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# ONE magazine

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FORWARD

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*Until the Time*

.....

*A "Happy" Church Builder  
and His Volunteers*

.....

*Celebrating 80*



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## A pioneer legacy...

**When the Home Missions Board was formed in 1938**, at the second meeting of the National Association, delegates selected M.L. Hollis to chair the new board. The Alabama native was well known for his grueling preaching schedule, simultaneously pastoring multiple churches, as many as 11 at one time!

Those early years for Home Missions were restricted by funding and often limited to assisting tent-making efforts of individual church planters. Hollis led the way. He would locate a town without a Free Will Baptist church, set up a tent, announce revival services, and then organize a church from the converts. Years later, looking back over his ministry, Hollis recalled, "I have organized 24 churches, held revivals in 23 states, baptized more than 6,000 converts, and received into Free Will Baptist churches over 10,000 members."

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# Going Social

BY ERIC K. THOMSEN

"Dad, I don't see your phone anywhere."

Glancing in the rearview mirror, I saw a deeply concerned look on my daughter's face.

"Did you leave it at the hotel, maybe?"

"I don't remember you picking it up," my wife chimed in.

My heart sank. I didn't remember picking it up, either. Only a few miles from our ocean-side vacation destination, we were hours from the previous night's stopover. A quick call to the hotel confirmed our fears. My phone had been left behind. Relieved it wasn't lost, I made arrangements to pick it up the following week on the return trip. With a deep sigh, I consigned myself to being disconnected for a week. "How bad can it be?" I thought. "This is vacation, after all. I don't really need my phone."

Seven eternal days later, I had learned several things about my phone...and myself:

- My phone has become my primary source for news and literary consumption.
- Despite poor texting skills, I message others far more than I realized.

- I have been cheating vacations to check emails, make calls, and stay in touch with the office.
- When friends can't reach me, they call my wife. That's all I am going to say about that.

More importantly, I also learned:

- The world did not end because I did not have my phone.
- I need to lose the "digital leash" more often.
- After the first day or two, I really didn't miss my phone. Truthfully, I didn't want it back.

I admit I am uncomfortable with this level of transparency. It sounds as though I am addicted to technology. I confess that since our vacation, I have taken deliberate steps to put my phone back in its place—notifications turned off, phone silenced and put away during conversations, unnecessary and time-wasting apps deleted, and social media reduced to a bare minimum.

Still, my phone-less week also confirmed *ONE Magazine's* need for a greater digital presence. The grim reality is today's reader consumes far more content on screen than in print. Even harsher is the truth that news in 2018 is

instant—here today, gone tomorrow (or the next day), but *definitely* not bi-monthly.

With these realities in mind, *ONE Magazine* has ventured bravely into the world of social media. Find and follow [@onemagazinefb](https://www.facebook.com/onemagazinefb) on Facebook or Twitter for frequent updates, breaking denominational news, links to articles and notes, and bonus content that may not appear in print.

Does "going social" mean the print version of *ONE* has become irrelevant or is headed for the scrap heap? Absolutely not! A presence on social media simply expands the vital role of the magazine to a larger audience. We can all "like" that. **ONE**

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**About the Columnist:** Eric K. Thomsen is managing editor of **ONE Magazine** and president of the Evangelical Press Association. Email: [eric@nafwb.org](mailto:eric@nafwb.org).

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Thanks for the article about Waymon and Gail Fields in *ONE Magazine*. I have had the blessing of knowing them most of my life. Two pages cannot do justice to them, but they would resist and likely blush at any effort to document the many details of their lives. I think they would probably say "We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). Without a doubt, they have been a blessing to their family, community, church, and denomination at every level. However, perhaps the best thought that

comes to me is that they represent countless others in our churches who serve quietly, faithfully, and generally without recognition. I needed this review of their lives as a reminder of other faithful FWB people I do not know. May the Lord raise up a new generation like them that will continue to carry the Cross in our godless culture. It brings encouragement to help offset the grief of seeing most rural churches dwindling away before my eyes.

—Tony Tilley, RN, BSN  
Pastor, FFWBC Tuscaloosa, Alabama



**Have something to say? Say it!**

Your feedback, comments, and suggestions are appreciated.

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A background image showing a pair of hands clasped in prayer, resting on an open book. The image is slightly blurred, focusing on the hands and the text overlay.

# MASTER OF ARTS

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# *Until* *the* *Time*

BY  
ELIZABETH HODGES

“Moreover he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: *Until the time* that his word came: the word of the Lord tried him” (Psalm 105:16-19).





Psalm 105 is one of two hymns praising God's work in history to fulfill His mission through times of trouble *and* times of deliverance. God is sovereign over *all* people as He acts to fulfill His mission. He provides for our needs and invites us to join Him, just as He did Joseph.

Verse 19 begins *until the time that His word came to pass*. *Time* is from the Hebrew word *êth* meaning a set time, the right time. The Greek equivalent is *kairos*, meaning a time of opportunity. This does not imply convenience, but necessity of the task at hand. The Hebrew translation for *word* is *imrâh*—utterance, speech, or song. *Word* is found 36 times in the Old Testament (26 in Psalms; 19 in Psalm 119 alone) and paints the multi-colored picture told in God's Word. *Tried* originates from the Hebrew word *tsâraph* and means to refine, purge by fire, test, or prove. This was the word used when Gideon's army was whittled down from 10,000 to 300.

My study Bible notes human beings cannot always identify good or bad, fair or unfair, because we cannot see what God sees. Sometimes, what we see as "bad" may actually be from God and designed for our good.

Consider Joseph. Sold into slavery by his own brothers, he served time in prison after a false accusation by Potiphar's wife. After interpreting the dreams of Pharaoh's servants, he was forgotten for several years. Bad? Unfair? Yes, but according to this verse, these things were also part of God's good plan to save Joseph, his family and descendants, and the nations of both Israel and Egypt. Like Joseph, our moral character is purged through suffering.

The Psalms offer 11 imperatives/commands directed to God's people regarding praise: give thanks, call upon His name, make known, sing, talk, remember, seek, glory in His holy name, rejoice, praise, and observe His statutes. Why praise? Because of what God had done in the past. This habit of looking back at God's gracious acts stirs up joy for today and new hope for tomorrow because He knows best. We serve a faithful, promise-keeping God, and this should call us to praise.

This is true of God's faithfulness to WNAC. One of the greatest blessings in my life has been the opportunity to meet our international sisters. Their vibrant faith through tribulation is a challenge to me. Their selfless giving reminds me of the subtle impact of American consumerism on our lives as believers. These women do so much with so little.

### LOOKING BACK

In 2011-2012, WNAC helped upgrade the kitchen and cook's quarters at Chame Seminary in Panama, and Provision Closet items continue to be used. Ceiling fans improved ventilation. An industrial dishwashing sink and a deep sink for vegetable preparation eased time constraints on our sisters.

Fast-forward to 2018 when WNAC helped with the Panamanian Ladies' Retreat. Keila Delgado (AR) spoke, and we provided gift bag items. Texas and Ohio ladies paid for 40 non-believers to attend the retreat. Only 13 came, but seven accepted Christ! The Panamanian leadership said, "We will take the retreat to them!" Two evangelistic days were planned; six accepted Christ the first day, and we continue to pray for the other 27 to respond to Christ.

WNAC also enjoyed the opportunity to assist with a Panamanian youth camp. Missouri, Arkansas, and Cumberland District (TN) WAC groups raised the money for 56 non-believing teens. Fifty went to camp; 22 accepted Christ! Again, we pray for the other 28 to respond to the gospel.

In 2012, WNAC upgraded the Abidjan Guest House (Côte d'Ivoire, West Africa) used by all mission teams serving our Ivorian brothers and sisters. Upgrades included appliances, a freezer, linens and towels, and replenished kitchen items.

In 2013, WNAC underwrote renovations of the bathrooms at the Bible Institute in Altimira, Mexico. Before this project, the men shared one outhouse while women shared a single bathroom with a sink and exposed showerhead. It is hard to believe their national convention

meets on this campus with 900-plus attending. Today, they enjoy multiple facilities for men and women.

In 2014, WNAC provided training retreats for Central Asian women in Tajikistan and Kazakhstan. Fifty women's ministry leaders attended each retreat, a first for them. What a blessing to share with these sisters, hear their stories, and encourage them in ministry.

In 2015, WNAC began the laundry room project at Cedars of Lebanon Seminary. We arrived for the 2017 Cuban ladies' retreat to a completed project. Students are grateful not to travel miles to do laundry. WNAC provided funding for 400 Cuban ladies to attend the retreat, and 357 attended despite a fuel shortage. This was their first retreat in a decade. While there, we visited several churches and met Miss Virginia (aged 99), who led the women's ministry while many pastors were imprisoned under Castro's regime. These ladies kept churches open by meeting for prayer, Bible study, and worship.

In 2016, WNAC sponsored a retreat for our sisters in Côte d'Ivoire. Held at a Catholic retreat center (more like a rustic youth camp to us) during dry season, many of the ladies received water every fifth day. At one point, the seminars were held on the beach. Many of the Ivorian women had never seen so much water. Familiar Bible stories suddenly came to life: "Ah, Moses and the Red Sea!" and "Jonah and the big fish!"

These Ivorian sisters were involved in several community outreach events. We visited the maternity ward of the hospital to encourage the patients, and girls from a local orphanage were brought to the retreat center for afternoon activities similar to American VBS.

The Ivorian ladies are building a Women's Center to minister to young ladies who come into the city for education. A conference building will allow for large group meetings for the Ivorian Association of Free Will Baptists. Each lady owns a "Jesus box" to collect money for this project. WNAC has contributed over \$5,000 with additional funds being given by various state WACs.

This year, FWB Foundation awarded the Ivorian ladies a \$50,000 grant to help them complete the center.

In both 2016 and 2017, Oklahoma women raised money to fund a Uruguayan ladies' retreat. WNAC assisted with gift bags and extras needed by our missionaries.

This is an outreach opportunity as well as a time of fellowship for these sisters.

This year, WNAC sponsored the Bulgarian ladies' retreat. Two West Virginia officers attended and were part of the teaching team. Thirty-five women attended the retreat, including seven unbelievers. Since the retreat, two attended church. We are praying for their salvation.

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THIS HABIT  
OF LOOKING  
BACK AT GOD'S  
GRACIOUS  
ACTS STIRS  
UP JOY FOR  
TODAY AND  
NEW HOPE FOR  
TOMORROW  
BECAUSE HE  
KNOWS BEST.

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## A CHALLENGE FOR THE FUTURE

These international sisters persevere and thrive. What a challenge to those of us who are blessed to live in America. But have we become conditioned to our comforts? Paul challenges us much like the psalmist: "God is faithful, who will not suffer you to be tempted [or tested] above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:12-13).

Paul spoke from experience. When God tests us, it is to prove or refine us. When Satan tempts us, it is to cause us to fall or stumble. God is faithful. We must stay focused on Him. May He find us faithful until the *time* He returns or calls us home...even when plans change. **ONE**

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**About the Writer:** Elizabeth Hodges is director of Women Nationally Active for Christ. Learn more: [wnac.org](http://wnac.org).

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# Celebrating 80

NORTH AMERICAN MINISTRIES LOOKS BACK  
OVER 80 YEARS OF CHURCH PLANTING MINISTRY

BY KATHY BROWN

In response to a growing concern for planting Free Will Baptist churches in North America, the Free Will Baptist Home Missions Board was formed at the second National Association meeting held in 1938. Delegates elected chairman M.L. Hollis, J.K. Warkentin, Mrs. J.E. Frazier, Lizzie McAdams, and George Dunbar to fill the board.

For the first decade, the work of the department was restricted by lack of funding, the ministry often limited to assisting the tent-making efforts of church planters. During this period, Hiram and Lizzie McAdams (both ordained ministers) set the standard for Home Missions, starting churches in Texas, Oklahoma, Kansas, Nebraska, and Missouri. M. L. Hollis proved to be another pacesetter, organizing 24 churches in Mississippi and Texas.

When the denomination elected Harry Staires as promotional secretary of the department in 1947, he made it his primary mission to raise funds to implement and underwrite the funding of a successful home missions pro-

gram. His work paid off. Receipts increased by 900% during his six years in office. The increased funding led to the appointment of Damon C. Dodd as the first full-time employee of the board. In 1953, Dodd moved the office to the new National Offices Building in Nashville, Tennessee. Donations continued to roll in, and less than a year later, the first church planters were commissioned with pay.

During the next decade, home missionaries planted—or assisted in planting—churches in Florida, Nebraska, California, Oregon, and Washington. Homer E. Willis succeeded Damon Dodd and served as general director of the department from 1956 to 1973. During his years in leadership, Home Missions turned attention to New England, Alaska, Hawaii, Colorado, the Virgin Islands, and Puerto Rico.

The ministry continued to expand during the last quarter century under the leadership of four directors. Fiery Kentucky preacher Robert (Bob) Shockey served from 1973-1978. Roy Thomas followed, directing the department from 1978-1995, before long-time associate direc-





tor Trymon Messer assumed the post. Messer remained until his retirement in May 2002, when Larry Powell became the sixth head of the department, continuing until 2014.

In May 1982, Home Missions established the Church Extension Loan Fund (CELF). The innovative financial program loaned money to new Free Will Baptist churches to help them construct facilities. Denominational participants liked the idea of investing in new churches, and the program grew—and continues to grow—exponentially. CELF has helped build Free Will Baptist churches across North America.

Today, Home Missions (or North American Ministries, as the department was renamed in 2015) has 89 active mission works in 26 states, Mexico, the U.S. Virgin Islands, and Puerto Rico. North American Ministries is also responsible for placing Free Will Baptist chaplains into the armed forces to minister to service men and women.

Under the direction of Dr. David Crowe, who became executive director in 2014 after serving the department for 18 years, North American Ministries has turned its attention westward and northward as it seeks to establish churches in the great metropolitan areas of the Northeast and rapidly growing cities throughout the West. **ONE**

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**About the Writer:** Kathy Brown has been with North American Ministries for more than 30 years. In addition to receipting nearly \$5 million each year, she serves as publications editor for the department. Learn more: [www.fwbnam.com](http://www.fwbnam.com).

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**Photos from page 9:**

- |   |  |
|---|--|
| 1. McAdams family                       | 6. Whaley family, Anchorage, Alaska        |
| 2. Miami church                         | 7. Sanders family, Hawaii                  |
| 3. First FWBC, Tucson, Arizona          | 8. Anchorage, Alaska, church               |
| 4. Sanders family, Hawaii               | 9. Larry and Wanda Powell, St. Croix, USVI |
| 5. Larry Powell family, St. Croix, USVI |  |

# The **TOP 5** Reasons...

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# Objectively Speaking...

BY CLINT MORGAN

Each year, the IM leadership team spends several days offsite discussing our organizational strategic objectives. We call this meeting Labor Camp, and with good reason. The team engages in extensive times of prayer, discussion, dialogue, and even a speck of debate at times.

The leadership team walked away from Labor Camp 2017 with four major strategic objectives. Approved by the IM board at the December 2017 meeting, they are:

1. **Broaden the Free Will Baptist footprint in India.**
2. **Adopt and reach the NONs as a “hidden people group.”**
3. **Develop teams to reach immigrants and refugees.**
4. **Form more international teams.**

As you read more about these four objectives, will you prayerfully consider your role in bringing them to fruition?

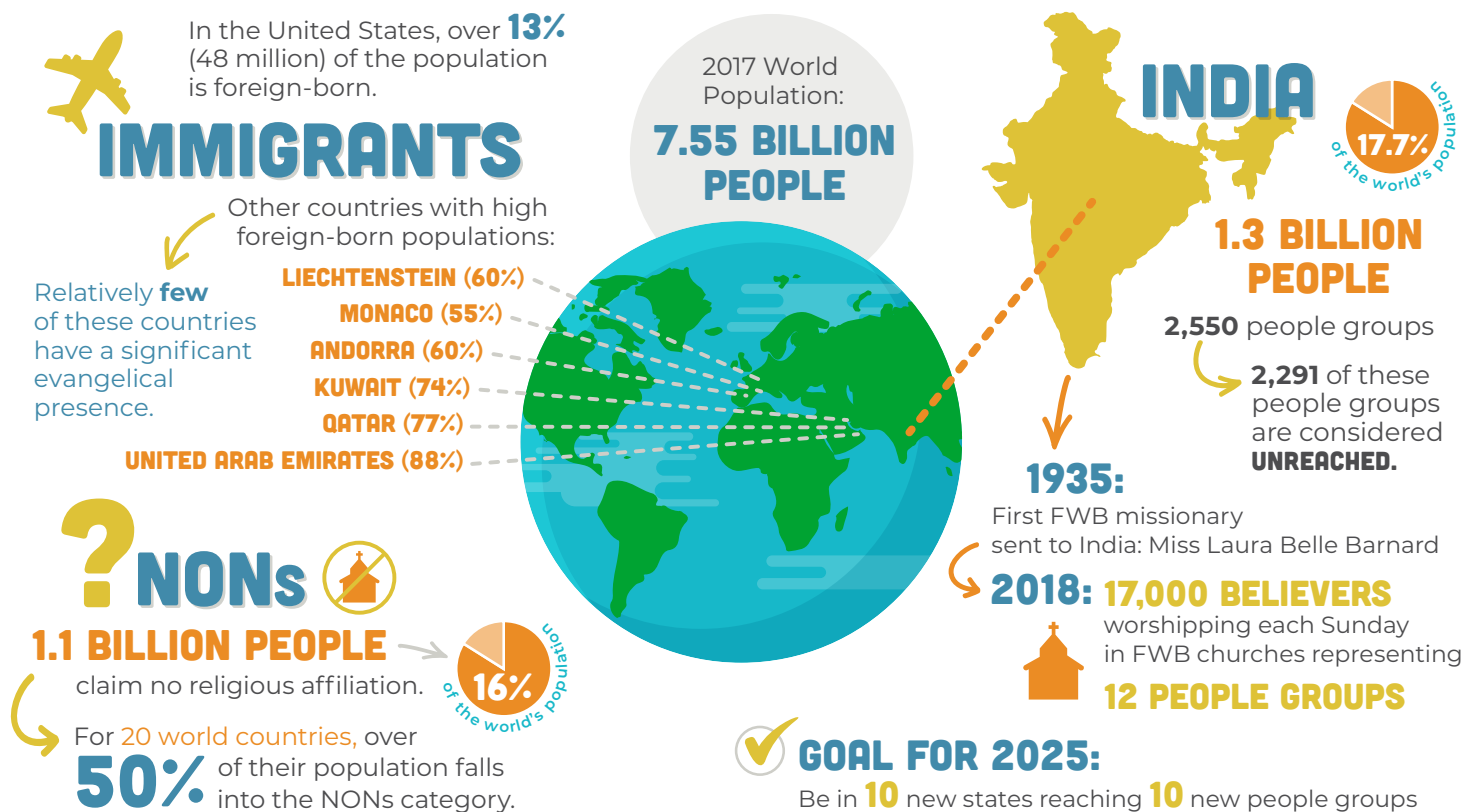
## **BROADEN THE FREE WILL BAPTIST FOOTPRINT IN INDIA**

India is our oldest field. Miss Laura Belle Barnard, the first “foreign” missionary of the newly formed National Association of Free Will Baptists, was sent to India in

1935. With just a few dollars in her purse, and a burning passion to reach India’s people, she pioneered our first work. Now our largest Free Will Baptist presence outside the United States, over 17,000 believers worship each Sunday in Free Will Baptist churches in three of India’s 29 states. These churches serve 12 people groups.

However, the remaining task is overwhelming, and will never be accomplished if believers do not commit to reaching the massive block of lost people living there.

India’s population exceeds **1.3 billion people** divided into 2,550 people groups. Of these, 2,291 people groups—a whopping 95% of the population—are considered Unreached People Groups (UPGs). UPGs are defined as less than 2% evangelical Christian. Fully one-third of these people groups (715), are identified as unengaged, unreached people groups. No missionaries share the gospel with them. No known Christians reside among them. They have no perceptible evangelical activity of any kind.



We will work to broaden our footprint by:

- Working with existing FWB churches and our FWB partner, The Friends of India;
- Partnering with other evangelical organizations, indigenous or international, already working in India to reach UPGs;
- Sponsoring missionary teams using creative means to target new areas;
- Engaging The Hanna Project (THP) to provide support for the three methods above.

By the year 2025—a scant seven years from now—we desire to be in ten new states reaching ten new people groups. We believe this is a promising time to assume an offensive posture for such an enormous undertaking.

#### ADOPT THE NONs AS A HIDDEN PEOPLE GROUP

NONs include atheists, agnostics, and all others who do not identify with any particular religion. In 2017, **1.1 billion** of the earth's population considered themselves without religious affiliation. That represents 16% of the

people in the world. An astounding 88% of NONs state they are not looking for a religion to follow.

Hidden people group (HPG) is often used synonymously with unreached people group (UPG). However, we intentionally use HPG to emphasize the uniqueness of the NONs. Although similar in their characteristics as it relates to their views of God, religion, sacred writings, and much more, the NONs do not fit snugly in the category of an UPG.

One of the more pronounced differences is they lack a central religion that identifies them. Often hidden under layers of religiosity, they have no fundamental belief in, nor concern with, a God like the One in the Bible.

Several European countries present solid examples of people who claim to be part of a church, but gladly state they have no religious affiliation. They identify with the church only as it relates to confirmation, marriage, and burying. In their day-to-day existence, neither the church nor any religion imposes a particular belief or behavior on them.



More than 50% of the population of 20 countries fits into the category of NONs.

Most of these countries are relatively open to Christians preaching the gospel to their people. This alone should serve as a clarion call to true believers to take the truth to this HPG. This group of 1.1 billion is too large to ignore. At IM, we are committed to pursuing the task of getting the gospel to those who, at this point in time, seemingly have no desire to pursue a personal relationship with the true and living God.

### DEVELOP TEAMS TO REACH IMMIGRANTS AND REFUGEES

As wars rage, economies fail, natural disasters strike, political instability rises, and persecution intensifies, we can expect the number of immigrants and refugees to increase. In the United States alone, over **48 million** foreign-born people reside. This amounts to a bit over 13% of our total population. This number is matched or surpassed in many other countries.

In several nations in the Middle East and Europe, immigrants and refugees make up more than 55% of the population. Not one of these countries has a significant evangelical presence. Does this not challenge us to consider God's call to a country so unmistakably in need of the gospel?

Is it not reasonable to think immigrants and refugees should find their contacts with believers comforting, refreshing, and hopeful? After all, they are in a life-changing transition—a new land, language, culture, and, in many cases, a new understanding of God. Their interactions with Christ-followers should lead them to hear of and hopefully receive Him as their Savior. We should reach out to them, meet their needs when possible, and share Christ—even if they are resistant and do not receive Him. Simply put, it is the right thing to do.

To please God in this matter, we must ensure our strategies and actions reflect His desire that all nations come to know Him. Therefore, we will establish teams with a focus of taking the Good News to the immigrants and refugees to whom God directs us.

### FORM MORE INTERNATIONAL TEAMS

On the international stage, a great shift of Christianity from the West (the U.S. and Europe) to the Global South (South America and Africa) has occurred. Many of the countries that used to receive missionaries are now almost void of a missionary presence. This is certainly true of our works.

We have important, long-term investments on several former mission fields. We have no desire to abandon these fields. Instead, we desire to exercise our core value of interdependence in our relationship with these national churches.

In many of these countries, vibrant national churches demonstrate a clear-cut, unmistakable understanding they, too, have an Acts 1:8 responsibility. This pushes them to consider where God wants them to work to expand His Kingdom.

As we see our national churches grasp the implications of this verse and send out missionaries, we are excited to join them in reaching the least-reached places.

Since the IM leadership team first addressed this possibility as a strategic initiative in 2012, we have seen our field and stateside ministries expand to include international believers. These examples show we have embraced the concept: Trifonovs and Radi (now deceased) in Bulgaria; Riesgos in the States; Manu and Noemí serving in Spain; and collaborative efforts with the Cuban national church to send missionaries to Côte d'Ivoire and Uruguay.

The question now is: will we as Free Will Baptists carry out these strategies? This must be an effort by the entirety of the denomination. We pray God will call out from His people those who are willing to labor together to fulfill the Great Commission. **ONE**

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**About the Writer:** Clint Morgan has been general director of International Missions since 2011. Learn more: [www.fwbgo.com](http://www.fwbgo.com).

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# Caring for the Pastor

BY ROBERT E. PICIRILLI

No doubt you've heard of the congregation who prayed: "Lord, send us a poor, humble preacher. You keep him humble; we'll keep him poor." Sure, it's an old, bad joke. But it holds a touch of truth, and we laugh because it hurts too much to cry. Old joke or not, many congregations still have trouble seeing their obligations to their pastors and other church employees.

## MOSAIC AND CHRISTIAN PRINCIPLE

What is a church's responsibility in supporting its pastor? Consider what the Bible has to say. First Corinthians 9:1-14 may be the best single passage regarding this subject. Paul speaks first "as a man," considering natural, human situations. A soldier doesn't have to make a living on the side, he says, nor does a vineyard keeper or a shepherd (verse 7). All live by their work.

Then Paul goes to the Old Testament. Even God's law confirmed this principle, he says, providing that an ox shouldn't be muzzled when threshing grain (verse 9). More important, the Levites and priests, who spent full time in the temple ministry were to be supported by the people to whom they ministered (verse 13). If you know your Old Testament, you know God often judged Israel for failure to support the Levites as He had commanded. (See Nehemiah 13:10-12 for an example.)

Paul still isn't through. He turns from the logic of human circumstances and the law of God to the Lord

Jesus Himself. "Even so hath the Lord (Jesus) ordained that they which preach the gospel should live of the gospel" (verse 14). The principle, then, is not merely Mosaic, but Christian. Those to whom they minister should support those who spend their lives in gospel ministry.

When did Jesus say this? Certainly in Luke 10, when He sent out the 70 to preach. He instructed them to accept support from those who received their ministry, noting, "the laborer is worthy of his hire" (Luke 10:7).

This is the law of Christ, then: the livelihood of the man who devotes his life to the ministry (or anyone else in full-time Christian work, for that matter) should come from that ministry.

Need more Bible? Try Galatians 6:6: "Let him that is taught in the Word communicate unto him that teacheth in all good things." In its biblical sense, this word *communicate* (Philippians 4:15 is helpful) means participation, sharing. Paul means, simply, that those taught the Word of God must share all good things with the one devoted to teaching them.

The answer to the question is plain. The congregation who has a full-time minister is responsible to provide all the livelihood of that minister.

## "ALL THE LIVELIHOOD"

What does this phrase "all the livelihood" include? It isn't the purpose of this article to answer that question



in detail, although one aspect of “livelihood” must be mentioned in passing. “All the livelihood” means just that—all it takes to live. If a man devotes his time to his ministry, those to whom he ministers should provide everything anyone else expects work to provide. Whatever the rest of the working members of the congregation expect and receive from their jobs, they ought to see their pastor receives from his job.

I fear many congregations overlook some important things in this. Shouldn’t the pastor’s total income be equal with men in the church with similar levels of responsibility—professional men, that is? And don’t forget fringe benefits. Most employers provide insurance of several kinds—hospitalization/medical, disability, life. Most businesses supplement social security, only requiring employees to pay half of their withholdings; but a pastor must pay all of his. Don’t forget a pastor’s work requires much driving. Corporate jobs like his often provide generous expense accounts beyond salary, even company cars.

“But we provide housing and utilities,” you say. Yes, but remember the pastor is building no equity in a church-owned parsonage and won’t have a home when he retires from pastoring. And here’s something else you shouldn’t overlook: most pastors put in far more than 40 hours a week. A preacher is often “on call” day or night; he can’t clock in or out of his responsibility.

We have much to consider in this matter of the congregation’s Christ-given responsibility to provide “all the livelihood” of its pastor.

### RESPONSIBILITY FOR RETIREMENT

We must not overlook retirement. Working years should provide for retirement. That’s part of “all the livelihood.” That’s why most companies implement a retirement program of some kind. Every church has a responsibility to support its pastor so he also can provide for his retirement years.

That’s where the Board of Retirement comes in: to assist Free Will Baptist churches and ministries in doing this.

Truthfully, in our congregational church structure we have a little problem providing for retirement. If a pastor worked for the same congregation his entire ministry, it would be easier. That particular congregation would shoulder the whole responsibility for his livelihood, both for active ministry and retirement. Or, if we had a centralized structure in which pastors were employed by the denomination, then the denominational headquarters would have the responsibility.

But Free Will Baptists do not operate that way. A single pastor may be at five or ten churches over the course of his ministry, with each church answering to no one but itself. Who has the responsibility to provide for his retirement years? The church he happens to pastor when he retires? Obviously not! No, each church he pastors has the responsibility to provide for his retirement.

### PROVIDING FOR RETIREMENT YEARS

How can that be done? Easy, when our denomination’s retirement plan is used. The church simply deposits money regularly into the pastor’s retirement account. When the pastor retires—whether still at the same church or not—he’ll have funds from which to draw.

If a man pastors ten different churches over the course of his ministry, and each contributed its share, his retirement needs will be met. And, it won’t cost the church any more than if the pastor had served a single church for his entire ministry.

Be careful about two things. First, be sure retirement contributions are sufficient. Our present retirement plan recommends minimum contributions of 5% of pastor’s salary. That probably won’t be enough, depending on how you figure it. This amount should take into account both salary *and* housing allowance. The point is, be informed. Find out what the church’s contributions will actually “buy” at retirement.

Suppose you’re paying your pastor a base salary of \$250 per week, not counting housing and any other extras. Five percent of that is a total of \$650 per year. Suppose he pastors 35 years, with each church contributing 5%

to his retirement fund. Deposits of \$650 each year for 35 years will equal \$22,750 total deposits at retirement. The amount will have grown to \$161,916 with the interest received at the current rate of 8.5% being paid by the retirement plan.

That's a lot of money, you think? Consider the reality. If a person retires at age 65, with \$161,916 in a retirement account, he can purchase an annuity of only \$800 (or so) per month for the rest of his (or his wife's) life. So, you see, his retirement savings aren't as much as it might seem. It really isn't enough to live on now, much less 35 years from now. Sure, if inflation continues he'll earn more as the years go by, and his deposits will be more than \$650 each year. But what those larger amounts buy, later on, won't be worth any more than the smaller amounts now.

Of course, there's social security, if your pastor is actually in the program. (Remember, if he is, contributions are totally at his expense.) Estimated social security benefits for a 65-year-old man who's earned the amount used in the illustration will be less than \$500 per month. Combine that with the figure above, and he will draw roughly \$1,300 per month. That figure is better, but it's still only about 80% of what he earned before retirement. It certainly isn't great, by any means. You owe it to your pastor to consider carefully what he will need for retirement based on the way you're paying him. You ought to be as interested in his needs as you are your own.

I referred to a *couple* of things about which to be careful. The second is this: be sure you pay him enough beyond what you're putting into his retirement account. Remember all those other things I mentioned earlier. Your pastor can't pay for things now with money put into his retirement account for later. In fact, he can't touch those funds until retirement age.

### SHOULD A PASTOR RETIRE?

I can almost hear the objections as I write, with someone saying, "A preacher should never retire." Maybe not; but don't take too much for granted. Most churches do

not want pastors who can no longer fulfill the work of ministry. How many men can go on, full steam, until they die? And, if you expect your work to provide retirement for you, why expect less for your pastor?

"But preachers are different," someone else protests.

"They aren't working for money. They're spiritual. God will supply their needs." Funny, but that isn't what the Bible says, as we've already seen. The person who devotes his life to church work has exactly the same right (and needs) to expect "all his livelihood" to issue from his work, not just from working years but for retirement.

Many laymen have trouble seeing it that way. I served for many years as chairman of my local church's budget committee. We frequently encountered resistance to extending the small raises in pay the average worker expects for himself. Sadly, many people seem to pay the pastor as little as possible. Instead, we should be trying to pay our pastors generously and rejoicing in how much we can give them—no less than the average income of professionals in the church. More, if possible!

Yes, a pastor ought to be motivated by spiritual rather than carnal things. But this fact does not lessen the church's responsibility to provide "all the livelihood" for the man who devotes himself to serving them. It's a sin for a pastor, or any other church worker, to be mercenary, to make serving the Lord dependent on money. But it's an equal sin for the church to justify inadequate support because they expect the pastor to show more dedication than the average Christian.

The pastor is responsible, before God, for his motives. The church holds its own responsibility, before God, for his livelihood. **ONE**

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**About the Writer:** A noted educator and author, Dr. Robert E. Picirilli served for a number of years as a trustee on the Free Will Baptist Board of Retirement. Learn more about retirement options at [www.BoardofRetirement.com](http://www.BoardofRetirement.com).

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# New Directions for North American Ministries

Free Will Baptist North American Ministries and the Tennessee State Home Mission Board are excited to announce a new church planting joint project in the Sevierville area of beautiful Eastern Tennessee.

Church planters **Chad and Paula Kivette** have begun fundraising and building support and a team

to plant a new church in the Sevierville area in the fall of 2019. Chad and Paula will move from Clarksville, Tennessee, where Chad led 180 Church to self-supporting status. The 180 Church is a growing, vibrant church that continues to make a strong impact on the city of Clarksville.

Brian Lewis, associate pastor at



*Chad & Paula Kivette*

180 Church for five years, has become the lead pastor. Please pray for Chad and Paula as they transition and move to the Sevierville area. For more information please visit [www.fwbnam.com](http://www.fwbnam.com). **ONE**

# Chaplain Kevin Trimble Promoted



*Chaplain  
Kevin Trimble*

On April 6, 2018, family, friends, and fellow soldiers gathered at the John F. Kennedy Memorial Chapel at Fort Bragg, North Carolina, to celebrate the promotion of **Chaplain Kevin Trimble** from the rank of captain to the rank of major.

The promotion was a below-the-zone selection, which means CH Trimble was promoted a year early. The early promotion reflects not only his outstanding service, but his future potential as an Army chaplain and leader of soldiers. It also provides him a year-long seat as a resident student at the U.S. Army Command and Staff College at Fort Leavenworth, Kansas.

CH (COL) Randy Griffin, the senior chaplain at Fort Bragg; LTC James O'Brien, 4th Battalion

Commander and CH Trimble's commanding officer; and Kerry Steedley, FWBNAM director of chaplain support, all spoke and commended "Team Trimble" for outstanding ministry and faithful service to God and country.

CH Trimble's wife, Darla, and their daughter, Rachel, pinned on the new rank. Free Will Baptists commend this couple for their care of soldiers and military families. **ONE**

# Updates From the Field

This has been an exciting and eventful year for church planting. At the beginning of 2018 three church planters and two churches reached self-supporting status.

- **The 180 Church in Clarks-ville, Tennessee**, has enjoyed great success and consistently averages in the mid-200's in attendance. They have also seen regular salvations and baptisms. Chad Kivette (lead planter) and Brian Lewis (associate) did a fantastic job leading this church to self-supporting status. We congratulate the 180 Church, leaders, and congregation.
- **The Faith Church in Oakland, Tennessee**, has faced challenges, most of them out of their control. The original church planter, Tim Osborn, died after a multi-year battle with cancer. Finishing the planting of the church was providentially saved for Tim's son, Jordan Osborn, who completed his father's work, leading the church to self-supporting status. The church is currently in the process of buying land to build a permanent building. Congratulations to Jordan and the Faith Church family.

Easter, always an exciting day to celebrate the resurrection of our Savior, can often be a great milestone in the life of the church plant. Several churches experienced great days this past Easter.

- **The Springs Church in Marana, Arizona**, had 702 in attendance with two salvations. They have had 25 salvations the first half of 2018 (143 since the inception of the church). They took 42 teens to camp and are currently having three services every Sunday.
- **Compassion Church in Gilbert, Arizona**, continues to have great attendance and is seeing many people saved. On Easter, over 500 people attended, with 26 baptized! They have seen over 50 salvation decisions in the first half of 2018. Pastor Myron Scott leads Compassion Church.
- **Grace City in Irvine, California**, had 218 on Easter and continues to see growth in every area. There are amazing stories of people very far from God coming to salvation! In May 2018, a Muslim was converted, along with two agnostics. Planter Stephen Kimbrell (lead) and Amos

Dillard (associate) moved this growing congregation into a larger facility in June 2018.

In other news, **Restore Church in Portsmouth, Virginia**, bought a building and remodeled it for a permanent home. Their grand opening was January 28, 2018, with 357 in attendance. On Easter 2018 they set a new record attendance of 403! They added a second service starting in August 2018. Lead planter Marc Neppi and associate Kevin Bass lead this impactful work in a difficult place.

In May 2018, NAM sponsored the fourth **Power Conference in Pigeon Forge, Tennessee**, with a record high registration. Over 430 registered, with more than 500 in attendance at Monday evening's service.

Hispanic works continue to bring about many positive results. Our Spanish-speaking missions now include more than 55 churches in the United States. These works are all planted by pastors from FWB Hispanic works led by the Hispanic pastors sent through FWBNAM. **ONE**



# Chaplain Updates

**CH (COL) Terry Austin** provided the invocation and the benediction at the annual Memorial Day Ceremony at Arlington National Cemetery in Washington, D.C. on May 28, 2018. The President, the Secretary of Defense, and the Chairman of the Joint Chiefs of Staff spoke at the event.

**LTJG Hal Jones** has been selected for promotion to LT (O-3).

**Chaplains Brad Hanna and Amir Ashoori** continue to serve in their respective National Guard posts.

**LT Mark McCraney, CH, USN,** offered prayers at the Rhone American Cemetery in Draguignan, France, for a Memorial Day observance on May 28, 2018.

**Rafael Barney, a Master Chief Petty Officer (E-9)** in the U.S. Navy, and a prospective FWB chaplain, was ordained June 16, 2018 at the Cross Creek FWB Church in Olive Branch, Mississippi. Rev. Paul Bryant, Rev. Russell Clouse, Dr. David Crowe, Rick Bowling, and Kerry Steedley participated in the ordination service.



## Chaplain Updates, Continued



**CH (CPT) David Dodson**, the newest FWB military chaplain, reported to the U.S.

Army Chaplain School at Ft. Jackson, South Carolina, for the Chaplain Basic Officer Leadership Course on June 6, 2018, with a follow-up assignment at Ft. Bragg, North Carolina, after his graduation in September 2018.

Former Welch College student and Tennessee pastor **Matthew Saunders** has been endorsed as a chaplain candidate in the U.S. Army Reserve and is pursuing graduate studies.

**CH (MAJ) Tracy Kerr**, who was deployed in Afghanistan for a year with his unit, returned June 2018, to his family and his assignment at Hunter Army Airfield in Savannah, Georgia.

**CH (CPT) Lee Frye** has been selected for a below-the-zone

promotion from captain to major. He is currently stationed at Schofield Barracks, Hawaii.



Welch College student and Vanderbilt ROTC student **Jonathan Truett** leads a Bible study for his fellow

ROTC students as he prepares for the military chaplaincy.

**CH (MAJ) Roy Swisher** (nicknamed *Chappy*) retired in June after 28 years of military service—20 years enlisted in the navy and eight years as an army chaplain in the U.S. Army Reserve. From 1974 to 1981, Swisher was a chief electronics technician, submarine qualified. He was stationed on the U.S.S. Spadefish, a nuclear-powered submarine based in Norfolk, Virginia.

After completing naval service, Swisher joined the Naval Reserve and, for many years, juggled time between the navy, pastoring, teaching, and family life. At 53-years-old, Roy decided to return to military life, this time as a chaplain, first for the Indiana National Guard Patriot Academy



then in the Army Reserve, where he received his final assignment to Joint Base Lewis-McChord, Washington.

The denomination honored Swisher for his dedication to God and to men and women in uniform during the national convention in Little Rock, Arkansas, in July, where Swisher remarked,



"After almost 43 years in the military, my biggest desire is to treat my wife like a queen and to enjoy time with my children and grandchildren. I'll leave the rest up to the Lord."

*Submitted by Kerry Steedley, FWB-NAM Director of Chaplain Support.*

ONE



# A Cheerful Giver

MISSION NORTH AMERICA OFFERING | NOVEMBER 18, 2018

BY BRAD RANSOM

Sometimes it's hard to get excited about special offerings. However, the Bible makes it clear God loves a cheerful giver (2 Corinthians 9:7). I think the key thing is to understand why giving is so important. We probably understand why regular offerings are important in our local churches, but why are they important for denominational departments?

Let me be clear. North American Ministries depends heavily on this special offering. Without it, the department would be unable to operate. The Mission North America offering impacts every area of our ministry including church planting, church revitalization, cross-cultural ministry, chaplaincy, Master's Men, and more. Consider a few of the things provided by money from the MNA offering:

- We recruit new church planters and revitalization pastors.
- We assess candidates to make sure we send the right people.
- We provide extensive training for all our planters and associates.
- We host training conferences, not only for our church planters but for established church pastors as well.
- We print materials to promote church plants and planters.
- We provide support for our military chaplains.
- We staff our office in Antioch, Tennessee, to provide support for our church planters, revitalization pastors, chaplains, and more.



## *North American Ministries Office Staff*

*Back row: Brad Ransom, Kenneth Akers, David Crowe, Jim McComas. Front row: Sue Hayes, Lori Ransom, Teresa Womack, Kathy Brown*

- We purchase and maintain equipment.
- Much more...

Everything our department offers to church planters, revitalization pastors, state mission boards, local church pastors, and the entire denomination is absolutely FREE to those who participate. We never charge for a service to our churches or pastors. We can only do that through the generous support of pastors and congregations from Free Will Baptist churches across the denomination.

The Mission North America offering is vital to continue the ministry of North American Ministries. Will you pray earnestly about participating in this offering on November 18, 2018? If your church doesn't participate, you can give online individually at [www.fwbnam.com](http://www.fwbnam.com). Thank you for your continued support. **ONE**

# Let's Make History

BY DAVID BROWN, CPA

Free Will Baptists have a glorious past, both in the Randall movement of the North and the Palmer movement in the South. The Randall line was more organized and established several colleges still functioning today. Bates College in Maine, Rio Grande in Ohio, and Hillsdale College in Michigan are survivors of those efforts. They established both international and North American mission agencies. They were one of the leading voices opposing slavery and established Storer College in Harper's Ferry, West Virginia, to educate freed slaves.

The Palmer line sought to establish Free Will Baptist churches in North Carolina. They experienced severe opposition, even persecution, from Calvinist groups that tried to stop our doctrine from spreading. Around 1740, a group of Free Will Baptists sought to build a meetinghouse in New Bern, and the Calvinists—who controlled the city government—attempted to stop even the construction of a Free Will Baptist church. Free Will Baptists persevered and spread from North Carolina throughout the South.

What do I mean by "Let's make history"? I want us to focus on

our "future" history. Sometimes, I think we look back at the way we expanded in the early years and think of those days as the "golden age" for the Free Will Baptist movement. It was a time when many new churches began, and many other churches grew rapidly. We may be tempted to say our best days are behind us. I don't believe that has to be the case. We serve a living God whose hand is still on Free Will Baptists. To say our best days are behind us would be to say we serve a great God, but His best days are behind Him. I hope we would *never* say that.

It is true many Free Will Baptist churches have closed across the United States, but our total number of churches is going up, not down. We need to think globally. Twenty years ago, 13 churches scattered across Ivory Coast; today there are 129. Cuba had 25 churches in 1998, but today has 51. India had 35 churches, but today they have 312. International fields reported 102 organized churches in 1998 and 541 today. These numbers do not include mission works, which would take that number over 800.

The total number of Free Will



Baptist churches has not gone down but up dramatically. Today, over 20% of our churches are outside of North America. Within our borders, North American Ministries is planting successful, fast-growing churches in difficult places. We have a good group of young church planters who are hitting it out of the park. Granted, changing demographics means many rural churches are closing, but I hope we can establish and plant new churches where people are moving.

While some churches shrink and close, others grow and thrive. We must learn to reach our communities as they exist today—multi-cultural and multi-racial. We must minister in a country that has turned its back on the godly principals on which it was established. As God's Word is rejected, we see more people without hope than ever before. We offer the Hope people need.





1935 NAFWB

In light of that hope, couldn't this be a period when the church will thrive?

In the third installment of the film series *Back to the Future*, the characters go both forward and backward in history. At the end of the film, the "future wife" of Marty McFly has a conversation with Doctor Brown. She brought a document back from the future only to find it blank. Dr. Brown tells her, "Of course it is blank; your future hasn't been written yet."

I say to Free Will Baptists: *our future hasn't been written yet*. I am reminded of that great song of Arminian doctrine written by Kevin Hester a few years ago (and perhaps inspired by Willie Nelson). The title says it all: "Mommies Don't Let Your Babies Grow Up to Be Calvinists." Fortunately for us, we are *Free Will* Baptists, and as Free Will Baptists

we believe within the sovereignty of God we get to help decide what our future will look like. Nobody but God truly knows the future of Free Will Baptists.

Sometimes, we like to project the future based on the present. In his 1968 book *The Population Bomb*, Paul Ehrlich predicted mass starvation in the United States and around the world in the '70s and '80s due to overpopulation. But the author did not take into account advances in technology and new farming techniques.

When we read the Bible, many times the future looked bleak, but God stepped in and changed the outcome. Perhaps the best example is found in 2 Chronicles 32, when Sennacherib besieged Jerusalem when Hezekiah was king. The officer who spoke to the Israelites on the wall truthfully told them about the other kingdoms

that had fallen to Sennacherib.

I'm sure many of those who heard this pronouncement thought they had no hope, but God stepped in and changed the outcome. God honors faithfulness. Our future can be a great one. As the ministry of FWB Foundation continues into the future, many of today's planned gifts will materialize to contribute income to the work of the future denomination. Our endowments, and hopefully the growing grant program, will continue contributing to the financial future of Free Will Baptists.

Our history hasn't been written yet. Let's make it a good one. Let's Make History! **ONE**

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**About the Columnist:** David Brown is director of Free Will Baptist Foundation. To learn more about the grants program, visit [www.fwbgifts.org](http://www.fwbgifts.org).

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# A “Happy” Church Builder and His Volunteers

BY MRS. PAT THOMAS

Howard “Happy” Gwartney, former church builder for North American Ministries, joined our Savior in Heaven June 4, 2018, after a brief illness. He was 86 years old. Happy is survived by Nelda, his wife of 66 years, and three sons. Howard pastors in San Tan Valley, Arizona; Larry lives in Africa; and Curt pastors in Park Hills, Missouri. Happy also leaves nine grandchildren and 22 great grandchildren.

Happy was a veteran who served with the U.S. Army during the Korean War. Through the years he was a farmer but also owned several businesses in the Locust Grove, Oklahoma, area. He was an excellent carpenter who became a building contractor. Happy was a dedicated Christian and a member of Locust Grove Free Will Baptist Church, where he served as a deacon for nearly 60 years. He taught various Sunday School classes, served as a trustee, sang in the choir, and served faithfully with the gifts God gave him.

Happy believed in working hard, whether in the hayfields, as a businessman, or in the building of houses and churches. Happy also believed in good education. He served on the Locust Grove school board, as well as the board of Randall University.

In the 1970s, Happy became burdened about the difficulties church planters were having with obtaining building permits and constructing church buildings. After sharing his burden with Roy Thomas, who at that time was general director of Home Missions, a plan was adopted for retired volunteers to work with local congregations to expedite the securing of building permits and constructing church buildings. Happy jumped at the opportunity to head up a team of volunteers—retired laymen and their wives—who became the Helping Hands Team. This crew, which







included retired carpenters, plumbers, electricians, and other skilled workers, traveled in their motor homes at their own expense to go wherever there was a need. These volunteers helped build

over 100 churches and facilities from coast to coast in the United States, as well as in the U.S. Virgin Islands and Puerto Rico.

The wives of the Helping Hands crew not only assisted in constructing church

buildings, they also cooked delicious meals for the volunteers. When home missionaries Darrell and Sandy Smith at the Oregon Trail Free Will Baptist Church near Portland needed assistance in the construction of their church, the property was fenced by rows of blackberry bushes. The ladies gathered the fruit each evening and made blackberry cobblers for the entire volunteer crew. A beautiful church stands on that site today.

Home missionaries Jim and Pat Nason in New Durham, New Hampshire, asked the Helping Hands team to help construct a new church in their town. Jim and Pat graciously took the volunteers on a tour visiting Benjamin Randall's gravesite and the Free Will Baptist Church on the Ridge. That original building is listed on the National Register of Historical Places.

In 1989, when Hurricane Hugo heavily damaged the mission church and school and blew away the gymnasium in St. Croix, U.S. Virgin Islands, the volunteers immediately made plans to help rebuild. Roy asked the board to purchase four generators, and then flew Happy and Nelda

Gwartney and the Helping Hands volunteers to St. Croix where they repaired the church and school and built a new gymnasium. While restoring the buildings, with no roof overhead, the men slept in sleeping bags on the concrete floor in one room while the ladies slept on the floor of another. Happy Gwartney often recalled that, in the moonlight, those trying to sleep on the hard floors could watch the geckos and other lizards climbing the walls.

During the construction of the new National Office Building, six couples of the Helping Hands Team stayed in our home. Some days, when we arrived home, Happy would meet us at the door and say, "Well, hello. You folks come right on in and make yourselves at home!"

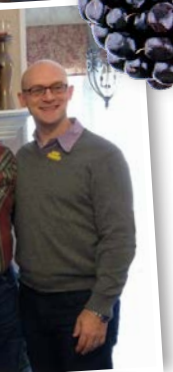
Happy was a natural encourager, and always had a song in his heart and on his lips. While working on the National Office Building, every evening we gathered around the piano and sang old hymns and southern gospel songs. Then Happy and others on the team would praise the Lord, telling how they were saved, and how they loved serving the Lord through the Helping Hands team. Some of the best worship services I ever attended were in that living room in Nashville.

My husband Roy has been in heaven for over 15 years now, but I know he and Happy are having a wonderful time with the Lord and fellow laborers who have gone on before. Happy is no longer working with lumber, trusses, dry wall, and paint. The building material used in Heaven is beautifully described in Revelation 21:18: "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." Wow! What a wonderful, eternal, *completed* construction project! **ONE**

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**About the Writer:** Pat Thomas is the wife of former North American Ministries Director Roy Thomas. She served as publications editor for the department during her husband's time as director.

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# The *Quality* of Your *Marriage* AFFECTS EVERY AREA of *Your Life*

BY  
EDWARD E. MOODY, JR.

Does your marriage need first aid? Maybe your marriage is not working out the way you planned. You looked forward to your wedding ceremony with great anticipation. Perhaps it was even a storybook wedding, the kind you see in a feel-good movie or read about in a novel, but now those dreams are a distant memory. Should you bother with attempting to improve the quality of your marriage? Absolutely! The quality of your marriage affects every area of your life. Being in an unhappy marriage makes us more susceptible to job problems and psychological problems. It also inhibits the ability of our immune system to fight off disease.

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## YOUR HEALTH

The Bible teaches us that words can be like poison, and anger rots the bones. When we have discord in our marriage it wreaks havoc on us physically (Psalm 140:3; Proverbs 14:30). One study examined women in poor relationships defined as an atmosphere of put-downs, criticism, and sarcasm. These relationships were associated with increased levels of stress hormones known to lead to health problems later in life.<sup>1</sup> Another classic study indicates unhappy marriages increase the risk for illness by 35% and may shorten life by four years.<sup>2</sup> The bitterness and discord that can dominate a marriage not only poisons the union but also impacts the body like venom from a snakebite.

On the other hand, a good marriage provides a major health benefit. Men and women who remain married, on average, live longer. In fact, in most developed countries, middle-aged single, divorced, or widowed men are twice as likely to die as married men. Unmarried women face risks about one-and-a-half times as great as those faced by married women.<sup>3</sup> Marriage in general, not to mention a “good marriage,” benefits the health of both men and women but not necessarily in the same ways. The quality of your marriage affects your health.

## YOUR WORK

Marriage is the mechanism upon which society is built (Genesis 2:20, 24). It is fascinating to look at the benefit marriage has upon the accumulation of wealth. A longi-

tudinal study tracked people from adolescence into their early 40s. Results indicated the net worth of married individuals was 93% higher than single individuals, and divorced individuals had a net worth 77% lower than single respondents.<sup>4</sup> Researchers hypothesized wealth accumulation was tied to behaviors like buying a home, which married couples are more likely to do. They also noted that married couples were more likely to receive wealth transfers (or an inheritance) from both sets of parents and grandparents. They noted single mothers rarely received financial help from the child’s father’s parents or extended family.<sup>5</sup>

But there appears to be more to the financial benefit of a good marriage than inheriting money and receiving support from extended family. Consider that married men earn between 10% and 40% more than single men with a similar education and job histories.<sup>6</sup> While there are fewer studies on women, there does appear to be a benefit to women as well. One study examined mothers with lower academic abilities. The ones who married enjoyed living standards 65% higher than similar single mothers living with no other adult, over 50% higher than single mothers living with another adult, and 20% higher than cohabiting mothers.<sup>7</sup> The quality of your marriage affects your career.

## YOUR CHILDREN

A good marriage is the mechanism for developing the next generation. Consider how divorce impacts every area of the life of the child. This disruption doubles the

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- 5 L. Hao. Family Structure, Private Transfers, and the Economic Well-Being of Families with Children. *Social Forces*, 75 (1), 269–292. 1996.
- 6 J. S. Gray, M. J. Vanderhart. The Determination of Wages: Does Marriage Matter? In *The Ties That Bind: Perspectives on Marriage and Cohabitation*, L. J. Waite, et al (Eds.) New York: Aldine de Gruyter. (2000).
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risk for a child experiencing serious psychological problems later in life.<sup>8</sup> A 25-year study found the effects of divorce intensify as children enter adulthood. Researchers suspect the rise of young adults cohabiting today is because of the divorce and marital disruption they observed in their youth.<sup>9</sup>

Marital discord also impacts academic and occupational achievements of children. Children of divorced or unwed parents have lower grades. In one study, teenagers were 60% less likely to graduate from high school if they came from cohabiting families, compared to peers who came from intact, married families. While most children of divorce do not drop out of high school or become unemployed, as adults, children of divorced parents are more likely to have lower-skilled and lower-paying jobs. They are more likely to struggle with unemployment and economic problems. They are less likely to attend and graduate from college.<sup>10</sup>

In the book of Malachi, God indicates His hatred for marital discord. Close examination of the passage reveals it is because God seeks godly offspring (Malachi 2:15-16). In other words, one reason God hates divorce is because of the impact it has upon children. Since the quality of our marriage affects every area of our lives, let us do all we can to make our marriages as good as they can be. **ONE**

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**About the Writer:** Dr. Eddie Moody is a pastor, professor, and parent. He is the author of the *First Aid* booklet series. For more information visit [RandallHouse.com](http://RandallHouse.com).

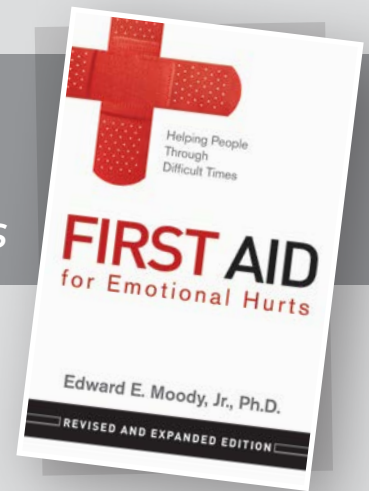
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8 Institute for American Values, National Marriage Project. *Ibid.* (2011).

9 S. Blakeslee, J. Wallerstein. *Second Chances: Men, Women and Children a Decade After Divorce*. New York: Houghton Mifflin. (2004).

10 W. J. Doherty, S. M. Harris. *Helping Couples on the Brink of Divorce: Discernment Counseling for Troubled Relationships*. Washington, DC: American Psychological Association. (2017).

## Praise for *First Aid for Emotional Hurts*



Eddie Moody has become a familiar and trusted name among pastors, parents, and those committed to helping others. I have seen him firsthand apply the insights and wisdom from this book to serious situations, and equip other Christians to do the same. This revised edition of *First Aid* is a welcomed addition for those who serve fellow strugglers.

– *W. Jackson Watts, Pastor, Grace FWB Church, Arnold, Mississippi and Co-founder, Helwys Society Forum*

Dr. Moody fits each of us with walking boots so we can meet the needs of "the least of these" (Matthew 25:31-46). Since emotional first aid is not optional for believers and most of us are not trained professionals, we need practical guidance. This revision provides that guidance in a concise but poignant manner. We can be equipped emotional first responders, as was the Good Samaritan, and not walk past the needy person (Luke 10:30-36).

– *Elizabeth Hodges, Director, Women Nationally Active for Christ (WNAC)*

All around us there are hurting people—people who desperately need help and often do not know where to turn. A decade ago, Dr. Moody published the first edition of *First Aid for Emotional Hurts*, which was a godsend to many people in need. In this revised edition, he brings up-to-date and practical advice for the hurting and even the desperate. There is no one in our ranks more qualified or more compassionate to provide sound and caring advice to those in distress.

– *Daniel Baer, Ph.D., Academic Dean, Southeastern Free Will Baptist Bible College*

Also check out the latest booklet in the *First Aid For Your Emotional Hurts* series: **MARRIAGE**



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## RANDALL HOUSE is a Christian publisher and home of D6 Family Ministries.

With an emphasis on generational discipleship, Randall House serves both the church and home through curriculum, books, and events. As a trusted publisher of Bible-based products for over half a century, we equip people around the world with an intentional focus on helping church leaders, parents, and grandparents live the principles of Deuteronomy 6 where discipleship is a daily process involving all generations.

Although Randall House is a non-profit (501c3), owned and operated by the National Association of Free Will Baptists, our influence reaches many denominations, church groups, and countries. We offer a wide variety of effective, innovative, and creatively produced resources including award-winning D6 family-aligned curriculum for Life Groups, small groups, and Sunday School, as well as Bibles, books, training, events, and the groundbreaking D6 Conference. While Randall House is known for creative excellence, we hold fast to the principle we were founded upon—communicating the Word of God with absolute integrity!

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*We recognize that no one has a stronger influence in the life of a child than dad or mom, and our mission is to help church leaders equip parents to be the primary disciplers of their kids.*

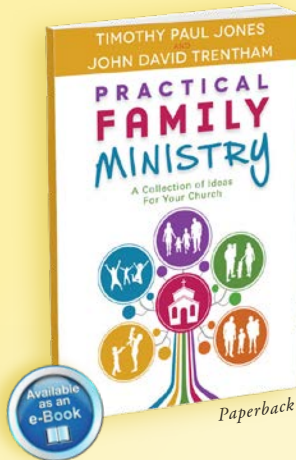
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While the next generation is crucial, we believe every generation is important in this conversation. We come to work every day to serve you and to help you serve Christ with the very best resources, training, and tools.



*Church* is the primary equipper of parents.  
*Parents* are the primary disciplers in the home.





## PRACTICAL FAMILY MINISTRY

*A Collection of Ideas for Your Church*

by Timothy Paul Jones & John David Trentham \$15.99

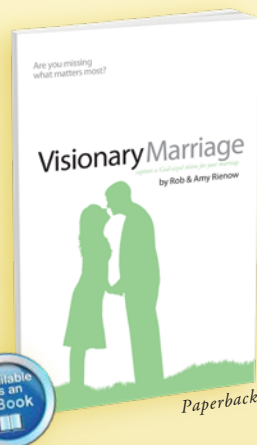
Timothy Paul Jones, along with the other contributors, offers practical and encouraging advice to those who want to impact the next generation. Readers are reminded of the God-designed channels through which discipleship should occur: the church and the home. With a solid foundation of biblical guidelines, each writer offers workable strategies and ideas for family ministry. Parents as well as ministry leaders will be equipped to do their part to carry out the spiritual discipline of discipleship.

## LIMITED CHURCH: UNLIMITED KINGDOM

*Uniting Church and Family in the Great Commission*

by Rob Rienow \$22.99

*Limited Church: Unlimited Kingdom* seeks to reclaim the simple, transformational, and global mission revealed in Scripture for both the church and family. Rob Rienow shares from a heart for ministry and gives significant insight based on his ministry experience as well as the experiences of others. His motivation for writing is to see churches and families have a lasting impact on future generations.



## VISIONARY MARRIAGE

*Capture a God-sized Vision for Your Marriage*

by Rob and Amy Rienow \$12.99

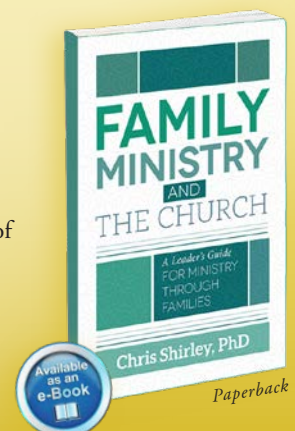
After years of counseling engaged and married couples, the Rienows realized that most Christian couples did not have a biblical mission and purpose for their family. The couples had learned some things about communication, sexuality, and conflict resolution. But they didn't know WHY God had brought them together! Visionary Marriage will reveal that God does have a plan and a purpose for marriage and family in the Bible. The focus is on the big-picture purpose for marriage, and the goal of being successful once understanding the purpose.

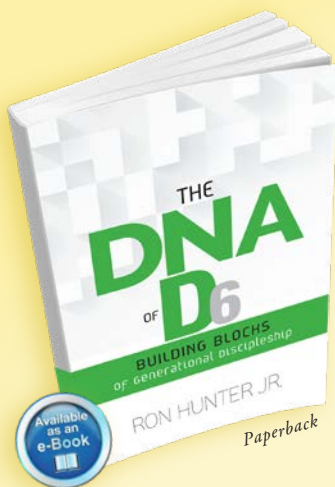
## FAMILY MINISTRY AND THE CHURCH

*A Leader's Guide for Ministry Through Families*

by Dr. Chris Shirley \$26.99

Chris Shirley and his contributors provide a guide to establish a theological and practical framework for family ministry both inside and outside the church. Dr. Shirley helps the reader discover the role of the church in strengthening families and equipping them for ministry. The writers give practical steps to provide comprehensive spiritual development for every family member at any life stage. Families today face tremendous cultural and spiritual challenges. This calls for vigilance among the body of Christ and its leaders to build a solid discipleship framework.





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## THE DNA OF D6

### *Building Blocks of Generational Discipleship*

by Dr. Ron Hunter Jr. \$15.99

The DNA of D6: Building Blocks of Generational Discipleship provides any church an opportunity to plan, strategize, evaluate, and refine their discipleship and, more specifically, their family ministry plan. Ron Hunter shares vital biblical philosophy necessary to understand before a leader can move on to strategy. This book helps you identify specific areas to bring about health in your church because healthy families make healthy churches. The DNA of D6 is the ideal resource whether a ministry leader is just beginning in family ministry or has an established program needing refinement.

## CONNECTING CHURCH AND HOME

### *A Grace-Based Partnership*

by Dr. Tim Kimmel \$12.99

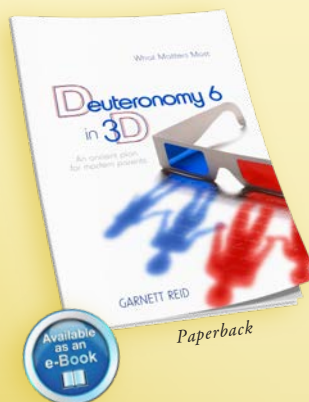
Tim Kimmel gives a comprehensive strategy to churches for family ministry as well as a plan for parents seeking to pass their faith to the next generation. He shares valuable tools for the church to use to build a strong family ministry. Kimmel shares what a grace-based family ministry looks like in a local church. He also teaches parents how to translate every part of ministry they are exposed to at church into spiritual training at home.



## DEUTERONOMY 6 IN 3D

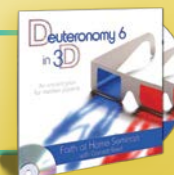
### *An Ancient Plan for Modern Parents*

by Dr. Garnett Reid \$4.99



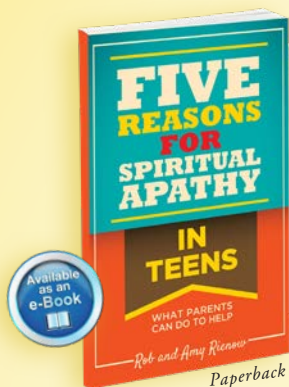
Many parents are grasping for whatever help they can find to navigate the mine-field that is raising children in the 21st century. Even beyond parenting issues per se, they are desperate for help in every relationship within the family circle. Deuteronomy 6 in 3D reminds dads and moms that a tested, proven, workable source with reliable answers may be found in the Bible. In particular, Deuteronomy 6 is a good place to begin. This chapter tells us how to have a relationship with God and how to share that relationship with our children. When we apply to real life the two great family-building dynamics of loving God and loving our children, God can work through us to nurture coming generations of families who will be loyal to Him.

*Also available:* A DVD of Garnett Reid teaching the parenting seminar.  
An excellent resource for any church to share with parents. **\$19.99**



While Randall House is known for creative excellence, we hold fast to the principle we were founded upon—communicating the Word of God with absolute integrity!

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## FIVE REASONS FOR SPIRITUAL APATHY IN TEENS

*What Parents Can Do to Help*

by Rob and Amy Rienow \$9.99

When teens are struggling, disconnected, and apathetic, they need parental engagement more than ever. It is not the time to passively accept the behavior as “normal” and ignore the situation. Parents must express unconditional love and give genuine attention to their teens in order to cultivate faith and character for a lifetime. It’s about pressing in to the heart of your teen, and pushing past the emotional struggle that often occurs in this phase of growing up.

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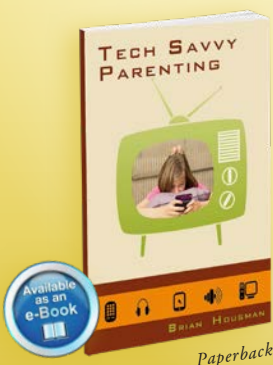
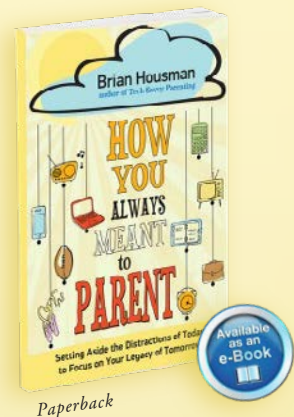
## HOW YOU ALWAYS MEANT TO PARENT

*Setting Aside the Distractions of Today to Focus on Your Legacy of Tomorrow*

by Brian Housman \$14.99

Discover a practical approach to parenting with great insight into overcoming the distractions life throws at every family. Brian Housman gives broad principles that incorporate spiritual truths vital to maintaining spiritual engagement even through the difficult teen years. Readers are encouraged to let go of the mistakes of the past and keep moving forward toward building a lasting relationship and launching your child into adulthood with a love for God.

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## TECH SAVVY PARENTING

by Brian Housman \$17.99

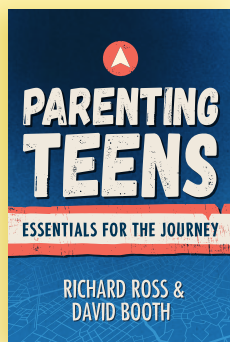
Parents are struggling to find a balance with cell phones, social networks, and video games in the lives of their kids. Tech Savvy Parenting gives practical tools and resources needed to help the whole family use technology wisely and responsibly. Each chapter gives instruction and “how to” tips for different types of technology allowing parents to move from frustration to being a tech savvy parent.

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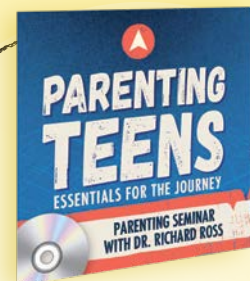
*Pamphlet*

## PARENTING TEENS

by Dr. Richard Ross and David Booth \$3.99



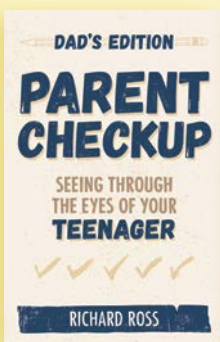
This full-color laminated pamphlet contains 14 panels of valuable information for parents seeking to raise teens to live a life of faith and fellowship with God. Topics discussed include; real success, the role of parents, discipline, church involvement, facing tough issues, praying for your teen, and much more.



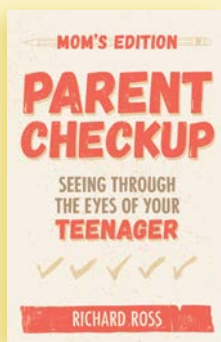
## Also available:

A DVD of Richard Ross teaching the "Parenting Teens" seminar. An excellent resource for any church to share with parents.

**\$19.99**



*Pamphlet*



*Pamphlet*

## PARENT CHECKUP - DAD'S EDITION/MOM'S EDITION

by Dr. Richard Ross \$1.99

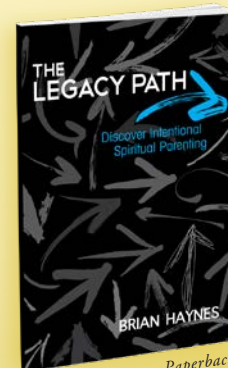
Dr. Ross has created a powerful tool for honestly evaluating the parent/teen relationship resulting in motivation for improvement and deeper connections. Each pamphlet contains thirty-one insightful questions for parents to answer. The questions address three key areas: relationships, faith, and spiritual leadership. With the knowledge parents obtain, they can build a stronger relationship leading to discipleship.

## THE LEGACY PATH

*Discover Intentional Spiritual Parenting*

by Brian Haynes \$11.99

Brian Haynes wants to take parents down the path of intentional spiritual parenting. The destination is a new generation of children emerging as adults who know how to love God and love people. The Legacy Path is a book meant to change the culture by moving our children and grandchildren toward life God's way instead of life portrayed as right in the eyes of the world. The reader will find many practical steps explained allowing the destination to be reached.



*Paperback*

## A FATHER'S LEGACY / A MOTHER'S LEGACY

Various Authors \$2.99

These attractive full-color booklets contain inspirational quotes from well-known authors who share a heart for family ministry. Quotes are accompanied by a Scripture verse providing more application. Men and women will be motivated to keep building a spiritual legacy. They are ideal giveaways for Father's Day, Mother's Day, retreats, and conferences.

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## WELCOME LITTLE ONE

Various Authors \$2.99

Welcome Little One is a new booklet filled with inspirational quotes from well-known authors who share a heart for parents raising kids to love God. This attractive 4-color booklet is an ideal giveaway for parents welcoming a new baby to the family, baby dedications, or as a way to welcome a new family into your children's ministry. Authors included in the work are Timothy Smith, Garnett Reid, Ron Hunter, Tim Kimmel, and Brian Housman.

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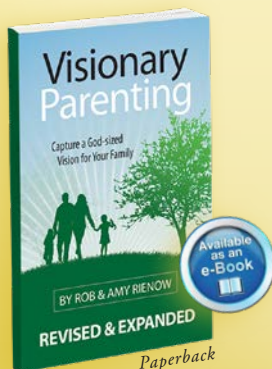
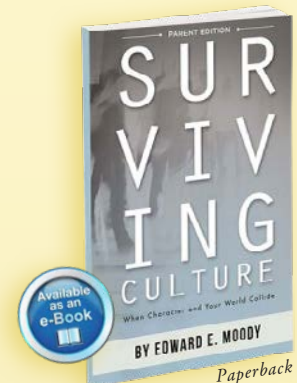
## SURVIVING CULTURE PARENT EDITION

*When Character and Your World Collide*

by Edward E. Moody \$9.99

Young people today are faced with many challenges that attempt to lure them away from the truth of Scripture and their foundation of faith. Dr. Moody shares strong advice with parents on the need to prepare young people to make wise decisions while navigating the culture of today. He supports his points with relevant facts and current statistics. He also shows how the culture Daniel faced in Old Testament times correlates with some of the same trials teens face today. Daniel and his companions faced unbelievable pressure to compromise their faith while living in a corrupt culture. They not only survived but thrived and had a real impact on the world around them. Dr. Moody shares how young people today can do the same and how parents can guide teens along the way.

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## VISIONARY PARENTING

*Capture a God-sized Vision for Your Family*

by Rob Rienow \$16.99

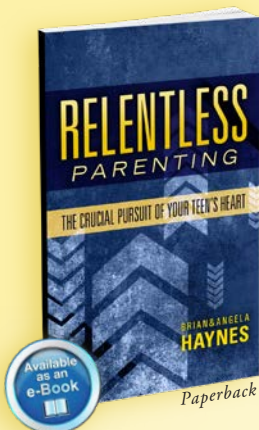
Rob Rienow shares the foundational truth that God created the family to ensure that the next generation grows up to know, love, and serve Him. He reminds the readers of the instructions from God given directly to parents in Deuteronomy 6:5-7, which will give encouragement and insight into life-changing actions that will impact generations to come. Other topics include the God-filled normal life, creating a home of unity, the noble calling of fatherhood and motherhood, and discipline that disciples.

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## RELENTLESS PARENTING

### *The Crucial Pursuit of Your Teen's Heart*

by Brian and Angela Haynes \$14.99

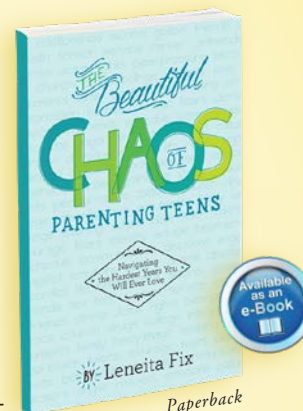
Many parents feel frustration and a real disconnect with their teens. Brian and Angela Haynes understand those feelings and provide great insight into loving and leading teens. While it may be tempting to step aside from parenting and avoid conflict, the authors encourage parents to do the hard things. The ultimate goal is to pass on a legacy of faith in God and strengthen the family relationship.

## THE BEAUTIFUL CHAOS OF PARENTING TEENS

### *Navigating the Hardest Years You Will Ever Love*

by Leneita Fix \$14.99

Parents of teens are facing a busy and tumultuous season of life. Leneita Fix shares great insight from the perspective of a parent in the middle of it, and as an experienced ministry leader. She writes like a friend, reminding parents to never give up or pass off parenting to the so-called experts. This book offers parents practical ways to understand each child, communicate more effectively, and maintain a solid heart connection. The end goal is to keep teenagers headed toward a life in Christ.



## SHELTER

### *Being An Intentional Parent In a Random World*

by Jimmy Holbrook \$12.99

Through his years of ministry, Holbrook has seen the need for parents to be intentional about providing an environment where kids can grow up to face the world with a solid, spiritual foundation. He begins by discussing the importance of a personal relationship with Christ followed by a strong marriage. He continues by sharing ways to make your home a safe house, a green house, and a fun house. The basics of relationship, character, and value development are at the heart of his work.

## 52 CREATIVE FAMILY TIME EXPERIENCES

### *Fun Ways to Bring Faith Home*

by Timothy Smith \$10.99

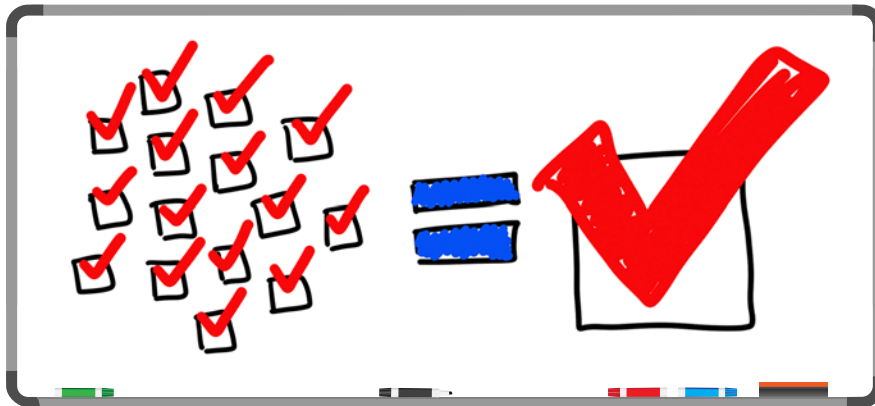
Parents want to connect with their kids and pass along their faith as part of those connections. Timothy Smith gives the ideal tool to parents making this possible using 20 minutes a week. Each experience includes a short Scripture reading, games, activities, and guided discussion that will draw families closer together. The author also includes adaptation for younger children and teens.



TOLL FREE 1-800-877-7030

# Effective Planning That Accomplishes Big Goals

BY RON HUNTER JR., PH.D.



A frequent question I hear sounds like this: “How does effective planning work to achieve bigger goals?” Once you set a big goal the real work begins. The reality of working key action steps distinguishes leaders from dreamers. Leaders must begin helping others identify the path to accomplishment and why the accomplishment is needed. After setting a goal, follow these steps.

- **Determine how many small tasks must be done to achieve the big goal.** Whether planning a birthday party, a conference, capital campaign, or youth function, all goals are made up of hundreds of smaller tasks. Identify the smaller tasks.
- **Make a list of potential helpers.** Divide your helper list into two main categories: task oriented and people oriented. It should be obvious if your helpers are

people or task focused. If they never meet a stranger and find a new “best friend” with every acquaintance, obviously they are people oriented. If they prefer to work quietly behind the scenes with limited interaction, chances are, they are task oriented. Getting the right people in the right places saves many headaches down the road.

- **Invite people to handle smaller tasks.** Assign tasks with high people interaction to people-oriented helpers. Assign detail-oriented and technical duties to task-oriented helpers. Divide and

conquer. The old maxim *many hands make light work* illustrates how to spread the responsibility. To create passionate buy-in, show helpers the bigger picture, the end-goal, and what a difference they are making beyond their single task.

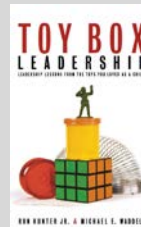
The key is creating a backward planning model. Think of the day and moment the goal starts and visualize the successful implementation of all those smaller tasks culminating into the big goal. Ask yourself what needs to be done just hours before that moment? The day before? The week and month before and, yes, even six months before. Create a timeline of when each task must be done and communicate that task to the one assigned.

Big goals don’t just happen without preparation and plenty of lead time. Last minute planning looks “last minute.” Backward planning turns big goals into smaller, more manageable tasks.

## LEADERSHIP QUOTE

*“The journey of a thousand miles begins with a single step.”*

—Lao Tzu



## RECOMMENDED BOOK

### *Toy Box Leadership*

By Ron Hunter Jr.  
& Michael E. Waddell

(The chapter “Little Green Army Men” explores the value of backward planning.)





# Tracks of My Tears

BY GENE KISSINGER

“My tears have been my meat day and night,  
while they continually say unto me, where is thy God?” (Psalms 42:3)

I wept when I told my board. I wept when I told my church. I wept when I told my family. After 27 years as pastor of the same church, I found I could no longer do the things needed to lead a growing church successfully. I had experienced a profound and prolonged depression, accompanied by serious panic attacks. I had reached the point of waiting in the parking lot until time to start church then entering quickly, stumbling through a sermon, and leaving as soon as possible.

The old maxim declares, “A going pastor builds a coming church,” but visitation was out of the question. I simply couldn’t handle another problem. I grew distant from my church family and from own family. The church, once vibrant and growing, began struggling and shrinking, and it was my fault.

I described the situation in my resignation letter:

*Ministry is hard, arduous work. It can put a profound strain on a pastor’s marriage and on his children. Several years ago, my wife entered a doctor’s care for depression and anxiety, and recently, I also entered a doctor’s care for depression and anxiety. I have experienced panic attacks and chest pains so severe I thought they were heart attacks. I have been having these panic attacks on a weekly basis, and the chest pains are a regular part of my life. My doctor assures me they are not heart attacks but stress related. I am saddened*

*to find myself unable to carry my own load of stress, much less the heavy load that a pastor must carry to be effective in his calling. So, it is with a heavy heart that I tender my resignation as pastor of this amazing church that has been so kind to my family and me these last three decades.*

Why am I sharing my story? I think others might relate—other pastors and pastors’ families who also struggle with depression and anxiety. Could they find help and a happier ending to their story? Is there hope for them? I believe so.

## A DIFFICULT ADMISSION

My biggest problem was admitting I even had a problem. The depression came on gradually, not instantly. It was both genetic and situational, the result of ministry pressures, a large family, and all the pressures that accompany them. I experienced more than two years of depression before I finally recognized what it was and another year before I sought medical help. And I am not alone. “Depression doesn’t always look like debilitating sadness,” says Richard Kravitz, MD, a professor of internal medicine at University of California. “Patients are reluctant to consider depression as a cause of their symptoms. In part because they may equate it with weakness, but also in part because they simply don’t associate those symptoms with depression.”

The site lists ten somewhat surprising symptoms of depression: unexplainable pain, weight gain, short temper, lack of emotion, addictive behavior, heightened social media activity, distraction, indecision, a drop in personal hygiene, and sleep disorders.

Even after recognizing and admitting the presence of depression, getting help is a real struggle. During my struggle, I read a quote from Marilyn Meberg that helped me confront my situation: “Secrecy is to sickness what openness is to wholeness.” The only way to heal was to shine some much-needed light on my plight. I have learned that many in ministry struggle with “the black dog” of depression as Winston Churchill described it. Even pulpit legends like Spurgeon suffered bouts of depression, as did Jeremiah, David, Elijah, and John the Baptist.

Had I recognized and received help sooner, perhaps I would have had a better outcome and maybe even stayed in the pastorate. Why do we hesitate to get help?

- **We don't want to admit weakness.** (This is not biblical. Scripture teaches we *are* weak, and our strength comes from God.)
- **We fear judgment,** especially from preacher friends and church leaders.
- **We have mistaken beliefs about depression and other mental health issues.** Depression does not equate with emaciated spirituality.
- **We worry an admission will affect future ministry opportunities.**

## STEPS TO RECOVERY

Six months into my new life I am doing much better. I am not healed, but I am healing. I followed these steps to begin the healing process:

**I sought medical help.** A doctor has addressed my physiological symptoms. Thanks to medication, I now sleep well. Before, I was fortunate to get four good hours of sleep a night.

**I told my story.** Not only has it helped me to tell my story, I have learned it has the power to bring help and hope to others. People are often shocked and tell me I didn't look depressed. This is a good reminder depres-

sion has no special “look.” We have no idea how many people around us are struggling.

**I enlisted the help of close friends and family.** All I had to do was ask, and they were there.

**I memorize and meditate on Scripture.** Robert Morgan's book *100 Bible Verses Everyone Should Know by Heart* is a good place to start.

**I am building balance.** Imbalance in my life was my besetting sin. I thought I would rather burn out than rust out. Today, I understand God would rather I avoid both extremes.

**I gave myself a demotion.** I promoted God back to His rightful place and gave up the illusion of control. We “play god” when we try to control everything and everyone in our lives in an attempt to remove pain (or maintain pleasure) in our lives. Trouble is, we are truly terrible at trying to do God's job. He alone has the knowledge to understand what should happen and the power to bring it to pass.

**Take Sabbath seriously.** I am convinced those in ministry break this important commandment more than any other profession. I worked bi-vocationally most of ministry life, which meant weekends were filled to the brim with ministry. I almost never took time off. This was sinful. We need to *divert daily* to unwind. Find a hobby, read a book, or learn a musical instrument—something to provide relaxation in your life. Then *withdraw weekly* to get away from ministry demands. Monday is a good choice, but find the day that works best for you and your family. Finally, *abandon annually*. Take vacations or a “stay-cation” to unplug completely. Leave texts, calls, Internet, and instant messages behind.

Churches, you have a wonderful opportunity by arranging a sabbatical season for those who have been in the pastorate for many years. Charles Spurgeon began taking occasional sabbaticals late in his ministry, and I can't help but wonder if he might have lived and ministered longer if he had started this earlier.

## OVERCOMING THE MAIN OBJECTION

I can almost hear the skepticism. “Won't this slow down my church growth?” “How will I ever get things done?”



Let me offer some simple encouragement and advice: you are more than the ministry you do. God's love for you is not based upon what you accomplish. Stop trying to earn something you already have in full measure. And, let me also call upon the ancient wisdom offered by the tortoise and the hare: slow and steady always win the race. Jesus never *ran* anywhere in Scripture. It wasn't that he didn't care; instead, he was demonstrating the pace of grace. It's time to stop our frenetic pace and return to the rhythm of resting in God.

I am convinced God desires slow, consistent growth rather than a quick and exhausting dash that disappears quickly and leaves few results. Stop trying to accomplish a decade's worth of work in a year, and remember God thinks generationally. For Him, a thousand years are as a day. Take the long view, and let Him take your small, steady efforts and multiply them as only He can. Remember the promises of Scripture:

"Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in

darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God" (Isaiah 50:10). **ONE**

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**About the Writer:** Rev. Gene Kissinger pastored at Jerome FWB Church (ID) for 25 years. He and his wife Sandy are the parents of seven.

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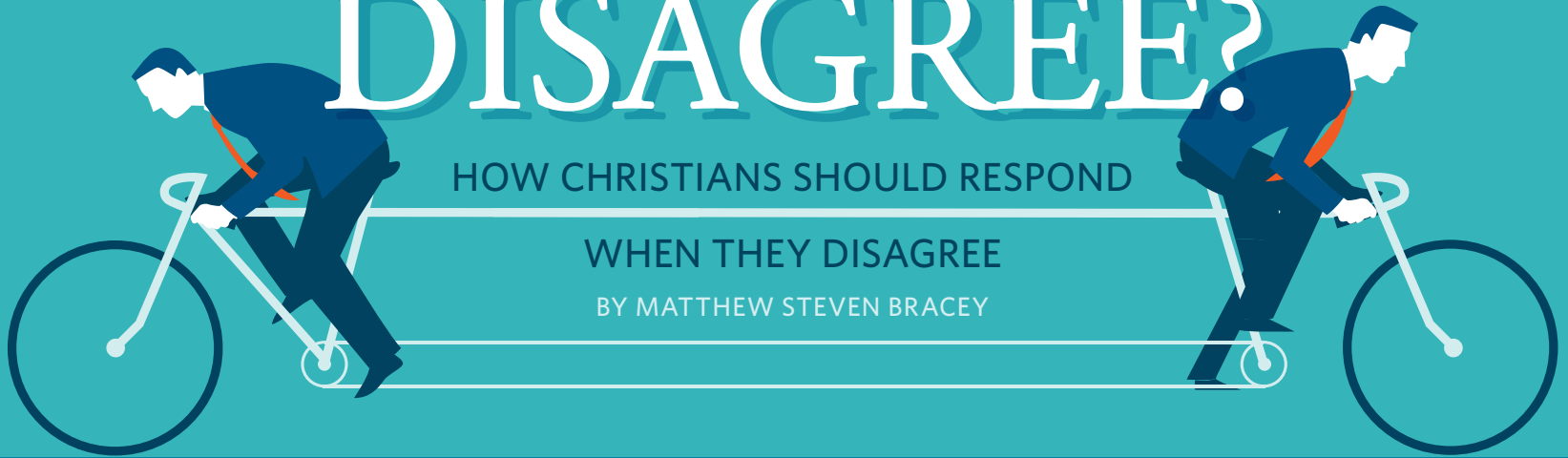
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# Agreeing to DISAGREE?

HOW CHRISTIANS SHOULD RESPOND

WHEN THEY DISAGREE

BY MATTHEW STEVEN BRACEY



Have you ever experienced a church or denominational conflict? You know the scene: a group has split into two, perhaps three, factions, each claiming the moral high ground. We might roll our eyes when this happens, but are factions ever justified?

In a *Relevant Magazine* article, Brett McCracken points to six issues that divide Christians today: 1) homosexuality; 2) universalism; 3) politics; 4) evolution; 5) women in ministry; and 6) the Internet.<sup>1</sup> Clearly, some of these topics raise more questions than others.

One example is homosexuality. The Christian blogosphere erupted when Brandon and Jen Hatmaker, former hosts of the HGTV reality series *Your Big Family Renovation*, suggested God could bless same-sex unions. Brandon later tweeted, “Dear fellow Believer: Stop accusing other Christians of abandoning truth just because you disagree on a single topic. It’s so condescending.”<sup>2</sup>

1 Brett McCracken, “The 6 Things That Divide Christians: A Look at the Big Areas Where We Disagree,” *Relevant Magazine*, August 29, 2011; <http://archives.relevantmagazine.com/god/church/features/26607-the-6-things-that-divide-christians>; accessed March 7, 2017; Internet.

2 Brandon Hatmaker, “Dear fellow Believer: Stop accusing other Christians of abandoning truth just because you disagree on a single topic. It’s so condescending,” January 7, 2017, 5:56pm; Tweet; <https://twitter.com/brandonhatmaker/status/817867479619870721>.

At the same time, not all Christian disagreements rise to that level, like church splits over the color of the carpet. Indeed, disagreements within the church run the gamut. So, should Christians simply “agree to disagree” on topics like homosexuality, or should they stand by their convictions? On the other hand, when can we legitimately disagree? I offer three principles:

**1. We Must Maintain Christian Character.** Whatever the nature of our disagreements, we should always maintain Christian character. Regrettably, disagreements among Christians, and even between believers and unbelievers, can become nasty, bitter affairs. We’ll say we’re speaking out of love, but our words, tones, and actions say the opposite. We don’t think about how others will interpret us. We just react, often in a manner that’s rash and mean, even unchristian.

That’s not the way of the cross. Jesus came full of both grace and truth (John 1:14). While disagreement can be appropriate, it must be measured. We should stand for truth, but that’s never an excuse to be ungracious or unkind to anyone. My mamaw’s wise counsel, “Don’t be ugly,” is a good rule of thumb.



**2. We Can't Simply "Agree to Disagree" When Orthodoxy Is at Stake.** The Bible is our sufficient, infallible, inerrant rule and guide in those matters of which it testifies.<sup>3</sup> Thus we can't simply "agree to disagree" when doing so would result in disobeying the clear teachings of Scripture. For example, the Apostle Paul emphatically drew a line in the sand over works-based salvation (Galatians 2-3); the Apostle John did the same over Jesus' literal incarnation (2 John). Other examples might include the fundamentals of the faith we see in Scripture.<sup>4</sup> What happens, though, when people who agree on the *authority* of Scripture disagree over its interpretation? We see this with the question of homosexuality, for instance; people on both sides of the debate appeal to the same passages. One reason this happens is because some interpreters, in the past half-century or so, have increasingly applied a post-modern hermeneutic to familiar biblical passages and disregarded historic interpretations.

When this occurs, we must appeal to the millennia-old tradition of Christian orthodoxy. Al Mohler, president of The Southern Baptist Theological Seminary, explains that the Church through space and time forms the interpretive community of Scripture.<sup>5</sup> Individuals aren't the final arbiters of right interpretation.



3 *A Treatise of the Faith and Practices of the National Association of Free Will Baptists* (Nashville: Executive Office, National Association of Free Will Baptists, 2008), chapter 1.

4 *The Fundamentals: A Testimony to the Truth, vols. I-XII* (Chicago: Testimony Publishing, 1901-15).

5 Albert Mohler, *We Cannot Be Silent: Speaking Truth to a Culture Redefining Sex, Marriage, and the Very Meaning of Right and Wrong* (Nashville: Nelson Books, 2015), 169.

Whatever the trends of culture's morality, the ultimate authority for the Church is the Bible. The Church universal offers a more sure interpretation of that authority in matters of faith and morals than the changing whims of culture.

**3. When Orthodoxy Isn't at Stake, We Should Remain United Even Amidst Disagreement.** Not all disagreements are questions of orthodoxy, though. Whereas some disagreements separate believers along denominational lines, others may not. What should we think about this? Do we simply "agree to disagree," or is there another way forward?

#### DISAGREEMENT BETWEEN DENOMINATIONS

We shouldn't simply "agree to disagree" when legitimate doctrinal differences arise. The reason? We all care deeply about truth; we're not doctrinal minimalists. "Natural divisions occur when people disagree about significant matters," explains J. Matthew Pinson. "That doesn't mean they have to be divisive or uncharitable in the negative sense."<sup>6</sup>

Denominationalism, then, isn't necessarily bad. Rather, it's a testament to people earnestly, prayerfully seeking truth. In addition, denominationalism doesn't need to amount to disunity. Believers on different sides of denominational lines can love and respect one another, even amidst their disagreements, being united in the gospel and in orthodoxy.

#### DISAGREEMENTS WITHIN DENOMINATIONS

Other times, disagreements occur within a denomination. Denominations are usually composed of people with very different visions for how their agencies, ministries, and churches should function. What should we do when this occurs? First, as stated previously, we must maintain Christian character.

Second, denominational disputes that don't violate orthodoxy shouldn't result in disunity or even discord. One of Scripture's foremost themes is unity. We see it, for example, in Jesus and Paul: Jesus prayed for unity (John 17:11-12, 20-23). Paul instructed it (Ephesians

6 J. Matthew Pinson, "The Case for Denominations," *ONE Magazine*, August-September 2016: 28; available at <http://www.onemag.org/080916ONE.pdf>.

4:1-6; 1 Thessalonians 5:12-13, 23-24). In 1 Corinthians, Paul asked whether Christ has been divided (1:13), and in Romans, why we view our Christian brothers with contempt (14:10). God's Kingdom, he explained, is righteousness and peace. Disagreements over the days of the week, dietary restrictions, or other such topics shouldn't result in tearing one another down but rather in building one another up (Romans 14:5-6, 17-20).

Third, being unified doesn't mean we can't discuss our differences. Sometimes, cries for unity are attempts to shut down dialogue. We shouldn't do that. We should bring Christian truth to bear on all of life. Unity doesn't mean quieting people with strong opinions and legitimate concerns. Instead, it means pursuing creative ways to talk about our differences in a manner that's charitable and productive.

Unbridled transparency (especially on social media!) is often not helpful, but an imposter from modernity's creed—wreaking havoc within the church. On the other hand, discretionary honesty, coupled with love and wisdom, is biblical and fruitful.

How, then, can we stand for unity while being honest about our disagreements? I would not suggest articulating that your position represents the “stronger” brother, and that your opponent's represents the “weaker.” Even if it's true, it is not helpful when both parties align themselves with the stronger brother (Romans 14; 1 Corinthians 8-9). It creates a major impasse and discourages reconciliation.

Instead, especially in the face of disagreement, we should encourage one another. Christian love is more than rhetoric; it's action, prayer, and support. Rather than dredging up old unconstructive criticisms for the sake of stirring the pot, let's work toward worthwhile solutions. To the extent we can, let's contribute to one another's churches, ministries, and agencies. Let's extend those olive branches.

To do this, we need to make friends with people who aren't in our denominational tribes. The fact that we have tribes is a travesty. Let's abandon our silos, move beyond our echo chambers, sit down over coffee or a meal, and get to know one another. Constructive Christian dialogue assumes a different tone, and sometimes produces different results, when those with whom we disagree


aren't straw men we've built, but real people who are our friends and who, we realize, love the denomination as much as we do.

Perhaps this means imaginatively meeting in the middle somehow. That said, we should respond in good faith when those with whom we disagree define the middle differently from the way we do. Whatever we do, let's build up one another and our denomination. The simple fact is that denominations can accomplish for God's Kingdom what individual churches often cannot, especially in the areas of education, missions, and publishing, among others. Let's work, then, to protect and strengthen them.

## CONCLUSION

Orthodoxy is non-negotiable. Denominational disputes, though, which aren't questions of orthodoxy, are another matter. Let's emphasize what we have in common, and discuss those things we don't in a way that unifies. We're not lone rangers, and we're not grand inquisitors. We're the singular Body of Christ. We're iron sharpening iron (Proverbs 27:17).

Even if we were to split according to our differences, our divisions won't last. Eventually, we'll come together. We're a family, and we'll spend eternity together. Even then, we might not agree on everything: “I think the apple is the best fruit.” “Are you crazy? It's definitely the banana!” But we'll unite as the Body of Christ.

So why not grow in sanctification sooner rather than later? Whether we're on the denominational right or the denominational left or somewhere in between, let's learn to live together now as Christian brothers and sisters. We can remain committed to our positions, since truth matters. But, taking to heart the principles outlined, let's seek unity and lift one another up amidst our disagreement. 

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**About the Writer:** Matthew Steven Bracey works at Welch College as Vice Provost. He holds degrees from Cumberland School of Law (J.D.), Beeson Divinity School (M.T.S.), and Welch College (B.A.), and he's presently a Ph.D. candidate at Southern Baptist Theological Seminary.

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# Business Office Experiences Staffing Changes

Welch College Vice President for Financial Affairs Craig Mahler recently announced staffing changes in the Business Office. Jill Ketteman, who has served at the college nearly 20 years, retired August 3. Additionally, Leigh Ann Smith recently announced her departure effective August 8.

Jill Ketteman, a Welch graduate, served as the financial aid assistant. She said, "I am so grateful for the many opportunities to get to know Welch students while serving in both Student Services and Financial Aid offices over the duration of my almost-20-year tenure. My Welch colleagues will remain lifelong friends."

Jill and her husband, Dr. Greg Ketteman, Welch's vice president for strategic initiatives, noted it was God's timing for her to retire. Our college family wishes her well in retirement and congratulates Mrs. Ketteman for her work.

Leigh Ann Smith served as staff accountant since late 2013, first as a contract employee supplied by a local accounting firm before joining the Welch staff full-time in March 2014. Recently, Mrs. Smith and her family determined it was time she drastically reduce her 80-mile daily commute to the Gallatin campus. The Lipscomb University graduate will return to her alma mater to work in financial aid.

Smith said, "In my four years at Welch College, I have enjoyed

working with wonderful men and women who love the Lord. I treasure these friendships and feel privileged to have been a part of Welch's historic move to the Gallatin campus. The final result was worth the sacrifice and hard work."

Mahler shares, "Both these ladies have servants' hearts and have excelled in their unique roles. I am grateful for their support, faithful service, and strong love for the mission of Welch College. Jill Ketteman and Leigh Ann Smith are among the committed faculty and staff whose service results in Welch College achieving its mission to educate



*Jill Ketteman*



*Leigh Ann Smith*

Christian leaders. They will be missed."

The college's administration will assess personnel needs in the Business and Financial Aid offices and determine the path forward in the near future. More information about Welch is available at the college's website, [www.welch.edu](http://www.welch.edu)

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## College to Play NCAA Division I Opponent

The Welch College Flames basketball team has agreed to play Presbyterian College next season according to Greg Fawbush, athletic director and men's basketball coach. This will be the first time in the history of the college a Welch athletic team plays an NCAA Division I team. The game will be played on the campus of Presbyterian College in Clinton, South Carolina, at 7:00 p.m., November 12.

Welch College is a member of the National Christian College Athletic Association Division II and primarily

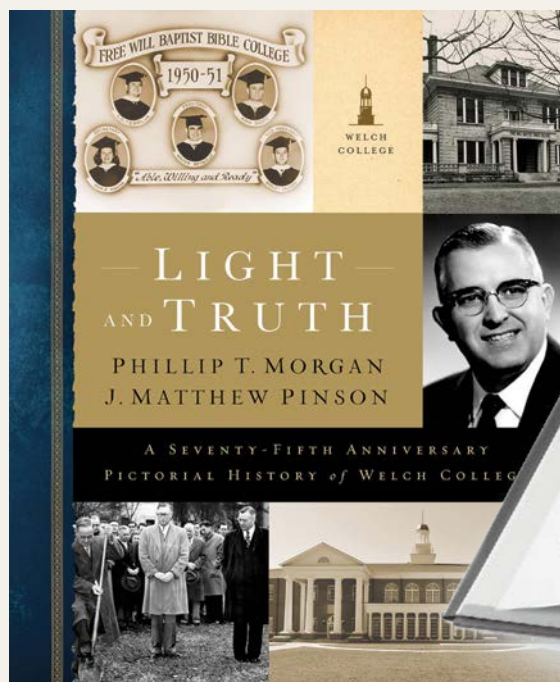
plays NAIA and NCAA III colleges for out-of-conference games. Presbyterian College is a member of the Big South Conference and plays against some of the top teams in the nation.

"Our student-athletes work hard, and this game will give them an opportunity to showcase their God-given talents," Coach Fawbush said. "We hope this opportunity not only gives us the chance to display our testimonies through competition but also demonstrates the uniqueness of Welch College."



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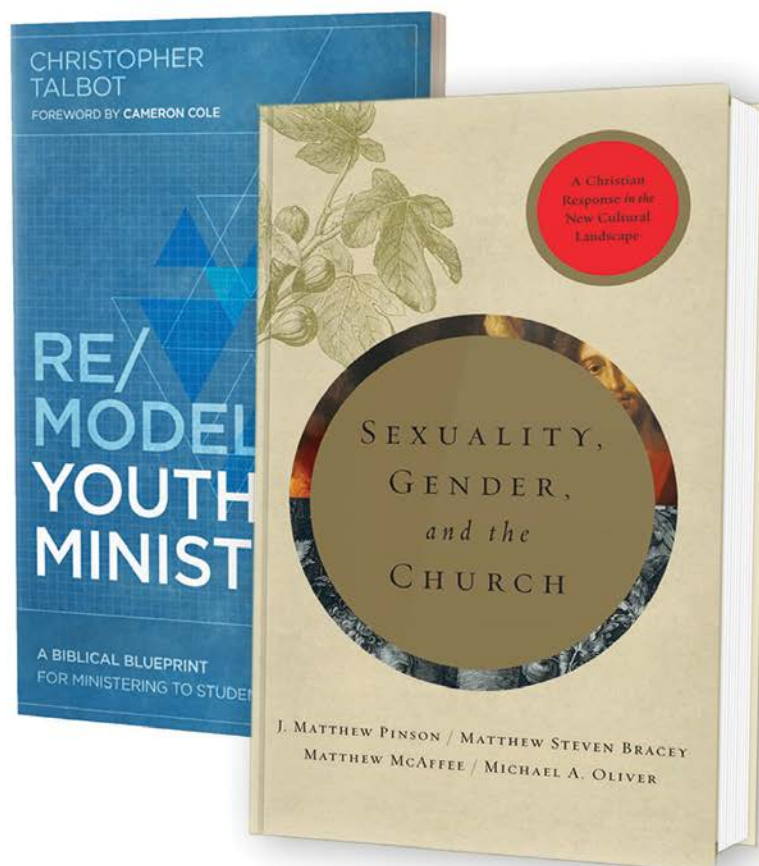
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# Contending for the Faith

BY MATTHEW MCAFFEE

## Jude 3, 17-20

### Part 1: Contending for the Faith in Jude

We are witnessing a major cultural shift in our times. This shift is characterized by the secularization of our society being driven by an atheistic way of understanding. The Judeo-Christian heritage once featured so prominently in this country is more and more a distant memory that our current climate attempts to erase from history. In this climate, often we are tempted to think of ourselves as a highly advanced civilization with the omnipotent power of information and technology with which we are able to solve any problem or crisis. Man is the beginning and end of all knowledge, and with his tools he is able to reconstruct the chaotic realities of this world into his own image.

But there is a serious problem with this formulation of reality. Despite all attempts at managing the chaos of our world, man continues to fail miserably. The news reminds of this constantly. Mass shootings have become all too commonplace. High-profile suicides are the subject of public discourse, highlighting the hope-

lessness and despair of a society without God. The solution, we are told, is more education, more information, better technology, better policies and regulations, and better laws. With all of these things at our disposal, man will progress in his struggle to contain the chaos of our world.

The Scriptures remind us these solutions will never do. A deeper problem is at work in our world—sin. We must understand the context of this sin: it involves man's rebellion against the personal Creator. This rebellion brought about a cosmic struggle in the world. Nonetheless, God is in the process of redeeming fallen man and the fallen creation. This is the story of redemption, the good news of the gospel, Christ Jesus standing as the climax of it all.

The words of Jude to the early church address very similar problems. Their context was fully informed by struggles we have just described, mind you, in a first-century form. They not only dealt with the external pressures of the Roman Empire, but they also faced pressures from within the church. These internal pressures arose primarily from false teachers and their erroneous

doctrines. In the face of all this, Jude urges these believers "to contend for the faith" (verse 3).

### Contending for the Faith

Consider two questions arising from Jude 3.

#### 1. What does it mean "to contend for the faith" (verse 3a)?

The verb "to contend" (*epagonizomai*) means "to exert intense effort on behalf of something."<sup>1</sup> The intensity of this effort is marked by Jude's own attempt to press this exhortation upon them: "making every effort to write to you concerning our common salvation I had need to write to you, exhorting that..." Jude urges with great intensity that they contend earnestly for the faith. This idea is similar to what Paul urges the Philippian church: "that you stand firm in one spirit, in one mind, *striving together* in the faith of the gospel" (Philippians 1:29).

It is important not to think of this contention for the faith as simply a verbal dialogue, or an intellectual apologetic against false doctrine. In one sense it is that, but in

<sup>1</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), 356.





another sense it is more. Richard Baukaum explains this is not simply “a defense of the gospel; it is offensive, promoting the gospel’s advance and victory . . . it involves a way of life which is faithful to the gospel.”<sup>2</sup> I believe this is exactly what Francis Schaeffer meant by his apologetic, which I call a transformational apologetic. He explains, “Apologetics should not be merely an academic subject, a new kind of scholasticism. It should be thought out and practiced in the rough and tumble of living contact with the present generation. Thus, the Christian should not be interested only in presenting a nicely balanced system on its own . . . but rather in something which has constant contact with reality—the reality of the questions being asked by his own and the next generation.”<sup>3</sup>

## 2. For what are we to contend?

“The faith once handed down to the saints” (verse 3b). This leads us naturally to consider the second question, and that relates to the object of our contending. Jude describes it as “the faith once handed down to the saints.” If we work our way through this expression backwards, we see it

was handed down *to the saints*. These are no doubt members of that second generation of believers that lived in the late first century. (Conservative scholars believe Jude must have written his letter just before his death, as late as A.D. 90, but the exact date is unknown.)

We are dealing with a similar setting in Hebrews, when the writer speaks of the things spoken by the Apostles “having been confirmed to us” (Hebrews 2:3). This was a period of persecution, a period in which false teachers were arising within the church. The seemingly fledgling church needed “to contend for this gospel faith.” We also read of false teachers in 2 Peter, described as immoral, living an antinomian lifestyle (i.e., against the law of God type of living).

These late first-century believers living in intensely harsh circumstances had received something—“the faith once handed down to the saints.” Not only was it handed down, but it also was “once” handed down. This indicates the message of Christ was delivered at a specific point in history. That point in time was the life and ministry of the Apostles, who in turn received the faith from Jesus Himself, crucified and risen on the third day. The resurrected Lord commissioned His Apostles with

His teachings, and the Apostles entrusted these teachings to the church. In other words, these first-century believers were not given myths and legends but commended to embrace a living tradition—a Living Word, or the Word made flesh, to use John’s language—which has its source in the living Son of God. It is the Living Word of Hebrews 4:12. As such, it is both a teaching/dctrine and a way of life. It is the life of the gospel. Jude commends these struggling saints to vigorously, earnestly contend for it—a life of obedience to the teachings of the resurrected Lord.

This is why Schaeffer and others are right in urging us to see contending for the faith as both/and: it is *both* the verbal proclamation of the Christian truth to the world *and* the lived-out truth amidst our world. It is what John means by reminding us to be in the world, but not of the world.

Next issue, we will look at the challenges the church faces from within and without. May God help us as we join together in the work of His kingdom, “awaiting the mercy of our Lord Jesus Christ unto eternity.” **ONE**

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**About the Columnist:** Dr. Matthew McAfee is provost and professor of biblical studies at Welch College: [mjmcafee@welch.edu](mailto:mjmcafee@welch.edu).

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2 Richard Bauckham, *Jude, 2 Peter*, Word Biblical Commentary 50 (Waco: Word, 1983), 32.

3 Francis Schaeffer, *The God Who Is There in Francis Schaeffer Trilogy* (Wheaton: Crossway, 1990), 152-53.





# Attract, Surprise, Inform

BY BRENDA EVANS

I strummed my fingers on the oak table and waited for turnip greens and mashed potatoes. Bill had ordered his usual cornbread, meatloaf, and fried apples. We were seated next to a wall jammed with old ads: NuGrape, liver pills, fertilizer, and sheep-gut tennis racquets among others.

“Wrigley’s Spearmint. Remember that?” Bill said. I didn’t remember the ad, but I remembered the gum. I had chewed it.

The yellowed ad, probably from the 1940s, made big claims. Wrigley’s Spearmint was “the perfect gum” made from “real sap of real tropical fruit trees.” It went on for three paragraphs. Said it was good *and* good for you. It would harden your gums, preserve your teeth, soothe your throat, and sharpen your appetite.

I usually don’t pay much attention to ads. Except for Super Bowl ads, television ads give me time to make microwave popcorn, read a text, or play *Words With Friends*. Newspapers—the same. On Sunday, I want the half-inch stack of “news.” You keep the inch-high stack of ads.

But after the Wrigley’s Spearmint ad, I started to notice. A certain mattress system offered a “curated set of every-

thing you need for deep, uninterrupted sleep.” Wow, a *curated* mattress. A renewal notice promised I can “rub shoulders with the world’s richest and most powerful” if I subscribe to their magazine. A red and blue mailing brought me an “exclusive event pass” to a health screening. A newspaper ad promised air duct cleaning for \$35. Never knew.

But the clincher promised to get rid of my deep belly fat. It’s a “stunning technique...in high demand,” the ad said and offered a must-see video. A nearby photo showed a heaping teaspoon of grass-green mush—the stunning technique, I assumed. Maybe I’ll keep what I’ve got.

Since the Wrigley’s and mashed potatoes day, I’ve read dozens of print ads. The world’s finest eye cream, how to publish a book, and sure remedies for burning foot and sciatica pain. I learned how to buy a 4-in-1 screwdriver,

take a cruise, increase my mate's affection, own government-issued American Eagle Gold Coins, buy a horizontal-shaft gas engine, and other less essential items.

Television, movie, social media, and web ads make many promises. Radio ads, email, Christian magazines, and church bulletins give me additional options. The only ads I've turned deaf to are robocalls. Hang up. *Click.*

I also learned we are on the verge of a new wave of advertising methods: voice-assistant apps that "reach consumers who have an aversion to traditional ads," Alexandra Bruell recently said in a *Wall Street Journal* article. Voice assistant devices give choices and save time. We the people prefer to select the ads we listen to and when. We want things that speed up our lives, says Gary Vaynerchuk, founder and CEO of VaynerMedia, and audio is faster than video.

I admit some ads have entertained me, too. The Amigos—Samuel Jackson, Spike Lee, and Charles Barkley—made me laugh out loud. "Where the deer and the cantaloupe play" was a hoot. I'm not sure I noticed the advertiser. I've seen gentle ads, as well, with good fathers and mothers and children. Usually they are light spoofs about home and family, kindness and consideration—and a product, of course. Ads can uplift and still sell.

These months have been a bombardment. The entire world seems interested in me. Advertisers have pushed and pulled, teased and pleased, and coaxed me to buy or sell or think or do what they want me to. That's what makes a good ad, according to design consultant and typographer, Alex W. White. Successful ads attract, hold, make one point, and poke holes in our buying-resistant shells.

According to White, the best ads have a fresh delivery, unexpected message, and often a drama or "story" that pulls us in. Remember the puppy and Clydesdales a few Super Bowls ago? I liked their story, even though I didn't like or buy their product. That's a point Alex White makes. Great ads make us *feel*—maybe even *think*—and if we do either one, maybe we will buy. Ad-makers and sponsors count on it.

Mr. White also says that bad ads chase, harangue, or interrupt when they should encourage and attract, even be outrageous. By their nature, ads either entice us or fail.

I'm not ad-resistant. I'm seducible and know it. Most of us are. That's why I make microwave popcorn during a TV break rather than watch ads. That's also why I don't troll the web, crawl the mall, or window shop. I call myself a "bad shopper" because I don't always know where to find stuff when I really need it. If it's women's stuff, I ask friends. They know, and they're nice enough to tell me.

I can't condemn advertising or advertisers *carte blanche*, as the British historian, Arnold J. Toynbee, did more than 50 years ago when he called the business "an instrument of moral, as well as, intellectual, miseducation." And criticism is not my purpose either.

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FOR SOME  
OF US, ADS  
CHANGE OUR  
WANTS INTO  
NEEDS, OR SO  
WE THINK.

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In fact, ads can serve good purposes. Consider charitable organizations and denominational agencies. We need to know who they are, what they are about, their needs, and how to support them. They must advertise.

Plus, there are everyday issues. If I need printer ink or a garden hose, Bill watches newspaper flyers. He is an ad-reader, but doesn't let ads turn his wants into needs. By *needs*, I mean must-haves, like air, food, water, and other essentials for living. *Wants* aren't must-haves. They are hankerings. Ads give me hankerings. I *want* a new car, but don't *need* it. A used one will do just fine—or, better yet, I can repair the old one. For some of us, ads change our wants into needs, or so we think.

Personally, what I have to do is stand guard over what I see, hear, and think when it comes to ads. It's mindfulness, being aware and alert in the present moment, so I know the difference between what I need and what I want. New Testament writers, plus Jesus, all warned I can be enticed. Solomon said it, too. Read Ecclesiastes and look for his shrewd advice to *watch out*. He knows. His is a sad story. With David, I've learned to pray, "O Lord...give me an undivided heart" (Psalm 86:11).

Volkswagen's *Think Small* ads were everywhere in the early 1960s. They were really good: clever, persuasive, fun. The best ads usually are. Maybe that's what got us. I don't know. By 1964 we had bought a brand new anthracite gray Beetle. Back then it was a funny looking vehicle with the motor in the back and a rear-wheel drive good on Northern New Hampshire snow. Nothing stopped us, from a foot of snow to the giant frost heaves that rocked and bounced us to the roof of our Bug.

I don't know whether ads beat us into submission or seduced us. I just know we bought a Beetle for \$1,600 and paid \$49 a month until it was paid off. We weren't tricked into trading away our blue and white 1955 Straight-6 Chevy for a four-cylinder, low-slung insect. I reckon something bit us, gave us car-buying fever. For whatever reason, we plunged into Beetle-dom. Since then, we have taken other plunges.

Here at the end, I don't want to sermonize, but I will remind. Paul warned us to watch out for words that be-

guile, entice, and delude (Colossians 2:4). Not that he's talking about ads, of course, but the principle is there: words are powerful. We must stay alert, not be tricked or enchanted, whatever the issue is. Vision is powerful, too. Eve bit into the wrong fruit because it was "pleasant to look at," a delight to her eyes. Be careful about what you swallow.

*O, Father, help us stand guard over our eyes, our ears, our mouths, our minds. Help us stay wise. Help us think, feel, and choose righteously. Help us keep our hearts with all diligence, O Lord (Proverbs 4:23). ONE*

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**About the Writer:** Brenda Evans is a retired English teacher. She and her husband Bill (former director of Free Will Baptist Foundation) live in Cattlettsburg, Kentucky. They are proud grandparents of seven.

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# Shine!

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# Looking Back

BY JAIMIE LANCASTER

One of the pleasures of having adult children is going through old photos and seeing the changes in their appearance. We've watched them change from children to men, and the differences are obvious. The same holds true in ministry. In the moment, it may seem as if nothing is changing but, looking back, changes are obvious there as well.

## LOOKING BACK

We arrived in Montevideo, Uruguay, in February 1999. Shortly afterward, the missionaries with whom we worked left for stateside assignment. Our first night alone, Otavio came by after work to check on us. A member of the church, he took it upon himself to take care of us. A Brazilian married to a Uruguayan, he was the song leader and held a couple of other positions in the church. He even taught the boys' Sunday School class but, overall, his involvement was limited.

Our family joke is *we've been invited to spend the day at Otavio's family ranch*. It's our joke because we've been invited four or five times and have yet to go. He promised the boys' Sunday School class he would take them all to McDonald's if they learned a list of Bible verses. They learned the verses but are still waiting on the trip. Otavio had really good intentions but rarely followed through.

When our downtown church closed, he wandered around trying to find a new church. None were to his liking, and he eventually landed at our church in Malvin. He found his niche working with the underprivileged children in children's church. I thought his commitment would be short-lived, but he was there every Sunday with flannelgraph and candy for the kids. He helped start a daycare, investing a large sum of personal money in the venture. He heard of a need during a building project and invested in that as well. Otavio never wanted to be out front as a leader. He wanted to serve, and serve faithfully he did.

When we left for stateside assignment last year, Otavio worked with the Torrison's. When the Torrison's returned to the States earlier this year, Otavio was left to cover responsibilities. Faced with the responsibility of the church, he contacted Pastor Julio in Melo and paid for Julio and his wife to travel to Montevideo to preach on Sundays. This proved a great discipleship moment

for Otavio as he talked with one of our national pastors who connected him more closely with the national work.

Otavio took on the responsibility of doing the paperwork and planning for the arrival of our Cuban pastor. These were huge responsibilities for someone who couldn't take his class to McDonald's. Encouraged by his faithfulness, we really couldn't believe this change was occurring.

When we returned, we learned there was even more to the story.

### THE REST OF THE STORY

Otavio wanted to meet with Julio and me. To be honest, I was worried, expecting the "same old, same old." Several group e-mail exchanges with him ended with "When Jaimie gets back we'll..." or "Due to the absence of missionaries..." I expected to be saddled with ministry at Malvin, in addition to our church-planting work in Carrasco.

However, I returned from the meeting and told Tammy, "This is the most encouraging meeting I have attended in all my time in Uruguay!" I talked very little as Julio and Otavio laid out their plans for our church and denomination. Otavio, a businessman who works with international banks, was truly concerned about our lack of centrally located legal documents. He began working with our churches to consolidate important documents so they are accessible when needed. Not only is he using his administrative skills to better our association, he is mentoring others about the need for such organization.

His second concern involved our national association. The Malvin Church invited Cuban pastor Yosvany to work with us. Otavio believed we needed asso-

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ciation-wide support for the project. He is working with Julio and the association president to present the project and receive some kind of commitment. His greatest concern is for our churches to have a vision for the future and the roadmap to get there. He wants a consortium of local churches, missionaries, and Cubans to work together. At this point, visas for the Cuban pastor seem difficult to obtain.\* It's not a sure thing Yosvany and his family will be able to come to Uruguay. The most encouraging comment I heard was Otavio saying, "Whether they come or not, we have to take the responsibility to move forward." Pastor Julio nodded agreement.

Listening to this was the only time in my life when the word "euphoric" could be used in regards to a business meeting. It was as if they were following a script and telling me everything I wanted or needed to hear.

### LOOKING AHEAD

Then Otavio voiced his third concern and brought me back down to earth. In fact, he broached the subject I dreaded addressing and really hoped would wait until much later. He asked, "Jaimie, what is your role in the Malvin church going to be?"

For several years, we planned to start a church in Carrasco. Tammy's illness opened doors typically difficult to pry open in Uruguayan culture. God used her illness to allow us to build several close friendships. However, we were still involved in ministry at Malvin. Since they had no pastor, it seemed necessary.

During our last term, many times we needed to work in our neighborhood but something scheduled at the church prevented our neighborhood involvement. This approach really kept us from focusing on our first task—a new church plant. We had helped and ministered at Malvin since 2006. We know the people well. We returned, this time, knowing we needed to tell the church we would limit involvement to focus on the new church plant. That's not an easy thing to do. I felt the pressure when Otavio asked his question.

I breathed deeply, said a quick prayer, and then explained our goals and desires. I talked about the opportunities in this hard-to-reach neighborhood and the openness we have found in several people. I explained the need for more Free Will Baptist churches in Uruguay, reminding them our youngest church is 25 years old.

I also shared some of the changes the Lord has made in my life. At age 54, I arrived on the field with a different motivation. Previously, I'd arrive and hop right into the work, celebrating small changes because I was looking at long-term ministry. This attitude kept me in this gospel-resistant culture over the last 20 years.

This time, I arrived with the understanding my time of effective ministry is counting down. I apologized to Otavio and Julio for being distracted by ministry issues while neglecting those who need Christ desperately. I clarified my mission: I was here to plant a church, not referee hurt feelings between believers.

When I stepped down from my soapbox, I was greeted

with a hearty "Amen." Pastor Julio said he felt the same way. We had to focus on these things, and he apologized for his lack of action as well. Through God's grace, I made a step away from my traditional role and had the support of these leaders.

As we age, we experience a tendency to look back and wish for things that might have been. It's called living in the past. I'm against that. However, looking back over the past 20 years of Otavio's life with us, we've seen him go from a nominally involved member to a leader spearheading change for the present and future ministry in Uruguay. That, my friends, makes it worth looking back. **ONE**

\*Shortly before press time, Yosvany and his wife were granted visas.

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**About the Writer:** Jaimie and Tammy Lancaster have served in Uruguay for almost 20 years. For more information, visit [www.FWBGO.com](http://www.FWBGO.com).

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## What's *your* dream for North American Ministries?

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# Snapshots Around the World



**Côte d'Ivoire:** Pastor Silas N'Guettia, of the Yopougon FWB Church, in Abidjan, Ivory Coast (West Africa), baptized 16 people on Sunday, July 15.



**Côte d'Ivoire:** On Saturday, June 23, the Free Will Baptist congregation in Korowita, Côte d'Ivoire, dedicated a new church building. Begun in February 2015 with five people, the congregation now sees 80 people attending each week. Pastor Alexis Hien oversees this congregation as well as 12 others in the area.

**Brazil:** Kenneth and Rejane Eagleton participated in a two-day missions conference at Campo Limpo FWB Church in Conselheiro Lafaiete, Minas Gerais, Brazil, on June 30 and July 1. Pastor Tiago and his wife Samyra lead the congregation. At least six people accepted Christ as Savior. Monthly faith promise commitments totaled around \$500. Most of these will help a Cuban missionary family minister in Uruguay.



**Panama:** Tuesday evening, July 3, the Free Will Baptist churches from the Azuero region in Panama gathered for a unity service. Members from Las Tablas, Las Palmitas,

## Low and Deficit Accounts

**Antioch, TN**—Rob Conley, IM's CFO, recently released missionary account balances.

As of July 31, 2018, the following five accounts have deficits:

India Ministries/ Carlisle Hanna  
-\$171,421.27

Lázaro & Ariadna Riesgo  
-\$15,690.59

Steve & Lori Torrison  
-\$10,634.49

Dennis & Carol Teague  
-\$10,084.42

Jerry & Barbara Gibbs  
-\$8,028.26

Three accounts, though not in the deficit, remain dangerously low.

Don & Ruth McDonald  
\$2,474.61

Robert & Judy Bryan  
\$3,921.13

Tyler & Kellie Penn  
\$8,407.99

Parita, Chitré, and Los Sauces met at the Buenas Nuevas FWB Church in Chitré. Carlos Denis of Panama City, president of their national association, also attended. The churches celebrated their unity with each other and the Lord by participating in the Lord's Supper.

# Foundation Grants Expand IM Ministry to Samburu



**Antioch, TN**—David Brown, director of Free Will Baptist Foundation, recently announced the Foundation's grant committee awarded \$60,000 to International Missions for two projects directly related to sharing the gospel with the Samburu.

"We received an overwhelming number of grant requests," Brown stated. "The grant committee spent hours in deliberation as we reviewed 39 requests totaling \$1.9 million. We had to make some hard decisions. At the end of the day, the committee was pleased to grant IM \$30,000 each for two projects."

The Foundation granted

**\$30,000 for the purchase of solar MP3 players** for the Samburu in Kenya. The Samburu—a traditional, primitive tribe in a remote area of Kenya—are predominately non-literate. Eddy and Amanda Simmons, missionaries in the bush area, load the players with portions of Scripture. They currently use the MP3 players to disciple new believers. This grant will enable the Simmons to share the gospel orally in more villages.

The Foundation awarded an additional **\$30,000 grant to help in the translation of Old Testament Scripture.** The Simmons partnered with Wycliffe Bible Translators and the Bible

Translation League of Kenya to translate 80-100 Old Testament Bible stories into the Samburu language. These organizations recently completed the translation of the New Testament and hope to release both audio and written versions by the end of 2018. The grant will allow them to pursue translation of foundational Old Testament stories.

"The eternal impact of these funds is immeasurable," gratefully expressed Clint Morgan, general director of International Missions. "As the Simmons and their Samburu ministry partners have faithfully shared the gospel, more than a thousand Samburu have come to know Christ as Savior. These grants will help ground new believers in the Scripture and assist them in sharing what they've learned with family and friends in their villages. What a blessing the Foundation is to the Samburu people of Kenya!"

International Missions submitted six grant requests totaling \$646,000. The Foundation considers requests for ministry grants each year during their annual April board meeting. **ONE**

# Unexpected IMPACT



BY EMILY FAISON

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Every year, students in youth groups, kids, parents, pastors, and convention-goers come together the Saturday before the national convention to make a profound impact on the community. Over the years, participants have filled food boxes, staffed church carnivals and picnics, distributed tracts, and cleaned churches. This year, 60 participants volunteered at a Veterans Administration healthcare facility, while another 40 worked at the Arkansas Food Bank. “Every year, I am amazed at the amount of work these volunteers get done in a short amount of time,” said convention press officer Eric Thomsen. “It is a blessing to see multiple generations working together to reach out to the host city.”

This year, Master’s Men looked to Travis Alexander, pastor of First FWB Church in Mountain Home, Arkansas, and a veteran himself, to organize projects. Impact volunteers at the VA healthcare facility helped organize donated clothing for patients, while other volunteers freshened up three outdoor sitting areas. Volunteers repotted plants, planted flowers, laid mulch, and sanded and repainted picnic tables in the plazas. “Several facility residents and employees came by and praised the work they did,” volunteer coordinator Chris Luecke shared. Of all the places Impact has volunteered in various convention cities, it was particularly special to volunteer at a VA facility. “We made a lasting impact on a facility where we were able to serve those who have served us,” said Ken Akers.

Pastor Travis noted he and his church regularly volunteer at their local food bank in Mountain Home, Arkansas, so he asked the local food bank to put him in contact with a food bank in Little Rock. Though the Arkansas Food Bank in Little Rock typically only opens to volunteers on the second and fourth Saturdays of the

month, the organization happily made an exception for the Impact team, and planned a morning of sorting and packing potatoes for the volunteers. However, the weather had other plans. A heavy storm rolled in late Friday night and knocked out power to the entire neighborhood where the food bank is located. Squeezing a group of 50 volunteers into a steaming warehouse without electricity or air-flow was not an option. “So we’re going to improvise,” said Arkansas Food Bank volunteer coordinator Amber Bryant. “Because improvising is what we do at the Arkansas Food Bank.”

The team of would-be potato sorters easily transformed into a grounds crew, cleaning up storm debris from the windblown property. Though the atmosphere was hot and humid, volunteers of all ages energetically worked up a sweat, including 70-year-old Marsha Scallions of First FWB Church in Charleston, Arkansas. “I’m not quitting!” she exclaimed. “If you quit, you’re done!” The change in plans afforded our youngest volunteer the opportunity to join in. Just four years old, Miles Young would have been too young to work inside the warehouse, but he was excited to join the cleanup crew. “I’m just happy we’re outside,” said Miles.

At the end of the morning, team members gathered to pray over the food bank. “It wasn’t the impact you thought you were going to make,” Bryant told the volunteers. “But you still made an unexpected impact.” **ONE**

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**About the Writer:** Emily Faison edits and manages web content and social media for Brief Media. A member of the convention press team, Emily manages digital media for Bethany FWB Church in Broken Arrow, Oklahoma.

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# D6 FAMILY ADVENT GUIDE

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As the family advances through the prophetic history of the Old Testament, everyone will be able to sense the anticipation of God's people as more truth was revealed about the coming and the character of this One the angels would announce as the Savior, Christ the Lord.



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## Curriculum Discipleship Plan 2018 Scope and Sequence

### November 2018 Special Topic

*Navigating Difficult Life Circumstances*

Week 1 - Broken Relationships

Week 2 - Death of a Loved One

Week 3 - Depression and Anxiety

Week 4 - Life-Altering Circumstances

### December 2018 Old Testament

*(Proverbs) Wisdom from Proverbs*

Week 1 - The Source of Wisdom

Week 2 - The Need for Wisdom

Week 3 - Wisdom in Righteous Living

Week 4 - Wise Men Seek Him

Week 5 - Wisdom in Daily Living



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or visit [www.d6curriculum.com](http://www.d6curriculum.com)



# Executive Secretary Search Underway

**Antioch, TN**—At the conclusion of his report to delegates at the 2018 national convention, Executive Secretary Keith Burden announced his retirement, effective December 31, 2019. “Only a few individuals have had the opportunity to serve as executive secretary of the denomination,” Burden noted, “and it is a privilege and responsibility I have not taken lightly.”

After Burden received a standing ovation for his work, Moderator Tim York announced the following procedure for selecting a new executive secretary:

- The Executive Committee is charged with the responsibility of presenting a single candidate for the position of executive secretary to the General Board of the National Association of Free Will Baptists by July 2019.
- The Executive Committee will receive candidate recommendations for executive secretary until October 30, 2018. A candidate profile form must accompany each recommendation. (This form is available at [www.nafwb.org/candidate](http://www.nafwb.org/candidate).)

- All pertinent information regarding this process will be dispersed to pastors, state leaders, General Board members, state papers, and printed in *ONE Magazine*.
- The Executive Committee will recommend one candidate to the General Board.
- The General Board will recommend one candidate to the National Association.
- The executive secretary will be elected by majority vote of the National Association.

The following information about nominees will be requested on the recommendation form:

- Contact information: name, address, phone, email
- Present position held and title
- Personal information: age, date of conversion, marital status, spouse’s name, children’s name(s) and age(s), date called to preach, date of ordination, place of ordination
- Denominational service: churches pastored (with dates); district, state, and denominational positions (with dates)



*Executive Secretary Keith Burden*

- Does this person actively support denominational ministries through the Together Way Plan? (cooperative/designated)
- Are there any denominational ministries this person cannot support? List and explain why.
- Education: schools attended, dates, and degrees or diplomas earned
- Other: awards received, books written, community service, etc.
- Comments (the reasons for the recommendation)

This form must be completed online. Visit [www.nafwb.org](http://www.nafwb.org). **ONE**



# 2018 Leadership Conference to Focus on Effective Communication

**Nashville, TN**—The 2018 Free Will Baptist Leadership Conference will return to Nashville Airport Marriott Hotel December 3-4. Pastors and church leaders across the denomination will explore the theme “Communicating Effectively” from pulpit to print to web.

During keynote sessions, Robert J. Morgan, teaching pastor of The Donelson Fellowship in Nashville, Tennessee, will share principles for communicating effectively through *preaching*. Morgan has served The Donelson Fellowship for 35 years. He is a best-selling, Gold Medallion-winning writer with more than 35 books in print and more than 4 million copies in circulation in multiple languages. He is a writer for Dr. David Jeremiah and *Turning Points Magazine*, has articles published in many leading Christian periodicals, and has appeared on numerous national television and radio shows. Rob and his wife Katrina have three daughters and 14 grandchildren.

On Tuesday morning, during a slate of seminar-styled sessions, Eric K. Thomsen, editor of *ONE*

*Magazine*, will offer practical advice for communicating effectively in *print*. Media Commission member Daniel Edwards will unravel the mysteries of communicating effectively through *technology*. Dr. Neil Gilliland, director of member care for IM, will offer advice for communicating effectively *across generational lines*.

The two-day conference will offer more than training, with time for renewing friendships during banquet-styled meals, music provided by Welch College, and free time on Tuesday afternoon for sightseeing in Nashville. Additionally, several national boards will meet in conjunction with the conference.

“Communication is changing, many times at a pace impossible to match,” notes confer-

## 2018 Leadership Conference



COMMUNICATING EFFECTIVELY



ence planner Ryan Lewis. “As a denomination, our churches, pastors, and laypeople must work together to communicate our message clearly. This year’s theme emphasizes key mediums and methods to ensure we communicate our most critical message effectively—the message of the gospel.”

Visit [www.nafwb.org/leadershipconference](http://www.nafwb.org/leadershipconference) for registration and reservation information. **ONE**

# 2019 Nominees Requested

**Antioch, TN**—The 2018-19 Nominating Committee, which will serve through the national convention in Cincinnati, Ohio, is prepared to receive nominees for the 2019 convention election, according to Tommy Swindol (TN), committee chairman.

The committee will meet Tuesday, December 4, 2018, at the annual Leadership Conference in Nashville, Tennessee, to consider nominations and compile a report with a single nominee for each position to be filled. The report will be presented to dele-

gates at the 2019 convention.

The following board and commission positions will be filled in 2019: Home Missions/North American Ministries (3), Board of Retirement (3), Free Will Baptist Foundation (3), Commission for Theological Integrity (1) Historical Commission (1), Media Commission (1), Music Commission (1), General Board (11), Executive Committee (3), and General Officers (4).

The following boards do not elect members in 2019: IM, Inc, Ran-

dall House Publications, Welch College, and WNAC.

Nominations, accompanied by a brief resume, must be submitted exclusively to the chairman on or before November 30. Complete or download the form at [nafwb.org](http://nafwb.org). Send physical resumés to Chairman Tommy Swindol:

Nominating Committee,  
Tommy Swindol  
3210 McGavock Pike  
Nashville, TN 37214  
Phone: (615) 871-4769  
Email: [tommy@donelson.org](mailto:tommy@donelson.org) 

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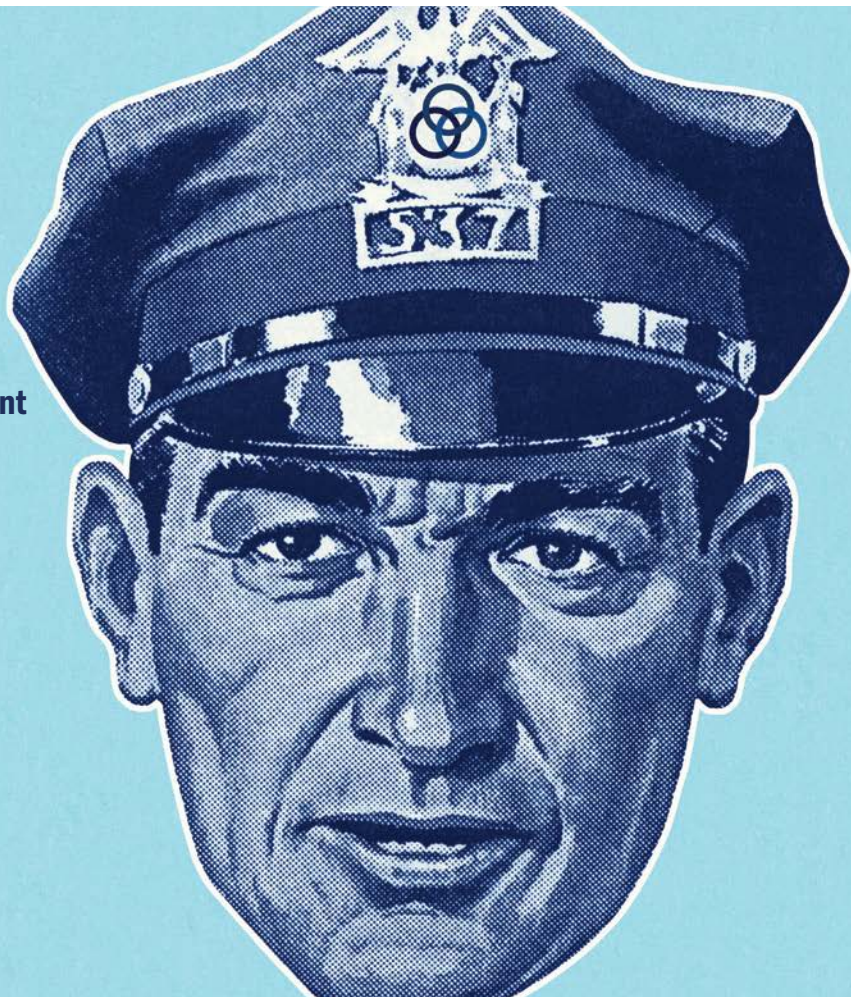
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# Staying Afloat

BY KEITH BURDEN

It was the final days of summer before my senior year in high school. The Oklahoma days were long, hot, and dry. Two-a-day football practices were in full swing. Our coaches pushed us to our limits, attempting to get us into top physical condition. The sweltering heat and rigorous calisthenics sapped our bodies of fluids as we perspired profusely.

One afternoon, during a break between practices, a few of my fellow teammates and I decided it would be fun and refreshing to go swimming. We knew the perfect spot—the strip pits! Strip pits are craters formed when coal is harvested (stripped) from the earth.

Filled with water and resembling large farm ponds or watersheds, these craters are characteristically very deep, and the water extremely cold. Upon arrival at our destination, the doors of the car burst open. My friends bolted out, each one determined to be the first to jump in. Since I drove and had to park the car, I was the last one into the water. Our goal was the opposite shore—a distance of about 200 feet. When I reached the halfway point, my buddies were already exiting the strip pit and scampering up the

steep embankment.

I was about 50 feet from the shoreline when, without warning, both legs began to cramp severely! Apparently, the loss of body fluid through dehydration, coupled with the shock of the cold water, triggered the reaction. I struggled to kick my legs and continue swimming, but I couldn't. They felt like lead anchors and began to pull me under.

Thankfully, I managed not to panic. I began to tread water with my arms to keep myself afloat. Determined to make the shoreline, I started dogpaddling slowly in that direction. Evidently, my comrades didn't realize I was in distress. It took every ounce of strength in my body to keep my head above water, so I couldn't call out for help.

When I finally reached the embankment, I was too weak to pull myself out of the water. At that point, my friends saw I was in trouble and came to my rescue. Exhausted, I lay on the ground until the cramps subsided, and I regained enough strength to stand. Shaken by the frightening experience, we decided to walk back to the car rather than

attempt to swim across the strip pit again. We learned a valuable but dangerous lesson.

Individuals within your sphere of influence may be struggling today. The cares of life are threatening to pull them under. They may desperately need your help to keep their heads above water. There's a good chance they will never ask for assistance. Be on the look out for opportunities to lend a hand to those in need. Who knows? You may be the person God uses to help someone stay afloat.

"As we have therefore opportunity, let us do good unto all men..." (Galatians 6:10).



Keith Burden, CMP

Executive Secretary  
National Association of  
Free Will Baptists





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## THE STUDY OF GOD

Since it was organized in 1960, the Commission for Theological Integrity has worked diligently to guard Free Will Baptists from theological trends that threaten the doctrinal integrity of the denomination. Today, the Commission continues its work of promoting sound theology through annual symposiums, educational materials, and articles on its rapidly-expanding website:

[www.FWBTheology.com](http://www.FWBTheology.com)

Visit the site today for book reviews, articles, and information about the annual Theological Symposium.

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