbol by the space between the bottom of the

sail and the top of the ship's body, is one of the most popular symbols for Jesus Christ. Many believe that it was a secret symbol which identified Christians during periods of persecution. The word "fish" in first century Greek (*ichthus*) is an acrostic for Jesus Christ, Son of God, Savior.

The anchor on the bow of the ship symbolizes the Christian hope of salvation, "the sure, strong and steadfast anchor of the soul."

The mast of the ship in the emblem forms the most familiar symbol in the history of the world, the cross—an instrument of execution and death turned into a worldwide emblem of hope and love by the death and resurrection of Jesus Christ. Early Christian art often combined the anchor and cross because of their similarity.

In the four corners of the ship's sail, the symbols of earliest Christianity are enhanced by modern emblems of a

vital, living faith—the Holy Bible, the loaf and cup, the basin and towel, and the clasped hands—the symbols of Free Will Baptists.

The Bible has always been at the heart of our life as Free Will Baptists, the centrality of the scriptures. Free Will Baptists adopt the Word of God as our only rule of faith and practice. We believe the scriptures to be inspired, inerrant, infallible and immutable.

The cup and loaf represent the Lord's supper, one of the gospel ordinances. This ordinance commemorates the death of Christ for our sins in the use of the bread which He made the emblem of His broken body and the cup the emblem of His shed blood. Participation in this ordinance expresses love for Christ, faith and hope in Him, and serves as a pledge of perpetual fidelity and faithfulness to Him.

The basin and towel historically symbolize the service and outreach of the church, but for us it has the added significance of representing our practice of washing the saints' feet.

The clasped hands symbolize many things to us: fellowship, brotherhood and the warmth of our faith. Perhaps the most important thing symbolized by the clasped hands is our zeal for evangelism, our commitment to reach out to people around the world with the good news.

Take another look at the Free Will Baptist symbol. Learn the lasting lessons from the logo.

The Secretary's Schedule

- February 1-3** Ministers' Retreat
Brighton, Mich.
- February 3** Central FWB Church
Royal Oak, Mich.
- February 8-11** Christian Workers
Conference
Dothan, Ala.
- February 18-19** South Carolina State
Assoc.
Turbeville, S.C.
- February 21-24** Peace FWB Church
Florence, S.C.

CONTACT

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Nashville, Tennessee 37202

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“building toward greater stewardship”

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“...moreover it is required of stewards that one be found trustworthy.”

(1 Corinthians 4:2 NASV)

**P. O. Box 1088
Nashville, TN 37202
615/361-1010**