

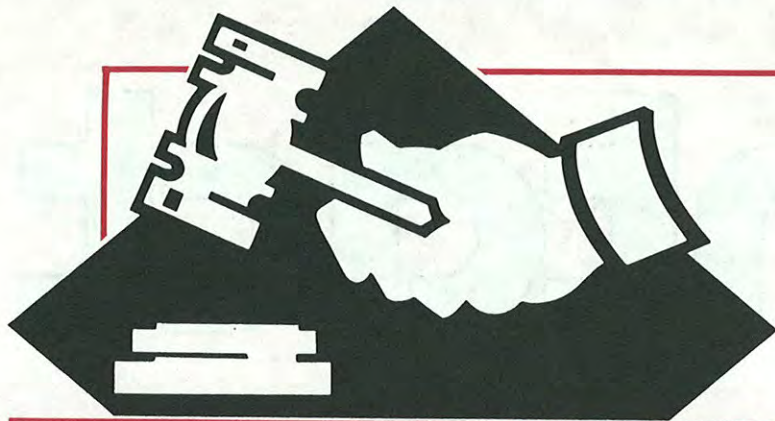
July 1988

# Contact

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# Can You Lose

# Your



# Salvation?

By Bobby Jackson

**D**o you think it possible for a Christian to lose his salvation? The answer to this question may be found in considering several other related questions. First question:

## **Does Man Have a Free Will?**

Does man in general and the individual Christian in particular possess a free will? Absolute freedom is not the question. Only God possesses absolute freedom. By "free will" is meant the power to act contrary to the will of God, as well as cooperate with God by doing His will.

This volitional power is the basis for God's appeal to man through the entire Bible. The Bible recognizes and speaks to this freedom in every man, saint or sinner.

If man has no free will, how can he be called a person? Mind is the ability to think. Emotion is the ability to feel. Will is the ability to make moral decisions. These three constitute personality.

The Bible admonishes Christians to "think on these things," "be of one mind," "Let this mind be in you." Words such as *anger, fear, sorrow, grief, joy* speak of emotions. *Yield, submit, rebel, love, hate* are acts of the will. The Bible clearly appeals to man as a person who has a will that is free to respond to God.

Life on this planet is not a long chess game between God and the devil, with humans as the pieces moved about in competition. Men are more than matter set in motion by their environment. Humans are intelligent, sensitive, volitional persons capable of moral decisions of right or wrong.

If man has no free will how is he responsible for his decisions and deeds? "So then every one of us shall give account of himself to God" (Romans 14:12). "For we must all appear before the judgement seat of Christ; that every one may receive . . . according to that he hath done, whether it be good or bad" (II Corinthians 5:10).

Does God command a man to do that which he cannot do and then punish him for not doing it? Would God send a man to hell for not working with two hands if the man were born with one arm? The measure of any man's responsibility is equal to the degree of his freedom. To the degree the will is not free, to that degree there is no accountability.

If man has no free will, where does his sin originate? Sin originates in will. Either God created man with the freedom to sin if he willed or sin would originate in the will of God! The Bible urges Christians not to sin. Evidently the Christian has a free will. He is free to deny Christ if he chooses. By such denial he could be lost. Second question:

## **Is Salvation Conditional?**

Is the salvation that's provided through Jesus' sacrificial death and



offered freely to "whosoever will" conditional? Is there anything man must do to be saved?

Paul answered that question for the Philippian jailor. The jailor asked, "What must I do to be saved?" (Acts 16:30). Paul did not say, "There is nothing you can do. God has already done it all." The jailor didn't ask, "What has God done?" He asked, "What must I do?"

"Oh, there is nothing a man can do," the unconditionalist answers. "Salvation is solely an act of God."

That's not what Jesus said. He said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

What then must a man do? Paul answers, "Believe on the Lord Jesus Christ, and thou shalt be saved . . ." (Acts 16:31).

The Gospel of John promises eternal life to those who believe. The Greek text most often uses the present indicative form of the verb for believe, which denotes action in progress, continuing action.

John 1:12 promises sonship even to them "who are believing on His name." John 3:16 says "For God so loved the world . . . that whosoever is believing on him should not perish, but have everlasting life." John 5:24 says, "Verily, verily, I say unto you, he who is hearing my word, and is believing on Him who sent me, is having everlasting life. . . ."

"But John 10:28 promises that they shall never perish," someone says.

Note to whom that promise is made. "My sheep are listening to my voice, and I know them, and they are following me (taking the same road that I take) and I am giving to them eternal life and they shall never perish . . ." (John 10:27-28).

"Oh, but man cannot believe of his own free will," comes the objection. "God causes him to believe. Through conviction and pressure God makes a man believe whether he wants to or not."

Does God desire that all men be saved (I Timothy 2:4)? Is it His will that any perish (II Peter 3:9)? Does He take pleasure in the death of the wicked (Ezekiel 18:20-32)? Then, if He wants all to be saved and He could cause one man to be saved against the man's will, why doesn't God make all men be saved?

Evidently, man must be willing in order for God to do the saving. The little girl who said, "God did the saving, but I did the letting," was not a theological heretic.

Salvation begins by faith, continues by faith and ends by faith. A man must believe in, trust in, rely upon, put confidence in the Lord Jesus Christ in order to be saved. This same faith must continue in order for the man to be saved. So a person could deny the faith, turn from the faith and be lost. Salvation is conditional; anyone who ceases to meet the condition would be lost. Final question:

### Why All the Biblical Warnings?

If a Christian is just as certain of heaven as if he were already there, why all the warnings in the Bible?

"Those warnings are for those who never were really saved," some unconditional securitists say.

The warnings, taken in their context, were written by Christians, to Christians about Christians. Time and space do not permit an analysis of all the warnings. Robert Shank in his book *Life in the Son*, lists 76 New Testament passages on the subject. Read with open mind: Colossians 1:21-23; I Timothy 4:15-16; Hebrews 6:4-6, 10:26-29; James 5:19-20; I Peter 1:5-9; II Peter 1:5-11, 2:20-21; Jude 5-12. These warnings are clearly given to Christians.

The Greek word translated *apostasy* indicates that apostasy is committed by those who once were united to Christ. It is the root word for divorce in Matthew 19:7; Mark 10:4; Matthew 5:31. How does one get a divorce when there is no marriage? Other English synonyms are: desert, withdraw, become faithless. Apostasy refers to those once in the faith.

"The warnings are for the saved, but they are warnings only. Falling is impossible, and the warnings help to ensure that falling cannot occur," someone explains.

Robert Shank replies, "But how can there be any 'earnest warning' to the believer who is sufficiently 'instructed' to understand that the warning is directed against an impossibility? How can something be subjectively possible for the person who knows it to be objectively impossible?" (*Life in the Son*, p. 165)

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## Lose Salvation? . . . (from page 3)

A man drives 60 mph along a highway in North Carolina in July with the temperature at 95 degrees. Approaching a bridge, the driver reads a sign which says, "Ice on bridge." (Some highway employee forgot to flip the top half after the winter storm.) Does the driver slow to 20 mph and fearfully cross the bridge? When the danger is impossible, the warning has no effect.

If the warning is to be effective where there is no danger, then those warned must be kept ignorant of the fact that there is no danger. Yet, unconditional securitists feel constrained to persuade and inform everyone that there is no real danger.

Paul knew the danger was real. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27). The Greek word translated "castaway" is "adokimos." The word is translated "reprobate" in Romans 1:28; II Corinthians 13:5-7; II Timothy 3:8; Titus 1:16. It refers to those tested and after failing the test are rejected. Paul "fought" and "ran" so as not to become a reprobate.

If this were a serious possibility for Paul, how do others find it impossible? The next time someone suggests that Christians are as certain of heaven as if they were already there, maybe he should clear that with about 76 New Testament passages that don't support his position.

These warnings are to be taken seriously. Evidently, a Christian can become apostate and be lost.

The wonderful truth, however, is that one may be assured in the present that by trusting Jesus Christ his relationship with God is right; he is saved, and is certain of heaven should he die this moment. Meet the condition and rejoice in the relationship that brings this assurance.



**ABOUT THE WRITER:** Evangelist Bobby Jackson, former moderator of the National Association of Free Will Baptists, resides in Greenville, North Carolina. He has conducted more than 1,400 evangelistic campaigns in the past 37 years.

## Top Shelf



**Warren W. Wiersbe, *The Integrity Crisis* (Nashville: Oliver Nelson, 1988, 142 pp., hardback, \$9.95).**

"After a good deal of thought, I've come to the conclusion that the one word that best describes the evangelical church situation today is *reproach* . . ." observes Warren W. Wiersbe in *The Integrity Crisis*. Wiersbe, general director and Bible teacher on "Back to the Bible," believes the church is facing an integrity crisis. He sees the world questioning the church's *conduct* as well as its *character*.

The author points out that this crisis involves everyone in the church. He also notes that the scandals in such diverse fields as government, business and sports are due to the church's failure to be light and salt. He adds, "saying the right words, carrying the right credentials, giving sermons from the right texts, helping people with their problems, and even performing miracles can never take the place of doing the will of God."

The situation calls for men of integrity ("wholeness"). Jesus taught that such individuals have a single heart, a single mind and a single will.

There are 12 chapters in this book. One chapter is devoted to an interest-

ing evaluation of the nature of television. A chapter entitled "Riches" examines the relation of money and religion. Still another chapter looks at the local church and the parachurch organization. The last chapter is a call for revival.

Wiersbe finds Old Testament illustrations to demonstrate the integrity God desires from believers. He contends today's church ("a nonprophet organization") needs preachers like Jeremiah, leaders like Nehemiah and intercessors like Moses. He concludes that the church needs people of discernment who are devoted to Jesus Christ and are doers of the Word.

*The Integrity Crisis* is not an easy book to read. No, it isn't hard to understand. In fact, it would be virtually impossible to misunderstand the message of this book.

Wiersbe noted in his preface, "This has been a difficult book to write, because in it I've had to be critical of some things that are very close to my heart. That always hurts." It is the author's criticism that's hard to accept. Unfortunately, it is accurate.

However, the writer does not simply decry the situation in the church. He presents a biblical solution to the integrity crisis. He diagnoses the church's malady and gives God's remedy.

*The Integrity Crisis* should be read carefully - prayerfully by every concerned believer. It is available from Randall Bookstore, P. O. Box 17306, Nashville, TN 37217.

## NATIONAL CONVENTION MUSIC

Spectator sports. I never have enjoyed just being a spectator. Participation. I feel a part of the process when I participate. You have an opportunity to participate!

The National Association of Free Will Baptists is not just another spectator sport. There are opportunities available for musicians to play an active role in each convention service.

For gentlemen and ladies: Mass Choir (scheduled to sing Monday and Tuesday evenings).

For gentlemen: Men's Chorale (scheduled to sing Wednesday evening).

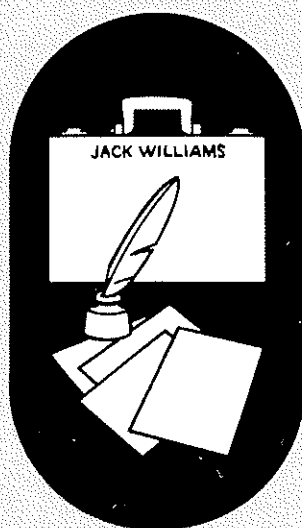
Rehearsal times are specified in the convention program.

Wouldn't You Like to Participate?

Blaine Hughes  
Convention Music Coordinator



## Briefcase



**H**ave you ever driven to a strange town and tried to track down the nearest Free Will Baptist church? Then you know how it feels to handcuff an octopus. Many church names never appear in local telephone directories. Others, even in the *FWB Yearbook*, list only church name, city and state. You take it from there. Good luck!

Frankly, I'm intrigued by how many churches seem to get built in post office boxes. Preachers from Colorado to Florida apparently pastor thriving congregations whose only known addresses are mysterious box numbers. How do they fit a piano in there?

Several dozen churches meet at c/o, meaning "in care of." That's also a hard place to find, because it's usually "in care of" a clerk who lives somewhere else.

**Heaven help anyone** who drives to Norman, Okla., and looks for Straight Street FWB Church. For your information, Straight Street Church can be found both in a post office box and at 900 24th S.W., but definitely not on Straight Street. It's a good thing the Lord didn't send Ananias to Norman to the street called Straight; Saul of Tarsus would still be waiting.

Sometimes, when you find a church address, you're still not out of the woods. Here's what I mean. A few years ago I asked a California college student for directions to his home church near

San Francisco. I wanted to club him when he said, "Take the Dam Road and turn right at the liquor store."

I felt sure he could do better and told him so. It put me in a pickle when I found out he was right. The best way to get there was the Dam Road and liquor store route. Somehow it seems funnier now than it did then.

**Some congregations** try hard to make doctrinal statements when they build their churches. For instance, First Church, Savannah, Ga., meets at Skidaway Road. Hm-mm-m.

Oak Grove Church in Missouri sits on the Broadway. First Church, Fayetteville, Ark., bridges Crossover Road. But First Church, Landis, N.C., built on Upright Street. And Midland Church, Columbia, S.C., issues ultimatums from Decree Avenue!

**How does it feel** to direct visitors to a church on Hemlock Street? That's Mountain City, Tenn. Don't accuse Kannapolis, N.C., folks of being disagreeable. Two congregations settled on Pleasant Avenue—one at 517 and the other at 721.

There's more, like the three floating churches in West Virginia's Logan Conference. Their addresses? Hart's Creek, Hewett Creek and Merritt's Creek. Baptizing should come easy enough.

Speaking of easy. That's where you'll find the Lewisburg, Tenn., church on Easy Street. Like high society? You want Chapel Hill Church, Brownwood, Tex., at Country Club Road. Bowie's First Church in Texas stands firm on Strong Street. I'm sorta partial to Ohio's Dailyville Church on Fish and Game Road. Sounds like a sporty bunch.

**Don't wager** against the Jasper, Ala., church on Gamble Avenue. If you exercise, trot over to First Church, West Palm Beach, Fla. You'll find 'em on Jog Road. Writers caucus on Hawthorne Street with First Church, Elgin, Ill.

# Can't Get There from Here

Your church location can't smell any worse than First Church, Murfreesboro, Tenn. Better stay downwind; they're on Sulphur Springs Road.

Is it an attitude or an instrument in Thomaston, Ga., when members of First Church tune up on Harp Road? Butterfield Church in Aurora, Ill., another group that occupies a post office box, makes its pastor live on Briar Lane. Ouch!

**Communications**, you ask? First, there's Bethel Church, Gastonia, N.C., high-wiring it down Telegraph Drive. Then Elm Tree Church in Saint Paris, Ohio, lectures at Speaks Road. And Corinth Church, Alma, Ga., beams from Radio Station Road. The jury's still out on that Franklin, Tenn., church on Del Rio Pike—reminds me of a radio station in Texas.

According to Memorial Church, it's okay to build on Okay Street in Muskogee, Ok. Folks in Russellville, Ark., smack their lips when they pass our church on Buttermilk Road.

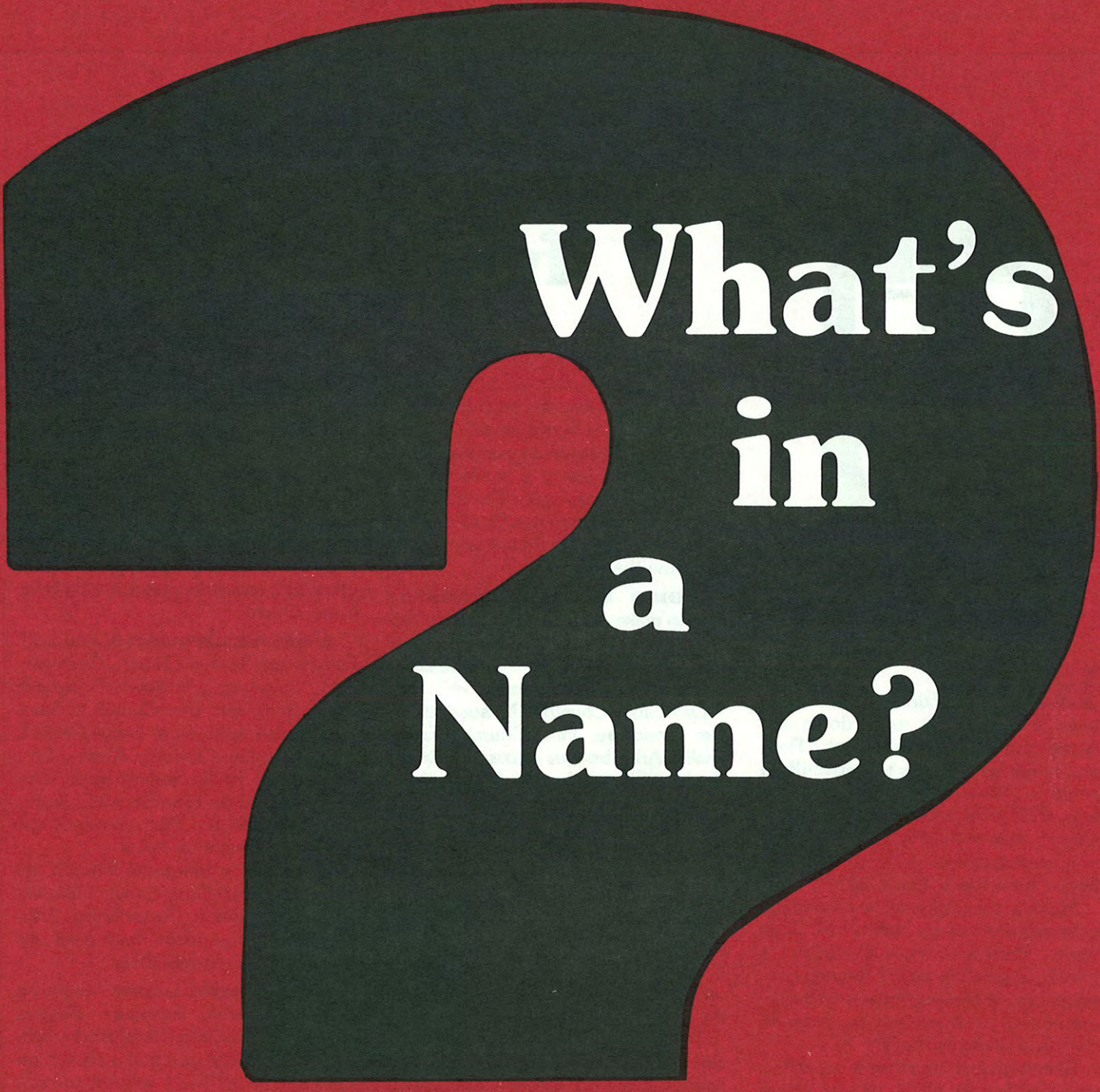
**My favorite** location? Gotta be North Carolina's Arrington Heights Church on Free Will Circle! And where but Michigan can you find a church on Chrysler Drive? No, I will *not* provide directions to Missouri's Bourbon FWB Church.

Remember that mythical Free Will Baptist church located at 12th and Plum? Well, I found it—in Wellington, Kansas. All right, all right. I'll quit, just as soon as the Georgia church on Snapfinger Road snaps.

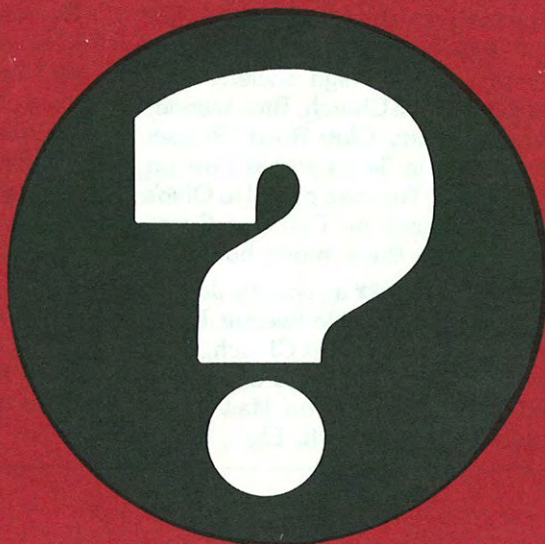
**Whew! I need** a fast mount to get away. They saddled one for me at Roan Street Church in Tennessee. Or maybe it's Horseshoe Road in Colorado? Or was it Ox Road in Virginia?

Say, have you ever driven to a strange town and . . . !





**What's  
in  
a  
Name?**





By David Joslin

## What's in a name?

Plenty, if that name is Free Will Baptist.

Some from within and without the denomination tend to misunderstand why the distinguishing words "Free Will" are united in association with the word "Baptist" to denote the denomination.

For 258 years those meaningful words have enriched communities, hamlets and towns across America. This name with all its traditional and favorable connotations conveys in terms of distinctives the doctrinal position of the denomination.

Prior to and during the time of the denominational birth in America, hyper-Calvinism became enthroned in theological thought and sought to dethrone free will or human agency, thus establishing a form of fatalism.

In derision, our early churches were called at one time or other "Church of Christ," "Baptist," "New Durham Connection," "General Provisioners," "Free-willers," and finally, in records dated in 1799, "Freewill Baptists." Preaching a free, full gospel for "who-so-ever will," first in the state of North Carolina and then in New Hampshire, the founding fathers were not anxious for the name "Freewill."

Many earlier preachers lived and died objecting to this last appellation, but legal recognition of the denomination in 1804 by the New Hampshire legislature established the title of "Freewill Baptist" for the denomination.

Let's analyze the name.

Before the nature of the freedom of the will can be explained, it is essential to understand what is meant by "will." The will is that ability placed within man whereby he can choose. This capability is the power by which man is able to either accept or reject Christ. Will carries within it the fulfillment of desire or volition.

The human will serves the purpose for which it was created, rather than hindering. Man's will is absolutely free in that man can make a choice in matters where responsibility and privilege are involved, and these are certainly involved in salvation.

Calvinists insist that election is unconditional, and that salvation is the responsibility and result of God alone, completely apart from any work of faith in man. However, man does have free will and is not so totally in bondage to

Satan and sin but that he can freely choose to exercise faith (the condition), where God elects to save him. It has been accurately stated, "The elect are the who-so-ever will, and the non-elect are the who-so-ever won't."

Solomon said, "A good name is rather to be chosen than great riches." This proverb does not speak of the name by which one may be called, but the name which is earned over a period of years by growth and development. Such a name gained in this manner is better than wealth. In fact, the real wealth of Free Will Baptists is the name. To possess a good name is to be rich with those valuables which constitute the most precious wealth of God.

Some think that the name has outlived its usefulness. Some meeting places for Christians in the denomination are currently designated as "Baptist" churches, "Community" churches or fellowships.

The reputation of Free Will Baptists is already so excellent and so widely known that it seems mere folderol to drop the name "Free Will" and put in its place a savorless and totally neuter term. It is both dishonest and deceitful to remove the name "Free Will" from the church sign and stationery, thus implying to the public that you are something that you are not.

To those among us who are ashamed of the name, let it be remembered that this name was the clarion call that broke the chains of bondage held by the Calvinists, and was the word that set the captive sinner free.

This ancient landmark established by the pioneering preachers must not be removed. The "Free Will" name is indeed precious beyond measure. The present generation of Free Will Baptists needs to be both informed and educated as to the richness of the heritage.

Let's wear the name, *Free Will Baptist*, and wear it proudly!



**ABOUT THE WRITER:** Reverend David Joslin is promotional director for the Arkansas State Association of Free Will Baptists. He also chairs the Free Will Baptist Historical Commission and serves on the Executive Committee.

## Politics in the Wilderness

By Floyd Wolfenbarger

**E**lection day is coming! There will be vital and controversial issues on the ballot as well as the election of everyone from governor to dog catcher. I recently read an article which suggested what the politics of the Israelites in Exodus might have been like. It gives us insights into the church today.

First, there was the *Back to Egypt* party. This group of political reactionaries raised banners and camel humperstickers urging, "Back to the Good Old Days."

Their party platform declared: "Whereas there was fish to eat in Egypt, and whereas there were garnishments of leeks, garlic, cucumbers and onions to spice it, and whereas we have nothing from this present administration but manna, and whereas we could die in Egypt as easily as anywhere, Therefore, be it resolved that we make a new captain to take us back to Egypt" (cf. Exodus 16:3, Numbers 11:5; 14:4).

Then, there was also the short-lived *Korah for Governor* party. This party cried, "New faces for a new day." The KFG national committee was composed of celebrities and aristocrats. They spent most of their time criticizing Moses and Aaron. They covered their rebellion in the cloak of free speech.

The Judge of men's hearts issued an instant summons, and every card-carrying member of that complaining crowd found themselves before the Bench of Justice of the Lord of Hosts (Numbers 16). In the church, free speech means free to speak the truth in love. Nothing more, nothing less.

Finally, there was the *No Turning Back* party. Moses was their candidate, the tables of stone their platform.

I can almost hear their keynote speaker, House Minority Leader Caleb, as he quieted the congregation until you could have heard a whisper. With calm resolution he concludes his speech: "Let us go up at once (into the Promised Land) for we are well able to overcome it" (Numbers 13:30).

Declare your party!



# Maximize Potential— Work Together

By Herbert Waid

**O**ur Commander-in-Chief left the Church its marching orders. He did not give the Church a list of worthy tasks from which it might choose one or more. He gave us one task to do until He returns. This task, the Great Commission, denotes the only purpose for the existence of the Church today.

Everyone functioning within our denominational structure enables us to mobilize as a mighty army of our Lord, to attack and pull down the strongholds of Satan. In potential, the Holy Spirit has given Free Will Baptists the necessary personnel and finances to effectively function for the glory of God. No part of our structure is superfluous, no member dispensable—all are necessary. All have an active part to play.

Do you remember? "For want of a nail the shoe was lost. For want of the shoe the horse was lost. For want of the horse the rider was lost. For want of the rider the battle was lost. For want of the battle the war was lost. For want of the war the cause was lost."

No matter how insignificant one may feel, each member, each church, each district or state association has the potential of contributing that vital element that determines whether or not the Free Will Baptist denomination fulfills the purpose of its existence.

Is it important that we have an organizational structure? Vital! A denomination without structure would be as incapacitated as a human body without a skeletal system. Do Free Will Baptists have a denominational structure? Yes we do. Do we have a plan to financially support our denominational ministries? Yes we do. It is called the Cooperative Plan of Support.

But is just having structure and a way to finance it beneficial? Not if we were to be as the stingy eccentric who starved to death with his house well stocked with food. To have it is one thing—to utilize it something else.

For the spiritual edification of every Free Will Baptist church member and, one and at the same time, to evangelize those in Jerusalem, Judea, Samaria and to the ends of the earth, Free Will

Baptists have a simple but effective structure.

The local church is our basic unit. These local churches organize into district associations. District associations join together with other district associations to form a state association. These state associations compose our National Association.

## District Association

In the time of the judges, "every man did that which was right in his own eyes," and they got into a lot of trouble. As Christian churches we need the discipline that togetherness produces.

Also, the warm fellowship with others of like faith is an antidote to "ice-olation." Often district associations provide retreats and rallies for their young people. Sometimes they financially assist their elderly ministers or their widows with a monthly check. Some sponsor mission churches within their geographical bounds.

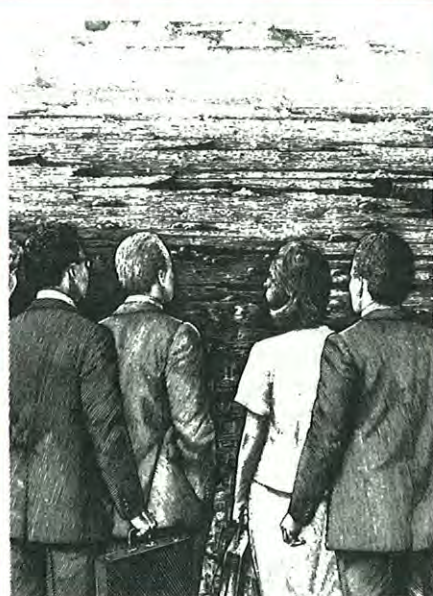
All provide specific needful services for their member churches: (1) close fellowship; (2) record (statistic) collecting and keeping; (3) the means by which their ministers are examined, ordained and disciplined. The laity in our congregations generally delegate the authority to examine and ordain ministers to their district associations so each minister can be examined, ordained and disciplined by his peers—other ministers.

## State Association

Individual state associations differ in their ministries and services, but here we will generalize and name several functions that would describe the practices or potential practices of our state associations today.

They may establish mission churches in their state outside the borders of their district associations. They sometimes extend interest-free loans from state mission funds to district associations to help them purchase their mission property or buildings.

Many also sponsor Bible conferences, Christian workers conferences, ministers retreats, pastor / pastor's wives retreats,




couples retreats, camping programs and youth conferences.

Several states publish a state paper to unify their people and encourage them to become involved in state and national ministries. Colleges or institutes are provided by some of our state associations.

## National Association

The National Association taps the human and financial resources of our whole denomination to provide: overseas missions; mission church establishment in the USA in areas where other Free Will Baptists are not living; a Bible College to train our denomination's young people for Christian living and service; a thriving literature ministry; a denominational stewardship vehicle (the Foundation); men's and women's service organizations; a Christian worker's retirement program; several commissions and an executive office to coordinate and promote the total Free Will Baptist ministry.

Unless Free Will Baptists simultaneously function well on every denominational level, our condition could well be described in terms borrowed from Genesis 1:2, "without form" (disorganized, unstructured) and therefore "void" (good for nothing), being unable to obey our Lord's command.

Let's join hands and get on with the most important task in the whole world, the Great Commission. 

**ABOUT THE WRITER:** Reverend Herbert Waid is executive secretary / treasurer for the Georgia State Association of Free Will Baptists. He previously served 17 years as a missionary in Japan.



# Feet Washing: Free Will Baptist Distinctive

By Wade Jernigan

**P**ivotal words and definitions explain important issues. The pivotal word "distinctive" means that something is essential, that it distinguishes from others and is characteristic. Feet washing is just that. Free Will Baptists practice this distinguishing characteristic.

That's not to say that Free Will Baptists are alone in this. However, we take a particular, peculiar and practical approach that sets us apart, even to using compelling language. Others may to some degree practice this commandment, but not with the same meaning and tenacity.

Feet washing is held to be an ordinance (gospel and sacred), a duty, an example, happy prerogative, act of humility, of universal obligation, to be administered to all true believers and in connection with the Lord's Supper.

One finds sufficient evidence for observing the practice in writings of reputable forefathers. Even so, some critics entone, "That's their opinion." Others ask, "But what about now?" Certain documents upon which National Association of Free Will Baptists agree attest to the fact that Free Will Baptists wash feet.

At Cofer's Chapel FWB Church, Nashville, Tennessee, in 1935, a committee was elected to formulate a treatise of the many disciplines and former treatises. Though revisions have been made since, none altered the doctrine of feet washing.

Consider the first paragraph of the Free Will Baptist Church Covenant and the opening words of paragraph two. All Free Will Baptist churches accept the covenant at their organization. That's true also of individual members.

"Having given ourselves to God, by faith in Christ, and adopted the Word of God as our rule of faith and practice,

we now give ourselves to one another by the will of God in this solemn covenant.

"We promise, by His grace, to love and obey Him in all things. . . ." The Church Covenant is serious business!

I'm inclined to accept the black slave preacher's logic who, while contending with the young seminarian, said, "Stop right where you are. You have explained it out of my head but John 13:14 still reads, 'if I have, you ought.'"

That also goes for the black Free Will Baptist preacher's reply in Dallas, Texas, when questioned about feet washing observance. He said, "We ain't smart enough to explain away the scriptures yet."

However, the purpose of this writing is not to establish feet washing as a valid biblical doctrine (which it is) but rather to remind Free Will Baptists that in the Covenant there is agreement, "to obey Him in all things." This Upper Room ought of necessity is included.

The Free Will Baptist *Treatise* calls feet washing an ordinance. Under the section entitled "Washing the Saints' Feet," this act of humility is called a "sacred ordinance." Some may ask how this relates to the gospel.

John gave the answer, "... When Jesus knew that his hour was come that he should depart out of this world. . . and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. . . and began to wash the disciples' feet. . . So after he had washed their feet, and had taken his garments, and was set down again, he said unto them. . . If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:1-15).

Two statements from the *Treatise* put this practice in perspective. First, it was instituted by the Lord Jesus Christ and called an "example" on the night of His betrayal in connection with the institution of the Lord's Supper. Man has no right to separate that which God put together. Both the Bible and the Free Will Baptist *Treatise* declare that Christ instituted the two ordinances together, and it is evident that Christ and His disciples observed them that way.

What possible scriptural objection can one give for not observing the ordinances as instituted? What is one to gain by the separation? Inconsistency breeds carelessness; carelessness breeds disobedience; disobedience produces non-observance.

Second, feet washing, an ordinance teaching humility, is of universal obligation and is to be ministered to all true believers. It would be difficult to find a more positive statement than this direct quote from the Free Will Baptist *Treatise*: "It is the duty and happy prerogative of every believer to observe this sacred ordinance."

Some who question feet washing point to the *Treatise* statement, "happy prerogative." But may all be reminded that preceding that statement is the word "duty." All true believers see feet washing first as a Christian duty, which, as such, is a happy prerogative. Christians choose to do their duty; the duty chosen then becomes a thing of happiness.

The next time someone asks you why Free Will Baptists practice the ordinance of feet washing, point him to the Bible—duty (John 13:14), example (John 13:15), step of Christ (I Peter 2:21), will of God (John 4:34), saying of Christ (John 14:24), act of humility (John 13:4), servant not greater than his Lord (John 13:16), a command (John 13:34-35), happiness (John 13:17), an ordinance (I Timothy 5:9-10).



**ABOUT THE WRITER:** Dr. Wade Jernigan pastors First Free Will Baptist Church, Asher, Oklahoma. Widely used in evangelistic work, Jernigan previously served as president of California Christian College and as executive secretary for the California State Association.



# Getting In Without Going Under

By Greg McAllister

**I**t was a pretty exciting time for me. Our church had just logged a record attendance and a lot of teenagers had been saved. The pastor (my dad) went with the church staff to a pastor's retreat at youth camp. It was still warm enough to swim.

While we were swimming, he informed me that I was going to baptize all the new teenage converts next Sunday. That was exciting until . . .

Until I realized I had never baptized anyone. I didn't have the slightest idea how to do it. I think he knew that, which is why he told me when he did. Since we were in the pool, he told one of the other staff members to practice baptizing him. (I have never thought it was a wise move to let a staff member hold the senior pastor under water, but try telling *him* that.) When Gary, the bus minister, put Dad under water, he couldn't get him back up. In fact, Dad dragged him under.

After we laughed, he showed us how to baptize people in a way that gives them confidence, and does not pull us under. Here's what he said:

Most people are scared to death to be baptized, not because of doctrinal difficulties, although that does enter in if they were raised Catholic, but because they have to get up in front of strangers. They have to get wet and look awful in front of strangers, and they are afraid that the pastor might get goofy and drop them in the baptistry. That makes them tense in the baptistry, and some awful things can happen.

I remember baptizing a short heavy-set lady who took a deep breath and stiffened her legs just before she went under the water. Naturally, she floated on top of the water like a cork. I only weighed 120 pounds at the time, and

I couldn't get her under the water or out of the water. She really was unhappy with me.

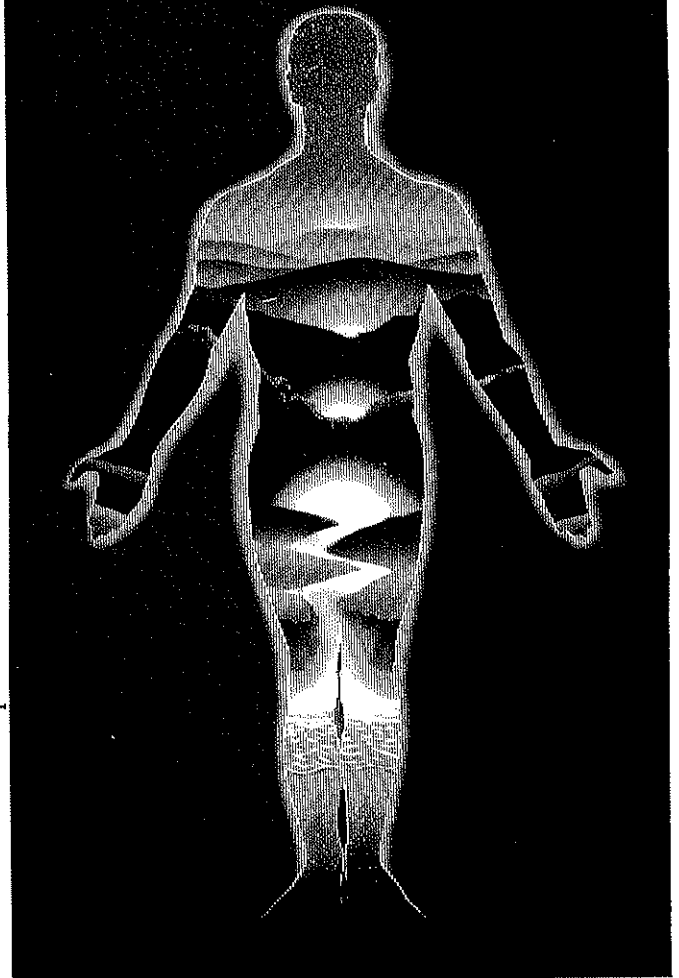
The best thing to do is *practice* baptizing them in the privacy of their homes. You don't need water to do that.

Here's what you do: Make a pastoral call in their home soon after their salvation for a follow-up lesson on salvation, baptism and church membership. Ask them if they are willing to be baptized. If they are hesitant, say . . .

"Most people think I am not strong enough or smart enough to lay them down in the water and bring them out all right, and they're right. It is hard work to pull someone up out of the water—that's why the person being baptized does all the work. All I do is guide them. Stand up, and I'll show you what happens.

"Now, when you step down into the baptistry, don't wear socks, because the fiber-glass is slippery enough, and socks will make it worse. Wear something dark and thick to be baptized in—don't

What happens in the baptistry . . .



wear white, by all means. (Many churches provide baptismal robes with weights in the hems.) I will take your hand and help you down the steps. I'm right handed, so when you get down into the baptistry, face toward my right. Don't look at the congregation! Look at me and the wall. Looking at the congregation will just make you nervous.

"When you get down into the baptistry and are standing in front of me, we will be making a 'T' formation. I will place my left hand on the back of your neck, and then I will pray. When I say, 'Amen,' reach up and cover your mouth and nose with your right hand. I will grab your wrist with my right hand. Then you reach up and grab my right wrist with your left hand."

In your demonstration have them make the "T," cover their mouth and grab your wrist. Then you say, "Now, remember, you are going to be doing the work. When you get your hands in the right position, we are going to put you under the water. I want you to sit



down like you sit in a chair. This will lower you into the baptism. When you get your head completely covered I will push on the back of your neck and pull on your arm, and at that time you stand up. See, I have not done anything but guide you. You are doing all the work yourself."


Now, sometimes they get nervous anyway and forget what to do. Keep a smile on your face, and under your breath talk them through it. "Cover your mouth . . . grab my wrist . . . sit down. . . ."

Sometimes they get nervous and straighten their legs while they're under, and then you have a problem. Just step to your left in the water, get under them with your arms and bring them up.

Always help them up the steps afterward, and always know whether or not they want to join the church so you can call the church into conference and accept them as soon as they get baptized.

Sending the pastor to the home to teach what happens in the baptism, practically as well as doctrinally, is the church's obligation to a culture which has lost the meaning of the act in a sea of ritual and ignorance. "Teaching and baptizing" is an absolute command of our Lord.

And it makes it easier to win people to Christ, frankly. I have had a few people almost turn away from salvation because they were intimidated by baptism, my son included. When they were assured that they would not be dropped and would not look stupid, several people have accepted Christ in my ministry.

The funny stories about baptisms are numberless. It is your job as pastor to make sure that as few of them take place in your church as possible. 



**ABOUT THE WRITER:** Reverend Greg McAllister, a frequently published author, pastors New Life Free Will Baptist Church, O'Fallon, Missouri. He also serves as assistant moderator of the Missouri State Association.

## Are You a Real Christian?

By William S. Deal

**O**f course I'm a Christian," you reply. "I'm not a heathen, am I?" To discover what it means to be a Christian, however, we must go to the Bible.

Being born again was the essential that Christ gave to Nicodemus. Jesus explained, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). This means one must be made anew by seeking and obtaining forgiveness of sins through repentance and by faith in Christ as Savior and Lord.

The witness of the Spirit accompanies the new birth and gives assurance that the work is done. "The Spirit itself beareth witness with our spirit, that we are children of God" (Romans 8:16).

The sinful ways have been forsaken and taken away. "Love not this world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). God has given him a new love.

Newness of life is evident in the real Christian. Paul put it, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). His life is now "hid with Christ in God." He lives a new clean life.


A hunger and thirst for righteousness is present in the real Christian's heart (Matthew 5:6) and he seeks to be filled with the Spirit (Ephesians 5:18). His life is now centered in God and he longs for His Spirit to abide in his heart always.

The love of other true Christians is manifest in the changed heart. "We know that we have passed from death unto life, because we love the brethren" (I John 3:14). When one truly loves the Lord, he also loves to be with His people. He will always find a way to attend the house of God, just as true lovers will always find a way to be together.

An interest in bringing others to Christ is shown by a real Christian. As soon as Andrew found Christ, he found his brother, Simon, "and he brought him to Jesus" (John 1:42). Paul said, "The love of Christ constraineth us" to bring others to know the Savior. Saved people want to win others.

Witnessing for Christ is another evidence of a real Christian. Among the last things Christ said to His disciples was, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8). One will witness at home, at work, at church, at school or at play. He will speak of Jesus and His great love.

Living a Christ-like life will be the goal of every Christian. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly . . . in this present world" (Titus 2:11-12). The earnest Christian has his heart set on things of the truest and highest values, and his daily life is lived in an endeavor to give the best to Christ and his fellow men.

Friend, are you a real Christian? Or, are you like Peter before Pentecost, "following the Lord afar off"? The Church and the world needs true-hearted earnest Christians. Why not be one? 

**ABOUT THE WRITER:** Dr. William S. Deal is a free lance writer who lives in El Monte, California.

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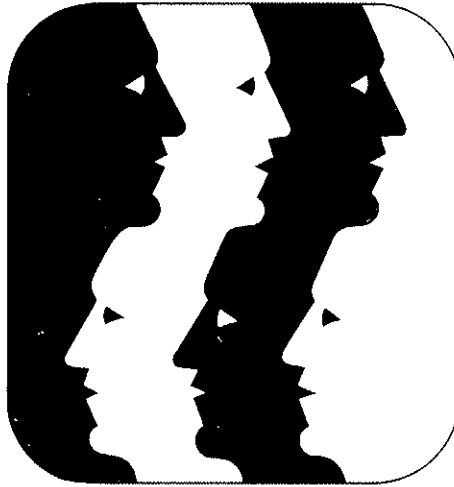
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# Did They Survive?

By Steven Hasty



**W**hen the northern Free Will Baptists merged with Northern Baptists, what happened to the colleges they had birthed and helped to support? How many survived the 1910-11 merger with Northern Baptists? Are any thriving today?

These northern brethren were identical in doctrine and, for their day, similar in size to our National Association. Then, as now, approximately one of every 1,000 Americans were Free Will Baptists. They were especially strong in the northern, midwestern and New England states. Only the issue of slavery divided them from their southern brethren.

Since 1910, the northern colleges which were birthed by Free Will Baptists have gradually spoken for themselves by publishing their own histories. Bates College was the first, whose publication appeared in 1936. Next came Hillsdale in 1943, then Storer in 1955, Rio Grande in 1969, and Keuka in 1974.

Here then, are their own stories, from their own words and pages, in the order in which they told the world what happened since 1910.

## Bates College

Born in 1855, Bates College had the dual distinction of being the second oldest FWB college in the denomination, in a state where one out of four Baptists was Free Will Baptist. Located in Lewiston, Maine, it was situated in the southern part of the state, directly across the river from Auburn.

Oren B. Cheney (1816-1903), its founder and president for nearly 40 years, sought to perpetuate its link with Free Will Baptists three years before he retired in 1894. He had the college's charter amended which mandated that

the president and a majority of the corporate board be Free Will Baptist. This action was rescinded in 1907, four years after his death and three years before the merger.

Bates had a theological department for 38 years (1870-1908) which came to be known as Cobb Divinity School. By 1984 its enrollment had reached 1,452.

Bryant Gumbel and Jane Pauley, nationally-known hosts of the NBC-syndicated *Today* show are graduates of Bates (McCall's, June 1987, p. 71), and have spotlighted their alma mater on national television.

## Hillsdale College

Born in 1844, just 13 years after the first FWB church in Michigan was organized, Hillsdale enjoyed the distinction of being the first college organized in the state.

It was to enjoy many more distinctions. Daniel Graham, its first president, was an 1844 graduate of Oberlin College in Ohio. He studied under Evangelist Charles G. Finney who had accepted a position as professor nine years before.

Furthermore, Clinton B. Fisk, one of Hillsdale's five original students, took a personal role in emancipating slaves by serving as a Brigadier General in the Union Army. Later, at the close of the war in 1865, he founded Fisk University in Nashville, Tenn., to provide for

the intellectual emancipation of slaves (pp. 7-9, *The First Hundred Years of Hillsdale College*).

Hillsdale's enrollment in 1984 was 1,044. It enjoys a fanciful reputation as a place where congressmen and presidents lecture to what's considered some of the nation's most promising future businessmen.

## Storer College

Born in 1867 at Harper's Ferry, W. Va. (the site of John Brown's raid), and dedicated to educating the Negro, Storer College served almost 90 years until the dawning of the Civil Rights movement when it was closed in 1955. Dr. Damon Dodd, serving as home missions director, visited the college in December 1954 and reported that it was governed by an interdenominational board (see *Contact*, August 1955, p. 9).

Mention should be made of the evangelistic thrust, made by Free Will Baptists, of the black population. Storer College, together with Manning Bible Institute in Cairo, Ill. (the northern terminus of the "Underground Railroad"), was highly successful in evangelizing and educating the Freedmen. These black Free Will Baptists withdrew in 1901 to form their own denomination, the United American (now called "United") Free Will Baptists (see *Handbook of the Denominations*, Frank S. Mead, Parthenon Press, Nashville, 1983, p. 58).

## Rio Grande College

Born in 1876, Rio Grande College started operations in southern Ohio during the midst of our nation's centennial celebration. Daniel Boone had trapped wild animals on the site a hundred years before.



Plans for the college were conceived when Rev. Ira Z. Haning, an FWB minister, stopped along the stagecoach route at a roadside inn operated by Nehemiah Atwood, leading him to Christ in 1851. As Mr. Atwood grew in Christ, he felt a divine calling to preach. Considering himself much too old, he provided in his will, at Rev. Haning's suggestion, that the proceeds of his estate be used to found a Free Will Baptist college to train preachers for the gospel ministry.

After the 1910 merger, Rio Grande College operated under the auspices of the American (formerly "Northern") Baptist Convention until 1952, when support was withdrawn. The college struggled until 1974, when an "innovative" plan was adopted which invited the state of Ohio to institute a community college on the campus of, and to run alongside of, Rio Grande. By 1984, enrollment reached 1,267.

### Keuka College

Born in 1890, Keuka College opened in the "finger lake" section of western New York under the direction of Dr. George H. Ball, whose nephews had founded the now-famous fruit jar company.

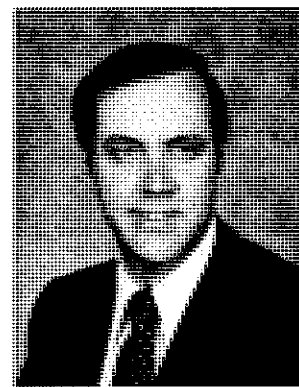
When Dr. Ball died in 1907, his family's financial support of the college ended soon after. With hopes of receiving help from the denomination dimmed in light of the coming merger, the college struggled for another eight years, when it was forced to close its doors.

The college reopened as a women's college in 1921, and continues so today. Enrollment in 1984 was 500.

Of special interest is a silent film made by the college during the summer of 1913 entitled "Wheat and Tares," depicting a poor-boy-who-made-good alumni and a villain who ended up a member of the chain gang in prison. Its producers hoped the film would help student recruitment and efforts to raise an endowment.

Did these colleges survive the 1910 merger? Academically speaking, yes. Spiritually speaking, no.

Yet, some questions remain. What impact might these colleges have had for Christ upon the northern and New England states had they maintained their biblical moorings? How would our people have benefited had they been reclaimed when other supporting bodies withdrew? Will we be ready to help should there be a next time?



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

### Sources

1. All 1984 enrollment dates are from the *Reader's Digest Almanac and Yearbook*, Pleasantville, N.Y., 1984.
2. *Bates College and Its Background*, Alfred Williams Anthony, Judson Press, 1936.
3. *The First Hundred Years of Hillsdale College*, Vivian L. Moore, The Ann Arbor Press, 1943.
4. *Crusade of the Brotherhood, The Part of Storer College in the Education of the Negro, 1865-1955*, Bradley Nash, U. S. Dept. of Interior, National Park Service, 1955.
5. *The Haning-Atwood Vision*, Anna C. Pabst, Delaware, Ohio, 1969; *Lamp of the Hills*, James S. Porter, pp. 179-180.
6. *Keuka College: A History*, Philip A. Africa, Judson Press, 1974.

**Where and when did Free Will Baptists begin?**

**Who were our early leaders and what were they like?**

**How did our brothers of the last century react to issues like slavery and temperance?**

**Why are we celebrating a 50th anniversary when we have a 250 year history?**

These and many other questions are answered in the pages of *The Free Will Baptists In America (1727-1984)*. Dr. William F. Davidson traces the denomination's roots from colonial days to the present time. This hardbound volume, containing over 450 pages, is filled with interesting and sometimes dramatic accounts.

This year Free Will Baptists are celebrating 50 years as a national association. To commemorate this anniversary a **special limited edition** of this history is being offered as a collector's item. Each volume is encased in a beautiful gold cover and is numbered. The purchaser's name will be recorded and a certificate of authenticity issued.

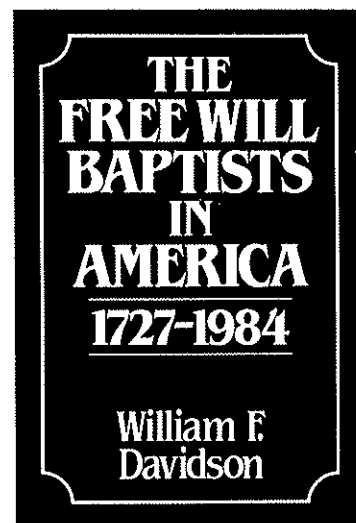
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# The Mistress

By Jonathan Yandell

**S**he was a wicked lady and she'd played games with me since I was just a little fellow. Teenage boys weren't supposed to hang around with her kind, in fact, they weren't even supposed to know she existed, much less where she lived—but I did. Not only did I know where she lived, I knew what it was like to be close to her—very close, too close.

We went almost everywhere together, but surprisingly few people ever knew the intimacy of our relationship. A time or two I tried to break it off, but she wouldn't let me go. She clung to me, gripped me like the jaws of a trap, and just when I thought I'd wrenched free from her grasp she'd snare me again.

At times I thought I loved her. She made life more exciting. Just being near her made my skin tingle. A little taste of her was sweet as honey. But other

times I loathed her. Her touch made my heart race, my mind whirl, my chest heave and my knees wobble. At times she made my blood run cold.

Because of her I avoided certain people, felt uneasy at night when it was just the two of us and dreaded the thought of our future. I was terrified someone would find out about us. I put on a good front; I hid every trace of our relationship, and when finally confronted, I denied ever knowing her.

But worse, much worse, was what she did to me spiritually. Because of our intimacy, I wouldn't take a stand for Christ. How could I? What would people think? What would they say? No, as long as we were together I had to keep my mouth shut. Besides, I was tormented by the thought that everybody might already know about us anyway. If I stood up as a believer someone

might shout it out, right there, right to my face. I'd be so ashamed! The truth was she was turning me from God.

Finally, one day I sought help. On my knees I prayed for answers and I got them. There was only one thing to do—I had to tell her we were through. I did, and oh, what a sense of freedom! She cried, she clung, she clawed at my hands, and tore at my thoughts, but I spun on my heels and raced out her door! Free at last! The iron shackles of her affections were broken. I could speak for Christ without shame! I could stand up for what was right without hearing her taunting whisper, "They'll think you're crazy."

But I would be less than honest if I said I've never been back to her place. I have. In fact, more than once I've again felt the cold touch of her hands. At times we are very close, too close. But the visits are fewer, and now I know that I can walk out when I want to if I just will. "Then for heaven's sake why don't you?" you ask.

Well, why don't you? I've seen you at her place several times. I've seen her whispering in your ear, too. In fact, I hear she's quieted your witness more than once. And, if the truth were known, I'd bet the two of you have been very close, too close.

I suppose we both know her wicked ways. But it should not be so, for she is not the companion God designed for either of us (II Timothy 1:7). She's only an evil mistress—a mistress named Fear.

**ABOUT THE WRITER:** Reverend Jonathan Yandell pastors Garden Grove Free Will Baptist Church, Garden Grove, California. This article first appeared in the January 1987 issue of *The Voice*.



## Currently . . .

President **Jim McAllister** announced that nine **California Christian College** students received degrees in May. Board chairman **John Smith**, pastor of Village Chapel FWB Church, Ceres, CA, spoke during graduation exercises. McAllister also said that Missouri Executive Secretary **Clarence Burton** conducted the spring Masters of Ministry seminar during May at the CCC campus.

Sunday School Superintendent **Larry McElroy** of **Cleveland FWB Church, Cleveland, OH**, presented Deacon **Charles Counts** with the "Teacher of the Year" award. Counts was recognized for 28 years of service as adult Sunday School teacher. The church reports a near record attendance of 392. **Robert Prichard** pastors.

Pastor **Charles Powell** and members at **Bethel FWB Church, Ashland City, TN**, set a \$5,500 Loyalty Sunday goal to kick off construction of an educational wing. Powell said the project will double the size of current facilities. FWBCC Professor **Stanley Outlaw** brought the Loyalty Sunday morning address.

**Missouri's** Retirement Village Board planned a first-ever senior adults retreat September 27-29 at Stonecroft Conference Center in Branson. Arkansas Pastor **Ben Scott** will speak. Board officials said, "We hope this will be the beginning of an active and vital ministry for senior adults in the Missouri State Association."

Pastor **Mark Braisher** preached a message titled "Celebrate" at a mortgage burning ceremony conducted by members of **Victory FWB Church, Kansas City, MO**.

Members of **First FWB Church, Neosho, MO**, dedicated their bi-level 2,300-square-foot parsonage, according to Pastor **Bob Hudson**. Other than excavation and concrete work, building labor was done by men of the church or donated by interested outsiders. Missouri Executive Secretary **Clarence Burton** preached the dedication message.

Missionary Pastor **Ron Palmer** reports three baptisms and an average worship attendance of 28 at **Crossroads FWB Church, Billings, MT**. The group plans to relocate the church sign, pave a section of Pastor Palmer's front yard and add five new parking spaces.

Pastor **Boyce Mullins** said **First FWB Church, Marion, OH**, set a Sunday School attendance record of 400, surpassing the old record by 18. **Cecil Gilliam** serves as Sunday School superintendent.

Randall House Publications announced two new books. Missouri pastor **Greg McAllister** wrote *Leading Questions: A Free Will Baptist Discipleship Manual*. The workbook format, three-ring binder permits

easy access. The second volume is *Galatians Through Colossians, the Randall House Bible Commentary*. Three men collaborated to produce the volume—**Thomas Marberry**, vice president of academic affairs at Hillsdale FWB College; **Robert Picirilli**, academic dean at Free Will Baptist Bible College; **Daryl Ellis**, pastor of Cross Timbers FWB Church, Nashville, TN. The 460-page commentary is the third release of a proposed 11-volume New Testament set.

Pastor **Larry Cook** reported that **Bear Point FWB Church, Sesser, IL**, hosted a teacher's banquet for 32 teachers and spouses. Members also presented a plaque to **Nina Gilliam** for 75 years of faithful service.

Members of **Central FWB Church, Grandview, MO**, celebrated their 25th anniversary, according to Pastor **Jim Shepherd**. The church which began with 26 charter members now sits on a 17-acre site. **Greg McAllister**, son of founding pastor **Jim McAllister** and one of the first converts, spoke Sunday morning. Members compiled an historical display consisting of pictures, VCR tapes, movies, bulletins, newsletters and other documents.

Pastor **Dann Patrick** reports 88 conversions among 1,267 attendees on Roll Call Sunday at **Faith FWB Church, Goldsboro, NC**. Patrick said that 50 people turned out for visitation on Saturday preceding the big day. Mayor **Hal Plonk** attended the services and proclaimed March 27 as "Bus Day" in Goldsboro.

Members of **Central FWB Church, Royal Oak, MI**, observed their 50th anniversary, according to Pastor **Milton Worthington**. Founder **Raymond Riggs** who pastored the church 25 years keynoted the celebration. Two other former pastors spoke—**Charles Thigpen**, president of Free Will Baptist Bible College, and **Joe Ange**, president of Southeastern FWB College.

The Board of Trustees at **Hillsdale FWB College, Moore, OK**, approved \$40,000 in scholarships for the 1988-89 school year. Direct requests for information to the Admissions Information Office.

A **St. Louis, MO**, man gave \$10,000 to

the Athletic Department at **Hillsdale FWB College**. School officials said that Mr. **Whitelock** has been a long-time college supporter. Two of his children, Bill and Bonnie are Hillsdale alumni.

Pastor **Tom Keylon** said members of **Salinas First FWB Church, Salinas, CA**, purchased 10 acres and relocated the church on 910 Old Stage Road. The church previously occupied facilities in a residential area.

**Liberty FWB Church, Mannford, OK**, gave 56 percent of its total income to outside causes. **Roy Bingham** pastors.

Pastor **Terrell Holland** reports 12 new members at **First FWB Church, Haskell, OK**.

The **Oklahoma** State Mission Board announced that **Allen Mabra** heads up their newest mission project in **Woodward**. Rev. Mabra previously pastored **Webb FWB Church** in **Camargo**, leading the church from 17 in attendance to full-time status, including a Christian school. The Woodward work began in April with 30 people.

Oklahoma church organizer and evangelist Rev. **Walker E. Warner** died January 15. The 88-year-old minister, who was ordained to the ministry in 1933, organized five churches in the state. Oklahoma Executive Secretary **Connie Cariker** said of Brother Warner, "He was a great friend to me in my early ministry."

Pastor **Jim Summerson** reports 14 conversions at **Mt. Calvary FWB Church, Hookerton, NC**. The converts ranged in age from 4 to 60.

Pastor **Glynn Campbell** reports 11 conversions, three rededications, nine baptisms and 10 new members at **Arbor Grove FWB Church, Hoxie, AR**. The pastor's new converts class averages 11 in attendance.

Pastor **Herbert Richards** reports 10 conversions at **Evergreen FWB Church, Iola, TX**.

Home Missionary **Roy Roach** reports five conversions, four rededications, three baptisms and three new members at **Light-house FWB Church, Zanesville, OH**. This group also recorded an attendance high of 88.



**Tomorrow's Free Will Baptist leaders are at Free Will Baptist Bible College today.**

**Please support them.**





FREE WILL BAPTIST

## newsfront

### WRITERS' CONTEST WINNERS

NASHVILLE, TN—The 11th Annual Writers' Contest Sponsored by Randall House Publications drew 12 participants in five categories.

Entrants' manuscripts were judged for first and second place awards in the categories of short stories, skits, tracts, poetry and book manuscripts.

Winners in these five areas are:

#### Short Story

- 1st: *Set Free*  
Jean Williams  
Raytown, Mo.
- 2nd: *It's Okay Daddy, I'll Be Right Back . . .*  
Joyce Threadgill  
Aberdeen, Miss.

#### Skit

- 1st: *Life's Ball Game*  
Wanda Ashcraft  
Warren, Ark.

#### Tract

- 1st: *Don't Leave Your Harp Out on a Limb*  
Joe McKnight  
Pamplico, S.C.
- 2nd: *What Shall I Wear*  
Eleanor Grindstaff  
Erwin, Tenn.

#### Poetry

- 1st: *Gift of Prayer*  
Connie Crum; submitted by Patricia McGlone  
Ashland, Ky.
- 2nd: *Communication*  
Steve Smith  
Greenville, N.C.

#### Book Manuscript

- 1st: *A Circle of Love*  
Eleanor Grindstaff  
Erwin, Tenn.
- 2nd: *Woman—Her Beginnings*  
Susan Burgess  
Kell, Ill.

### FOREIGN MISSIONS STUDY COMMITTEE REPORTS IVORY COAST FINDINGS

NASHVILLE, TN—Ivory Coast problems which surfaced in 1971 came to a head in 1977 and resulted in the Foreign Missions Board recalling Lonnie Palmer's commission during the national convention in Detroit, Michigan.

However, problems continued to exist until 1984, at which time Lonnie Palmer announced plans to return to the Ivory Coast. Attempts during the 1984 national convention in Little Rock, Arkansas, to reconcile differences between Lonnie Palmer and the Foreign Missions Department in order to prevent disruption in Ivory Coast upon his return were unsuccessful.

In early 1987 Lonnie Palmer circulated a letter with accusations against former and present Ivory Coast Missionaries.

Some concerned pastors appeared before the Foreign Missions Board during its Spring 1987 meeting and requested that a committee be appointed to investigate Ivory Coast problems. The Foreign Missions Board authorized a five-member committee to study Lonnie Palmer's accusations, the attitude he displays and the effects of his presence in Ivory Coast.

The committee met July 7-9, 1987; October 5-7, 1987; and with the Foreign Missions Board December 2, 1987. The Foreign Missions Board authorized the committee's April 3-26, 1988, trip to Ivory Coast to complete its work.

These are our findings:

- I. The Accusations Presented by Lonnie Palmer Against Former and Present Free Will Baptist Missionaries.
  - A. The accusation that Free Will Baptist missionaries baptized and received polygamists into the fellowship of the church is false.
  - B. The accusation that Free Will Baptist missionaries used or condoned the use of alcoholic beverages in communion service or in any other way is false.
  - C. The accusation regarding nudity and improper dress—We find that Free Will Baptist missionaries have conducted themselves honorably. We did find that three male missionaries have, on occasion, worn shorts. We suggest that the Foreign Missions Board deal with this matter.
  - D. The accusations by African pastors and evangelists Djingus Anany Victor, Adou Koffi David, Kowakou Kowadio Jacques and Diatte Etienne that Free Will Baptist missionaries baptized and received polygamists into the fellowship of the church were based on hearsay and are false.
- II. The attitude of Lonnie Palmer Toward Our Missionaries and Mission Program.

We find that Lonnie Palmer's attitude is combative, condemning, judgmental, unforgiving, arrogant, coercive, unchristian and totally unacceptable.
- III. The Effect of Lonnie Palmer's Presence in Ivory Coast.

We find that Lonnie Palmer's presence is divisive and disruptive, has created chaos and brought discord, disunity and disorder among the brethren and in the churches.

His continued presence will intensify discord among the brethren and disorder among the churches.

#### Conclusion

This committee faithfully labored to reach the truth in this matter. We present this report with the hope that it will lay to rest the problems caused in Ivory Coast and in America. Also, that it will enable us to unite our efforts in fulfilling the Great Commission.

#### STUDY COMMITTEE MEMBERS

Melvin Worthington, Chairman

Earl Hendrix

Clarence Burton

Jack Richey

Dean Dobbs

May 2, 1988



## BOARD OF FOREIGN MISSIONS RESPONSE TO REPORT OF SPECIAL COMMITTEE

NASHVILLE, TN—Upon hearing the final report of the special Foreign Missions Study Committee on May 2, 1988, the Board of Foreign Missions voted to receive the report, authorize its public release, and commend the committee for their diligent work.

In response to the suggestion of the committee regarding the wearing of shorts by three male missionaries, the board commended the administrative staff for having already handled the matter. Shorts will not be worn by male missionaries.

## FORMER MISSIONARY SAM WILKINSON WITH THE LORD

MOORE, OK—Reverend Samuel Longstreet Wilkinson, 54, died April 11 of a heart attack. Funeral services were conducted Thursday, April 14, at First FWB Church in Norman. Reverend Joe



Grizzle officiated, assisted by Edwin Wade, president of Hillsdale FWB College and Ivan Lopes (Brazil). The body was flown to Glennville, Ga., for graveside services and burial at Ebenezer FWB Church cemetery.

Reverend Wilkinson served 20 years as a Free Will Baptist missionary in Brazil (1959-1979). At the time of his death he was director of the missions department at Hillsdale FWB College in Moore. He joined the college faculty in August 1985. He had also pastored churches in Georgia and Tennessee.

Born May 13, 1933, in Glennville, Ga., Rev. Wilkinson graduated from Free Will Baptist Bible College (B. A.) and Middle Tennessee State University (M. Ed.) He also attended Columbia Bible College, Columbia, S. C.

He is survived by his wife, Mrs. June Wilkinson, Moore; one daughter, Mrs. Kimberly Everson, Birmingham, Ala.; two sons, Kevin Wilkinson, Moultrie, Ga., and Kenan Wilkinson, St. Charles, Mo.; three brothers, Bobby Wilkinson, Roger Wilkinson and Gene Wilkinson, all of Glennville, Ga.; two sisters, Mrs. Nell Armstrong and Miss Alice Wilkinson, both of Glennville; and five grandchildren.

## SOLDIERS OF THE CROSS WINNERS ANNOUNCED

NASHVILLE, TN—The following Sunday Schools placed first and second in the 1988 Spring Enlargement Campaign sponsored by Randall House Publications.

Division	Place	Church	Spr. Avg.	Campaign Average	Average Increase
A	1st	First, Bakersfield, CA	575	752	30.8%
B	1st	Liberty, Durham, NC	417	537	28.8%
C	1st	Northside, Tulsa, OK	370	513	38.7%
D	1st	Calvary Fellowship, Fenton, MO	208	321	54.3%
	2nd	First, Fayette, AL	230	295.25	28.4%
E	1st	Kirby, Taylor, MI	162	198	22.2%
	2nd	Bethlehem, Ashland City, TN	167	198.5	18.9%
F	1st	Grace, Arnold, MO	138	198	43.5%
	2nd	Eastside, Dothan, AL	114	157	37.7%
G	1st	Fairfield, Fairfield, CA	65	147.25	126.5%
	2nd	First, Stanley, NC	51.36	103.25	101.0%
H	1st	Collinsville, Collinsville, OK	37	145	291.8%
	2nd	Straight Street, Norman, OK	45	172	282.8%

Entries were received from 23 states. The average percentage of increase among churches reporting was 39.8 percent.

Awards were prepared for the winners in each division. The Fall Enlargement Campaign, *Lift Him Up*, is scheduled for October.

## TENNESSEE TEEN FOURTH IN NATION

NASHVILLE, TN—Angela Wolfenbarger, 15-year-old sophomore student at Woodbine Christian Academy in Nashville, placed fourth in the American Association of Christian Schools competition, according to Principal Glenn Harlinger, Jr.

Miss Wolfenbarger won fourth place in the Verse Reading category with her



interpretation of James Weldon Johnson's "Go Down, Death." In order to qualify for national competition, she won first place honors at the district and state levels.

The April 12-14 annual competition at Bob Jones University evaluated participants in Bible, academics and fine arts. More than 2,000 students from 170 Christian schools entered the competition. Tennessee ranked ninth over all.

Angie expressed appreciation to her church which helped finance her trip. She said, "The experience was good for me. We had chapel services during the week where we were challenged to accomplish something at our school for the Lord."

Angie, daughter of Yvonne Wolfenbarger and the late Floyd Wolfenbarger, is a member of Woodbine FWB Church in Nashville.

KANSAS CITY.  
WE'LL TAKE YOU  
BY  
*Surprise!*



## Directory Update

### ALABAMA

Tom Scott to Red Bay Church, Red Bay from Bethlehem Church, Ashland City, TN

### ARKANSAS

Darwin Kelton to First Church, Atkins from Hatfield Church, Hatfield

Fred Scott to First Church, Jonesboro from First Church, Atkins

### GEORGIA

Joe L. Tyler to New Life Church, Mauk

Gerald Brown to Pleasant Hill Church,

Vienna from Little Bethel Church, Ideal

Virgil Carter to Surrency Church, Surrency

### NEW MEXICO

Earl Jenkins to First United Church, Hobbs

### NORTH CAROLINA

Dean Mitchem to Ben Avenue Church, Kannapolis from First Church, Richlands

### OKLAHOMA

Wayne Smith to Folsom Church, Coleman

Chris Clay to Guymon Church,

Guymon

Pascal Bevins to Hilltop Church, Wewoka

### SOUTH CAROLINA

Jerry Faile to Windsor Park Church, Cheraw from First Mission Church, Kershaw

Julius R. Hall, Sr. to Little Bethel Church Johnsonville

Thad Boyd to Fairview Church, Spartanburg

### OTHER PERSONNEL

Scott Bullman to Garner Church, Garner, NC, as minister of music and youth

## REEDS, WISEHART KEYNOTE NEW MEXICO SESSION

ALBUQUERQUE, NM—The 20th annual New Mexico State Association met April 15-16 at First FWB Church in Albuquerque. Dr. Roger Reeds, general director of the Sunday School and Church Training Department spoke three times to the delegates and visitors.

Dr. Mary Wisehart, executive secretary-treasurer of the Woman's National Auxiliary Convention, addressed the 19th annual session of the Woman's State Auxiliary Convention which met April 15. She spoke on the theme, "Showers of Blessings."

## Cooperative Channel Contributions April 1988

### RECEIPTS:

State	Design.	COOP (Undesignated)	Total	April '87	Yr. To Date
Alabama	\$ 189.19	\$ 20.00	\$ 209.19	\$ 205.42	\$ 2,839.59
Arizona	.00	.00	.00	.00	.00
Arkansas	25.00	5,608.51	5,633.51	3,021.57	18,787.52
California	480.00	1,301.86	1,781.86	612.53	5,736.97
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	927.07	1,333.05
Florida	139.40	5,018.46	5,157.86	4,024.94	10,661.13
Georgia	7,097.02	881.50	7,978.52	6,257.90	36,447.73
Idaho	.00	161.31	161.31	.00	291.31
Illinois	8,451.60	1,614.65	10,066.25	11,493.39	34,519.97
Indiana	441.15	104.21	545.36	629.43	2,219.02
Kansas	.00	102.71	102.71	.00	345.55
Kentucky	220.00	0.00	220.00	100.00	535.53
Maryland	.00	916.73	916.73	975.20	2,194.54
Michigan	7,253.21	1,750.00	9,003.21	2,178.21	27,498.47
Mississippi	32.11	544.15	576.26	364.55	2,011.44
Missouri	14,789.79	.00	14,789.79	6,005.68	31,365.51
New Mexico	6.72	3.36	10.08	.00	34.52
North Carolina	556.00	605.00	1,161.00	765.00	7,036.36
Ohio	845.60	2,838.00	3,683.60	3,002.64	12,664.46
Oklahoma	36,714.78	8,149.87	44,864.65	39,197.13	148,914.34
South Carolina	19,754.77	.00	19,754.77	13,681.04	42,754.00
Tennessee	977.32	1,619.00	2,596.32	1,923.79	9,315.63
Texas	5,844.40	528.26	6,372.66	7,608.14	35,242.87
Virginia	204.56	10.00	214.56	260.00	1,052.36
West Virginia	1,913.67	71.95	1,985.62	2,825.60	8,795.10
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	.00	.00	.00	71.31
Other (Computer)	.00	.01	.01	.00	.10
<b>Totals</b>	<b>\$105,936.29</b>	<b>\$31,849.54</b>	<b>\$137,785.83</b>	<b>\$106,059.23</b>	<b>\$442,668.38</b>

### DISBURSEMENTS:

Executive Office	\$ 3,668.70	\$14,477.05	\$ 18,145.75	\$ 17,782.07	\$ 72,583.02
Foreign Missions	70,974.31	3,995.68	74,969.99	58,122.32	240,807.27
FWBBC	8,216.46	3,995.68	12,212.14	5,630.66	32,072.28
Home Missions	17,976.09	3,127.06	21,103.15	19,616.29	66,378.34
Retirement & Insurance	274.94	2,432.15	2,707.09	1,047.95	7,573.19
Master's Men	523.74	2,258.41	2,782.15	1,114.86	8,107.22
Commission for					
Theological Integrity	98.13	173.72	271.85	122.86	721.45
FWB Foundation	9.64	1,042.35	1,051.99	428.37	3,367.08
Historical Commission	95.82	173.72	269.54	120.39	709.23
Radio & TV Commission	120.16	173.72	293.88	210.44	838.53
Hillsdale FWB College	3,525.08	.00	3,525.08	1,793.87	7,950.67
Other	453.22	.00	453.22	69.15	1,560.10
<b>Totals</b>	<b>\$105,936.29</b>	<b>\$31,849.54</b>	<b>\$137,785.83</b>	<b>\$106,059.23</b>	<b>\$442,668.38</b>

Thirty-one attended the Friday Auxiliary Banquet.

Clerk Katie Pinson reported that 21 people registered for the state association. The registrants included two ministers, six visitors, one deacon and 12 lay delegates. Buck Gilcrease moderated the meeting. Delegates passed a resolution authorizing the clerk

to write the Home Missions Department regarding proceeds from the Albuquerque mission property sale.

Auxiliary members recognized Ola Mae Winters at the banquet for 50 years of service.

Delegates elected Larry Doyle as the new moderator. The 1989 session will meet in Carlsbad next April.



# MINI GRAMS

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

The Department Pages

## New Mexico Needs Help!

**"The Land of Enchantment" cries for workers!**

By Roy Thomas

I want to lay a burden on your heart for my wife's native state of New Mexico. This Rocky Mountain state is called "The Land of Enchantment" because of its scenic beauty and rich history. It has the oldest road in the United States and the oldest seat of government—Santa Fe. This beautiful city, which was the capital of a Spanish province in 1610, is the state capital today. Colorful men like Kit Carson, Geronimo and Billy the Kid played major parts in the history of this exciting state.

A vacationer might see New Mexico as a land of beautiful mountain and desert scenery, fast growing metropolitan centers, Spanish fiestas and Indian ceremonies. A scientist would see it as a center of research, since the first atomic bomb was made and exploded there. An oil executive might regard the state as a rich source of gas and oil for automobiles, and natural gas for heating homes.

A retired couple might see New Mexico as a place of warm days and cool nights. A farmer would see it as a blossoming desert of rich irrigated crops. A rancher would see the millions of acres of grassland for cattle and horses.

However, a Christian should see New Mexico as a place that desperately needs to be evangelized, a fast growing sunbelt state where gospel preaching churches are scarce. New Mexico's population of 1.3 million includes nearly 500,000 hispanics. There is a large number of Roman Catholics and Mormons, and a real need for gospel-preaching, soul-winning churches.

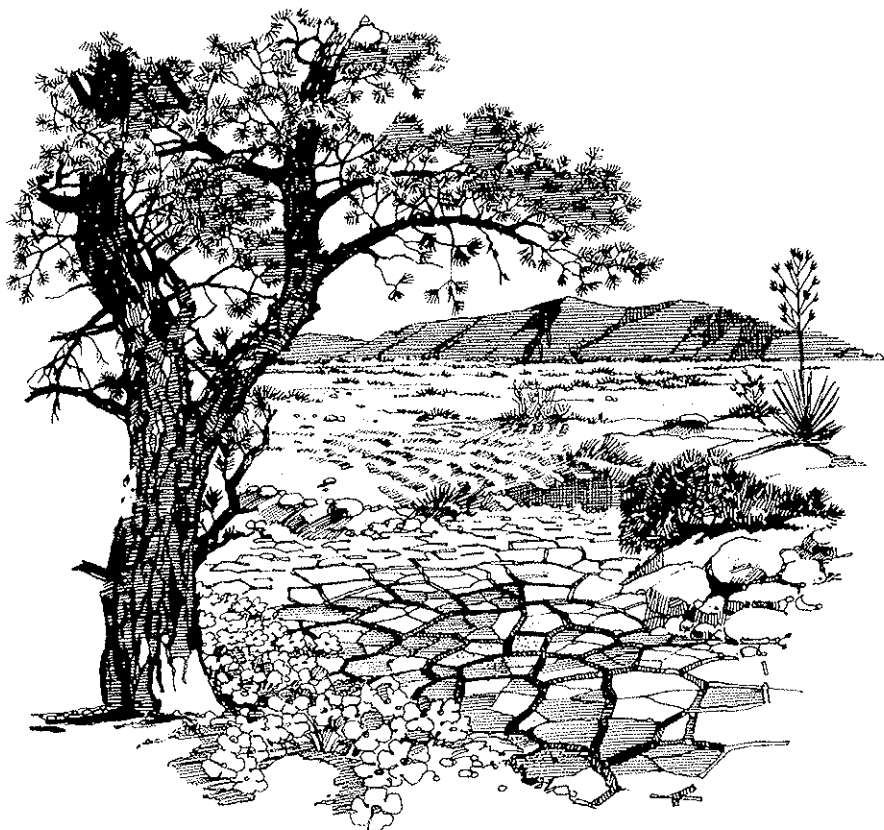
Free Will Baptists have only four churches within the borders of New Mexico. One of the churches in Carls-

bad has closed. One of the churches in *Albuquerque* also closed for lack of a pastor. The church in *Roswell* closed, and one of the churches in *Hobbs* merged with the United Free Will Baptist Church of that city. A Southern Baptist preacher fills the pulpit at our church in Carlsbad. The Hobbs church is without a pastor, and the Albuquerque pastor is in ill health.

Can you imagine how our Free Will Baptist people in New Mexico feel as they see the pathetic situation in their beloved state? Surely somewhere there are men of God with pioneer spirits who

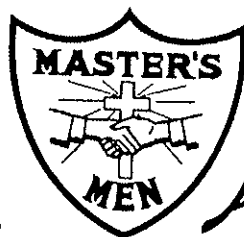
would move to New Mexico and help Free Will Baptists evangelize this needy state! If you know someone who would be interested, have him contact the Home Missions Department.

I don't want to see New Mexico forgotten. People there can be reached with the gospel. My wife, Pat, grew up in Hobbs and was invited to the Free Will Baptist church there to play the piano. She heard the gospel and was saved! There are other precious souls in New Mexico who can be won to Christ. Will you help? Is God calling you to "The Land of Enchantment?"





# MASTER'S AND DATE



# Attack

## Tenth National Gathering

### Annual Conference Highlights

**F**ree Will Baptist laymen and pastors gathered April 21-23 for the Tenth National Master's Men Conference at Camp Linden in Middle Tennessee. Some 110 men registered and helped make the weekend a memorable experience. Conference Director Earl Larson led the men through worship sessions. His 8-year-old son, Daniel, summed up the weekend, "It was good, but we had a lot of meetings."

Four laymen and one pastor combined various styles of speaking and accents to develop the conference theme, "Continue in the Faith." Georgia pastor Billy Hanna preached on "Patience and Perseverance." Hanna said, "The race is not to the swift, but to those who endure."

The weather cooperated with warm nights and Friday afternoon clouds which did not dampen the spirits of sports participants. Sports competition saw the first-ever tie between states. Arkansas and Tennessee finished even in the scoring.

Sixteen men took the six-mile canoe trip down Buffalo River. One mishap occurred as Howard and Mike Price tangled with a fallen tree and came up wet losers. So father and son automatically received the Double Duck award. A plaque in Master's Men offices has their names inscribed to remember their "amazing, unbelievable canoemanship."

Men who traveled to France and Japan to build new churches shared slides and testimonies about their

experiences. Director Jim Vallance stated, "I hope our men will help us build up the Missions Projects Fund so we can help pay the way for men who travel overseas to work. This fund could help prevent the problem of a qualified man who can't go because of finance shortages."

Master's Men from Centerpoint FWB in Vilonia, Ark., brought \$5,000 and a challenge to other churches. Their gift will be used to build another mission church in Mexico. Jim Wooley, chapter president, issued the challenge for other chapters to raise funds for more churches to be built. Their pastor is Rev. Johnny Conyers.

Master's Men from Eastside FWB Church in Houston, Texas, continue their fund raising project of building pallets for a Texas firm. The income funds several ongoing works, including Master's Men Department, a Mexican pastor's salary and a Boy Scout troop in their church. They presented Director Vallance two checks, one for the pastor's salary and a \$1,200 check for the department's general fund.

Arkansas laymen donated over \$700 toward printing *ATTACK* magazine. Arkansas Board Member Wendell Leckbee spearheaded the efforts. He stated, "*ATTACK* magazine is important to the work of Master's Men. Our men want to see it printed again."

Tennessee men won the 1987 conference sports trophy and brought general fund commitments of \$1,044. They challenged the 1988 sports trophy winners to raise at least \$1,000 by 1989. When the challenge was issued, they

did not realize they were tied with Arkansas for first place this year! So, each state will be working to raise half of the \$1,000 challenge.

Director Jim Vallance presented a new method for increasing future department finances called the Mass Participation "Perpetual Gift." The concept allows men to give a sizable gift at death. Each supporter purchases a life insurance policy for an amount that will develop enough cash value within a 10-year period, so that further contributions will not be necessary. Each supporter then assigns the policy to the department, which becomes policy owner and beneficiary.

The gift will keep on giving because it becomes a part of the Master's Men Endowment Trust held by the Free Will Baptist Foundation.

Director Vallance urged men to consider the idea noting, "This does not result in funding which can be spent immediately. However, as men go home to be with the Lord, they will leave behind a great testimony in this Endowment Trust."

"The fund will continue to support Master's Men until the Lord returns. A relatively small out-of-pocket cost will produce a sizable gift. And the premium payment is deductible, if the supporter itemizes his tax return. This is financial planning for the future. We all can show wise stewardship by giving this way."

More information is available by writing or calling Master's Men Department.

The 1989 National Master's Men Conference is set for April 6-8 at Camp Linden.



Herman L. Hersey  
Director



Board of Retirement

## AT YOUR SERVICE

### A Ministry for Now—and Later

By Larry Hampton

If you have ever received a card from the birthday-card lady, you are not alone. Over the years, she has sent out thousands of cards. In one year alone, she sends out more than 500.

Who is the birthday-card lady? Laurretta (Lari) Harrison, nursery/preschool editor. Lari, along with her husband Harrold, joined the Randall House Publications staff in 1970 where he is an assistant director.

The Harrisons, members of Fellowship FWB Church in Antioch, Tenn., have four grown children—Marilyn, David, Paul and Jeff—and four grandchildren.

Lari began sending birthday, anniversary and get-well cards to friends and acquaintances many years ago. "Some names on my list were placed there 31 years ago during my husband's first pastorate in Portland, Tennessee," Lari recalls. "When I heard that a baby was born, I added the name to my list.

"I jotted down all the home and foreign missionaries and their children. (Did you know Andrew Eagleton turned 28 on April 14? I added him to my list when he was a young child.)"

Every year fellow employees receive a card from Lari. She sees that elderly friends and the homebound receive cards, too. Her birthday list now fills both sides of the pages of a writing tablet.

All the hundreds of individuals on Lari's list do not get a card every year. She estimates that everyone gets a card at least once every five years. However,

she prays for each one every year on his or her birthday.

Lari attributes her concern for others to her mother's example. "My mother, now 80," she says, "always helped those in need. She remembered the 'forgotten people.' She visited lonely shut-ins. Other times she delivered food to the



needy. I was especially impressed by the joy my mother's acts of kindness brought to the less fortunate."

Lari's ministry has resulted in some unusual experiences. "People have asked to have their names put on my list—not to get a card but to be prayed for," she says.

"One young man who knew his mother's name was on my list depended on me to see that he did not miss her birthday.

"Once I took an anniversary card to my neighbors a few days late. I thought little of their shocked expressions. Later

they told me they had forgotten it was their anniversary."

But Lari's ministry has not always been appreciated. "There have been those who questioned my motives," she shares. "Still, I will continue to perform this ministry which I believe the Lord gave me."

Such a ministry is time-consuming she says. "I used to write all the birthdays and anniversaries on a jumbo calendar at the beginning of each year. Several years ago I transferred the names and birth dates to the pages of a tablet. I keep one of the lists at home and another on my desk at work.

"The first of each week I check to see how many cards I will need for that week. I get up 30 minutes before my husband each morning. During that time I have devotions and pray for those who have birthdays. When I get to work I type a list of birthday names and place it on the bulletin board. My fellow employees join me in praying for them."

Lari has learned the joy of encouraging others. Her cards have touched hundreds of lives and only God knows the impact her prayers have made.

She has no plans to stop her special ministry of encouragement and prayer. Having developed a personal ministry during her youth and working years, she is prepared for meaningful ministry at retirement.

**ABOUT THE WRITER:** Larry Hampton is sales manager for Randall House Publications. He is a member of Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee.





# Woman's Window on the World

By Mary R. Wisheart

## From My Window

Rain! As far as I could see across the water, on the sandy beach and up to the beach house. Rain everywhere. The whole world seemed inundated with rain.

Brian and I sat in the rockers on the porch overlooking the ocean and watched it rain. Everyone else chose to stay in bed. We had come to enjoy sun, sand and ocean spray. And look! Nothing but rain.

But suddenly Brian pointed toward the west. There, hanging over the ocean, was a rainbow.

Somewhere, the sun was still shining.

Sometimes looking out on our world, our own country, our family, or even inside ourselves, the view may be depressing. Rain falling everywhere.

The rain of wickedness, fear and despair. Has God forgotten His world? Has He stopped being gracious? The whole world is dark.

But suddenly He sends a rainbow, and we know that somewhere the Son is still shining. Hope is still possible. God is still on the throne. He has not changed. The darkness does not overpower Him.

The light of His face will somehow break through the deepest darkness to shine upon His own.

## Growing in 1988

From January 1 - April 25, 1988, the WNAC office sent out 24 complimen-

tary packets for beginning new Auxiliaries.

In the same period we added 666 new subscribers to the *Co-Laborer* subscription list.

Some Auxiliaries disbanded, nine, and we had 524 cancellations. We hate to lose subscribers and Auxiliaries. Still we can rejoice that we have made some gains this year already.

Let's keep reaching out to win other women and enlist them in the work.

## Eunice Edwards Fund

April 25, 1988—\$11,214.43

## Look Ahead to August

Emphasis Month materials will be available at the WNAC booth in Kansas City.

Order from WNAC, P. O. Box 1088, Nashville, TN 37202. Check the July / August issue of *Co-Laborer* for details.

## Introducing ... Lorene Miley

"You learn to adapt when you serve on the mission field," Lorene Miley says. She applies that philosophy in her home and in her work.

May 1, 1979, Lorene came to work in the WNAC office as general editor with special responsibility for the *Co-Laborer*. She brings to her work a heart for missions and missionaries with first-hand experience as a missionary in

Ivory Coast, where she served with her husband from 1960-1979.

Lorene is the second of six children born to Mary Pinkham and Arthur Norris.

She graduated from Benton High School in 1944 and enrolled in Free Will Baptist Bible College in 1945. At the Bible College she met LaVerne Miley from Missouri. After Lorene received her Christian Workers' Diploma in 1947, they were married, and the next week enrolled in Northern Baptist Seminary.

In 1960, while Dr. Miley finished medical training, she took a course at the University of Tennessee, earning a Physician's Office Assistant Certificate. She said she wanted to have some time with her husband while he worked at the hospital in Ivory Coast.

A writer herself, Lorene directs WNAC's Creative Arts Contest and encourages other writers.

She is also in demand as a speaker at retreats and conventions.

Lorene enjoys needlework and other crafts, directing mission action in Cofer's Chapel Auxiliary, hosting a Bible study in her home and eating popcorn.

## Data

Born: November 26, 1927

Married: August 30, 1947

Children: Lynn—Alabama pastor

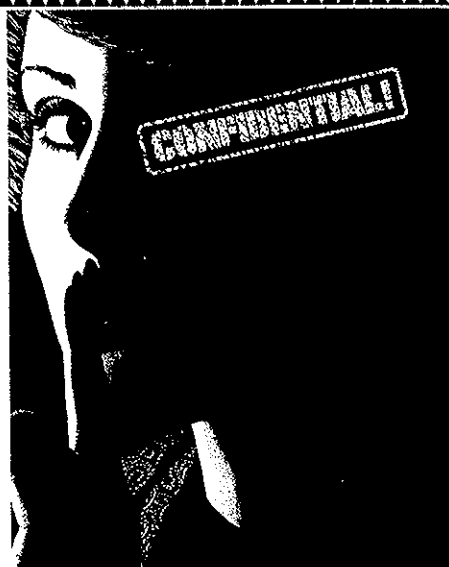
Lynette Morgan—Ivory Coast missionary

Larry—Missouri businessman

Grandchildren: 10

Publications: *I Looked for a Man and Found One*, Randall House Publications, © 1983, \$5.95

**By Judy Lytle**



**B**etania Free Will Baptist Church hasn't heard of some of the dos and don'ts of a missionary conference. And I'm not going to tell the folks!

The mission church in a suburb of Panama City, Panama, has never held a conference before. A few missionary speakers have graced her pulpit and a missionary emphasis has been given, but April 19-24, 1988, marked the first full-fledged missionary conference for the congregation.

A month prior to the conference date, Betania Christians were praying in every service for the upcoming conference. Volunteers were also interceding in their homes. They hadn't heard prayer was unnecessary.

**Seventy-five percent of the congregation attended all six services.**

We were thrilled when 75 percent of the congregation attended all six nights of services. They had not heard that only 10 to 20 percent of

the people in many churches ever  
get to the missionary conference.

On the final night of the meeting, four sister churches were represented in the services. And every night during the week, people from other churches joined in the meeting. Our people faithfully invited the other churches in the area to participate. They hadn't heard that other churches don't usually attend such services!

**Christians responded with \$407.97 in offerings and \$5,000 in faith promises.**

When we saw how Christians responded with \$407.97 in offerings on Foreign Missions Sunday and committed an additional \$5,000 in faith promises for the next year, our hearts rejoiced. No one had told them giving is not expected in times of financial hardship. Panama is going through the worst economic crisis of its history. No one has the guarantee of a job tomorrow, so the people are expecting God to provide in a miraculous way!

Six precious Panamanians publicly responded to the challenge of the Great Commission and announced their call to serve as missionaries. They never gave any indication that someone else should go instead of them. No one had told them to leave it to someone else.

When the conference ended, the people decided to put missions into practice in their own lives. They determined to "be missionaries" in a new mission work 20 minutes from Panama City located in Los Andes. Teams from Betania worked daily in door-to-door visitation, tract distribution, Bible studies, etc. No one had hinted to them the conference was to be forgotten once it ended.

As missionaries, we have been in some very good conferences in the past, but many congregations have shown little or no genuine interest in missions. I'm glad the people at Betania have not learned to be apathetic. I'm not going to tell them, and I hope the reader will not squeal!

Judy Lytle serves with her husband, Steve, as a missionary to the Betania suburb of Panama City, Panama.



# Free Will Baptist Bible College **REPORT**

3606 WEST END AVENUE  
P.O. BOX 50117  
NASHVILLE, TENNESSEE 37205-0117  
(615) 383-1340

## What Do Free Will Baptists Have A Right To Expect From Free Will Baptist Bible College?

by Dr. Robert Picirilli  
Academic Dean, Free Will Baptist Bible College

What do Free Will Baptists have a right to expect from Free Will Baptist Bible College?

To be true to its charter, for one thing. The Bible College was founded by Free Will Baptists for specific purposes stated in that charter:

*...The promotion and impartation of higher Biblical education and such other education, instruction, and training as may be deemed essential to the equipment of Christian workers, teachers, ministers, and missionaries of both sexes for Christian service.*

### Denominational Loyalty

That says a lot. When Free Will Baptist Bible College began in 1942, the denomination was losing many of its potential leaders. Free Will Baptists have a right to expect this college to equip young people to minister among them: pastors, evangelists, missionaries, teachers, musicians—whatever workers and leaders are needed for the life and growth of the denomination.

There's more to it than that. Since Free Will Baptist Bible College exists by and for the denomination, Free Will Baptists have a right to expect that the college prepare students to serve in the framework of the denomination. That means they must understand and appreciate the movement. And they must be loyal to it. Not blindly loyal, else they cannot be the leaders needed. But loyal to the true heritage of Free Will Baptists, and committed to the denomination's name and future.

### Doctrinal Integrity


That will obviously include doctrinal integrity. Free Will Baptists have a right to expect their college to teach students the faith and practices that are part of their distinctive heritage. That means commitment to the fundamental beliefs of Christians. And to the bedrock truth that the Bible is the Word of God. And to those particular tenets that Free Will Baptists do not share with all other Christians, thus giving them their own unique place in the larger body of Christ.

### Dynamic Education

Finally, a college must educate. And education always takes place—let us not forget this—in the context of a need for more knowledge and light. Education cannot be content with things as they already are. It means new development, understanding, enlightenment, and leadership beyond where we have already been.

Thus education, being movement, sometimes creates friction. But without movement there is not advancement. Free Will Baptists have a right to expect that the college they sponsor will play a most significant role in shaping the thinking of the denomination.

So Free Will Baptists have a right to expect, and so Free Will Baptists have received. The hundreds of workers, in all kinds of ministries, that are investing their lives in serving and leading the Free Will Baptist denomination provide the required

testimony. And we pledge ourselves both to continue and to work even harder to make sure that Free Will Baptists receive what they have the right to expect from Free Will Baptist Bible College. 

**Next month: What does Free Will Baptist Bible College have a right to expect from Free Will Baptists?**



Dr. Robert Picirilli

Dr. Picirilli, a native of South Carolina, has ministered at the Bible College since 1955. He received his B.A. at FWBBC in 1953 and his M.A., Ph.D. and D.D. at Bob Jones University. He has served as moderator of the National Association of Free Will Baptists and is currently a member of the Board of Retirement and Insurance for the denomination. He has written several books and booklets, including the new Randall House Commentary on First Corinthians.

## Stewardship Education ...

Phase III: *Deferred Giving (Planned Giving)*. Purpose: to motivate members to plan now for financial support to the Lord's work through gifts in the future and beyond death.

Plan for a simple introductory educational program. Deferred giving is complex and requires a well-trained staff member or a knowledgeable representative in the field of estate planning. The church should secure competent legal counsel.

Consider three areas:

- 1) **Awareness Emphasis**
- 2) **A Workshop or Seminar**
- 3) **Follow-up and Continuing Emphasis**

### Awareness Emphasis

- Plan orientation sessions for staff and special committee.
- Research and inquire about available helps and materials.
- Evaluate age groups within the congregation and select appropriate materials for each group.
- Outline steps to introduce information.
- Begin with easier concepts and methods such as endowment and gift annuities.
- Introduce kinds of gifts: life insurance, real or personal property, real estate, collectibles, royalties, etc.
- Stress the necessity for legal counsel in arranging for all planned giving.

### Workshop or Seminar

- Allow enough time for detailed planning.
- Choose an experienced leader, a specialist in planned giving for church and religious organizations.

- Schedule the seminar far enough in advance to promote through direct mail, registration, announcements and inserts.
- Feature deferred giving in stewardship center.
- The session should be strictly informative and educational.
- Arrange interviews for those who want more information or assistance.

### Follow-Up and Continued Emphasis

- Continue to add to materials and make them available to members.
- Ask for testimonies from those who arrange for a deferred gift.
- Include articles and reminders in your church newsletter.
- Appoint a specific staff member—ideally a part-time minister of stewardship or planned giving—to continue awareness program.
- Build a staff library on planned giving.
- Arrange for staff member(s) to attend workshops or seminars offered by professional organizations.
- Schedule other seminars targeted to interests and needs of the congregation.
- Evaluate progress from time to time to determine when your church and staff are adequately informed and prepared to implement a deferred giving program. 

### Helps and Resource Materials

FWB Foundation, *Deferred Giving Seminar*, P. O. Box 1088, Nashville, TN 37202. A two-hour session with information and materials. It is conducted by Executive Secretary-Treasurer Herman L. Hersey.

Sharps, Robert F., *27-plus Ways to Increase Giving to Your Church*, National Planned Giving Publishers, 5050 Poplar Ave., 7th Floor, Memphis, TN 38117. A basic manual of 13 chapters on planned giving in your local church including one section, "Beginning a Planned Giving Program in Your Local Church." With the purchase of the manual permission is given to reproduce selected materials.

Sharpe, Robert F., *Before You Give Another Dime*, National Planned Giving Publishers, (address as above). This book is directed to the donor who may be interested in making planned gifts.

Brochures relating to all areas of planned giving are available from National Planned Giving Publishers. Write for a list and price sheet.

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





## What Price Good Literature?

By Roger Reeds

**W**e save money on our literature by mimeographing it," stated one pastor recently. Another writes, "We study directly from the Bible and as a result we don't need quarterlies." Still others write, "Your literature costs more than that which we have been ordering." These statements have plagued and perplexed me for some time now, and I would like to discuss them.

### Good Literature Should Look Good

One prerequisite of good literature is an attractive appearance. This immediately rules out mimeographed copies. It takes skill to produce good quality mimeographed materials, and even at that the finished product still looks like what it was intended to be—cheap.

One goal of Randall House is to make our literature second to none. We have made a sizable investment to improve the color, general appearance and printing. We want our literature to appeal to the unsaved as well as the born again child of God.

### The Bible is a Good Text Book, But . . .

There is nothing wrong with studying the Bible instead of a quarterly. In fact I'm convinced that many people study their quarterlies instead of their Bibles. The Sunday School quarterly was never intended to be a substitute for the Bible, but an aid in the study of God's Word. The scholar should study with his Bible in one hand and the quarterly in the other.

One major difficulty with studying from the Bible exclusively is that such studies lack continuity. They usually result in hop-scotch study patterns. It is

also difficult for the teacher to teach the lesson and not preach it.

The greatest requirement for Sunday School literature is that it be Bible centered. It must remain fundamental and true to the Word of God. It must exalt the Lord Jesus Christ with the major emphasis on soul winning. It must also be effective in edifying the saints.

The literature program of our denomination is called the "Bible-Based Series." Our literature must present the gospel as believed by Free Will Baptists. In fact it is only as you use the materials provided by Randall House that you can be guaranteed that your literature is doctrinally sound.

### But What About the Price?

A spot check will reveal that our prices are in line with most major publishing houses. Can we really count the cost when we realize what we are investing in? We are investing in lives and building for eternity. This is done through a study of God's Word for people of all ages. In many instances it will be the only source of contact that some have with the Bible. I heartily recommend that every church plan an adequate amount in their budget each year for Sunday School literature.

There are many other things I could say about teaching and teaching aids, but let me summarize it this way. Jesus commanded us to "Go . . . and teach." The early church at Jerusalem had phenomenal growth for one reason. That reason is found in Acts 5:42, "And daily in the temple, and in every house, they ceased not to *teach* and *preach* Jesus Christ."

It is only as we fulfill the Great Commission by going and teaching that we will realize our purpose of reaching the lost for the Lord Jesus. Let's do it with good literature.







## ON LITTLE LANES

BY DONNA MAYO

# Winning Through Losing

**M**arty was like any 8-year-old boy. He liked to play baseball, football, basketball and soccer. And he liked to win. But one day Marty learned that winning isn't everything.

It started Sunday afternoon, the first day of youth camp. Marty, Tony and 25 other rowdy boys laughed and shoved their way into the bunkhouse. Marty and Tony ran to the end of the room and chose a bunk as far from the counselor as possible.

"Do you want top or bottom?" asked Marty.

"I had the top bunk last year," answered Tony. "You can have it this year."

"Neato!" said Marty, stashing his gear on top.

All the boys were teaming up with their best buddies and choosing bunks—all except Neil Limmons. This was his first year at camp, and he was all alone. Neil was small for his age. The biggest thing about him was his horn-rimmed glasses. They kept falling down on his nose, and he kept pushing them up. Neil looked around the bunkhouse and wondered which bed to choose.

Just then one of the boys' counselors, Adam Jamison, arrived. He sensed Neil's dilemma and came to the rescue. "Neil, how about sharing this bunk with me?" offered Adam.

**O**n Monday afternoon the boys and girls gathered for a softball game. Adam chose two captains, George and Eddie.

"I get first pick," called George.

"Then we get last bat," replied Eddie.

"I'll take Tony," said George.

"Marty," said Eddie.

George studied the bunch of campers. "Mike," he finally said.

Eddie chose Rob.

The captains chose until there were only a few girls and Neil left. Neil looked

at the ground and scuffed the toe of his tennis shoe in the dirt. Neil was the last one chosen. He went to George's team.

"We'll keep these teams all week," said Adam. "Decide on a name for your team, and get ready to play ball."

George, Tony, Neil and the Patriots lined up to bat. Eddie, along with Marty and the other Bluejays, took the field. Marty and Tony were best friends, and they liked it better when they were on the same team. But when they did have to play against each other, they played to win. Their rivalry was unmatched only by their deep friendship.

The game was close. The Patriots were behind 6-5. This was their last chance at bat. Marty pitched for the Bluejays. George batted first. He got a hit. Then Marty struck out the second batter. Then Tony got a double. Mike popped a fly right into the shortstop's glove. With two outs and two men on base, Neil walked shyly to home plate.

Marty looked at Neil and threw the ball. It whizzed by Neil, and he jumped back. Marty hadn't meant to scare him, but he could see that Neil was an easy out. Marty slowed down the next pitch. Neil swung and missed. Marty struck him out with no trouble.

"That's the game," called Adam. "Bluejays win 6-5."

"It's bad enough to strike out," thought Neil to himself, "but to make the third out and lose the game."

The campers were hot and thirsty, and they hurried to the snack shop to buy cold drinks. No one noticed that Neil ran off by himself.

**S**tanding in line to buy a drink, Marty realized that he didn't have enough money in his pocket. He went back to the bunkhouse to get more from his suitcase. As soon as he opened the bunkhouse door, he heard someone

crying. Then he saw Neil stretched across his bed with his face buried in the pillow.

Marty didn't know what to do. He could tiptoe in and get his money. Maybe Neil would never know he was there. But maybe he should say something. He did feel sort of sorry for Neil.

Marty sat down on the edge of Neil's bed. For several minutes he didn't say anything. Then he tapped Neil on the shoulder and said, "Wanna talk?"

"Just go away," said Neil through his tears. "It's your fault anyway."

Marty was surprised. "My fault?" he thought to himself. "What did I do?"

Then Neil said, "Naw, it's not your fault. I'm just a rotten softball player. Anybody could've struck me out. A blind grandma could strike me out. I just wish I could get a hit—just one time."

"You mean you've never had a hit?" asked Marty.

Neil shook his head sadly. "Nope. And I probably never will. I don't get much chance to play softball, and I really don't know how."

**M**arty could not believe what his ears were hearing. "What do you do if you don't play ball?" he asked.

"My mom makes me practice violin every afternoon," answered Neil.

Marty gulped. "I thought everybody knew how to play softball. Didn't your dad teach you how to hold the bat and hit and catch and stuff like that?"

"Naw," answered Neil. "He works an awful lot. He's not home much."

Marty was stunned. He thought every boy in the world had a dad who played softball or baseball with him.

"Well, I'll teach you," said Marty. The rest of the afternoon, and whenever they got a chance the rest of the week, Marty worked with Neil.

(continued on page 30)



# TEEN Scene

## The Solid Rock Cafe



**H**ow can you let youth know they are special—in their own eyes and in the eyes of their church?

The Donelson FWB church in Nashville, Tenn., found a unique way to express support for its youth. They developed a youth center in the church basement. This project originated as a result of developing a team concept of youth ministry.

The minister of church growth, Dean Stone, and the youth leader, Kevin Lauthern, began organizing a volunteer team of youth workers. Various individuals serve in these key areas: Sunday School teachers, activities coordinator, mid-week Bible teacher, home Bible study leader, prayer leader, service coordinator and youth center directors.

Greg and Pamela Ham accepted the challenge to develop and direct the youth center. An appeal was made for members to donate time, money and items for the center. The response was greater than anticipated. In a short time,

the old basement was transformed into a bright, new activity center.

The center has two large classrooms and a kitchen cafe area. In addition, there is a large open area that contains the following: pool table, bumper pool table, two ping pong tables, fooseball, air hockey, darts, pinball and two entertainment centers that feature TV, VCR, Atari and stereo systems. Furniture and carpeting designate an area for informal group Bible study.

Then came a grand opening for the youth center with Jim Burns, president of the National Youth Institute in Dana Point, Calif., as guest speaker.

The youth selected the name for the center—Solid Rock Cafe. The facilities

will be available to other groups in the church. It will also be used to minister to the other Free Will Baptist youth in the area. The center will serve as the meeting place and rallying point for most youth activities.

One main purpose of the youth center will be an evangelistic ministry since the church is located across the street from the largest comprehensive high school in Nashville. McGavock High has approximately 3,500 high school students. The outside entrance to the youth center provides a natural extension to the high school. Youth center directors plan to begin a ministry to the students this fall. The Solid Rock Cafe will provide an excellent facility to reach and minister to students on their own turf.

Pastor Robert Morgan said, "Jim Burns helped us realize that God had strategically located us to reach and minister to this large student body. The youth center will serve as a starting point for this evangelistic outreach."



Especially  
For Young  
Preachers

## Some Ways to Improve Your Services

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

Church members attend mid-week service tired, often discouraged and in need of spiritual uplift. They endured heavy traffic, rushed home from a difficult day on the job, and at times missed the evening meal. Children have homework or a bad report card. Family problems surface on the way to church.

Financial and physical burdens weigh heavy on the believer who feels obligated to attend the mid-week church service. Bible reading and prayer have often been neglected. Some sin bothers the conscience.

The young preacher should recognize the circumstances of the mid-week worshippers. Provide a spiritual oasis in the middle of the week for those who are hungry, thirsty and weary.

1. Begin the service on time; conclude at a reasonable time. An hour service is long enough for families with small children who need a good night's rest to prepare for school.
2. Select hymns prayerfully and deliberately. Sing hymns on a certain subject. Buy books that give the history of hymns. Share these interesting accounts with the congregation before you sing the hymn.
3. Change the format occasionally. Make announcements at the beginning or ending of the service. Sing the middle stanzas of the hymns. Let each person stand and read a favorite verse from Proverbs or Psalms. Sing the first stanza of the hymns without using the hymnal.
4. Read missionary letters. Let one of your members give a five-minute report on a certain missionary or mission field each week.
5. Ask for testimonies. Or better still, select certain ones several days ahead to give testimonies on certain subjects--tithing, healing, soul winning, etc.
6. Schedule special music. Use children to play the piano or organ offertory.
7. Ask the congregation to sit in different pews. Request entire families to sit together. Ask each person to introduce himself (some in your congregation may not know everyone). Ask each person to shake seven hands before leaving the service.
8. Prepare your message well. Give those hungry, thirsty believers something worthwhile to help them face the rest of the week.

The preacher sets the pace for the mid-week service. It is your obligation and opportunity to pray, prepare and plan to provide your flock with one hour of spiritual nourishment they so desperately need.

Next Month: Make Missionary Conference a Blessing

*Dennis Wiggs*





## NEWS OF THE RELIGIOUS COMMUNITY

### COLORADO ATHEIST CRUSADES AGAINST RELIGIOUS LANDMARKS

DENVER, CO (EP)—If Bill Talley has his way, there will be no visible religious symbols in his world. So far, zoning commissions are going along with his wish.

Talley, regional director of American Atheists, successfully argued that a giant lighted cross on Mount Lindo that can be seen from much of the metropolitan area is a "sign" that violates the county's zoning code.

After winning that battle, Talley wrote to the Jefferson County Board of commissioners, charging that the Mother Cabrini Shrine in Mount Vernon Canyon is also a "sign" that violates county rules. He's also challenged other crosses on churches in the county.

Talley, a recovered alcoholic, argues that publicly displayed religious symbols threaten his sobriety—and therefore his life—by reminding him of "all the bloodshed in past and present history which has been caused by obtrusive, irrational religious zealots, and outright theocracy."

Petition drives have sprung up to fight Talley, and the county commissioner's office has been flooded with calls from people wanting to know "why they should have to put up with someone telling them what they can and can't look at," said a source in the office.

### CHURCH UNIVERSITY MUST SUPPORT GAY RIGHTS GROUP

WASHINGTON, DC (EP)—The District of Columbia Court of Appeals ruled that Georgetown University, a Roman Catholic school, must provide support services to an organization for homosexual students, even though the group's purpose is at odds with church teaching.

The decision followed the university's refusal to officially recognize and fund the campus Gay Rights Coalition. The university had allowed to group to function unofficially, which is the way most of the school's student groups operate.

The homosexual group sued the school, but lost when a trial court ruled that requiring a Catholic school to support homosexuals would compromise the Constitution's guarantee of free exercise of religion.

However, the appeals court reversed that decision, saying that the school's decision to deny support was a form of discrimination against homosexuals. The court acknowledged that forcing a religious school to support homosexuals was a violation of the school's constitutional rights to free exercise of religion, but held that this concern was outweighed by the government's interest in eliminating discrimination based on sexual preference.

### AFGHAN SOURCE REPORTS CHRISTIAN SOVIET SOLDIERS EVANGELIZING

KABUL, Afghanistan (EP)—An unnamed source who formerly lived in Afghanistan returned from a fact-finding trip to that country and reports that Soviet soldiers, sent to the volatile Islamic region by the government as punishment for their outspoken Christian faith, are leading Bible studies and evangelizing Afghans.

"Afghans are definitely becoming Christians because of [the soldiers'] witness," the source told Dan Wooding of Open Doors News Service. The source said his investigations in the country, one of the most difficult Islamic nations in the world to penetrate with the Christian message, revealed that the tiny church there is growing.

The first permanent Protestant church building in Afghanistan was completed in 1971 but was destroyed two years later by government order. David Barrett, author of *World Christian Encyclopedia*, wrote that there were 9,340 Christian adherents in Afghanistan in the mid-1980's, but others have said that the numbers are an overstatement.

"I would say that there are no more than one thousand Christians in the whole country," said the source, who added that although Soviet evangelism has increased the numbers, "I'm not talking about hundreds of converts."

The religion of the country on the southern border of the Soviet Union is Islam, and leaving the faith is punishable by death. Western Christian missionaries have been denied entrance to the country, and because the penalty for becoming a Christian is so severe, most native Afghans who do so leave the country. Therefore, there has been little done in the way of evangelizing efforts. It is ironic that Soviet soldiers are now at the forefront of evangelism in the country, commented the source.

"It's the Soviet government's way of persecuting [the soldiers], but what they've done instead is send them on an evangelistic mission to one of the toughest mission fields in the world," said the source.



### Little Lanes . . . (from page 27)

"Hold your bat like this," demonstrated Marty. Neil tried.

"No, no, no," said Marty. He got behind Neil, put his arms around Neil's shoulders and gripped the bat.

"Stand sideways," said Marty. "Spread your feet apart a little. Move your hands down. Don't rest the bat on the shoulder. Keep your eye on the ball. Here it comes . . . Swing!"

Neil swatted at the ball and missed.

"No," said Marty, "keep it level. Step into the ball. Follow through with your body."

Neil concentrated. There was so much to remember. He thought there was even more to remember than when playing the violin. But slowly, bit by bit, Neil got better. The first time he hit the ball, Marty had never seen a sunbeam as bright as Neil's face.

**F**riday came too soon. The Patriots and Bluejays were playing the final softball game. At the bottom of the seventh inning, Marty and the Bluejays were fielding. They were ahead 7-5 with Marty pitching.

He struck out the first Patriot. The second batter made it to first. The next one got a hit, and Marty walked the fourth batter. The next batter hit a fly which the left fielder caught. With two

outs and bases loaded, Neil stepped into the batter's box. The outcome of the game was on his small shoulders.

Neil pushed up his glasses and looked at Marty. All Marty's instructions were racing through his mind—*Stand sideways; spread your feet apart; step into the ball; follow through.*

Marty wanted to win. And if he got Neil out, he and the Bluejays would win. But Marty looked at the little boy with the big glasses at home plate. Neil had never been a winner, and he might never get another chance. More than anything, Marty wanted Neil to know that feeling—when it feels so good to be alive and be you.

Marty let go of his pitch—a nice slow pitch with just the right arch. Smack! Neil's bat made contact. He hit a home run. And not just a home run, but a grand slam. The Patriots won 9-7. Neil ran across home plate with his teammates cheering wildly. Tony and George picked him up and sat him on their shoulders. "Three cheers for Neil!" screamed the Patriots.

With hanging heads, the Bluejays walked off the field. But out of the corner of his eye, Marty could see Neil delighting in his exciting moment of glory. And somehow Marty didn't feel like he had lost anything. That night at the banquet when Neil received the award for the most improved player, no one cheered louder than Marty Lane.





**THE SECRETARY SPEAKS**  
By Melvin Worthington

# Ambassadors In Africa



**M**y visit to Ivory Coast with the Foreign Missions Study Committee had a profound impact on me. I will never be the same. The theological truth of missions became personal reality. I will be a better promoter and participant in the foreign missions program. My commitment to world evangelism was reinforced and renewed.

Several things claimed my attention while in Africa. First, Matthew 28:16-20 took on new meaning. Every Christian is responsible to participate in this work. No exceptions. Praying, giving, teaching and going involve us all. We must witness wherever we are. The heartbeat of the Lord is missions.

Second, the missionary call. Foreign missionary service demands a divine call. Missionaries may go without a call but they will not stay. God distinctly calls and equips missionaries for their tasks.

Third, the power of the gospel to convert. Changed lives left no doubt that the gospel is God's power unto salvation. My concept of preaching faced a dramatic challenge.

In America we speak quickly, use dramatic illustrations, emotional appeals and psychological persuasion. But in Ivory Coast I preached through three translators—French, Koulango and Lobi. By the time the third translator finished my sentence, I had forgotten what to say next. It sure took some zip out of my preaching! I was reminded afresh that the power is in the gospel, not in human persuasion. Conversion is a supernatural work of the Holy Spirit.

Fourth, the great need for financial contributions. Costs continue to escalate at home and abroad. Rather than spending enormous sums on buildings, let's re-examine priorities. God's priority for the Church is getting the gospel to the whole world. While buildings are necessary, it's inconsistent to spend 90 cents of every dollar on local ministries.

Some of our finest missionaries have trouble raising support. The Ivory Coast situation is critical. Two nurses are ready to go but have not raised their support. One couple completed language school but returned home because of declining support. Something must be done.

Let's admit that being a called missionary does not qualify a man as a fund raiser. We should not harass God's called simply because they don't excel at a task that few people do well. Nor should we bring them home from foreign fields because their support base dwindles.

It's time we matured in giving, ceased to support *particular* missionaries and

begin to support *missions*. All our missionaries deserve support—not just those from my church or state. Yes, there's merit in designated giving for individual missions and projects. But the fact remains that our world-wide missions thrust suffers because too many people give from an emotional not a theological basis.

No missionary should be forced to raise individual support at the neglect of preaching and teaching of missions. It's time to de-emphasize individual support and emphasize giving to missions. After all, every Free Will Baptist missionary is on the same team.

Some think the idea won't work. Perhaps, but it seems to me that we're at a point in our denomination to try a different approach. What we're doing is not as effective as it once was because of increased demands in programs and personnel.

I believe that Free Will Baptists are ready for a change in the way we finance our foreign missions program. Let's take this bold, innovative step and trust God to meet the needs.

Finally, a commendation for the Ivory Coast missionary staff. I was impressed by their excellent work and witness. The conditions and circumstances under which they faithfully labor challenged me. From Abidjan to Doropo, Free Will Baptist missionaries bring light and hope in a land of darkness and despair.

## The Secretary's Schedule

<b>July 11-12</b>	Director's Prayer Retreat Henry Horton State Park Kansas City, Mo.
<b>July 13-14</b>	Pre-Convention Meetings Kansas City, Mo.
<b>July 15-16</b>	Executive Committee Meeting Kansas City Mo.
<b>July 17-21</b>	National Convention Kansas City, Mo.
<b>July 21-23</b>	Post-Convention Meetings Kansas City, Mo.



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