

APRIL 1995

CONTACT

OFFICIAL PUBLICATION OF THE
NATIONAL ASSOCIATION OF
FREE WILL BAPTISTS



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**Juicers, Bicycles,
Other Miracles**

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The Missionary Pastor

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The Unexpected Door

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To Russia with Love

.....
Return to Missions 101

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APRIL 1995

VOLUME 42, NO. 4

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Melvin Worthington

Missions, Missionaries, Money

On December 30, 1994, my wife and I boarded a plane in Nashville, Tennessee, to attend the annual meeting of the Panama National Association of Free Will Baptists. We were also scheduled to minister to the pastors and leaders retreat prior to the meeting. An added dimension was the privilege to preach in a number of Free Will Baptist churches in Panama.

Eleven days later, we returned to the United States. Traveling home gave me time to reflect on the convention business sessions, blessed services in the churches and the burdened servants we had commissioned to serve as missionaries in Panama.

Missions

The basis for the missions enterprise is the biblical mandate given to the Church. Missions, though more fully developed in the New Testament, is seen throughout the Old Testament. God's concern for a lost world and His call for loyal workers form the basis for the missionary enterprise.

The breadth of missions emphasis must constantly be before us as God's ambassadors. Jesus is interested in the whole world. While it is true that we live in one geographical place, we must never lose sight of the Bible's missionary emphasis—the whole world.

We need to develop a world-wide view of the Church's work. Jesus' admonition emphasized "all the world" and the "uttermost parts of the earth." The writer of Revelation spoke of every kindred and tongue and people and nation.

The basics in the missions exhortation are evangelism, education, edification and establishment. When evangelism has taken place and people have come to a saving knowledge of Christ, they must be taught

and trained. This is education.

In this process of teaching and training and making disciples, edification takes place. Believers grow into spiritual maturity. They are conformed to the very image of Christ.

During the process of education and edification, establishment in the faith takes place. Whatever else is included in the missions exhortation, we must never omit or count as unimportant evangelism, education, edification and establishment of converts. This includes planting assemblies and associations to facilitate an ever-widening circle of mission activity.

Missionaries

We believe that missionaries are called. Jesus commanded us to pray that the Lord would thrust laborers into the harvest field. In Acts 13, Paul and Barnabas were separated for the specific work to which God called them. We need to emphasize that missionaries respond to a divine call.

We believe that missionaries are commissioned. This divine call is recognized by those responsible for examining and evaluating missionary candidates. When missionary candidates meet the criteria set by the Foreign Missions Department, our denominational sending agency, a service is held, normally in the candidate's local church, to commission the approved candidates as Free Will Baptist missionaries.

We also believe that missionaries are compelled. Effective missionary service demands that those who en-

gage in this biblical enterprise be motivated from within. God places a burning desire to reach lost humanity. While other qualities and abilities are necessary, only those servants with divine compulsion will fulfill their missionary call.

We salute our missionary staff in Panama. They embody the essentials for effective and efficient missionary service.

Money

The missionary enterprise must be supported financially by God's people. Free Will Baptists need to learn to support *missions* rather than *missionaries*. The emphasis on supporting missionaries rather than missions sends a subtle message that God is more interested in missionaries than missions.

The National Association of Free Will Baptists is a missionary enterprise. When we provide financial support for the National Association—which includes the local church, district, state and national ministries—we support missions.

Of every dollar which comes to national ministries, 51¢ goes to Foreign Missions; 32¢ to Home Missions and 11¢ to Free Will Baptist Bible College. That's 93 percent for missions and education.

All other ministries operate on 7¢. Our denominational focus is correct. We must never lose this focus that the entire denomination is missions.

Free Will Baptists have the financial resources to fund all our ministries. The Together Way Plan with its five-year stewardship education program is our financial vehicle to fund every outreach.

What is missions? The local church. District and state ministries. National ministries. Everything we do is geared to win, teach and train converts. ■

The Secretary's Schedule

Apr. 2-5 Urbana FWB Church
Urbana, Ohio

Apr. 6-8 New Mexico State Association

Apr. 20-23 Certified Mtg. Professional Board Mtg.
Chicago, Illinois

Brazil's Street Children Learn About and Lead the Way to Faith With . . .

Juicers, Bicycles and Other Miracles

By Shirley Combs

When children learn about God, they get down to the basics. Is He alive? Does He know me? Will He answer my prayer?

We learned that when teaching faith to street children. It's difficult for them to trust anyone. Ours were suspicious of movements toward them. They were used to fending for themselves . . . in the streets.

They had two means of survival: begging and stealing. Of course, when we took them into the New Life Children's Home, we did not permit them to use these means. It was frustrating to them. Even though they had their basic needs met as never before in their young lives, if they wanted quick money or a certain object, they couldn't beg or steal it anymore.

First, they had to consult someone about it and were usually told that the Home didn't have funds for such things. Or, they could be told that God can supply their needs and they should pray about it. Either way, it was frustrating.

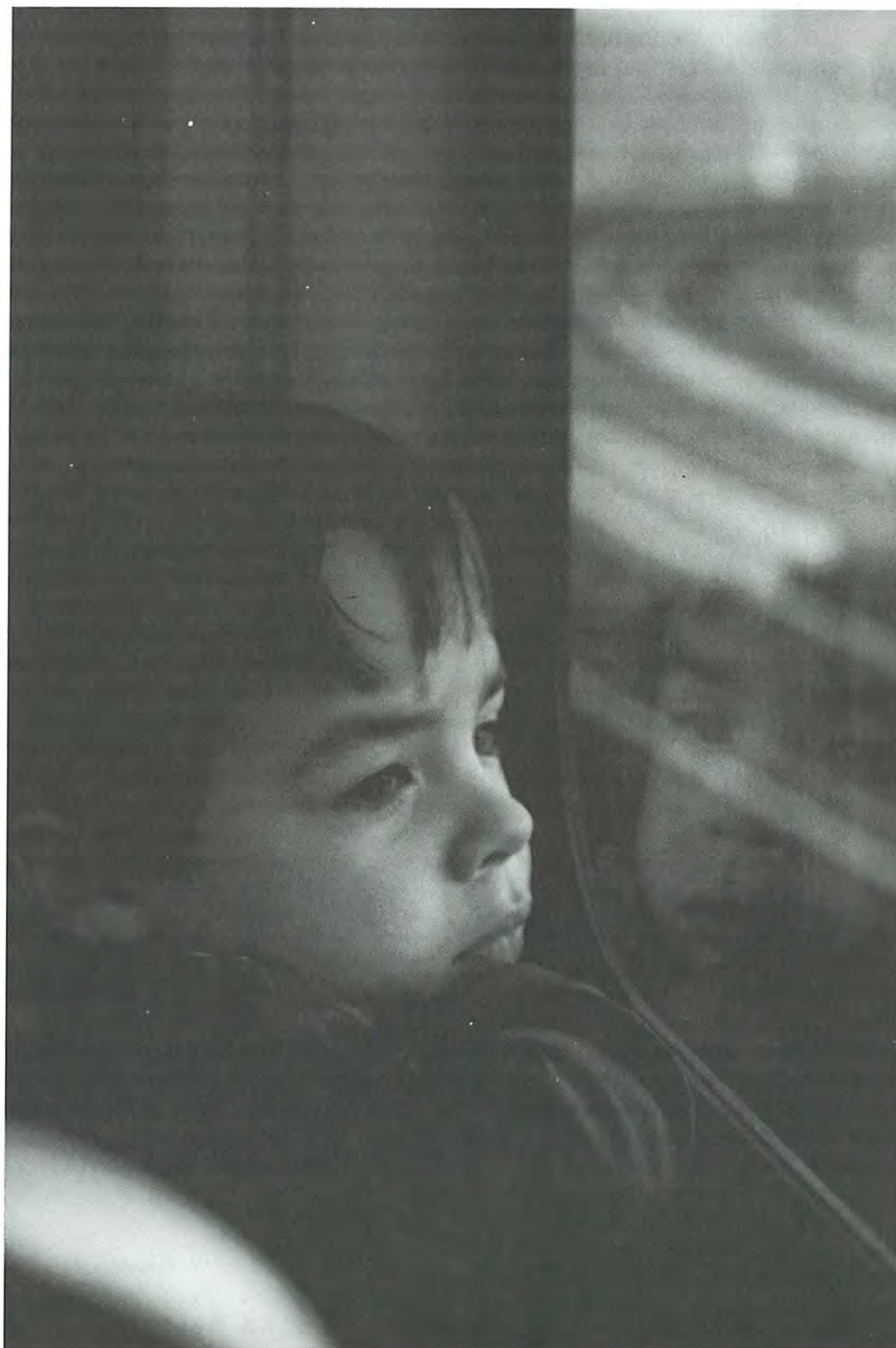
It didn't take them long, however, to observe that putting their request on a prayer list was a pretty super deal!

Espremidor Electrico

One special afternoon in the Home's kitchen we were squeezing crates of oranges donated by a citrus company. Children and volunteers were singing and squeezing and filling pitchers and tummies with the delicious juice.

One small boy, Eduardo, I believe, piped up, "Tia (aunt), we need one of these things with a motor on it."

"You mean an electric juicer?" I smiled.



"Sim, senhora, and I know they have them because I've seen them in the store windows."

"Oh, sweetheart, that would be nice, but we don't have funds right now. Someone donated these hand squeezers and since God is your Father now, you can ask Him for one and if He thinks you need one, He can send it."

"Nao, nao. If God told someone to donate a simple little juicer, I guess they would obey. But nobody would obey if God told them to give us an electric one."

Wow, that did sound familiar and may happen many times. I was tempted to wonder if I were putting God on the spot. Was I going to be embarrassed? Or hinder someone's faith?

No, I had already learned that God was faithful and would supply our needs. It was important to teach this to our little ones and to our volunteers. So, once again I reminded him, and all the other little ears listening, that God was their Father and could supply their needs—without begging or stealing.

The very next day, a young woman, Luciana, a nurse, clapped at the gate (they don't knock on the door). She shyly said, "For some reason I felt impressed to stop by and offer you this." She held out a box. "I actually have two *espremidores electricos* and hope you can use it."

You can guess what it was. An electric juicer! We called Eduardo out and presented him to the lady. She was really touched to hear the story and realize that God had used her. Eduardo's faith soared. And the faith of all the children and volunteers was increased as they witnessed the amazing outcome of the conversation in the kitchen the day before. All of us involved were reminded of how sweet it is to "walk by faith."

Bicicleta, Ou Nao?

Soon after the opening of the Home, a bicycle was put on the prayer list. Instead of a bike, though, God sent a nine-passenger Volks Van! At that time we had nine children. With the increase of children, that same van arrives at the Araras Church with 25 or more people. The tires seem

to squat as they roll down the road.

About a year later, the Home's board met after Sunday School to discuss a particular need. When they last asked for a bicycle God sent a van, but with the children getting older and some working in the day time and studying at night, they really needed a bicycle. It was agreed to put a bicycle back on the prayer list.

The very next day, Monday, a call came to the Home. "My husband is the director of Nestlé Company here and we are being transferred to Sao Paulo. We'll be moving to an apartment and all of our things won't fit. Do you accept donations?"

"Certainly, *senhora*. Do you have our address?"

"Yes, but could someone come by to pick it up?"

"Miracles are not the foundation for the household of faith, but they are the path that leads to the door."

"We have a van. What do you have to donate?"

"A bicycle."

I shared with her how we had just put it on a prayer list the day before and God was using her to answer our request.

"In that case, could you use two bikes?"

We went immediately to her house in our van and picked up two pink bicycles along with other useful things for the Home.

Haircuts on Monday

Some needs that came up in staff meetings may not seem important to some, but we learned that things that truly concerned us in caring for the children, concerned the Lord.

One concern was haircuts. A barber, Sr. Sergio, offered to cut two boys' hair a day, but never on Monday. On that day he and most barbers closed their shops. It worked out fine except for some of our boys whose schedules only gave them

time off on Monday afternoons. They ended up with either non-professional volunteer cuts or none at all. That concern was placed on the prayer lists.

Soon a reporter, Adelina, from one of the local newspapers went to the Home to interview me about its ministry. She said she was touched to hear the stories of the children's backgrounds and was impressed to see the healthy, mannerly children and the clean, attractive way we kept up the Home. (She caught us on a good day!)

After the interview she commented, "By the way, I would like to be a volunteer here at your Home. Besides being a reporter, I am also a beautician and can cut boys' and girls' hair. There is only one thing—I

can only work on "segunda-feiras" (Mondays!).

We began a friendship that day and she, her husband and two daughters, began attending the Araras Church. ■



ABOUT THE WRITER: Shirley Combs is a veteran missionary to Brazil. Jim and Shirley Combs began the New Life Children's Home in an effort to save the lives of Brazil's street children who are being killed nightly by death squads.



The Missionary Pastor

By Henry Van Kluyve

More than ever before the great task of world evangelization looms before us. The heart and core of the church is, and always should be, the missionary burden and vision.

Free Will Baptists have made giant strides with regards to world outreach, but we have just scratched the surface of the missionary potential that rests with us.

The missionary vision will transform the local church as it has throughout the ages. It must, however, begin in the pulpit within the heart of the under shepherd of the flock.

The Man

Oswald J. Smith, whose name symbolizes worldwide evangelization wrote the following,

On November 8th, 1927, my thirty-eighth birthday, I prayed this prayer: Lord, make me a man after thine own heart. Work faded out of sight; things that before seemed important disappeared; everything in which I was interested took a secondary place, and my own inner life before God was all that mattered, all that was really worthwhile.

And as I paced back and forth in my study that day I prayed, and prayed in the Spirit: Lord, make me a man after thine own heart.

From that time until God's call for him to enter his eternal home, Oswald Smith carried out the great commission with a burning heart.

Our Free Will Baptist pastors, both present and future, must have that same burden and must chart their course and that of the church, after the heart of God. When that course is set and that burden sought, the pastor will be missions-minded in every respect.

The Message

The pastor with a missionary heart (world missions) will face opposition, not only from Satan but from some in his own congregation. No matter how much stress is put on world evangelization, there will always be one or more who will cling to the great need for "those in our own community."

The missionary pastor's message will prevail. However, he need not deny that many in the vicinity of his church are lost and also need to be reached. In fact, our own country could be classified as a mission field.

But when we study the facts before us, the need to reach those beyond our shores should be paramount. Our land is well supplied with preachers and Christian workers.

It is still true that 94% of these minister to only 6% of the world's population. This leaves 94% of the world's people being sought by only 6% of the Christian work force. In the light of this, I would suggest four areas that must be included in the message.

The Command from Heaven

Acts 1:8 declares that we shall be God's witnesses with power from the Holy Spirit and that the ultimate gospel thrust should be

"unto the uttermost part of the earth." Christ's power is assured when we go into all of the world. His proposition is found in Matthew 28:19-20a. According to Ezekiel 33:7-9, we are to be watchmen, we are to warn, and in so doing we deliver our souls.

The Cry from Hell

This hopeless plea should fuel the missionary message. The rich man cries from his tormented state for a drop of water and asks that Lazarus be sent to warn his brothers about the awfulness of Hell. Matthew 22:13 speaks of the "outer darkness" and the "weeping and gnashing of teeth." This cry should awaken us to reach out everywhere and to everyone as we labor to save them from the fires of torment.

The Call from the Heathen

This is a vital and necessary ingredient in a heart for missions. "Come over and help us," was the cry from the man in Macedonia. Paul responded positively. Phillip was called away from a great revival service to minister to the Ethiopian eunuch. The Spirit said go, and Phillip ran (Acts 8:26-30).

Multitudes in the "regions beyond" are without our Savior. The call from the unreached the world over cannot be ignored.

The Compassion of the Heart

Compassion is essential in world evangelization. Jesus was repeatedly moved with compassion (Matthew 9:36; 14:14). He always saw a ripe harvest with a scarcity of laborers (Matthew 9:37). Paul said in I Corinthians 9:16 "... for necessity is laid upon me; yea, woe is me, if I preach not the gospel."

These four ingredients should cause the pastor's heart to burn, his feet to move and his lips to vibrate with the gospel of redemption for the millions at home and beyond our shores, held captive by sin and without the knowledge of a loving Savior who died for them.

The Method

The man after God's own heart and with a fourfold missionary mes-

sage and ministry will employ methods by which to carry out the desires of his missionary heart. These will conform to God's Word and will, in turn, involve the members of his church family.

Most of our churches schedule one or more protracted meetings annually, but relatively few schedule a well-planned and promoted missionary conference.

Too many of our pastors put this item on the back burner and only occasionally have a missionary to visit his church. And if a conference is planned, it does not usually receive attention and advertisement on equal par with the typical revival effort.

The missionary conference should be the main thrust of each church year. Here in Beaufort we participate in an area-wide effort. We usually have four missionaries, rotating among our four area churches.

A Saturday night rally is planned each year involving the four churches and missionaries. We encourage the missionaries to plan among themselves what they will say.

Such topics as: the missionary call, making initial contacts on the field, language study, culture shock, family adjustments, role of the wife and children, housing, total income needed, relationships with fellow missionaries, etc., can be included for the panel.

We give each missionary a time limit. The rally lasts one hour and is well attended, and used of God as the Holy Spirit speaks to hearts.

Missionary committees can be used to promote the conference. These can meet to promote overall participation, involving children and youth groups.

Several weeks prior to the conference, the pastor should deliver Bible-based messages on world evangelization. The ABC plan has worked extremely well in my ministry. Missionaries Adopted By Church is emphasized prior to and during the special meetings. The conference closes with a faith promise appeal. In our case, we offer the names of both foreign and home missionaries (in the ABC plan) and in keeping with the area support plan.

Currently, we support eight foreign and six home missionaries. Not

every missionary who visits our church receives monthly support. They are made aware of our area support ministry.

Sunday School classes can also be enlisted in the overall missionary outreach. The class collectively can be encouraged to make a faith promise commitment.

Our children should be involved, as well. I conduct a story time with our children (ages 3-9) each Sunday morning. During the missionary conference, I introduce the missionary to them and allow a few minutes for him to greet the kids and quote a verse in the language of his field.

Each child receives a faith promise slip. Nickels, dimes, quarters, etc. from our toddler and junior churches play a vital role in world outreach.

During the year the pastor should open his pulpit to a missionary (or more than one) for what can be called a world outreach Sunday. Special love offerings can be received. In our case we want to use our adopted missionaries if they are available.

Fill the day with testimonies, special music, a slide presentation, etc. A missionary luncheon can be included. Whether the missionary be man or woman, the pulpit of the missionary pastor should always be open to the message and heartbeat of the missionary.

In closing, I want to share a bit more of my heart concerning world missions in the local church.

For 14 delightful, wonderful years, I traveled the length and breadth of our country, having the privilege to appear in many of our churches in order to promote foreign missions. The results were gratifying. I was honored to represent the missionaries, even when they were on the field and could not be at home and travel with me.

For the most part, pastors were cooperative and expressed a desire to open their congregation to a missionary challenge. Others were mediocre about involvement.

In the sixties and seventies, I encountered a variety of methods used by pastors in local churches. The results from these were short-lived. In many cases these methods overshadowed the need for a world outreach emphasis.

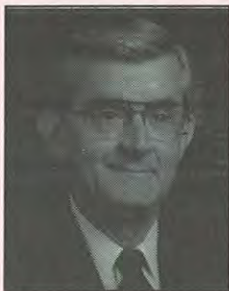
Though methods change (some for the best), nothing can replace the burdened heart of the missionary pastor—who seeks to be a man after God's own heart, who declares the whole counsel of God (66 missionary books) and uses God-honoring methods that will enhance and enliven the local congregations involvement in world outreach.

One of my early missionary conferences was held at the Donelson FWB Church in Nashville, Tennessee, while Rev. George Lee was pastor. We used a giant thermometer to tally results. Our goal was \$2,700 annually. Some of the members had serious doubts.

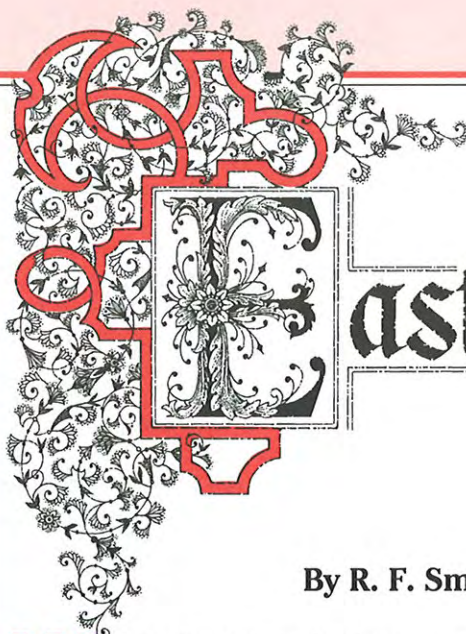
The official tally, as the red ribbon was hoisted to the top, came to \$5,400. Several years later, Donelson registered \$27,000 in gifts to missions. Today they give over \$40,000 and lead our denomination in world outreach.

John 6 records the greatest missionary conference. Jesus challenged Phillip and the twelve. The lad gave his livelihood. Bread and fish were given to all. Twelve baskets-full were left over.

Today, each faith promise slip submitted represents bread for a multitude. The missionary pastor is turned into the words of Jesus, and, in turn, from the pulpit of his church he challenges his congregation with Savior's declaration of, "give ye them to eat." ■



ABOUT THE WRITER: Reverend Henry Van Kluyve pastors First Free Will Baptist Church in Beaufort, North Carolina. He served 14 years as director of deputation for the Foreign Missions Department.



When Easter Happens

By R. F. Smith Jr.

What is Easter and when does it happen? In one way or another, every serious soul sooner or later asks that question. And Luke answers that question in one pregnant sentence:

"And they remembered his words, they returned from the tomb, and told all this to the eleven and all the rest" (Luke 2:8-9).

Easter is always *remembering*, *leaving empty tombs* and *telling all!* All verbs. All active. All action. The essence of Easter.

Remembering. Easter starts happening with a remembering of Christ's words. Easter did not begin when they saw an empty tomb. Empty tombs do not make believers—they scare believers. Easter started happening when they started remembering Jesus' words.

"Remember how He spoke to you," said the angel, and added: "Remember *what* he spoke to you about."

And they started remembering: "I will arise," he had said, "on the third day. . . ." Easter happened not with the words: "He is NOT here," but with the words: "He IS here!" He is here in His words; in His words we remember.

Leaving. Easter happened when they remembered, and when they left the empty tomb. Easter is always about leaving some empty tomb. The tomb of outdated concepts that tend to imprison, for instance. Truth does

not change; understanding of truth changes. And when new understanding of old truth hits us, we must leave the tombs of empty concepts that would imprison us in some antiquated environment of emptiness.

Jesus made it clear: "You don't put new wine into old wineskins," that is, leave the empty tombs of outdated concepts and move to the new wineskins of Easter where the new wine of resurrection is being poured out and into all who will believe and share the sunrise of a new day.

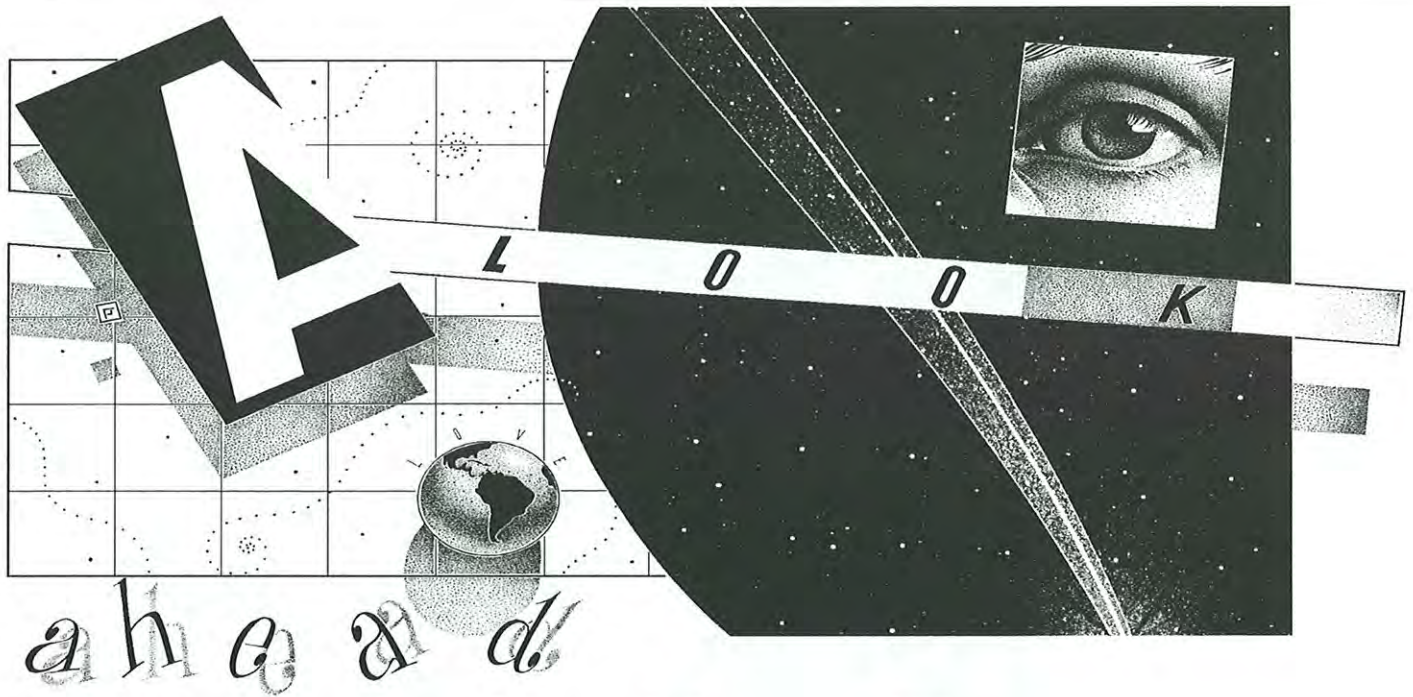
Empty tombs are not for pondering nor possession; they are for leaving.

Telling. The disciples remembered, left the empty tomb, and told all they had experienced to any who would listen. The greatest proof of Easter is found in Easter people who continue to Easter the Easter message. The most convincing evidence for resurrection is men and women whose lives bear witness to his living reality. They tell all—and they tell to all.

Easter is not an event to prove; it is an advent that defines life experiences. We don't prove Easter; Easter proves us. It is an advent that saturates our souls with meaning to life's hard and confusing questions.

Hallelujah! Christ Arose! ■

ABOUT THE WRITER: Dr. R. F. Smith Jr. pastors Fifth Avenue Baptist Church in Huntington, West Virginia.



Get Ready for Short-Termers

By Jimmy Aldridge

God has been seeking lost mankind since the Garden of Eden. His command to the Church to evangelize the world is centuries old. How then can short-term missionaries make a contribution to fulfilling God's long-term command?

In lots of ways. Our churches are full of people with skills that can be used to help further the task of world evangelization. Some of these people contribute from two or three weeks up to two or three years of their lives to preach, teach, train, build, program or repair on the mission field.

They are students, professionals or retired persons. They may be pastors, teachers, carpenters, masons, electricians, plumbers, mechanics, nurses, doctors, medical technicians or computer programmers.

First, there is the secular salaried position abroad. Employment with a multinational or international company, a U.N. agency, or an educational or health organization may be possible. They are able to get into "closed" countries, such as the Islamic republics, where "missionaries" are unwelcome.

They can learn the language and customs of the people and share their faith in their homes and elsewhere. Some have seen churches started.

Intercristo has a database of thousands of jobs worldwide and matches Christians' skills with those jobs.

Special evangelistic opportunities have opened up in the CIS republics through COMMISSION. People spend one or more years teaching in public schools and training teachers to present Christian ethics.

And the world's desire to learn English has opened the doors of China and Outer Mongolia for Christian teachers. Mongolia was the last country on earth without a known Christian church. There are now over 2,000 believers and several churches. A degree in TEFL or TESL (Teaching English as a Foreign or Second Language) can open the door to practically any country.

A second avenue is study abroad. Scholarships exist for overseas undergraduate and post-graduate studies, even in closed countries. In most countries half the population is under 25 years of age. Students may reach these young people more readily than older missionaries.

Another opening is for older, retired people. Recent statistics revealed there are 85,000 retired Americans living in Western Europe. Many more are in Latin America. Some are even in Sri Lanka. Older missionaries are needed in countries where age is held in great respect.

Missions awareness tours, generally lasting from seven to 15 days, permit people to visit churches, preach, and perhaps distribute Bibles and tracts.

While the impact of short-term missionaries may be limited while they are on the field, they can make major contributions for the rest of their lives. Many short-termers are directed by God to equip themselves and return as career church-planting missionaries. Many become lifelong "senders."

Sadly, some short-termers seem to think they have now "done missions" and can get on with the rest of their lives.

While all may contribute, no short-term approach can replace the need for the people called of God to follow His Son into spiritual warfare in another culture. Under His leadership they learn discipline and long-term commitment to His cause. They are God's foot soldiers, and they are irreplaceable. ■



ABOUT THE WRITER: Reverend Jimmy Aldridge is overseas director for Foreign Missions. He and his wife served as missionaries to Côte d'Ivoire.

The Unexpected Door

By Bessie Richards

On occasion we join our voices with the congregation and sing the old hymn "I want to be a soul-winner for Jesus every day; He's done so much for me."

We mean what we sing; it's just that the hustle and bustle of daily life diverts our attention. We ignore the gentle nudging of the Holy Spirit to reach out to a family member, a co-worker, a classmate, a neighbor or the stranger who touches our life briefly.

When we do obey His leading, we are amazed, not only by the every day opportunities to present the gospel, but also by the unexpected doors.

The Door By the Market

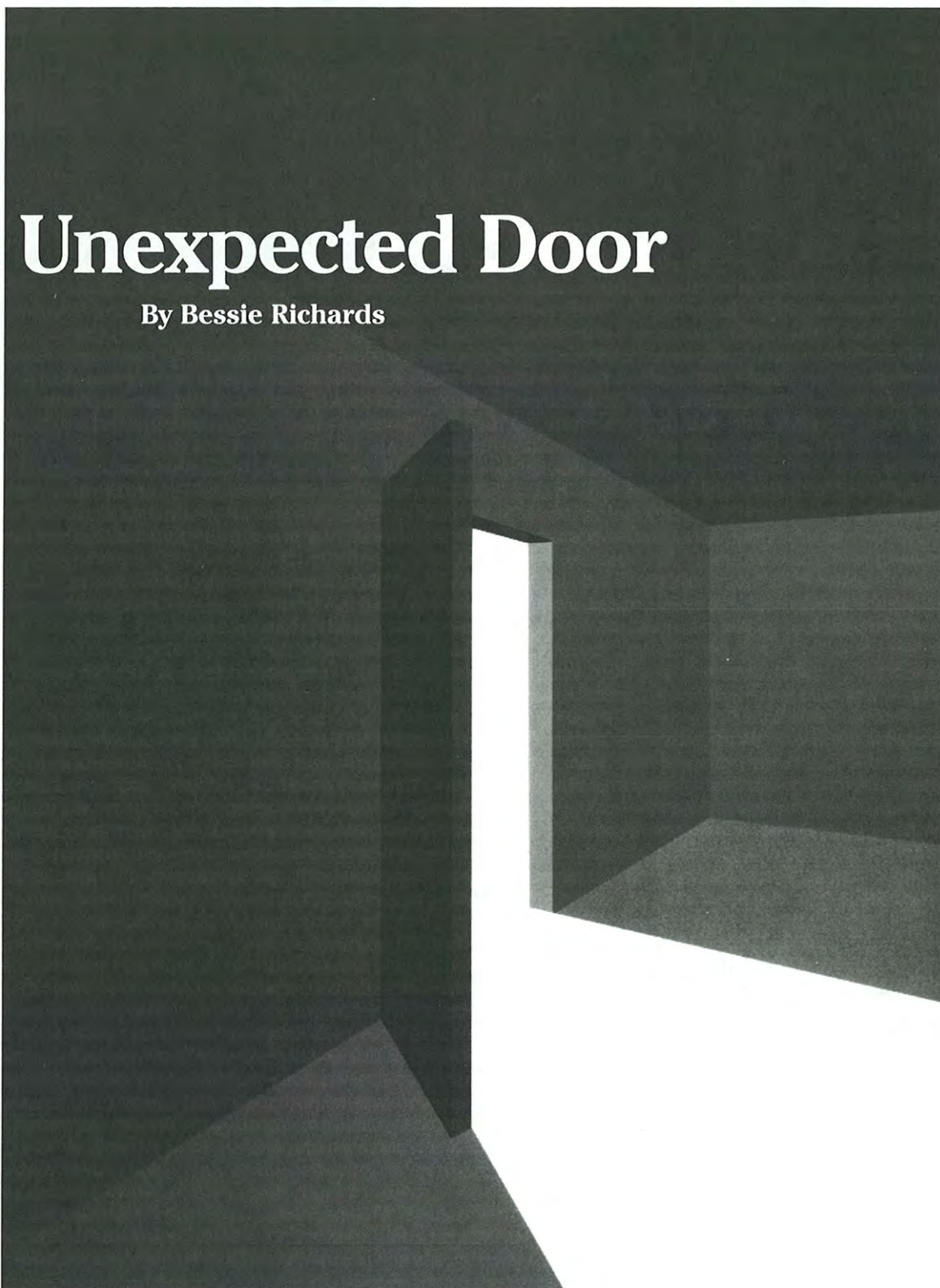
Such was the case for Norman and me in early 1979. Our family was busy settling into the house God had

provided in Agnibilekro, largest town in the Agni-djablin region of Côte d'Ivoire. For six months we had tried in vain to find a house to rent, but God had His own timing and strategy for our ministry in this town.

After having lived the eight previous years on the peaceful mission station at Koun-Abronson, we wished

that He had transplanted us to a calmer, more private sector of Agnibilekro. Instead, He wanted us in the hub of town life. Across the street from our house was the big open-air market where most of the people came daily for food and supplies.

It wasn't long before some of them began stopping by our house to visit



and ask questions about spiritual life. Once I was thrilled that people from five different countries had visited us that day; all had questions about God.

The Door Next Door

A Lebanese family of Moslem faith lived next door to us. He was an influential businessman in the area. As we became friends, they introduced us to other Lebanese families in town. I was included in the ladies' afternoon coffee get-togethers. Often invited for a meal of Lebanese food, we, in turn, introduced them to American cuisine.

Occasionally, we were able to give a verbal witness, but the most consistent witness came through our family life.

The Door through Children

Children attract other children, and the two little white boys speeding around town on their bicycles were causing no small stir. Soon our yard was filled with Lebanese and African children eager to play with Randal and Gene. Voila! Here was an open door for me to have a backyard Bible class.

Another door soon opened for us to have a Saturday afternoon Bible class in the courtyard of an important Agni family. Usually about 100 children of all ages, from several ethnic groups and religions came running to sing choruses, learn Bible verses and hear the Bible lesson. Some adults stood around listening, too.

Attempts to Close the Doors

It was easy to praise God for the open doors. It was not easy to keep a good attitude about the well-fed green flies that were constant pests, in spite of screens on our doors and windows. Vultures from the meat market sailed onto our tin roof with the force of elephants.

To make matters worse, a disco opened behind our house, vibrating the walls of our house with secular music from early morning to late at night. All the noise disrupted our church services and Bible classes, not to mention our sanity. The Enemy wasn't putting out the welcome mat; we were invading his territory and the war was on.

Not long after we moved to town,

a rumor started that we were CIA agents masquerading as missionaries. How could we gain the confidence of the people, a must if they were to receive our message? Unexpectedly the door opened.

A Door through Death

A Christian couple from a bush village where we had previously worked came to the Agnibilekro hospital because of her complications in labor. Both mother and baby died.

There was no funeral home so Norman and John, the husband, went to the Mossi tribal chief seeking help. Even though John was Mossi, the chief refused to help because John and his wife were Christians. We remained his only source of help.

Norman brought the corpse to our house and built a casket from our shipping crates. I lined the inside with some pretty cloth given to me by auxiliaries. As the finishing touches were made, a bad storm blew in. We knew it would be impossible to transport the body back to John's home village that night.

Once again we must meet the need; this time it meant keeping the corpse in our house overnight.

Early the next morning, after John asked that the funeral be in Agnibilekro, Norman obtained a burial site from the Agni king. A few men volunteered to dig the grave. About mid-morning people from the Mossi tribe arrived to await the funeral. (Could their consciences be pricking from not helping a fellow tribesman?)

As we gathered at the grave site, every one listened attentively as Norman showed them from God's Word how they could have eternal life in Jesus and a home in Heaven where there would be no more suffering and death. They were curious about the message, but spoke openly of the love which

this white man of God had shown to an African.

For 15 years the door remained open for our family to share the gospel in many ways in Agnibilekro. That door closed a few months ago because of Norman's health problems. It was heartbreaking for us and the Africans to accept the closing of that door.

Yet, we will continue to walk through those open doors before us in the future. Will you do the same? ■



ABOUT THE WRITER: Bessie Richards served 28 years with her husband Norman as missionary to Côte d'Ivoire. A new door has opened for them. They plan to walk through it as home missionaries to New Orleans, Louisiana, where their French will be put to good use.



A Need to Belong

By Geneva Poole

A number of years ago we were getting ready to put our second son in the first grade. What is unusual about that? Nothing, except this little boy had spent most of his life in Brazil, South America.

As a parent I was concerned, but I did not want him to be singled out as being different from the very beginning, so I did not give any previous explanation to his teacher.

Somehow I felt sure he was going to be as thrilled with school as I had been. Then too, his excitement seemed to mount as the days drew nearer to begin. He was also happy that he would be riding to school on the "bus school" as he often called the school bus. (The order of adjectives in Portuguese.)

On the first day of school the happy little fellow, along with his brother, could hardly contain himself as he impatiently waited for the school bus to come.

The boys had been prepared for this day. A few days earlier their dad and I took them over to the school. They met the principal who showed them where their homeroom would be. The boys seemed to like everything they saw.

Everything went as planned. They both got off the school bus and each went to the room he had been previously shown.

Mrs. Peebles, one of the first grade teachers, called her roll. As sometimes happens, there was one more student than names on her roll. She discovered that John's name was not on her list. Trying to be nice and resolve her problem she said, "You do not belong in here. Let me find where you should be."

Those words fell directly in that little boy's mind and evidently the cogs began turning. "I don't belong in this class. Then I don't belong in this school. Perhaps I don't even belong in this country."



When the boys got home from school, I met them at the door, but the excitement seemed to be gone. Over a snack I asked them about school. Quickly came the replay from the smaller one, "It is all right, but I'm not going back." Apparently his mind was made up.

The next day he did not want to get on the school bus, but obeyed me and finally went off to school.

But the third morning he refused. Each time I put him on the bus he got off. Finally, with my promise to go pick him up at school, he was on his way. (I was teaching in another school district, but getting out earlier than he.)

That day I silently prayed often for wisdom to solve the puzzle. As soon as my classes were over, I did as promised and went directly to his school.

After talking with his teacher, I discovered what had happened. She then took extra care to make him feel that he belonged, but much damage had already been done.

Today that little boy has grown into a man, married a Brazilian girl

and has three children. He also has found the place he belongs—Brazil—where he pastors First Free Will Baptist Church in Ribeirao Preto.

How often people come to visit our churches and somehow go away without being made to feel that they belong.

What can be done to put a tie between church people and the visitors that will make them feel they have found a place to worship?

Let's ask God to give wisdom, love and concern to be able to help people feel they do belong in our church! ■



ABOUT THE WRITER: Geneva Poole serves on the mission field with her husband Bobby in Brazil.

To Russia with Love

By Ryan McDougald

The class, "Local Church and World Missions," taught by Mr. Eddie Payne at FWBBC, opened my eyes to the need for world evangelism and the important role of the local church to train, send and support missionaries.

As a future pastor, I also realized my inadequacies to promote and support missions and train others for the mission field.

Jerry Whitworth pastors Christian Home FWB Church, my home church in Blountstown, Florida. During a college break, he and I discussed the possibility of taking Mr. Payne's challenge to apply as a summer missionary.

We both saw this as a tremendous opportunity to serve the Lord and learn first-hand what the foreign mission field was really like. Being on the field would give me greater insight to support missions and encourage others. Brother Jerry told me that he thought my church would support me if God opened the door.

Last fall, I applied as a summer missionary and God immediately began opening doors. During my interview with Jimmy Aldridge in the Foreign Missions Department, we discussed the possibility of my going to Russia for the summer.

I'd expected to go to a field with Free Will Baptist missionaries already established, accompanied by a group of Bible College students. If I went to Russia, it would mean going with a couple of other students, and *we* would be the missionaries. It also meant working through an interpreter to preach and teach the gospel.

Frankly, I didn't know if I was up to the task. After all, I'm not a foreign missionary; I'm just a preacher.

But I prayed and asked God's guidance. I talked it over with students who had gone to Russia as summer missionaries and decided that this was God's opportunity for me. I then told Mr. Aldridge I would go where God opened up the opportunity.

This past Thanksgiving break, I went home and announced to my church that I had applied as a summer missionary and that there was a possibility I would go to Russia. I asked them to pray that God would open a door for me to go if it was His will and that He would close the door if it wasn't.

I had no idea how to raise money, and I was apprehensive about going. If God wanted me to go, He would provide the way and the means. If He didn't want me to go, I didn't have to worry about it any more because that would be the best thing. I returned to school with that attitude.

During Christmas break, I was home three Sundays. The first Sunday, I announced to my church that I had been accepted to go to Russia and that I needed \$3,000 to go.

Pastor Whitworth spoke after me, "Ryan, I'm going out on a limb. I'm going to say that this church can raise the entire amount for your trip. We are going to have faith and trust God to help us raise the entire \$3,000."

I was humbled to think they'd attempt such a thing. Doubt lingered in my mind. Our church has only 75-80 people on Sunday morning; I didn't know if they could do it. However, I knew that if God was in it, He would provide. I left it in His hands.

In the next sentence, the pastor

asked, "Ryan, when do you need the money?" When I told him I needed half of it by April 1, he said, "I'll tell you what: I'm going out on another limb and say that our church can raise the entire amount by then. That way you can concentrate on preparing yourself for the trip and not worry about raising money. We are going to have faith that God will help us raise the entire amount."

I took Brother Jerry at his word and trusted God to take care of it. The third Sunday I was home, Brother Jerry let me preach. Before he introduced me, he told me to let him have the pulpit when I finished preaching because he had some good news.

At the end of the service, he reported that a family in the church pledged to match dollar-for-dollar whatever the church gave for my trip, up to half the amount I needed. I already had half of my money if the church would raise the other \$1,500!

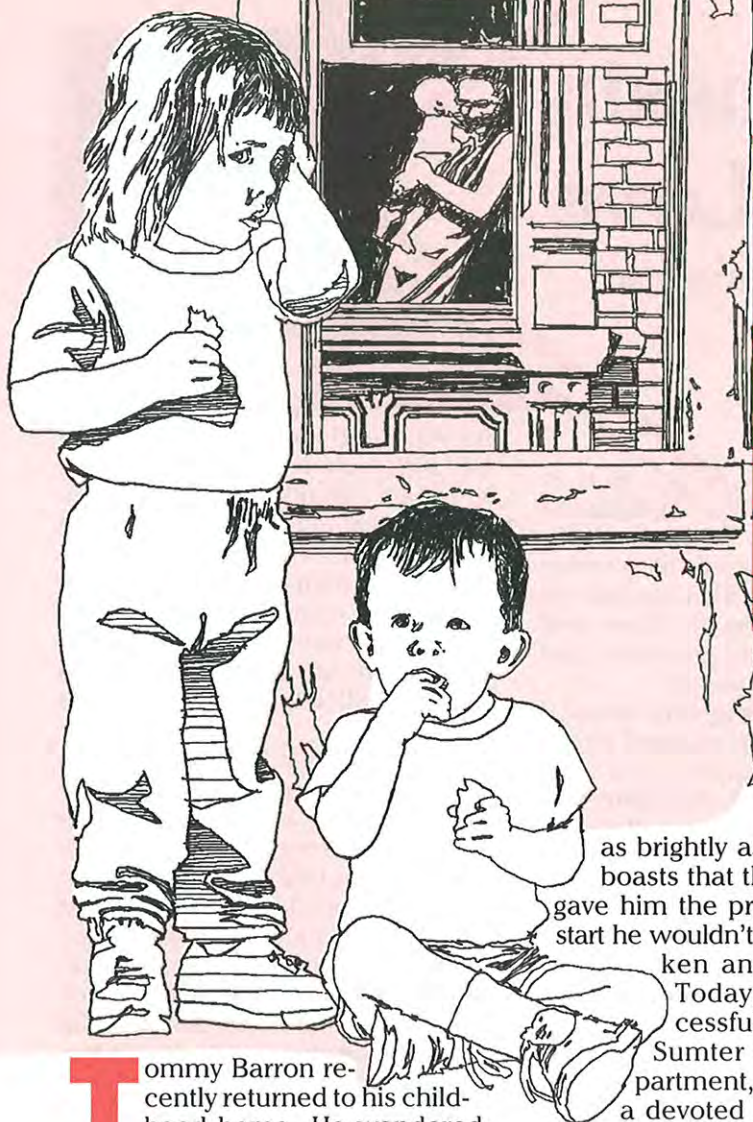
I went back to Bible College upbeat and positive about this whole fund-raising thing. I was praising God for His faithfulness, but I was totally unprepared for what happened next.

Brother Jerry and the church started promoting my trip. They planned to take up the first offering on the third Sunday in January 1995, our regular monthly missions offering.

The third Sunday came. I had visited a church about 20 miles from the college that day so it was late when I returned to the dormitory.

I started to call someone and found a message on my phone. It was from my pastor. He said, "Ryan, this is Jerry Whitworth. I'm calling to let you know about the missions of-

(continued on page 15)



Turbeville's Home for Children

To Mend a Broken Heart

By Mona Burris Dukes

Tommy Barron recently returned to his childhood home. He wandered through the halls, rooms and yards and remembered the good times. He saw photos of himself, a grinning child, hanging in the hallway. He recalled daily chores and responsibilities. He remembered holidays filled with laughter, sharing and joy. And he remembered his last days there—graduating from high school, packing and weeping over leaving the only home he'd ever known.

"Home" was the Free Will Baptist Home for Children in Turbeville, South Carolina. When he was six years old, Tommy's mother left him and his three siblings there, saying she would return for them after the weekend.

That "weekend" lasted 14 years. With a smile that gleams almost

as brightly as his spirit, Tommy boasts that the children's home gave him the proper start in life, a start he wouldn't have had in a broken and unstable home.

Today, Tommy is a successful detective with the Sumter County Police Department, a devout Christian, a devoted husband, first-time expectant father and strong advocate of the Free Will Baptist Home for Children.

Founded in 1949, the home was the result of nearly 30 years of prayer and fund-raising through Free Will Baptist churches. Turbeville was selected as the site due to its central location in the state and the fact that a large tract of land was available for sale there.

The home has grown from a single two-story building to a campus featuring two large dormitories on either side of a colonial-style administration building which houses kitchen, dining and laundry facilities as well as the apartment of the home's executive director, James Wilhide, and his wife Carolyn.

The Wilhides became the home's directors in 1992. "We thought about

[coming to the home] for a good while, but the opportunity was just not there," Carolyn says. After the former director and his wife retired, the Wilhides knew their "mission field" had opened up, so they agreed to the directorship of a place they had always cared about.

"I felt like I was qualified [for this job]," James says, "after being a parent to three, a grandparent to five, and a pastor for 28 years!"

Assisting the Wilhides in raising the 19 children currently living at the children's home are their son and daughter-in-law, Ricky and Linda Wilhide, who serve as dorm parents for the girls, and Maura Story who is parent for the boys' dorm. Ricky also serves as maintenance man for the grounds and buildings.

"Miss Sadie" Hampton has been arriving at the home for nearly 20 years to serve up breakfast at 6 a.m. before tackling the laundry for the smaller children (the older ones do their own) and cleaning the administration building. Turbeville native Dawn Coker comes in the afternoon and prepares the evening meal, in addition to assisting with building upkeep.

Recent renovations in the dormi-

tories and the administration building have resulted in a more cheerful and safe atmosphere for the children. Much of the renovation was done by volunteers from the North Spartanburg Free Will Baptist Church who arrived at the home one Friday evening in April prepared to start work the next morning. The result was extensive exterior and interior painting and repair work.

Just prior to that, a member of the Pamplico Free Will Baptist Church, Herman "Bunn" Hanna, drilled a new much-needed well for the home, signing the bill, "Paid in full at Calvary."

Such support is constantly pouring in for the home, a fact for which the Wilhides are grateful since there is a constant need for volunteer and financial assistance.

Though the home bears the Free Will Baptist denominational tag, support also comes in from other Christian denominations, businesses and individuals. Because of its private status, the home receives no government funding, so every operating dollar must be raised.

"Most of the young people who come to the home have no one to cover the financial costs of education, food, clothing, doctor bills and the many other things children need," says James Wilhide.

The children are usually placed in the home by a parent or parents suffering financially and emotionally. Many come from broken homes, and some have even suffered abuse, but no child at the home is available for adoption. Sometimes parents return for their children, while others like Tommy Barron stay at the home for years.

The Wilhides seek to provide a stable environment—"a haven for children in need." The loving part comes easy, evidenced by the fact that the kids call the Wilhides, "Mama" and "Papa," bestowing hugs on them liberally. The stability comes from being founded on scriptural principles.

James estimates that nearly \$9,000 a year is needed to support each child. Additionally, the home provides the opportunity for a college education at the Free Will Baptist Bible College in Nashville, Tennessee.

Annual tuition costs of \$7,000 per student put yet another crimp in the already tight budget, but the Wilhides firmly believe in offering their kids the best opportunities they can. Three of the children's home youth will attend the Bible College this year.

Projects are constantly underway to maintain the balanced budget at the home, including a sponsorship program which solicits monthly support of \$18 to help provide for a child assigned specifically to that sponsor.

Barron also hopes to assist the Wilhides in encouraging "alumni" of the children's home to return for a special day in their honor sometime next year. Though early records are sketchy, projects are underway to locate the hundreds of children who have been touched by the children's home over the years.

The holiday season seems to be when many people's minds and hearts turn to the children's home. People share out of their own bounty of blessings as groups and individuals flood the home with visits, invitations to visit, gifts, decorations and food.

"Our Christmas begins at Thanksgiving," Mrs. Wilhide says, "and is celebrated every day for a month!"

The children make out wish lists which are shared with sponsors and other supporters and gifts are distributed accordingly. Of course by the end of the season each child at the home has more than he or she could have ever hoped for and, most importantly, they know that they are loved and cared for.

But Christmas comes only once a year. Sometimes a donation comes just in time to satisfy a small heart's deep desire. Seven-year-old Shawn's greatest desire in life was to have a bicycle. He did not pout or whine, merely expressing his desire with a wistful expression and a genuine hope. The Wilhides knew that money was tight but they weighed the issues and knew that Shawn's happiness was important at that time.

One day when he came home from school James called him aside. Shawn stood quietly wondering if he had done something wrong. James disappeared from the room for a moment and reappeared pushing Shawn's shiny new bicycle—and

another small heart learned something about unselfish love. ■



ABOUT THE WRITER: Mona Dukes is a member of Westside Free Will Baptist Church in Johnsonville, South Carolina.

Reprinted by permission from the November-December 1994 issue of *Pee Dee Magazine*.

To Russia with Love (from page 13)

fering we took up for you today. We raised \$3,695.55 for you. We have the whole amount and you don't have to worry about raising money any more. Praise the Lord!"

I was dumbfounded. I wanted to laugh. I wanted to cry. I wanted to shout. God had worked through the good people in my church to raise the entire amount for the trip, and it wasn't even the end of January yet!

Later, a lady from my church wrote and said that she had awakened that Sunday morning to find it raining hard. There weren't many people at church so she, along with my mother, thought the offering would be low. What a surprise God had in store for us all.

Yes, my faith has increased. I want to be as faithful with this opportunity as the people who made it possible. ■



ABOUT THE WRITER: Ryan McDougald is a junior ministerial student at Free Will Baptist Bible College in Nashville, Tennessee.

The compelling saga of Joe, Melody, Mary, Theodore and Nelda

The Busy and the Bored

By Helen Johns



Met Joe Pastor. Joe works 75 hours a week, meeting himself coming and going to committees, Bible studies and hospital visits.

He smooths Mrs. Fussbudget's feathers, ecumenicalizes with the ministerium, prays for the capital fund drive, preaches the funeral sermon for Sam Seldom (who never entered the doors of the church), spends three hours at the computer store studying upgrades of the current 1949 office equipment, chips the ice from the church parking lot, and—if he's lucky—gets to kiss his four-year-old goodnight and hug his wife before the 7:30 50-Day Adventure planning meeting, the major agenda item of which is to decide on the color of bulletin covers.

Melody Multijobs

Or there is Melody Multijobs. Melody rises at 5:00 to exercise to keep

her blood pressure under control.

She showers, does her devotions at 6:00, cooks breakfast at 6:30, kisses husband Paul Professional goodbye, shoos the kids to the school bus at 7:30, faxes the status report due in Milwaukee at 9:00, reports to the office from 9:00 to 5:00, fixes dinner at 6:00, rushes to the Women's Fellowship planning committee at 7:30, washes the day's dishes and plops into bed exhausted at 10:00.

On Saturday she works hard at the office because management laid off Tia Typist—too expensive to pay her health benefits, they said.

Mary Melancholy

On the other hand, there is Mary Melancholy. Mary is 82 years old and has one wish: to go be with the Lord. Her back is riddled with arthritic pain. She sits in the nursing home

chair in the window because the nurse remembered today that she likes the warm sunlight.

Her mind long ago ceased to be involved with the world. People stopped looking for her advice when she was 45.

After all, life was different now from when she was in her prime. Somehow she had become convinced that she no longer had value. So she prayed for sweet release into the arms of the God who would value her again.

Theodore Thoughtful

Or there is Theodore Thoughtful. Theodore is not the brightest star in the church. He has yet to find his niche.

Although nominated several times for trustee or another position, some stronger leader or more smiley and popular person always was elected, leaving Theodore confused about his place in the church.

Theodore spends hours in Bible study and prayer, agonizing over what the Lord wants him to do with his life.

Nelda Needy

Or there is Nelda Needy. Nelda is divorced and jobless. Recently saved, she sings with emotion, "I'm so glad I'm a part of the family of God." But after the initial flurry of attention, she sits home alone at night wondering where she fits in.

What part of this "family" is she? A child? A mother? An aunt? Where does she belong? Will she really be accepted as a part of the family?

Assumptions

Now, the interesting thing about the Joe Pastors and the Melody Multijobs is that they believe that everyone else in the world is as busy as they are.

Joe preaches Sunday after Sunday about keeping family time sacred, about slowing down life's hectic pace, about eliminating so many committee meetings and paring down the church structure.

Melody complains loudly to the nods of her gal committee friends about the strains of her job. Her ulcer is acting up and her teenage daughter surely is just going through a rebellious stage.

Maybe she should volunteer for the youth committee to make sure the teens are receiving proper religious instruction and enough activities to keep them off the streets.

Essentially, Joe and Melody are blind to the Marys, the Theodores and the Neldas of life. To Joe and Melody, life for everyone must surely be a treadmill of ceaseless activity because that is the way life is for them.

Loneliness

The interesting thing about Mary, Theodore and Nelda is that they leave church Sunday after Sunday empty. They feel another world must exist out there, and that they most certainly are not part of it.

They see Melody Multijobs flitting here and there doing her churchly duties and wish they could sit down and talk to her sometime to find out just how a person gets that involved and important.

Overall, for Mary, Theodore and Nelda, the nights are cold, the quiet is deafening and the emptiness of life twists like a knife in their chests.

Joshua Justright

One day not too long ago, Joe Pastor burnt out and disappeared from the pulpit like a newly struck match. His smoke lingered but a little while and the pastoral committee brought in a new fellow, about thirty-three, no children, a very malleable person with little experience other than about a month in some obscure Bible school.

Joshua Justright was welcomed warmly to the congregation. Leading a Wednesday night Bible study, he thrilled the Christian Education Committee with his grasp of the scriptures.

He's young and viral, thought the men's fellowship. Surely he can play on the softball team. We need a good shortstop. The worship committee withheld judgment until after the first service.

On Sunday, Joshua quoted the prophet Isaiah from memory, standing slightly to the left of the pulpit. Everyone oohed and aahed at his polished delivery. When finished, he moved into the pulpit and began to elaborate:

"The Spirit of the Lord is on *me* . . . to preach good news to Nelda Needy . . . to proclaim freedom to Mary Melancholy and recovery of sight to Joe Pastor and Melody Multijobs, to release Theodore Thoughtful. . . ."

Rocking the Boat

Silence. Dead silence. Bob Board-chairman's face began to turn red from the collar up to the tip of his balding head. Tony Teenager turned grinningly to Angie Antisocial. "This guy is gonna shake things up," she whispered in delight. Susan Sedate squirmed uneasily in confusion. And Penelope Proper covered Junior Proper's ears.

As you can guess, Joshua Justright didn't last long in that church. Rumor

has it that he moved about from church to church for about three years, then met a premature death trying to preach on the streets of Washington, D.C. Sniper fire, someone claimed.

The Busy Meet the Bored

But that short stay in the congregation did something wonderful for Joe, Melody, Mary, Theodore and Nelda.

Melody called a meeting with Joe. Disturbed by the fact that Joshua claimed they needed "recovery of sight," Melody and Joe prayed together to find out what he meant.

Miraculously, they began to see people at church they had never seen before.

Melody approached Nelda about the possibility of beginning a study group for teenagers. Nelda just about keeled over, but said yes, if Melody would help her get started.

Joe went to Theodore to ask if he would be his prayer partner. "I'm spiritually dry, Theodore. I need someone to help me who has been close to God in the Word."

As for Mary, every Sunday afternoon Melody wheeled her into the sunlight of the atrium. They sat together for hours and talked, about everything, about nothing. Mary went to be with her Lord soon after, feeling very loved and happy.

Melody didn't quit her job. She didn't stop fixing breakfast or carpooling the kids, or working on Saturday.

But she seemed to have more time from then on to look around and realize that her life wasn't everybody's life. She really could see again, and, to her surprise, her church began to grow.

Two new families in June brought four new families in September. Melody was eventually relieved of a few of her committee assignments by some very capable people.

Generally speaking, everyone lived very happily ever after and no one was ever bored again. ■

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ABOUT THE WRITER: Helen Johns is a free-lance writer and editor living in the Midwest. As assistant editor for Evangel Publishing for 11 years, she authored several best-selling books and curriculum pieces for youth and new believers. Helen is a choir director, Christian education director at her church and mother of two college students.

FREE WILL BAPTIST NEWSFRONT

Rev. Harvey Hill Retires After 53 Years

AUBURNDALE, FL—The Reverend Harvey E. Hill, 82, retired after more than 53 years as a Free Will Baptist minister. A Missouri native, Brother Hill's pastoral ministry focused primarily in three states—Missouri, Tennessee and Florida.

He was licensed to preach in 1941, ordained in 1942 and pastored his first church in 1942, the Richwoods FWB Church in Richwoods, Missouri. The next year (1943) he organized South Side FWB Church in St. Louis and pastored there 10 years.

Rev. Hill pastored eight churches in his 53-year ministry, investing more than 22 years in four Missouri churches. He also pastored seven years in Tennessee and four years in Florida.

At age 62, he returned to First



FWB Church in Auburndale where he had previously pastored (1963-1965) and subsequently served the congregation as associate pastor, youth director and senior servants pastor until his retirement in 1995.

In addition to his pastoral min-

istry, Hill maintained an active role in broader denominational work. He served 10 years on the national Home Missions Board, two years as chairman. He also moderated quarterly meetings, chaired Missouri's Youth Camp Board, organized an association in central Florida, chaired national convention steering committees in both Missouri and Tennessee, and championed youth work across the denomination.

Some 15 young men answered the call to preach under Brother Hill's ministry, including Dr. Roger Reeds who served 32 years as general director of the Sunday School and Church Training Department.

Harvey and Sylvia Hill reside in Auburndale, Florida.

Please Note:

**Delegate
Fees
are now
\$25
per
Delegate.**

LOCAL CHURCH DELEGATE CREDENTIALS

—1995—

THIS CERTIFIES THAT _____
is a duly authorized delegate to the National Association of Free Will

Baptists from _____ FWB Church.

_____ of _____, _____
(District Association) (City) (State)

_____ or _____
(Pastor) (Church Clerk)

IMPORTANT: This form properly signed and accompanied by a \$25 registration fee entitles a local church delegate to register for voting privileges.

Hotel Reservation

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Charlotte, North Carolina

National Convention

July 16-20, 1995

1. Applications must be received no later than **June 16, 1995**.
2. **NO TELEPHONE CALLS:** Reservations **will not** be taken over the phone.
3. **IF SHARING A ROOM WITH OTHERS,** please send in only **one** application per room. Confirmations will be mailed from the hotel to the person who sends in the reservation request
4. **Deposit:** All housing applications must be accompanied by a deposit of one night's room rate for **each** room requested or credit card number and expiration date. Make checks payable to "Charlotte Housing Bureau." Send with remittance to: **Housing Bureau, Charlotte Convention & Visitors Bureau, 122 East Stonewall Street, Charlotte, NC 28202-1838.** You may FAX your form only if you are guaranteeing with a credit card to 704/347-1158. Please note: We do not FAX back our acknowledgement to you. These are sent to you through the mail. Also, when FAXing, please do not send a hard copy through the mail because this will cause us to duplicate your reservation.
5. **Cancellations** with the hotel will be taken up to 72 hours prior to arrival date.
6. **Changes** are to be made directly with the Convention Housing Bureau via mail or FAX up until one week prior to your arrival date. At that point you must make any changes or cancellations directly with the hotel assigned.
7. **Check-in** time: 3:00 p.m. **Check-out** time: 12:00 p.m.

Send Confirmation to:

Last name: _____ First name: _____

Address: _____

City: _____ State: _____ Zip: _____

Telephone number at work: (____) _____ at home: (____) _____ FAX: (____) _____

☐ I wish to guarantee my room on my credit card: _____ or ... ☐ Check enclosed. Check # _____

Credit Card # _____ Expiration Date: _____

☐ MasterCard ☐ American Express ☐ Visa ☐ Diners Club ☐ Discover Card

Hotel Requested (Please indicate 1st, 2nd and 3rd choices.):

*Rates do NOT include 12% sales tax.						
HOTELS	Choice	Single	Double	Triple	Quad	Parking
Omni Charlotte Hotel (Headquarters Hotel)		\$89	\$89	\$89	\$89	\$6/day
Marriott City Center		\$85	\$85	\$85	\$85	\$5/day
Radisson Plaza Hotel		\$84	\$84	\$84	\$84	\$4/day
Adam's Mark Hotel		\$79	\$79	\$79	\$79	Free
Holiday Inn Center City		\$60	\$60	\$60	\$60	Free
Government House Hotel		\$59	\$59	\$59	\$59	Free

Arrival Date _____ Departure Date _____

Type of Room Requested:

- ☐ Single / 1 Person ☐ Double / 2 People
☐ Triple / 3 People ☐ Quad / 4 People
 Number of Beds in Room _____

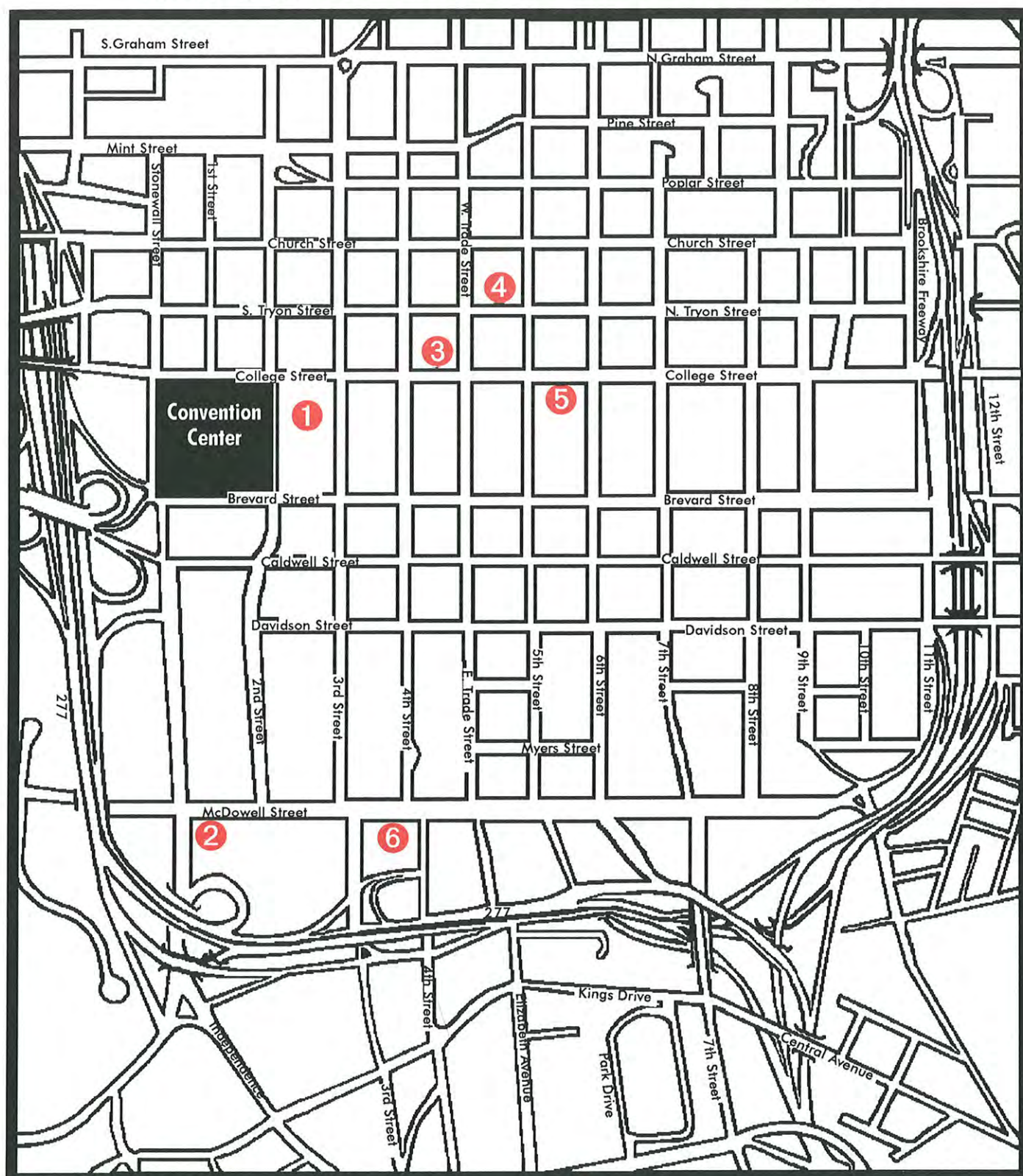
Please List Room Occupants

Special Requests (please check):

- ☐ Non-Smoking
☐ Disabled
☐ Rollaway
☐ Other _____

Note: Special requests are not guaranteed—They are given on a first come, first served basis. There is an additional charge for rollaway beds.

Welcome National Association of Free Will Baptists



- 1** Omni Charlotte Hotel (Headquarters)
- 2** Adam's Mark Hotel
- 3** Radisson Plaza Hotel

- 4** Marriott City Center Hotel
- 5** Holiday Inn Center City Hotel
- 6** Government House Hotel

Only one person per form.

Make additional
copies if needed.

Pre-Registration Form

for

**National Association of Free Will Baptists
Women Nationally Active for Christ
National Youth Conference
Charlotte, NC / July 16 - 20, 1995**

By completing the Pre-Registration Form, you will save **valuable** time at the convention. If you pre-register, proceed to a special registration area where you will receive a packet containing your pre-printed name tag, tickets and materials.

Please Print

Name: _____
First or Name Desired on Badge Last

Address: _____

City: _____

Church: _____

Pastor's Name: _____

Hotel (if known): _____

Phone #: (____) _____ - _____
Area Code

☐ Male ☐ Female

State: _____ Zip: _____

City: _____ Zip: _____

Completed form(s) and fees must be mailed to

Convention Registration

P. O. Box 5002

Antioch, TN 37011-5002

and received on or before **June 23, 1995.**

You may register for all three conventions on this form.

I If you want to register for the **National Association**, complete Section I.

District Association: _____

Minister: ☐ Ordained ☐ Licensed ☐ Pastor

(I certify that I am a member in good standing with the above named church and association which belong to the National Association.)

Missionary: ☐ Foreign (Country) _____

☐ Home

Delegate: ☐ Ordained Deacon

☐ State

☐ Local Church (\$25.00)

☐ National Board Member

☐ National Officer

Visitor: ☐ [Visitors can not vote]

Meal Tickets: Quantity

Youth Workers Reception _____ x \$6.00 = \$_____

Music Ministries Breakfast _____ x \$9.50 = \$_____

Hillsdale FWB College Luncheon _____ x \$15.00 = \$_____

FWBBC Alumni Luncheon _____ x \$11.50 = \$_____

Master's Men Dinner (before conv.) _____ x \$18.00 = \$_____

(\$20 at convention)

If Local Church Delegate _____ → \$25.00 = \$_____

(Must enclose signed credentials card.)

SUBTOTAL \$_____

II If you want to register for **WNAC**, complete Section II.

(Check only one of the following:)

DELEGATE: ☐ Local (\$5.00)

☐ State

☐ State President or Field Worker

☐ National Officer

VISITOR: ☐ [Visitors can not vote]

Meal Tickets: Quantity

WNAC Fellowship Dinner _____ x \$15.00 = \$_____

If Local WNAC Delegate _____ → \$5.00 = \$_____

SUBTOTAL \$_____

III If you want to register for the **National Youth Conference**, complete Section III.

(ALL those in 1st grade through age 24 must register to attend NYC.)

Are you a youth worker? ☐ Yes ☐ No

Grade completed Spring 1995: _____ Age: _____

Birthdate: _____ / _____ / _____

Parent's (or Guardian's) name: _____

Youth Leader's name: _____

Registration Fee

Pre-Registration Fee \$15.00 = \$_____

On-site registration fee is \$18.00

Adults over 24 do not pay NYC fees. Competitors pay separate entry fees.

You MUST register for NYC to purchase meal tickets/attend banquets (unless age 25 and up).

Meal Tickets: Quantity

Children's Banquet (grades 1-6) _____ x \$7.50 = \$_____

Youth Banquet (must be in grade 7 to _____ x \$15.00 = \$_____

age 24 or an accompanying youth worker)

(limited - 1 ticket per form)

SUBTOTAL \$_____

For Office Use Only

Rec _____ Ck/MO # _____ AMT \$ _____

CK _____

Make ALL checks payable
to FWB Convention.

**No refunds mailed after
June 23, 1995.**

GRAND TOTAL \$ _____

Check/Money Order MUST accompany this form.
Enclose ONE check to pay all fees and tickets.

Pre-Register by June 23 and Pick up Your Convention Packet on Saturday!

**Early pick-up available at
Charlotte Convention Center
for those who pre-register:**

**Saturday, July 15
3:00 p.m. - 9:00 p.m.**

**Sunday, July 16
1:00 p.m.**

Pre-Registration ends June 23, 1995

Meal Information

Children's Banquet / \$7.50

Monday, July 17 / 5:00 p.m.
Convention Center / Ballroom-B

Hillsdale FWB College Luncheon / \$15.00

Tuesday, July 18 / 12:00 noon
Omni Hotel / Charlotte Hall

Youth Banquet / \$15.00

Tuesday, July 18 / 9:00 p.m.
Convention Center / Ballroom B-C

Note: Until June 23, Youth Banquet tickets will be sold only to those in grades seven to age 24 and youth workers accompanying their group. Others may purchase available tickets at the convention.

Music Ministries Breakfast / \$9.50

Wednesday, July 19 / 7:00 a.m.
Convention Center / Room 210 A-B

Youth Workers Reception / \$6.00

Monday, July 17 / 9:00 p.m.
Convention Center / Room 213

WNAC Fellowship Dinner / \$15.00

Tuesday, July 18 / 5:00 p.m.
Convention Center / Ballroom-C

FWBBC Luncheon / \$11.50

Wednesday, July 19 / 12:00 Noon
Convention Center / Ballroom-B

Master's Men Dinner / \$18.00 (\$20 at convention)

Wednesday, July 19 / 4:45 p.m.
Convention Center / Ballroom-B

CURRENTLY...

Pastor **Loy Counts** reports 24 new members at **Rogers FWB Church** in **Rogers, AR**.

Members of **Gateway FWB Church** in **Virginia Beach, VA**, purchased a 51-seat bus for \$26,500. Pastor **Dale Burden** baptized 11 converts and received 14 new members.

Let's hear it for **Norman Patrick**! He read the Bible through three times in 1994. Norman is a member of **Fulton FWB Church** in **Fulton, MS**. **Bill Van Winkle** pastors.

At a cost of \$27,000, members of **Perry FWB Church** in **Perry, FL**, completed a 2,000-square-foot fellowship hall with seating for 75, three classrooms and a nursery. Pastor **Charles McNeese** says that thanks to donated labor, the building is debt-free.

Members of **Eastside FWB Church** in **Petaluma, CA**, elected **Carl Young** pastor for the 39th time. Congratulations to both church and pastor.

Pastor **Lester Horton** was called to a local hospice where he led a dying 76-year-old man to Christ. A few days later, Brother Horton preached the man's funeral. He won five family members to Christ at the funeral home. Two others were saved during the funeral. Horton pastors **Fairwood FWB Church** in **Fairfax Station, VA**.

Hattie Duncan wrote a 45-page book titled, *Dear, Dear Ann*. It's the story of Mrs. Duncan's daughter, Martha Ann, who suffered brain damage during World War II as a result of high fever. The book depicts Hattie's touching, honest struggle to mainline her daughter educationally. Mrs. Duncan, 86, is a member of **Peace Chapel FWB Church** in **Smithville, MS**.

Members of **Sterling FWB Church** in **Sterling, OH**, gave a \$78,520 First Fruits Offering, according to Pastor **James McComos**. That amount included cash and commitments for the church's building fund.

Sixteen new members joined **First FWB Church** in **Springfield, OH**, according to Pastor **Mark Rucker**.

Pastor **Robert Bryant** reports eight new members at **Newark FWB Church**, **Newark, OH**.

Attendance more than doubled for

Sunday School at **First FWB Church** in **Richwoods, MO**. Since October, attendance surged from the 20's to 50, with a high of 99. **Joe Pogue** pastors.

Pastor **Gordon Sebastian** can't believe the numbers either. After three performances of the church's Christmas Dessert Theater, Sebastian reports 292 various decisions for Christ. He pastors **Peace FWB Church** in **Wilson, NC**.

For the past 27 years, Pastor **Winston Sweeney** has conducted a 30-minute radio program Saturday mornings at 8:30. Sweeney pastors **Fellowship FWB Church** in **Kingsport, TN**. The radio program, "Good News From Fellowship," airs on station WGOC.

Reverend **Riley Haskins**, a Free Will Baptist minister for 62 years, died November 22, 1994. He was pastor of **Greenhill FWB Church** in **Cameron, OK**. Brother Haskins established several churches in California and Oklahoma. His was a voice of authority on Free Will Baptist doctrine.

Pastor **Bill Adcock** reports seven baptisms, 223 for worship, and a \$35,000 note burned, making **Eastside FWB Church** in **Muldrow, OK**, debt-free.

Pastor **Terrell Holland** and members of **First FWB Church** in **Haskell, OK**, honored pioneer Free Will Baptist preacher **Carl Hembree** on the occasion of his 65th anniversary in the ministry.

After 62 years in the ministry, Reverend **Alvis Lee McAffrey** died in Madill, OK. He began preaching at age 18. He pastored seven Oklahoma churches, organized a church in Arizona, and pastored two New Mexico churches. He was quite active in Oklahoma's Hopewell #2 and Center Associations.

Calvary FWB Church in **Durham, NC**, celebrated its golden anniversary on February 19. The church organized February 13, 1944, with 50 people present. The group called **R. H. Woolley** as first pastor, relocated in 1946, added Sunday School rooms in 1960, and purchased three parsonages over the years to house seven pastors. **Virgil Nolen** has led the congregation since 1986.

Reverend **Edward James Percell** died January 1. The 73-year-old minister had been a Free Will Baptist preacher for 53 years. He pastored six Ohio church-

es during his active ministry. He retired as a supervisor with the Ohio Department of Transportation after 37 years.

Contact welcomes **The Lawnwood Lifeline**, publication of **Lawnwood FWB Church** in **Tulsa, OK**. The publication launched its first issue in January. **J. C. Morgan** pastors.

Pastor **Roy Dale Smith** reports 10 new members and three baptisms at **New Home FWB Church** in **Tulsa, OK**. The group had 90 first-time visitors last year.

Evergreen FWB Church in **Iola, TX**, celebrates 100 years of service this year. Pastor **Herbert Richards** welcomed three new families into the church. The church employed **Darlene Trant** as a part-time youth director to head up activities for the 25 young people.

First FWB Church in **Houston, TX**, is sponsoring a new mission work on Houston's west side, according to Pastor **Bobby Ferguson**. Twenty members from First Church formed a nucleus for the mission on January 1. Pastor Ferguson's son **David** will lead the work which conducted its first services January 8 at the Shoney's Inn on Interstate 10.

Pastor **Ollie Wright** reports 27 new members, 15 baptisms and 15 other decisions at **Hillcrest FWB Church** in **Wagoner, OK**.

Carrie Camp will never forget Christmas day. She was converted and baptized December 25, 1994, at **First FWB Church** in **Tecumseh, OK**. **Roger Ballard** pastors.

Pastor **Larry Cook** reports 11 conversions and six new members at **Bear Point FWB Church** in **Sesser, IL**.

A record 75 people attended **Heritage FWB Church** in **Springfield, IL**, according to Pastor **Ken Doggett**. He reports six baptisms, an average of 40 in morning worship, three conversions and 13 first-time visitors.

Members at **First FWB Church** in **Myrtle Beach, SC**, gave Pastor **Jimmy Brown** a 1995 Chevy Lumina. They also paid off the parsonage mortgage five years early.

Gilead FWB Church in **Lake City, SC**, dedicated their 400-seat sanctuary. Pastor **Larry McAlister** said that construction costs were held to \$142,000 because members donated time and materials. ■

Capital Stewardship/Victory Campaign
January 1995
Update

State	Goal	Gifts	Balance
Alabama	\$ 76,397.63	\$ 4,981.15	\$ 71,416.48
Arizona	1,228.93	2,883.71	(1,654.78)
Arkansas	76,860.94	40,897.13	35,963.81
Atlantic Canada	1,570.51	897.00	673.51
California	17,216.76	1,444.20	15,772.56
Colorado	789.18	1,165.00	(375.82)
Florida	20,703.30	5,927.42	14,775.88
Georgia	38,179.19	28,303.88	9,875.31
Hawaii	184.54	727.26	(542.72)
Idaho	353.37	25.00	328.37
Illinois	16,176.29	4,649.47	11,526.82
Indiana	7,868.27	1,846.75	6,021.52
Iowa	266.99	.00	266.99
Kansas	1,287.82	280.00	1,007.82
Kentucky	35,454.34	5,409.29	30,045.05
Louisiana	94.23	1,925.00	(1,830.77)
Maryland	6,812.10	1,539.38	5,272.72
Michigan	15,116.19	16,004.22	(888.03)
Mississippi	15,559.86	3,798.23	11,761.63
Missouri	60,484.40	33,789.91	26,694.49
Montana	27.48	100.00	(72.52)
Nebraska	102.08	119.00	(16.92)
New Mexico	596.80	630.55	(33.75)
North Carolina	59,118.06	7,131.40	51,986.66
Northeast Assoc.	883.41	270.00	613.41
Northwest Assoc.	1,087.58	135.00	952.58
Ohio	40,923.66	19,513.10	21,410.56
Oklahoma	92,271.60	10,259.08	82,012.52
South Carolina	18,335.75	2,102.00	16,233.75
South Dakota		175.00	(175.00)
Tennessee	78,557.09	52,220.17	26,336.92
Texas	11,547.20	6,723.52	4,823.68
Virginia	24,323.33	2,027.93	22,295.40
Virgin Islands		200.00	(200.00)
West Virginia	46,204.51	998.00	45,206.51
Wisconsin		61.00	(61.00)
Other		2,978.85	(2,978.85)
Totals	\$766,583.39	\$262,138.60	\$504,444.79

Directory Update

GEORGIA

Ronnie Moore to Pine Level Church, Norman Park
 James Sellers to Bethlehem Church, Berlin
 James Burch to Bay Church, Hartsfield

MISSOURI

Jeff Huffman to First Church, Fredericktown

TENNESSEE

Randy Corn to Bethlehem Church, Ashland City,
 from Bethel Church, South Roxana, IL ■

THE TOGETHER WAY

January 1995

RECEIPTS:

State	Designated	CO-OP	Total	Jan. '94	Yr. To Date
Alabama	\$ 10,740.37	\$.00	\$ 10,740.37	\$ 9,540.73	\$ 10,740.37
Arizona	.00	.00	.00	10.00	.00
Arkansas	17,617.62	9,321.62	26,939.24	29,287.83	26,939.24
California	.00	674.27	674.27	682.48	674.27
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	218.70	3,868.59	4,087.29	6,225.83	4,087.29
Georgia	14,105.68	3,087.35	17,193.03	10,030.93	17,193.03
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00
Illinois	9,085.71	2,241.99	11,327.70	19,528.15	11,327.70
Indiana	.00	.00	.00	583.49	.00
Iowa	.00	.00	.00	90.00	.00
Kansas	230.00	27.32	257.32	10.89	257.32
Kentucky	50.00	421.94	471.94	291.89	471.94
Louisiana	10.00	10.00	20.00	120.00	20.00
Maryland	.00	75.00	75.00	1,112.71	75.00
Michigan	3,700.27	298.50	3,998.77	2,318.84	3,998.77
Mississippi	165.00	378.04	543.04	884.88	543.04
Missouri	12,030.46	.00	12,030.46	11,419.04	12,030.46
Montana	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00
New Mexico	389.80	23.90	413.70	121.88	413.70
North Carolina	889.61	950.00	1,839.61	6,004.87	1,839.61
Ohio	6,536.36	6,211.20	12,747.56	5,112.94	12,747.56
Oklahoma	58,285.85	12.79	58,298.64	38,751.70	58,298.64
South Carolina	30,073.08	115.24	30,188.32	19,223.87	30,188.32
South Dakota	.00	.00	.00	.00	.00
Tennessee	6,288.02	1,856.75	8,144.77	7,044.43	8,144.77
Texas	4,973.99	156.70	5,130.69	7,716.72	5,130.69
Virginia	606.75	1,788.27	2,395.02	445.93	2,395.02
Virgin Islands	.00	.00	.00	.00	.00
West Virginia	3,464.33	153.59	3,617.92	2,791.26	3,617.92
Wisconsin	.00	.00	.00	.00	.00
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	.00	.00	.00	.00
Northeast Assoc.	.00	.00	.00	.00	.00
Other	.00	(.01)	(.01)	.03	(.01)
Totals	\$179,461.60	\$31,673.05	\$211,134.65	\$179,351.32	\$211,134.65

DISBURSEMENTS:

Executive Office	\$ 9,636.07	\$19,003.80	\$ 28,639.87	\$ 27,201.70	\$ 28,639.87
Foreign Missions	104,637.56	2,913.92	107,551.48	82,968.62	107,551.48
FWBCC	14,493.70	2,913.92	17,407.62	15,847.05	17,407.62
Home Missions	43,877.16	2,280.48	46,157.64	39,514.27	46,157.64
Retirement & Insurance	877.24	1,773.70	2,650.94	2,909.92	2,650.94
Master's Men	1,638.77	1,773.70	3,412.47	3,506.94	3,412.47
Commission for Theo. Integrity	102.92	63.34	166.26	179.29	166.26
FWB Foundation	923.47	760.17	1,683.64	1,640.07	1,683.64
Historical Commission	77.39	63.34	140.73	159.18	140.73
Music Commission	82.01	63.34	145.35	147.44	145.35
Radio & TV Commission	102.90	63.34	166.24	167.46	166.24
Hillsdale FWB College	1,374.26	.00	1,374.26	1,869.31	1,374.26
Other	1,638.15	.00	1,638.15	3,240.07	1,638.15
Totals	\$179,461.60	\$31,673.05	\$211,134.65	\$179,351.32	\$211,134.65



WOMEN NATIONALLY ACTIVE FOR CHRIST

Woman's Window on the World

By Mary R. Wisehart

From My Window

What *else* can I do wrong today? I ask disgustedly.

No big crisis, just little things going wrong. A wrong decision in traffic, an unintentional wound to a friend, a forgotten appointment, messing up a simple job, choosing the shortest check out line that takes forever, losing my right glove—isn't it always the right one you lose? And I already have a collection of left-hand gloves.

Days like that come to all of us. Everything *seems* to go wrong. We just don't notice the things that go right.

Perhaps God sends them as a reminder that we are not self sufficient. Does He want us to recognize that we can't handle life without Him, even in the everyday routine?

At least He is concerned about our attitude. Do I yell at the man ahead of me in traffic, snap at the attendant in the checkout line? Do I ignore my friend?

It's not so much what goes wrong as how I react to my circumstances. Little things become big things when we give them control of our day.

But God is still there and His promises are for the bad days as well as the good, for the little irritations as well as the big crisis. "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

His strength is not alone for the lion that would devour us, but also for the little foxes that yelp at our heels.

Welcome Suzanne Franks, Editor

The May/June issue of *Co-Laborer* will be the first for WNAC's new editor, Suzanne Franks.

Daughter of Dave and Pat Franks, senior missionaries in Brazil, Suzanne was born and grew up on the mission field. Her memories include travel time on furlough and visits to the Provision Closet, where Mom let her help pick out items they would need.

She graduated magna cum laude from Free Will Baptist Bible College with a Bible major and minors in music and missions. In 1991 Suzanne received a master's degree from Southern Illinois University in English as a

Second Language.

Suzanne comes to WNAC with editing and supervisory experience on a professional journal. She has also taught English as a second language and supervised the teaching staff at a private English school in Brazil.

In Brazil Suzanne felt her life was simple and comfortable. She had a restless feeling that the Lord had something more for her to learn and do. She writes, "It was time to go back to the US to go back to school. We never stop learning and I believe that school the Lord wanted me to go to is right here in Antioch at the WNAC office."

Suzanne returned to the United States in the summer of 1994. She felt the Lord had something for her to do in Nashville, Tennessee. She states as her objective "an opportunity to serve the Lord in a position that will best utilize previous experience."

Don't Forget to Pray

In April WNAC women observe a special week of prayer for world missions. Materials are available from WNAC and the Foreign Missions office.

If your women did not receive a special Pre-Easter packet from WNAC, request one from the national office.

As women pray for world missions, they are prompted to give so that Free Will Baptists can continue fulfilling the Great Commission.

This April set aside a special time of prayer for Free Will Baptist missionaries everywhere. Give to the Laura Belle Barnard World Missions Offering as God prompts you to give.

A Good Friday Service

Some women's groups observed Good Friday in 1994. They report the service was a special blessing for them. They also received an offering for world missions.

Materials are available from WNAC for a Good Friday service. The packet includes a drama, a program cover, suggested service outline and suggestions for presenting the service. The cost is \$3 including postage and handling. Order from WNAC, P. O. Box 5002, Antioch, TN 37011-5002. ■



Settlement Options at Retirement

By D. Ray Lewis

The purpose of the Free Will Baptist Retirement Plan is primarily to provide a monthly income for retirees and their spouses. That is why, although we offer other choices, we emphasize the *annuity options*. Some plans, however, make provision only for annuities.

Our plan allows members to settle their accounts at age 62 or anytime thereafter. A summary of the options available at settlement are listed below.

The first option is a *lump sum payment*. The participant elects to receive up to 100 percent of his funds in cash. Because of the tax liability on tax deferred disbursements, rarely is this the best option.

Another option is the *60 equal monthly payments*. The member receives the full account balance in 60 equal monthly payments. In the event of the member's early death, the payments continue to the spouse (beneficiary) or estate for the remainder of the 60 months. At the end of 60 months, all payments cease.

There are now five different *annuity options* available to retirees. A 5% earnings rate is guaranteed on all annuities. Earnings above the guaranteed rate are used to give permanent increases in annuitants' monthly check.

1. *Single life*—The member receives a set monthly check for life. All payments cease at the death of the member. This option is recommended almost exclusively for single participants.

2. *Single life with a 10-year guaranty*—The participant receives a set monthly payment for life. If, at his/her death, payments have been made for less than 10 years, payments are guaranteed to continue to the named beneficiary or to the annuitant's estate until a total of 120 monthly payments has been made.

3. *Joint life*—The member and spouse receive a guaranteed set monthly payment for their lifetime. Payments do not decrease after the first death. Payments cease only after the death of both member and spouse.

4. *Joint life with a 10-year guaranty*—The member and spouse receive a guaranteed set monthly payment for their lifetime. If both member and spouse die before payments have been made for 10 years, the named beneficiary or the estate will continue receiving monthly checks until a total of 120 monthly payments has been made.

5. *Joint life with a 15-year guaranty*—Same as option 4 except a total of 180 monthly payments is guaranteed.

In some cases a member may opt for a partial lump-sum and the balance in monthly installments under one of the options above. In all options, except the lump sum distribution, an ordained minister may declare up to 100% of these funds as housing.

The following chart shows the five different annuity choices, the amount of the monthly check, and the amount the member, spouse or beneficiary is guaranteed to receive during the life of the annuity. These figures assume: (1) a beginning balance of \$100,000; (2) the member's age is 65 and the spouse's is 64 years and 3 months; and (3) a 5% rate of return. Although in the past all annuitants have received an increase in their benefits each year, the figures below are calculated without such increases.

Type of Annuity	Monthly Check	Guaranteed Pay Back
1. Single Life	\$670.13	Life time only
2. Single Life 10 year Guaranty	\$640.10	\$76,812.00
3. Joint Life	\$548.23	Life time only
4. Joint Life 10 year Guaranty	\$546.85	\$65,622.00
5. Joint Life 15 year Guaranty	\$541.28	\$97,430.40

Even with the above assumptions, note option five guarantees the member a return of almost all the original funds. With the yearly increases, however, a member making this choice can be assured that even if both member and spouse die before receiving benefits for 15 years, their children or other beneficiary will receive well above the amount originally invested in the plan.

With the addition of Option 4 and Option 5 above, we look forward to achieving our primary purpose, *providing a monthly income for retirees and their spouses*. ■

The following friends have contributed to the Evelyn Hersey Memorial Endowment:

Lionel Parr
Hammond, IN

Samuel & Vivian Dersu
Nashville, TN



FOREIGN MISSIONS

What Does It Cost to Be a Christian?

By Laura Belle Barnard

Some years ago two young men from the Kota tribe came under the influence of the gospel and were led to accept Christ as their Savior. When the time came for baptism, the two young men were not to be found. So, from that day onward no one from the Kota tribe has been brave enough to confess his faith in Christ. They have been a closed tribe, though a small one.

Expressed Interest

At this time (January of 1937) a Kota family is living on the border of the sweeper village. We have tried to interest the man, and two of his multiple wives, in the gospel. The first time the Bible woman and I called on them we were most graciously received. They listened to the story of the cross with genuine interest. The husband expressed a desire to hear more.

Following this visit the elder wife was sent to our women's meeting, but we have been unable to get either of the wives to come again. We do yearn for them to open their hearts to the gospel.

Later, when we visited them, the elder wife opened up her heart. She explained why they had refrained from coming to us. It was not because they were uninterested and did not wish to know more about our message. They felt sure it would turn their own people against them and cause them much trouble.

They have not forgotten the disappearance of the two young men who denied themselves and took up the cross to follow Jesus. And of course until they really know Him they are unprepared to make the sacrifice. This is the story we hear so often.

Bound by Fear

The strawberry woman also said to us, "You want me to become a Christian. What would become of me, an old woman rejected by all my people?" Satan binds them by fear. And, after all, God made us to live in families, and to abide by a way of life which holds a society together.

We cannot force spiritual things. It is spiritual (Divine) surgery when God cuts an individual loose from a family and/or tribal group and transplants that one into the community of

the redeemed. We cannot of ourselves supply compensations for all that is lost, nor can we offer the needed healing after surgery. It is entirely the work of the Spirit of God, and we must be careful not to presume to do what only He can do.

Sowing the Seed

We continue to present our all-sufficient Savior in as winsome way as we know how, and as we sow the seed and water it with earnest prayer, we trust they might catch a glimpse of His beauty. Once they see His surpassing glory they will surely lose sight of all that is of this earth, loved ones included, and be constrained to receive Him. ■

After a visit to India in 1983, Miss Barnard wrote, "Although no openly professing Christian had come from among the Kotas, it was evident that the Seed of the Word had not been snatched away, and it had not been choked out—not yet. It was still being pondered in their hearts, its influence shaping their life philosophy. That was evident. Even yet, it is not too much to expect God's promise of Isaiah 55:11 will be fulfilled in them and shall not return unto Him void" From the book, *Touching the Untouchables*, by Laura Belle Barnard.



Laura Belle Barnard was the first missionary to serve under the National Association of Free Will Baptists

It costs some people dearly to become a Christian.

"... Neither will I offer . . . unto the Lord my God of that which doth cost me nothing . . ." 2 Samuel 24:24

"SACRIFICING FOR SOULS"

**Laura Belle Barnard
World Missions
Offering
April 30, 1995**

Walking on the Water

John 6:16-21

Following the stunning miracle of food for the five thousand, some proceeded immediately to try to force Jesus' hand and make Him the Jews' king. Jesus would have nothing to do with this fleshly effort and withdrew. First, however, He compelled (see Mark's account) the band of disciples to board their boat and go back across the Sea of Galilee. Then He retired to the mountain to pray.

Our attention switches to the disciples, late that day. Perhaps disappointed that Jesus has not joined them (v. 17), they have begun to make their way toward Capernaum when darkness falls, probably hastened by the unexpected, approaching storm. Galilee is notorious for such sudden disturbances. But Galilee is only about eight miles across at its widest, and the somewhat shorter distance they intend might be achieved in an hour or two if the winds were right.

But the winds aren't right, and their earlier optimism turns to dismay. The storm whips the sea into a frenzy, and no sail can be used lest the boat be driven no telling where. They must do what sailors hate most, bend their backs to the oars. And row they do (v. 19), with the certain sense that they are getting nowhere.

Indeed, they have covered only about "twenty-five or thirty furlongs" (v. 19). The "furlong" is the Latin *stadium* (in Greek transliteration), about 200 meters; they have made some three miles, more or less, but the contrary wind means that their progress is agonizingly slow. One could hardly paint a picture of human beings more discouraged.

At this point, John's account (by comparison with that of the Synoptics) is straightforward and brief, with little detail and one action statement

following another rapidly. First, to their utter amazement, "they see Jesus walking on the sea and coming to be near the boat." What are they to think? He has not walked on water before (and probably will not do so again)! Is this some sort of hallucination or apparition?

The next thing naturally follows: they are struck with fear (the Greek aorist verb probably focuses on the moment fear overtakes them).

And then the welcome relief: Jesus speaks (literally), "I am, don't be fearing." How often those very words have comforted them, sure now to dispel any notion that this is not really Him in the flesh. The ordeal is over.

Finally, then, the rush of desire: they wanted Him to come in the boat with them. John leaves us to understand that He did so, and adds with a sense of wonder as he remembers the occasion that it was no time at all, then, until they arrived at their intended destination.

We are apparently meant to suspect something supernatural in that, too, although this is not absolutely certain. At any rate, according to Mark, it was near dawn when they stepped ashore at Capernaum, no doubt weary but very wide awake.

So what do we learn from all this? One thing that strikes me (with no intention of criticizing the disciples) is that there is a sharp contrast between Jesus praying in the mountain and the disciples rowing on the lake. Human effort, finally, is of little worth compared to the working of God. Prayer expresses our need for God to act. We usually prefer to do it ourselves, whatever "it" is, and that can be extremely frustrating.

A second thing that occurs to me is how much we miss Jesus when we take off without Him. I don't mean that the disciples erred; Jesus may

have deliberately wanted them to experience this. But when we set off on our own and the storm strikes, we will have a sudden, strong desire to have Him join us!

Finally, you can't miss noticing what a difference there is when the Lord is on board. Before: fruitless, laborious rowing, fear and distress. After: reassurance and relief, the work soon done.

The miracles weren't there just to boggle our minds. They impress us with truth, including the truth about who Jesus is as Master of the sea and storm. This one also teaches us some important lessons about our need for Him. ■



Robert E. Picirilli

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Thomas Marberry

Shepherding the Church Into the 21st Century

Joseph M. Stowell

(Wheaton, IL: Victor Books, 1994, 274 pp., hardback, \$14.99).

The author of this work has served as president of Moody Bible Institute since 1987; he is a graduate of Cedarville College and Dallas Theological Seminary. Prior to assuming his present position, he served as pastor of churches in Ohio, Indiana and Michigan.

This is a book about leadership in general and spiritual leadership in particular. Stowell's basic contention is that in coming years the church will face some of the greatest challenges it has ever faced, due in large part to the rising tide of relativism and secularism which has destroyed many of the traditional moorings of our culture.

He writes, "The rise of relativism as a fundamental societal creed has eliminated the God of Scripture, the God of the universe, from any consideration in or over the affairs of society." These trends have affected the church and make spiritual leadership more difficult and demanding.

The changing expectations of people both inside and outside the church also serve to make life more difficult for pastors and other spiritual leaders. Pastors often face great pressure to satisfy the immediate needs

and desires of parishioners rather than the long-term needs of evangelism, discipleship and spiritual growth.

If it is to be effective in difficult times, the author suggests that spiritual leadership must be built upon a proper foundation. Personality, charm, popularity, the latest ministry fad and the promotion of political causes are totally inadequate foundations for Christian leadership. They may work for a while, but ultimately they will fail.

Stowell argues that foundation stones for leadership include such things as respect, trust, love, appropriate conduct, faith and purity. The Christian leader must first and foremost be a dedicated and committed believer. He must have integrity; he must model the faith he represents. He must be honest in all aspects of ministry.

In the author's words, "People perceive us to be dishonest when we refuse to admit that we're wrong, promote ourselves without warrant and take credit that is due to someone else."

The last section of the book deals with preaching. The author argues that biblical preaching is central to pastoral leadership. The pastor must relate the teachings of scripture to

his hearers in such a way that their lives are transformed. In order to do this, he must have a solid understanding of the teaching of scripture, both the text and the context. He must have clarity, consistency and purpose if his preaching is to be effective.

This book makes a positive contribution to the subject of Christian leadership. It forces the reader to consider thoughtfully what Christian leadership is and what it is not. It correctly presents the difficulties under which pastors and other Christian leaders labor today. Two assertions of the author seem to me to be most valuable.

First, he asserts that the Christian leader must give serious attention to defining leadership. He must determine those things which leaders do and then do them. He must be sensitive to people's needs, but he cannot spend all his time satisfying the wishes of others.

Second, he asserts that Christian leadership is not perfection but progress. No Christian leader is perfect, but he must be growing and maturing, and this growth must be evident to those he seeks to lead. In my view, Stowell has hit the nail on the head. ■



YOUTH UPDATE

COMPETITION TIME

It's time once again to begin the process of revising the National Youth Conference *Guidelines* and we need your help! During the next six months we will be collecting suggestions, ideas, changes, etc. that you would like to see in the new revised guidelines.

The National Youth Conference has appointed a committee from the eleven states that have the most competition. These committee members will be collecting information from you. A portion of the committee will meet this winter to discuss the proposed changes with the National Youth Conference staff. The guidelines will be rewritten and offered for sale during the 1996 National Youth Conference in Fort Worth, Texas. The revised guidelines will govern the 1997 National Youth Conference competition in Cincinnati, Ohio.

The National Youth Conference Guidelines Revision Committee Members are listed below. Please contact them with your suggestions. If your state is not listed, please feel free list your ideas in writing and mail them to the Youth Ministries Division at the address below.

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Return to Missions 101



Jack Williams

He pulled me aside after church just as I made it to the car. We'd already had this conversation twice and I didn't want to climb the same tree a third time. But Charlie would not be denied.

"Just tell me why," he insisted. "Why do we keep sending people and money, more people and more money to places like Africa and Japan and France?"

I turned slowly and said, "Well, Charlie, the Bible says. . ."

"No! No! Don't give me none of that 'the Bible says' stuff," he sputtered. "I want some *real* reasons why we're into this foreign missions thing."

I gazed into his troubled eyes. "Charlie, the real reasons, the *only* reasons for sending people and money come from the Bible. Nobody else cares."

"All right, all right," he blustered, "So tell me again even if it's from the Bible. I gotta get this thing straight in my head. You talk. I'll listen."

As folks loaded kids in cars and headed home for Sunday lunch, Charlie and I returned to Missions 101.

Charlie, the Bible says, "For all have sinned, and come short of the glory of God" (Romans 3:23). This means that every one of us has missed the mark that God set.

It gets worse. The Bible also says, "All we like sheep have gone astray; we have turned every one to his own way . . ." (Isaiah 53:6). This means that not only did we miss the mark, we did it because we wanted to do it.

Here's the clincher: The Bible then says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

Sin did not start with you or me. Sin runs through every heart right back to the first man, Adam.

The payoff? "For the wages of sin

is death . . ." (Romans 6:23). Sin is an equal opportunity employer—eternal death for every person. No exceptions.

We can not save ourselves, and we don't have any friends who can help us, because they're in the boat with us. We're lost. We're dead.

I don't like it any better than you do, Charlie, but dead men can't do anything about anything.

Yes, Charlie, this is an ugly picture. Things are bad and twisted and burned over. We seem determined to destroy everything that's beautiful and clean and holy.

What we need is forgiveness, a new start, a new nature, a new heart, a new mind, a new birth.

Are such things available? Yes, they are. What's the cost? More than we can pay. Then how can we cancel the death sentence hanging over us? We can't. But there is Someone who can.

Long ago, Isaiah prophesied that a Deliverer would come to save people from their sins (53:3-6).

One morning during worship services in Nazareth, a 30-year-old carpenter told those who gathered that He was that Deliverer (Luke 4:16-21). For the next three years, He preached and taught and loved and lived among the people.

At the end of three years, He was crucified and suffered all Hell for all eternity for all sinners. He died. That was on Friday.

Three days later, Jesus rose from the dead and for the next 40 days walked among the people. Then He ascended to Heaven. Fifty days after that, the Holy Spirit came as a mighty rushing wind empowering the believers. What they preached launched a world-wide outreach.

To those who struggled beneath the crushing death sentence of sin, they said, ". . . the gift of God is eternal life through Jesus Christ . . ."

(Romans 6:23). Hundreds of thousands reached out for life in Jesus Christ.

To those with lives so distorted that only a new beginning would help, they whispered, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

To those who had never known love, they said the most satisfying words human ears had ever heard, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Whatever the culture, whatever the circumstances, they spoke plain language to great and small alike, "Repent ye therefore, and be converted, that your sins may be blotted out . . ." (Acts 3:19). Families, cities and nations came under the sway of those life-changing words.

The spiritually desperate asked, "Sirs, what must we do to be saved?"

They always responded the same way, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

They were obeying Jesus' command to go into all the world and preach the gospel. What they did came to be known as mission work.

We're doing today what the early church did 20 centuries ago. That's why we believe in foreign missions.

"That's what I mean right there," Charlie interrupted. "Nothing has changed, see. We're doing the same stuff them people did back in Bible times. There's gotta be a better way."

"That's God's way," I said.

"Well, if I was God . . .," Charlie began. Then he caught himself. "Well, I ain't God, am I?" he said.

"No, Charlie, you ain't," I agreed.

Charlie kicked a small rock then turned and walked away. Missions 101 had dismissed for lunch. ■

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