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ONE magazine

PRIORITY ONE: THE GOSPEL

God Showed Up
in a Budget Meeting

.....

Great Commission Giving

Freedom
of Religion

.....

*NAFWB
Convention Preview*

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Age	Rate	Ages	Rate
65	4.7%	65/65	4.2%
70	5.1%	70/70	4.6%
75	5.8%	75/75	5.0%
80	6.8%	80/80	5.7%
85	7.8%	85/85	6.7%
90	9.0%	90/90	8.2%



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To communicate to Free Will Baptists a unifying vision of our role in the extension of God's Kingdom



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The Bucket List

BY ERIC K. THOMSEN

“What an unusual gift!” I thought as my daughter showed me a small, galvanized bucket she received as a Christmas gift. The pail took me back to childhood summers spent feeding the livestock on my grandparents’ farm in northwestern Arkansas. As Victoria turned the bucket slowly in her hands, the gift began to make more sense. Large, farmhouse-styled letters spelled out “Bucket List” on one side. Inside, heavy linen-paper index cards provided space to write places, events, names, and so on.

The unique gift quickly became the topic of conversation with family and friends around the holiday dinner table. We made dozens of suggestions, most with high humor: *Get married. Go to Hawaii. Visit Paris. Travel to all 50 states. Lead someone to Christ. Take a cruise. Publish a book. Retire early. Graduate from college. Find a job.*

Wait. Lead someone to Christ? As the ideas continued to fly around me, I found myself lost in thought, pondering the significance of that particular suggestion. Sharing the gospel is not only a bucket list item; it is the *ultimate* bucket list item as we fulfill Christ’s great command and share words with eternal consequence.

In the weeks following, my mind kept returning to Victoria’s bucket. If the gospel is so important—and most believers agree it is—what keeps it from being the central focus of our lives? Fear? Busyness? Feelings of inadequacy? Laziness or apathy? (Surely not!)

I came to several simple conclusions to be more effective witnesses. We must...

- **Be deliberate.** If we are not intentional about sharing our faith, it is likely one (or all) of the items listed above will get in the way. We must find the time. Get over the fear. Understand the urgency. We must place the gospel at the top of the to-do list and refuse to let anything stand in the way.
- **Be natural.** Sharing Christ is not an activity but a lifestyle. Our relationship with the Savior should saturate every arena of our lives—home, school, work, and leisure. Our faith should enter conversations naturally and leave others seeking to know more.
- **Be sensitive.** We must listen to the quiet leading of the Spirit as He brings people into our lives and opens doors to sharing our faith. When those moments come, we must not



shy away from the opportunity but allow Him to steer the conversation.

- **Be understanding.** Not everyone responds to the gospel the same way. Some reject it entirely. Others take years to respond. Be patient in love and persistent in prayer, understanding the effectiveness of the gospel lies in God’s hands, not ours. Our job is simple: be faithful messengers of the truth.
- **Be constant.** Unlike my daughter’s bucket list, sharing the faith is not a one-time, check-it-off event. It is an ever-present, urgent, lifelong responsibility for every believer. So, leave the card in the bucket and go back to it again and again. Someone’s eternity hangs in the balance. **ONE**

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

Please note the following important convention change:

The opening date of pre-registration for the 2019 National Convention in Cincinnati, Ohio, will be **April 15**, not April 1 as previously published in *ONE Magazine*.

Pre-registration is encouraged as a way to save time (and some money) onsite. Attendees can pre-register online at www.nafwb.org/convention.

Read more about this year's convention on pages 43-52 of this issue:

- Vertical 3 preview (page 43)
- Convention preview (pages 44-47)
- Pre-registration form (page 50) and housing information (page 51).
- Nominations (pages 51, 53)
- Candidate for executive secretary of the denomination (page 49).

This year, convention coverage has been published an issue earlier to give readers more time to make plans for travel and activities. For convention updates, to download high-resolution graphics, to pre-register, or to make housing reservations, visit www.nafwb.org/convention.



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When I Am Weak

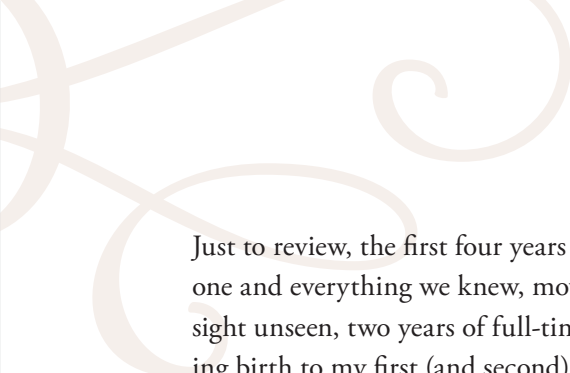
BY RUTH MCDONALD

I was only five years old when I made my rash vow. Recovering from an embarrassing emotional outburst, I told my mother between hiccups and snuffles, “Mommy, I promise I’ll *never* cry again.” I was very upset when she and Dad broke into laughter at my ever-so-sincere but impossible pledge.

Grownup me knows what little girl me didn’t—it is no shame to cry. I need not be embarrassed to show my humanity, my weakness, or my emotional response. According to the Bible, “when I am weak, then I am strong” (2 Corinthians 12:10).

My husband and I moved to Japan when I was 25

years old. People often ask, “Where did you grow up?” I always want to answer them tongue-in-cheek, “In Japan.” Of course, I realize that’s not the answer they’re hunting, but seriously...I’ve done most of my maturing in Japan. The challenges of living overseas never really end, but those first few years were especially difficult. I cried. A lot.



Just to review, the first four years included leaving everyone and everything we knew, moving to a new country sight unseen, two years of full-time language study, giving birth to my first (and second) baby without family in an unfamiliar culture, adapting to parenthood, and jumping into a ministry way over our heads. At the end of the term, as I was saying goodbye to Japanese friends, they started in with the “Oh, you are so strong!” speech. After a few minutes of that, my closest friend in the group spoke up and said, “Actually, she’s not really that strong. In fact, she’s kind of a ‘cry-bug’” (Japanese for “cry-baby”). I took the opportunity to tell them the only reason I’d been able to hang in there was through the strength I’d found in Christ.

As a young missionary, I lived by the motto “You’re the only Jesus some will ever see.” My sincere goal and mantra was “To be like Jesus.” This goal is worthy, lofty, and still very much a part of my prayers. I hope to look and act more like Jesus every day I live. But there’s one big problem: I’m not Jesus.

No matter how hard I try, it is impossible for me to perfectly show Jesus to the world. I’m not perfect, nor will I ever be. My humanity remains and rears its ugly head repeatedly. And the watching world sees it. They know I am weak. The burden of trying to be Jesus was a crushing weight. Afraid they’d see my weakness, I sometimes chose to hide that weakness, or worse, pretend I had it together when I did not. I thought God couldn’t use me until my Christlikeness score was at least in the A range.

During my 30s, I experienced one of my life’s most defining losses. At the beginning of my fifth month of pregnancy, our fourth child’s heart stopped beating. Alone in the doctor’s office, I processed the news, and my first reaction was stellar: “The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.”

Over the course of the next weeks, however, my glowing faith morphed into something darker. Laboring to deliver my dead baby while surrounded by the sounds of newborns crying, my praise became anger. Signing the papers for Noah Christian’s cremation and going

home with my arms and womb empty, my anger turned to doubt, and there I stayed. Using physical recovery as an excuse, I didn’t attend church for weeks. I wasn’t praising God in the darkness...I was mad. It seemed unfair. I wondered for the first time whether God was actually good. I was not experiencing the comfort about which I’d always heard. I felt like I was alone, and God didn’t care.

It was truly a crisis of faith, one that finally ended with a three a.m. surrender to God and His sovereignty. Even though I was in pain and still didn’t understand the “why,” I chose to believe in the goodness of God. Floodgates of comfort and healing opened, and I began to experience God in a way I never had. Since that moment, I’ve often thought about a willful child, flailing and beating against her daddy’s chest. Our Abba Father patiently waits for us to get through the tantrum, cry it out, and calm down. He’s big enough to take it and loving enough to pour out His comfort when we’re ready to receive it.

Even as my spirit healed, I struggled with a tremendous weight of guilt. I thought I had completely blown it, that I had wasted the whole experience by not glorifying God during those difficult weeks. The world was watching, and I had failed to show them Jesus. Then some fascinating things occurred.

One day, a new believer in the church told me she had learned so much from watching me grieve. “In Japan,” she said, “pregnancy loss is not a big deal. We have a saying, ‘If this batch of cake batter flops, you just throw it away and try again.’ But the depth of your grief made me start to think differently. I read in the Psalms about how God made us and knew us from the womb, and I realized it really is a big deal.”

A few days later, a mature Christian sister remarked, “Ruth, all of us at the church have learned so much by the depth of your grieving. We were all so surprised you grieved as though you’d actually lost a child. And then we realized for the first time that, according to the Bible, you *did* lose a child. We were taken aback.”

Abortion has been legal in Japan since 1949, and approximately three in ten women in Japan have had an abortion. Because abortion creates no social outcry or controversy, even Christian women have to grow into a biblical perspective on the subject. Incredibly, God used my weakness to display His truth. Others grew in faith, not because I was strong, but because I was not.

I began to understand experientially what Paul wrote in 1 Corinthians 12:9, “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” When we are strong, people look at us and say: “Wow, they are really something!” But when we desperately cling to God in our weakness, people watch and say, “Wow! God is really amazing!”

It is not, nor has it ever been, my job to *be* Jesus. My job, and yours, is to be myself and point people *to* Jesus. As we follow Christ, at times His strength makes us strong. Those are good times to brag on God’s power. At other times, we will be weak. Those are moments to brag on God’s patience, compassion, and help. Either way—weak or strong—all the glory belongs to God. After all, there is only one Savior. We are just signposts.

The Christian life is full of difficulties. We don’t do the watching world any favors when we pretend otherwise. In the past two-to-three years in Japan, we have experienced major health struggles, financial uncertainty, the death of several close friends, dissension in the church, our daughter’s depression, our granddaughter’s life-threatening illness, closed doors in ministry, and the loss of my mother. This has not been a season of strength, but one of throwing ourselves on the mercy of God. Our prayers were not pretty. They were raw, full of groaning, and often a simple, “Lord, help!” Though we clung to our faith in God, we were often unable to see our way ahead. My theme verse became: “We do not know what to do, but our eyes are on you” (2 Chronicles 20:12). At times, we wondered whether we were going to make it.


Both believing and unbelieving Japanese friends walked

through these trials with us. They heard us tell of miraculous healings. They saw us deal with hurtful and discouraging setbacks. They saw us cry. Some cried with us. Sometimes our faith was strong. Sometimes it faltered. We fumbled the ball on a few occasions. But we didn’t pretend to be stronger than we were. We trusted God to use both our victories and our failures to bring glory to Him.

Japan is a sometimes-stoic country that values discipline, will power, and emotional stability. Japanese people encourage one another to “stay strong.” An alarming lack of support for those unable to repress their fears, pain, and struggles exists. This culture of “buck up” contributes to the fact that around 30,000 people commit suicide in Japan each year. When they can no longer handle the negative emotions, they snap.

As we muddled through the muck of these past years, God began to break down walls and open doors we never could have forced open. Women began to share personal stories with me. They asked me to pray for them and their loved ones. They opened up about their pain: unfaithful husbands, cancer, rebellious children, dysfunction, depression, abuse, and aging parents. Because they’d seen I sometimes wasn’t okay, they felt free to let me know they weren’t okay either.

It turned out to be one of our most fruitful terms. It was my privilege to pray with many unsaved friends and point them to Jesus. It was most certainly not my strength that opened their hearts. My weakness provided a beautiful backdrop, a showcase to display the brilliance of my Savior’s strength.

In his book *Fresh Wind, Fresh Fire*, Jim Cymbala said it this way: “I discovered an astonishing truth: God is attracted to weakness. He can’t resist those who humbly and honestly admit how desperately they need him. Our weakness, in fact, makes room for his power.” 

About the Writer: Ruth McDonald and her husband Donnie are career missionaries to Japan. Learn more: www.fwbgo.com.



Panama in First Person

BY DEBORAH ST. LAWRENCE

Last year, I had the opportunity to participate in a mission trip to Panama. At 57 years old, and after 20 years on the IM staff, this was my first overseas experience.

Over the years, I sent my daughters on E-TEAM trips. I interacted with scores of missionaries. I served in local and district women's (WAC) groups, edited countless missions articles, read missionary biographies, prayed for overseas efforts, yet I'm so thankful I didn't squander this opportunity to go, to experience Panama in first person.

Before the trip, cross-cultural ministry, the stories and testimonies of workers, were words on a page. Now they have life—smells, sounds, tastes, colors, and textures. They're three-dimensional.

During the trip, I experienced the frustration of limited communication in a cross-cultural context. Now, I have a small sense of what new missionaries face as they assimilate a new culture, struggling to ask questions or explain needs and seeking to fit in.

As I experienced inconvenience, I felt pride in missionaries who live day-in, day-out never knowing when they will have electricity or water, when an hours-long local celebration will deprive them of sleep, or when a tarantula will invade their space.

I saw the result of missionary efforts. I heard Panamanian missionaries share their experiences, heard first-hand

stories from Panamanian pastors. I experienced worship with Panamanian Christians. I met children who attend the Chame church because of their soup kitchen, heard those children enthusiastically recite Scripture and joyously sing.

I watched Stan Bunch diligently minister to our bus driver and felt the heartbreak of watching Rodrigo leave us after seven days, still without knowing Christ. I was reminded of the long process often involved when introducing someone to the Savior.

I compared the magnificent Catholic cathedrals with the humbler structures of our Free Will Baptist churches, feeling the empty hollowness in the beauty of the first and basking in the love and creativity of the latter.

I felt the heartbeat of missions, touched its pulse as I shook hands and exchanged hugs with Panamanian Christians, and sensed the life-giving breath of their vision for ministry and their desire to reach the nations.

Today, my prayer life is strengthened. My heart yearns for the lost in a new way. My life is forever changed. **ONE**

About the Writer: Deborah St. Lawrence is communications manager for IM. Learn how you can also experience missions in first person at IMInc.org.



God Showed Up in a Budget Meeting

BY BRAD RANSOM



I've written and taught on the subject of outreach for many years. After all, outreach is something the church does, and I've been a part of a local church all my life. However, I vividly remember the day outreach took on a new meaning in my life and ministry.

It happened in the strangest place—the annual trustee board budget meeting at our church. I had been the pastor for a good number of years, and our church was strong and everyone seemed happy. We weren't setting any records, but we had first-time guests show up frequently, and we were seeing people saved and baptized. We had just completed a new 8,000-square-foot building that included a 600-seat sanctuary, nursery, foyer, and restrooms. Momentum was pretty good.

Then it happened. God came on the scene. No, the phone didn't ring with God on the other end. He didn't physically appear to the board during the meeting. In fact, it happened quite ambiguously. Our church people knew outreach needed to be a top priority in our local

church ministry. If you had asked any regular members, they would have indicated outreach was important to our church. We talked about it. We held several events each year. We were known in our community.

During this particular trustee board budget meeting, conversation shifted to outreach. As we reviewed the current year's budget in preparation for the upcoming year, I made the statement, "You know, we probably need to look at increasing our outreach budget next year."

The search began. I started looking through the line items in the current budget. It made sense to me that the outreach line would be under *world outreach*. This section included missions and other ministries we supported beyond our local church. We gave to several

different things. I was very proud of our church. Outside giving was a priority, and we faithfully supported the cooperative program, state missions giving plan, missionaries, church planters, Christian colleges, and more. But I still could not find the line item called *outreach*. I continued to scour the budget until finally I came to a haunting realization.

Our church said outreach was important. We had several events such as VBS (and great ones at that), special services, and other things but we didn't need to *increase* the outreach budget, we needed to *create* an outreach budget! We didn't have a single line in our budget for outreach. We've all heard it said, you can tell a person's real priority by looking at their checkbook register. The same can be said about a church. God pretty much hit me over the head and said, "Now, what are you going to do?"

I sat there embarrassed as our trustee board realized we talked more *about* outreach than we actually *did* outreach. That day, everything changed. We knew this had not been an accident. I fully believe God used that budget meeting to show me something very important that would shape the rest of my ministry.

Over the next few months, our church launched an entirely new outreach ministry, including hiring a part-time staff person to oversee outreach. We began praying and planning events and revamping visitation, follow-up, and outreach practices. We enlisted new volunteers and started "putting our money where our mouths were." God blessed every step of the way.

The first major outreach event transformed our church. You wouldn't believe me if I told you what happened, so I'll leave that for another opportunity, but every-

WE CAN
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thing changed after that. Through this experience, God taught me many things about outreach and I want to share just a few with you:

OUTREACH MUST BE A PRIORITY IN YOUR CHURCH. We can talk about outreach all we want, but things will only happen when we put feet to our faith. Churches that only reach inward or meet the needs of the congregation will soon die. The older a church gets, the easier it is to shift focus from the world to "us." We get busy doing good things, mainly maintenance ministry, and before long it's just us, and we get very comfortable with that.

OUTREACH IS THE ONLY WAY YOUR CHURCH WILL SEE LONG-TERM GROWTH. You may have a few drop-ins who drive by and decide to visit your church and some younger families will have babies, but if you want to grow, outreach must be a priority.

OUTREACH HAS ONE PURPOSE—TO WIN PEOPLE TO JESUS. If you just do events, you'll throw some great parties for your community. Hide those Easter eggs. Give away candy at your fall festival. Let kids jump until their hearts are content in your rented inflatables. But if your outreach stops there, you've thrown some great parties with little real impact on anyone's life.

Don't miss this very important point. *Outreach should point people to Jesus.* Community involvement is crucial, and I am an advocate of giving back to your community, but in every outreach event, the primary purpose should be to point people to the gospel.

OUTREACH IS ONLY AS GOOD AS YOUR FOLLOW UP. If you have an event, get contact information. If you collect contact information, follow up! The money you spend on an event is well worth the contacts you will get...*if* you collect the information. The real work begins by reaching out to visitors through text messages, phone calls, emails, letters, and personal visits.

OUTREACH WILL STRETCH YOUR CHURCH. I don't know how to say this gracefully, but when your church starts to reach the community, most of the people you

reach won't look like your people, act like your people, or talk like your people, and you need to be okay with that. In time, if you do your job in discipleship, they'll get there. But new people come with baggage, lots of baggage. Baggage is a nice way to say problems. You will encounter marriage problems, addiction problems, anger problems, drinking problems, problems, problems, and more problems. Your teens may see some things you don't really want them to see. For that matter, *you* may hear some things you don't really want to hear. I learned

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a long time ago, sinners act like sinners. We can't expect them to act like Christians until they become followers of Christ.

Outreach must be a priority in all our churches. A great big world is waiting, and it starts at the door of your church. You will never reach the world holding services inside the walls and carrying on with business as usual. People will only hear the important message you have to share when outreach becomes your priority.

We all learn in different ways. I'm thankful God taught me a valuable lesson about outreach many years ago, even if it was in a budget meeting. **ONE**

About the Writer: Dr. Brad Ransom is chief training officer for North American Ministries. Learn more: www.fwbnam.com.



A unique legacy...

Dan and Trula Cronk set out for India September 8, 1948. After 29 days of traveling, they reached India and were greeted by Laura Belle Barnard. The couple served as pioneer missionaries for Free Will Baptists for 24 years (1948-1972) and saw many people come to know Christ. The Cronks spent much time developing friendships, teaching the Bible, instructing in evangelism, and developing indigenous churches. After returning from India, they settled in Nashville. Dan taught missions at Welch College, while Trula taught school and worked in the Social Security office. Though this remarkable couple went to their eternal reward years ago, their unique legacy of ministry continues, not only in the church in India, but through their influence on the next generation of missionaries who remain on the field today.

Create your own unique legacy of missions through **an endowment with FWB Foundation** to benefit Free Will Baptist missions efforts.



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Great Commission Giving

WHY IT'S IMPORTANT TO GIVE TO THE IM GENERAL FUND

BY ROB CONLEY

Should I give to IM's general fund or designate to a missionary, partnership, or project?

Yes! All the above.

Of course, you expected *me* to say that, but let me explain why. Our purpose statement reads, "We exist to labor with the Body of Christ to fulfill the Great Commission." I believe supporting the general fund *and* specific missionaries *and* partnerships *and* projects is the *only* way we can achieve our stated objectives.

This endeavor we call missions is a cycle or process that begins when someone truly understands the heart of God. God has *always* been a missionary God seeking those with whom He could have a restored relationship. He has always been after redemption with mankind. I believe this is where the general fund comes into this process. The general fund supports efforts at teaching, sharing, involving, mobilizing, and recruiting believers to follow God on His journey of redemption. Without a fully-funded general fund, part of that effort would be lost. Could missionaries still go overseas and share the gospel? Certainly; but not as quickly, not as cleanly, and not as effectively.

The general fund carries the burden of many details that simply would be a distraction from the work to which the missionary has been called. A fully-funded general fund addresses legal matters, immigration issues, financial and payroll matters, fundraising, recruiting, education, and mobilization of new personnel. Those who hear and understand are informed, inspired, and engaged so they can be sent.

Once they become **missionaries**, they need your consis-

tent, designated support to be truly effective and carry the message of redemption to the people God has laid on their hearts.

Projects come alongside these missionaries and allow them to take leaps forward. Yes, we need to support projects as well.

Partnerships are formed with mature fields. Missionaries can be reassigned to other areas of need. Partnerships may also come alongside missionaries and make them more effective. Partnerships may take us into places we couldn't otherwise go. So, yes, we need to support partnerships as well.

When all stages of the process are fully funded, the effort is so much more effective. This world is hopelessly lost and desperately needs the message of hope found only in Christ. Funding the entire process helps make this possible.

The general fund has four primary sources of funding: undesignated gifts, a portion of the World Missions Offering, fees on trips, and the administrative allocation on missionary accounts. Wouldn't it be wonderful if, someday, the general fund was fully funded on its own and did not need a portion of the WMO or an allocation on missionary accounts? What would that mean? How much more effective could our entire effort be? I'd love to find out. **ONE**

About the Writer: Rob Conley is director of financial operations for IM, Inc. For more information on Great Commission giving, visit www.IMInc.org.

Icing on the Cake?

BY DON MATCHETT

I'm sure you have heard the idiom *the icing on the cake*. Though no one knows who first created icing, the recipe first appeared in Elizabeth Raffald's book *The Experienced English Housekeeper* in 1769. Sometime later, the phrase *the icing on the cake* was coined to describe an additional benefit to something already good.

A few years ago, I overheard a pastor describe the World Missions Offering as *the icing on the cake*. I guess it's true. The WMO certainly makes something good even better. Cake is good whether it has icing or not. The icing is somewhat dispensable. But the World Mission Offering is not.

If I were to describe the World Missions Offering as a cake ingredient, I would liken it to baking powder. Baking powder activates the batter to rise and fill the cake pan. Can you imagine a cake without baking powder? It might still be cake, but an important element of the recipe would be missing. The texture and flavor would change. The same is true of the World Missions Offering.

Church Planting

Currently, church planting efforts are advancing in Brazil, Cuba, Ivory Coast, India, Nepal, and Central Asia. Evangelism and church planting are the lifeblood of missions. Without the World Missions Offering, evangelism and church planting in these countries and among our partners would be severely hampered.

Recently, the National Association of Free Will Baptists in the Ivory Coast sponsored a new church plant in Burkina Faso. Just north of Côte d'Ivoire, Burkina Faso is home to at least nine people groups. It is also 61% Muslim. Let that sink in.

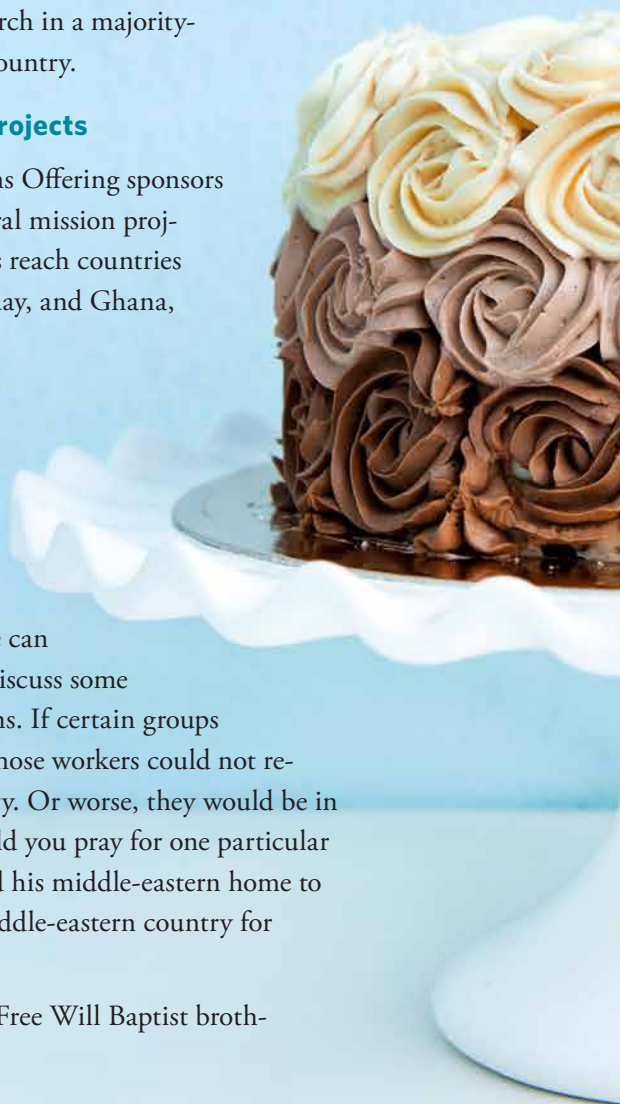
Because Free Will Baptists have been faithful to give, our Ivorian partners have been empowered to plant a church in a majority-Muslim, African country.

Cross-cultural Projects

The World Missions Offering sponsors several cross-cultural mission projects. These projects reach countries like Turkey, Uruguay, and Ghana, among others.

Through Free Will Baptist workers and our partners, we currently reach so deeply into unreached peoples we can no longer openly discuss some names and locations. If certain groups discovered them, those workers could not remain in the country. Or worse, they would be in great danger. Would you pray for one particular pastor who has fled his middle-eastern home to hide in another middle-eastern country for his own safety?

Our international Free Will Baptist broth-



ers and sisters are mobilizing their own cross-cultural ministries, both locally and around the world. One couple, former students at the seminary in Chame, Panama, initiated a ministry serving in the dangerous village streets of Colombia. They continue to share the gospel despite threats and curses by a witchdoctor.

Pastor Yosvanys Quiñones, his wife Anita, and their two children recently moved from Cuba to Uruguay to serve as missionaries.

Bible Training

The World Missions Offering helps fund Bible training. For decades, IM has concentrated its efforts to establish Bible training programs in countries around the world. Great training produces great

leaders who plant strong, autonomous churches.

Today, we have mature national leaders, pastors, and missionaries training the next generation. As you can

imagine, this has escalated the expansion of the Kingdom tremendously. IM currently collaborates with training programs in Brazil, Panama, Cuba, Ivory Coast, India, Russia, South Korea, and Central Asia.

Sponsorships

The World Missions Offering helps sponsor national conventions, camps, and retreats for various age groups in Cuba. Cuba's 150-plus Free Will Baptist churches and mission works scatter across the 650-mile island. Our Cuban brothers and sisters simply do not have the means to travel across the island to attend the annual national convention. The only campus capable of housing the approximately 500 attendees is the seminary in Pinar Del Río, located on the western end of the country. The World Missions Offering helps subsidize the cost of transportation for those who otherwise could not make the journey.

The Cuban association also sponsors camps and retreats for pastors, women, couples, young adults, teens, children, and the handicapped. Through these camps and retreats, lives have been enriched, marriages have been strengthened, and many have come to Christ.

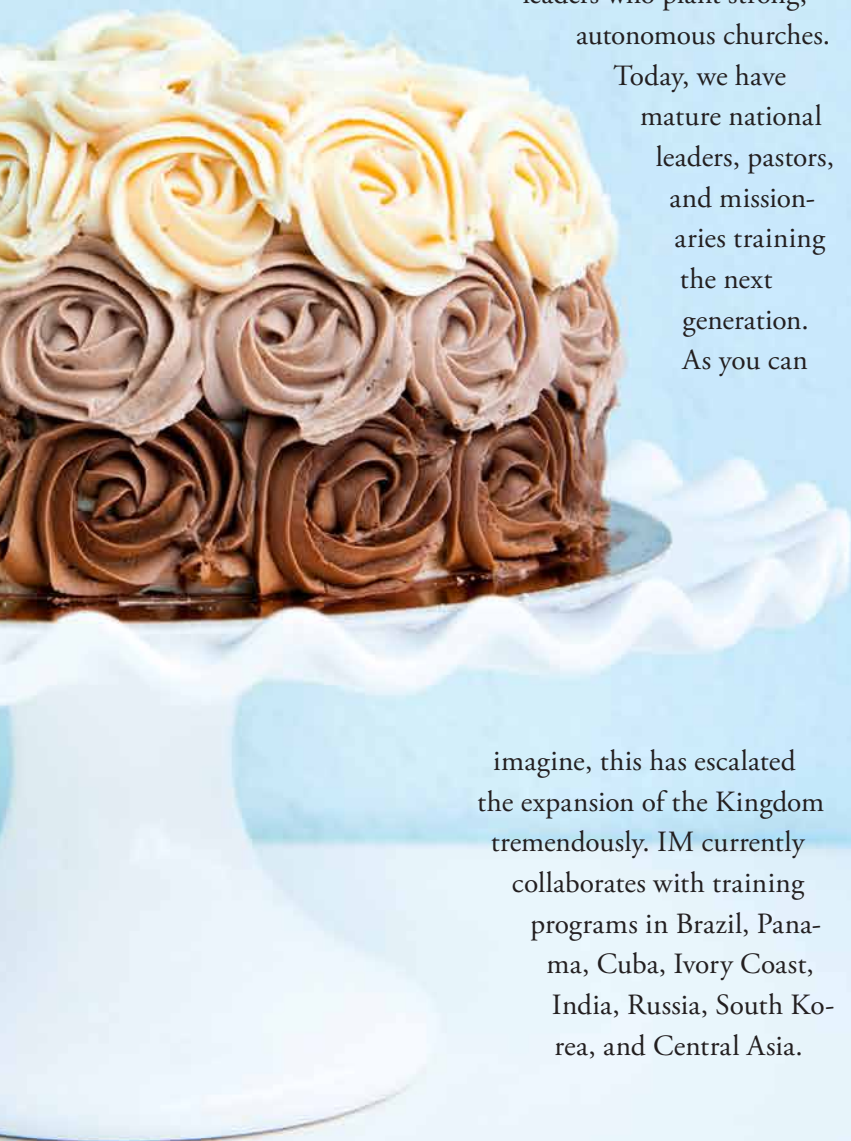
Build Churches

The World Missions Offering makes it possible to build churches in countries like Ivory Coast. Ivorian church members are mostly farmers with few resources. They have neither the financial means nor the construction capabilities to complete a church building. IM and the World Missions offering provide much needed assistance. Our agreement? If they construct the walls, IM will provide financial assistance for the roof.

Humanitarian Aid

The World Missions Offering helps with humanitarian aid in a variety of ways, both directly and indirectly. One area is IM's partnership with BERACA. A Free Will Baptist non-profit in Côte d'Ivoire, Africa, BERACA maintains the Doropo Hospital. They also provide AIDS prevention, support for children with HIV, programs for at-risk children, adult literacy classes, classrooms in villages with no school, and the list goes on and on. Currently, IM, The Hanna Project, and BERACA are partnering to renovate the Doropo Hospital and construct a new patient ward.

A Cuban doctor recently joined the medical ministry



in Doropo. Yes, that's right. One of our Cuban sisters, who is a doctor, and her pastor husband are serving in the Ivory Coast. Pastor Yosniel works in evangelism and discipleship while Dr. Katuska serves as a physician at the hospital in Doropo.

One article does not allow nearly enough room to write all the ways the Kingdom is growing through IM's World Missions Offering. Free Will Baptists are reaching further than ever before. Almost weekly, we hear stories of how our partners are reaching the world for Christ. By empowering our national brothers and sisters, we have greatly escalated the expansion of the Kingdom. Your gifts to the World Missions Offering provided this growth.

Could IM and IM partners survive without the WMO? Maybe. I think a better question is do we really *want* to do less, reach fewer people, and shrink our borders rather than expand them?

Many ministry opportunities go unanswered every year because we simply do not have the funds. Time is running out. Billions of people still have not heard the name of Jesus. Imagine what we could do together. Imagine if the WMO reached a million dollars. How many more churches could be planted? How many more pastors could be trained? How many more people could be reached with the gospel? How many more hurting souls could experience hope and healing?

Will you join me this year in giving to the World Missions Offering? Let's partner together, empower ministries, and advance the Kingdom. **ONE**

About the Writer: Don Matchett is director of church relations and development for IM. Learn more about strategic partners, the World Missions Offering, and how you can make a difference: IMInc.org.



While we have your attention...

No one wants to think about death, but death is inevitable. Have you prepared your estate in a way it will benefit your children and the ministries you love? **Free Will Baptist Foundation** recently partnered with **Cornerstone Estate Planning** to provide help in this crucial area of life. Contact the Foundation today for more information:



Freedom of Religion

(AND THE SPREAD OF THE GOSPEL)

BY TRIF TRIFONOV

For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. Galatians 5:1

“At four in the morning, the doorbell rang, then again and again. There were three strangers there—two were wearing suits and one a military uniform. ‘We have a search warrant,’ said their leader then he pushed me back and intruded into the sleeping house. Within three hours they rummaged everything—books, beds, cabinets, drawers. When at about seven, the sunshine shone through the window, they ordered me to go with them for a ‘little inquiry’...”

Thank God, this is not a story of the present. But it is not fiction either. It’s a real story. This took place in the life of Bulgarian pastor Haralan Popov during the first years of the communist regime. Today, the situation in Bulgaria is very different, some might say. We live in a democracy, and none of these things happen. Freedom of religion is guaranteed by our constitution: “All citizens shall be equal before the law. There shall be no privileges or restriction of rights on the grounds of race, national or social origin, ethnic self-identity, sex, religion...” (Article 6). “The practicing of any religion shall be unrestricted; (2) Religious institutions shall be separate from the State” (Article 13).

Yet, in the last three months, our parliament tried hard to violate these fundamental rights. Christians in Bulgaria encountered a sad reminder of a bygone communist past.

It all started with a parliamentary bill sponsored by three political parties that passed on first reading in October 2018. The bill supposedly aimed at preventing religious terrorism but actually violated freedom of religion, especially for smaller denominations.

As I write, the bill has passed on second reading. Thanks to peaceful protests, hundreds of letters, pressure from abroad, and the prayers of the saints, most of the restrictive texts were dropped. Yet, a few clauses remained in the new law. How would this affect the churches?

For now, it looks like evangelical churches won a victory. The relative freedom we have enjoyed will more or less continue. Bulgarian evangelicals can take a breath of fresh air. Yet, this momentary victory does not blind us to the totalitarian tendencies of the Bulgarian government.

Bulgaria’s restrictive lawmaking is happening against the backdrop of a new wave of persecution in the Middle East, India, Northern Africa, and China, as well as

the resurgence of nationalism in Europe. Will we have freedom of religion in Bulgaria in the long run? Will new restrictive measures hinder the spread of the gospel?

Opinions are split. Many fear the church will be unable to carry out the Great Commission. Our wings will be clipped, and we won't be able to fly to the unreached; our legs will be amputated so we can't go to the needy; our hands will be broken and unable to feed the hungry.

Indeed, we have seen this in our history. During communism, the church survived but didn't thrive. She was deprived of her best leaders, had no access to the public arena, and found evangelism a risky business. Personally, I learned about the existence of evangelical churches only after the fall of communism.

Other voices say the church *needs* to be shaken and sifted, so the chaff is separated from the wheat (Matthew 3:12). The proponents of this view point to communist China. In the last 30 years, Christianity has grown to more than 100 million adherents in China.

Though persecuted, the Early Church also grew rapidly in number. Persecution caused many to flee and take the gospel to the ends of the Roman world. If we believe God is our King, no restrictions in secular laws should hinder the gospel. The question is whether we are ready to pay the price.

Personally, I think Christians should treasure and defend religious freedom for three reasons. **First, God created us with this "unalienable right."** Religious freedom is rooted in Scriptures and is at the heart of the gospel. God doesn't coerce His followers but invites them into a relationship with Him. God is love, and love presupposes freedom. Christian commitment to religious freedom reflects our beliefs about the character of the Creator.

WILL WE HAVE
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Second, the struggle for religious freedom is directly related to the second great commandment to *love our neighbor* (Matthew 22:38). God has given each human being dignity. When the basic human right of religious freedom is withheld, human dignity is damaged.

Finally, restrictions on religious freedom hinder people from hearing the gospel and receiving the greatest gift imaginable: salvation and eternal life.

It is true Christianity in China is growing rapidly, in spite of restrictions and pressure from the state. Yet, how can we be sure it would not grow even faster if freedom of religion were available to that vast country. The rapid evangelization of South Korea provides a good example.

Back to the situation in Bulgaria: if the state continues to exert more control over the church in Bulgaria, it is possible some Christians would immigrate to places they can worship freely. This would bless their receiving countries but render Bulgarian society rather salt-less.

At the same time, many churches would have to go underground. Other churchgoers would just be happy with state interference in church life. Orthodox propaganda would increase, and state control would also grow. This might lead to a situation similar to what we experienced during communism.

Plato said, "The penalty good men pay for indifference to public affairs is to be ruled by evil men." Once, we paid that penalty, and we are still recovering from that evil. May God give us wisdom and courage to defend our religious freedom to ensure all Bulgarian citizens have access to the gospel. **ONE**

About the Writer: Trif Trifonov and his wife Vanya were appointed to the Bulgaria team in 2014. The family is planting a church in Varna, a city on the Black Sea. They are focused on engaging the atheistic population through seminars, events revolving around national holidays, and the innovative Bread House (bread-making classes featuring discussion about the Bread of Life). Learn more: IMInc.org.



Pray our Bulgarian brothers and sisters will stand firm in their faith despite opposition and prejudice.

PRAY FOR BULGARIA



Ask God to soften hearts hardened by decades of Communist rule.



Ask God to work in the hearts of Orthodox Church leaders and members and draw them to the gospel of Jesus Christ.



Pray against injustice in the legal system and government.



Pray all churches in Bulgaria will work together to foster spiritual revival and reformation of the country.

Pray corrupt leaders, or those who seek to stifle the gospel, will be replaced with wise, visionary leaders.



Pray generations-deep racism will be healed as Christians demonstrate Christ's love.



Snapshots Around the World

Uruguay: Saturday, January 5, Alexander Machado was ordained as a deacon in the El Canaan (Santa Teresa) FWB Church. Grandson of Pastor Don Casildo Trindade, Alexander was recommended by the church and worked under the observation of the church and presbytery for a year. Alexander and his wife Magella have one daughter.



Spain: On Friday, January 4, IM missionaries and THP workers in Spain hosted a banquet to honor leaders in each of our churches. The event featured a meal, time for

sharing, and a fun photo booth. “We were thrilled to have believers from the churches in Alcalá de Henares, Galapagar, Alpedrete, and even Málaga...all the way down in southern Spain,” enthused Kristi Johnson. “Continue to pray for each of them as they continue to be a light in very dark places.”

Côte d’Ivoire: The Yopougon FWB Church in Abidjan, Ivory Coast, held a camp for Sunday School children and young teens December 27-30. They had 50 campers.

Panama: The Asuero-region churches gathered at Parita FWB Church on Sunday, December 2, for a joint service celebrating the 39th anniversary of the Parita church. Pastor Efrain González also baptized eight people from his church.

Panama: The Buenas Nuevas FWB Church of Chitré purchased a church building from a disbanded congregation. Friday, January 25, they held their first activity in the village with 13 adults and 24 children in Bible club.

Year Ends in Black; Deficit Erased

Antioch, TN—IM, Inc. ended the year in the black for a fifth consecutive year. Donors’ generous undesignated gifts allowed IM to erase all deficit missionary accounts for the third straight year.

In 2017, missionary deficits totaled \$216,678.30. The 2018 deficit totaled \$356,790.74—a full \$140,000 more than the previous year.

“We praise God for all those who

accepted the challenge to support missionaries through monthly giving in 2018,” stated General Director Clint Morgan. “However, your missionaries need more regular monthly support. They

shouldn't have to labor under the cloud of worry concerning their mission account finances."

Deficits were erased using funds from the World Missions Offering, restricted reserves, and monies designated for deficit accounts or where needed most. After deficits were eliminated, \$71,860.25 of additional subsidies funneled into missionary accounts.

Eight accounts remain underfunded: Reverend Carlisle Hanna and India Ministries, Jerry and

Barbara Gibbs, Nathan and Linda Snow, Donnie and Ruth McDonald, Ken and Judy Bailey, Dennis and Carol Teague, Tyler and Kellie Penn, and Steve and Lori Torrison. Five of these missionary families are currently stateside and seeking increased support. Prayerfully consider supporting one or more of these missionaries with regular monthly support.

Director of Financial Operations Rob Conley stressed, "We are truly grateful for God's provi-

sion through His people. Yet, these praise items come with a challenge. Overall, the general fund ended in the black; but, it decreased by \$250,000 in 2018. Fully funding the general fund *and* missionary accounts is our challenge moving forward." (See Rob Conley's article on "Great Commission Giving" on page 13.)

Individuals and groups may donate online or by check to IM, Inc: PO Box 5002, Antioch, TN 37013.

IM Partners With Operation Christmas Child in Bulgaria

Shumen, Bulgaria—Josh and Lydia Provow and a team from a non-profit organization hosted 11 Operation Christmas Child parties in the city of Shumen and surrounding villages. Scheduled in advance with the mayor or other civic leaders, the group gave out over 300 shoeboxes and shared the story of Jesus with more than 400 people.

"While we encountered resistance in some areas and three villages cancelled the parties we had scheduled," Lydia wrote, "the response to this outreach was overwhelmingly positive. In Muslim and Orthodox villages

alike, we heard things like, 'We've never had anything like this in our village'; 'No one else has shown any interest in our children'; and 'Will you please come back for Easter?'"

The team offered Bibles or New Testaments to the families of children who received shoebox gifts. In one village, the team took 14 Bibles with them. They invited people to come forward and request a Bible after the party. Exactly 14 people requested Scriptures.

Josh acknowledged, "Now the hard work begins. Please pray with us for the seed to take root. Pray we will hear from those who



took Bibles. As we follow up with these communities, pray God will show us the places He has prepared for us to go. We need His wisdom to know where and how to best spend our time and resources."

Spending Time Among the Sycamores

BY BRENDA EVANS



It's January, early winter, as I write. The sky is blue, but I don't have the right word. *Azure. Cerulean. Cornflower.* No. *Bluest blue.* I've been hungry for sunshine, and now it's here, faint and wavering behind whitish clouds. Fall and early winter broke our rainfall and dreariness records here in Central Appalachia. For today, thunderous cumulonimbus clouds and dripping gray have drifted east. I hope they stay a while. Winter looks good today.

The bare sycamores lined up along our creek look good, too. They were there early this morning, stark silhouettes in the pre-dawn light like family or friends who stay and don't slip away in the night for better company. They feel like sentinels to me in their straight line. Stalwart. Reliable. Keeping watch. At my age, I need sentinels.

I said bare, but thousands of one-inch, spiky seed balls doggedly hang on the sycamores, clinging by stringy stalks to the ends of every twig. Persistent, determined, they will wait until spring to drop and scatter their tiny helicopter seeds to the wind. You would need 200,000 seeds to make a pound, I am told. I'm told also that those with the most seed balls are 50 years old or more. At 200, if they live, they will taper off seed production. Who wouldn't?

The largest sycamore of the dozen-minus-one lined up along our creek must be my age—in its 70s. It is thick near the ground, 24 inches or more in diameter and 60 to 70 feet tall. It's too close to the edge of the bank for my comfort. I wonder how it has clung there, on the verge, for so long. I worry it will fall, maybe soon, and I dread it.


High up, our tallest sycamores gleam as the sun shifts in and out of the clouds. Lower on the trunks and branches,

they are mottled: creamy white, splotted with greenish gray and rust-colored exfoliating bark. This older, red-gray bark flakes off in “jigsaw puzzle-shaped plates,” as one arborist says. I watch them grow out of their skins. Outer bark lacks elasticity and doesn't grow at the quick pace of trunks and limbs. So it yields, splits, sloughs off in thin sheets. Peeling is part of a sycamore's beauty.

Counter-intuitively, so is aloneness. The most beautiful sycamores I know stand aloof from others. A lone one alongside a road where we used to live, for example, has dazzling white “bones.” Its branches grow up and out and over and around, crooking here and there, contorting into abstract sculptures of great beauty. Its plate-like scales are enormous.

But aloneness is not the same as loneliness. Too much togetherness stunts sycamores. Our sentinels along the creek are crowded. They have limited space to spread and expand their beauty and their seed balls. Most branches, except for a few of the very lowest, grow almost straight up, with only slight spreading near their crowns. Sometimes, solitude gives us space to grow more lovely, to reach farther in creative ways, to touch others with the branches of our lives.

Alone each morning at the big window where I meet the Lord, I look out on my sentinels. This winter, sheets of frost polish our backyard deck, the iron table, and the chairs. Four eastern bluebirds come and flit here and there on low branches or grass and whistle their throaty song. They fluff their feathers to brave our winter. Today, a red-shouldered hawk came screaming into a sycamore



branch, turned silent, and poised for prey. He pivoted his head this way and that. Staring, ready. *Look, listen, think*—I know that ritual.

In 1770, George Washington recorded in his journal that he and some companions traveled down the Ohio River from Pittsburgh in a large dugout canoe looking for settlement land for soldiers. Just 60 miles northeast of where I live, at the junction of the Ohio and Kenawha Rivers, near what is now Point Pleasant, West Virginia, Washington spotted an amazing sycamore. This is what he said: “At this place we met a canoe going to Illinois with sheep, and at this place also...we met with a sycamore about 60 yards from the river, of a most extraordinary size; it measuring 3 feet from the ground 45 feet around, lacking 2 inches.”

Almost 14 feet in diameter—a *most extraordinary size*, as Washington noted. And there are many other stories. In 1744, a settler named Joseph Hampton and two sons from the eastern shores of Maryland came to the Shenandoah Valley and lived most of a year in a large hollow sycamore tree in what is now Clarke County, Virginia. They enclosed a piece of land and made a crop, then moved the rest of the family to the valley.

Smaller sycamores line the low bluff across our creek, which someone named Rockhouse Fork for the rock houses in its cliff sides. Rock houses are shallow, crepuscular caves, just deep and wide enough for a man or woman with a child to hide in to keep out of rain or wind. All these sycamores are *platanus occidentalis*—American sycamores, but across the creek, they are more scrawny and maybe more stubborn. Thin layers of soil over limestone make a hard life.

How can sycamores, these everyday, woody perennials of God’s creation, seem so human to me? Maybe it is their ordinariness. Or maybe it’s because they are both a pleasure and a nuisance like we humans are.

Until I lived 40 yards from this creek bank of sycamores, I didn’t know how annoying they could be. One arborist bluntly calls them pesky, and they are, with an almost-human troublesomeness. Among the last to leaf out in the spring, they are the first to begin leaf fall. No sooner do their leaves come out than, here and there, a

few turn yellow and turn loose, one by one by one all summer. It’s called sheddability—a sycamore’s disposition to lose leaves. Who wants sheddability? Raking in the middle of summer is hot work.

And then there are their beige hairballs. Botanists define the matted woolly down on sycamore leaves and twigs as *tomentum*, a Latin word that literally means “cushion stuffing.” It sheds and forms tiny hairballs, small tufts that blow hither and yon, stir up allergies, collect on the driveway, and swoop into our garage. Try sweeping out *tomentum*. It scatters like mice at the sight of a broom, but never toward the garage door.

Sycamores have another side, too. One tree can produce 10,000 seeds per season that become food for certain birds and mammals, including squirrels and muskrats. One botanist calls them “fortresses of creek banks” because their roots deter erosion. The wood itself is useful, too, for butcher blocks, furniture, boxes, crates, and pallets. It is low in acid and doesn’t rust nails. Sycamores are sometimes called buttonwood trees because buttons for clothing and shoes have often been made from their wood.

Then there is the Buttonwood Agreement. May 17, 1792, 16 years after our nation’s founding, 24 stockbrokers and business owners signed a two-sentence agreement under a buttonwood tree at 68 Wall in New York City. It became the direct forerunner of The New York Stock Exchange. The agreement, touched off by a financial panic of falling prices, botched deals, and bank runs—now called the Panic of 1792—began in March and April of that year. The agreement stated that those 24 men would only deal financially with each other, not auctioneers, and would not charge more than 0.25% interest in commissions. Under an ordinary sycamore on Wall Street. I love it.

Our sycamores have become old friends. I gaze at them at first light each morning as a summons from our creek bank to draw me into God’s pure, infallible Word.

Spending time among the sycamores is good. **ONE**

About the Writer: Brenda Evans lives and writes in Ashland, Kentucky. You may contact her at beejayevans@windstream.net.

Making Your Investments Do More

BY JOHN BRUMMITT

The Board of Retirement's goal is for every person in our denomination to be prepared for their next ministry opportunity while they do the work of their current ministry. Everyone has a ministry, whether you are pastor of a church, Wall Street stockbroker, or a crewmember at the local McDonald's. So, what do we mean by "your future ministry"?

If you are not building financial stability in your life, it limits the opportunities you will have in the future. If the opportunity arose for you to do something for the Lord, would your finances dictate whether you followed through with that opportunity? For many people, it would. Many opportunities are missed because of an unprepared financial position. However, being unprepared financially is not limited to individuals alone.

In the second half of 2016, the Board of Retirement started a new program named *Institutional Investing*. We started this program as a way to allow churches and church organizations to set aside funds for their future ministry. This allows them to prepare for ministry opportunities presented to them while carrying out their current ministries.

Imagine how effective our organizations would be if, when an opportunity arose, our focus was only on whether it was the right opportunity rather than facing the reality that we cannot afford it. Almost every church or church organization sets funds aside for maintenance, emergencies, or a building program. The institutional investing program is the next step in that process, allowing churches and organizations to invest these funds so they are working just as hard for the future as you are in your current ministry. The power of compounding interest works not only in personal retirement accounts but also for a church or organization.


Imagine a church currently setting funds aside into a savings account, earning around 2% annually.

These funds are working, but they are set up for short-term gain and sacrificing the long-term advantage of investing those funds. This is especially true of funds with a long time-horizon (five years or more) before they are withdrawn and put to use. The average annualized return of the stock market has been around 12% over the history of the stock market dating back to 1923. By using the tools available to us, we can do more with funds that have been set aside through the power of compounding interest. How many opportunities do we miss by not using the tools available?

Even the IRS understands the importance for churches and church organizations to set funds aside for the

MANY
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future of their organization. The IRS has introduced a special provision in denominational retirement plans to provide this service to our organizations. We want our churches and organizations to be in the best financial position possible and to take advantage of the opportunities the Lord presents in the future. That means preparing today.

Contact our department for more information on how to position your organization for its future ministry. 

About the Writer: John Brummitt became director of the Board of Retirement in January 2016. He graduated in 2011 with an MBA from Tennessee Tech University. A 2004 graduate of Welch College, he has been with the Board of Retirement since spring 2006. Learn more about retirement options: www.BoardofRetirement.com.



Will your organization be ready for that next ministry opportunity?

The Free Will Baptist Board of Retirement's goal is for every church and church organization to be in the best financial position possible to take advantage of the opportunities the Lord presents to them in the future. This means you start preparing today. Our **Institutional Investing** program allows Free Will Baptist churches and organizations to invest funds for future ministry. **Contact the Board of Retirement today to learn more.**

50
YEARS

boardofretirement@nafwb.org | 877-767-7738
www.boardofretirement.com

The Longevity Issue

BY JOHN BRUMMITT

As Americans continue to live longer and longer, they face new challenges in retirement, according to a new report released from the Center for Retirement Research at Boston College. The main challenge comes in the form of high out-of-pocket medical expenses, combined with the increased possibility of making financial mistakes due to declining cognitive abilities and the specter of widowhood.

Currently, the 75-plus demographic is projected to grow from 23 million in 2020 to 45 million by 2040. Of this group, 11% will have difficulty performing a basic daily task such as bathing or feeding themselves, and 19% will have difficulty performing harder tasks like cooking or shopping. Also, women in their early 60s today have a 20% chance of being a widow by the time they reach age 75, and that number jumps to 33% before they turn 85.

Close to a third of American households approaching retirement have no retirement savings. The average “prepared” households only have \$135,000 when they enter retirement. This amount, if annuitized, provides roughly \$600 per month. Social Security payments also have been decreasing since full retirement ages continue to increase, leading more individuals to take the penalties and claim benefits early.

All of this adds up to fewer funds needing to last through a longer lifespan. The average American household in their early 70s will end up spending more than \$100,000 in out-of-pocket medical expenses. Also, one in six seniors in their early 70s reports losing money in a fraudulent investment scheme, because financial skills tend to deteriorate as we age.

Today, many seniors rely on children to support them, but many of those children are not financially in a place

where they can assist. This creates a downward spiral by not allowing those children to prepare financially for their own future producing the same situation over and over. How do we stop this endless cycle?

Board of Retirement is calling on Free Will Baptists to help end this cycle. We are seeking funding to build an endowment to provide assistance to Free Will Baptist employees caught by the longevity issue. We believe assisting these families will not only relieve the individuals receiving assistance but also children and families who shoulder the full burden of providing for parents who have outlived their resources. In return, this allows children to be better prepared for their retirement, thus ending the cycle.

As we begin this effort, we are looking for individuals, small groups, churches, associations, and businesses to come alongside us to help fund the endowment. Every gift large or small will have lasting effects for generations to come. If you are able and willing to support this ministry, please contact our office or visit our website to find out more.

Help us stop the cycle and allow your children and grandchildren the opportunity to fully prepare for future ministry. **ONE**

About the Writer: John Brummitt became director of the Board of Retirement in January 2016. He graduated in 2011 with an MBA from Tennessee Tech University. A 2004 graduate of Welch College, he has been with the Board of Retirement since spring 2006. Learn more about retirement options: www.BoardofRetirement.com.

Squeezing the Balloon

BY DAVID BROWN, CPA

Have you ever played with one of those long, skinny balloons—the ones clowns use to create balloon animals? When you squeeze one end of the balloon, the air has to go somewhere, so it goes to the other end of the balloon. If you squeeze in the middle it goes to both ends. The principals of investing are similar.

Let's say you determine you need \$500,000 in your retirement account to retire comfortably. Three variables must be considered to reach your retirement goal: the amount you can afford to save; the measure of risk you can tolerate; and the amount of time to reach the goal.

If you are squeezed on the amount of time because you delayed saving for retirement, it means the amount you need to put back each month must be higher, along with a higher rate of return.

If you are a conservative investor and don't feel comfortable in the stock market, you squeeze the rate of return. If your rate of return is lower, it necessarily means the amount you save per month must increase, and the amount of time you need to save will increase.

If you can't save very much per month and have to squeeze the amount you can save, the rate of return must increase, and you will need more time. These three areas are tied together, so you first need to determine what takes priority in order to reach your goal.

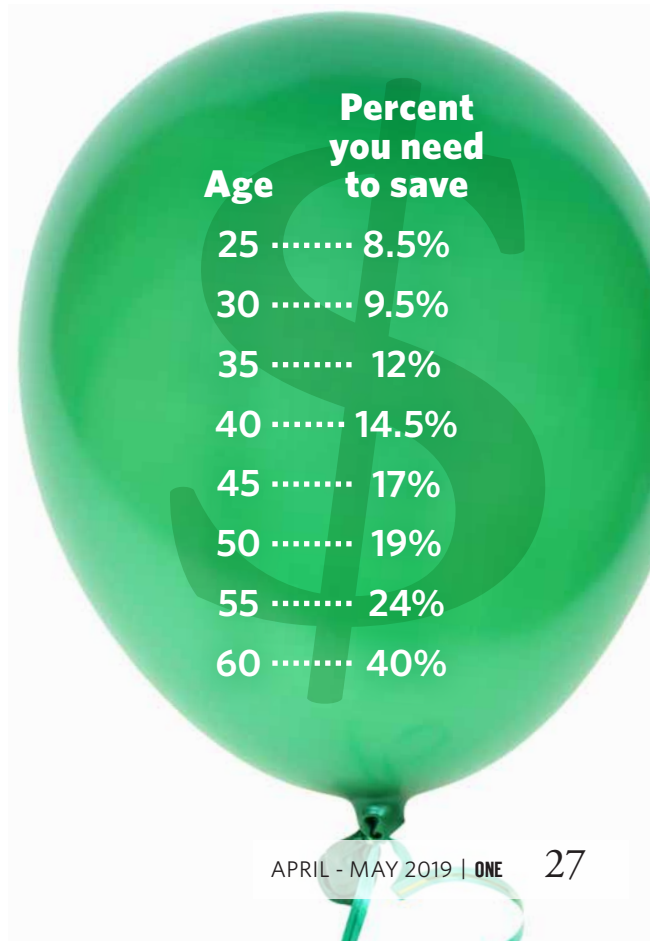
The chart on the right illustrates this concept. In this case, the income replacement rate is 65% of your income. This is a very minimal retirement as many financial advisors suggest a replacement rate of 70-80%. In this example, the dollar amount will vary depending on how long it is until you retire. This example also assumes starting at zero at each age. The assumed retirement age is 67, full retirement age for anyone born after 1960. The example also assumes Social Security will be a portion of your retirement income. The assumed rate of return is 7%.

Many companies offer to match your 401k or 403b contributions to a certain level. A common matching contribution is to match the employee's contribution up to 5%. In other words, if the employee contributes 5%, the ac-

count will receive 10%. This is like a 100% return and will greatly reduce the amount you may need to reach your retirement goal.

Obviously the younger you start saving, the smaller the percentage of your income you need to save, so start squeezing the balloon as soon as you can! **ONE**

About the Columnist: David Brown is director of Free Will Baptist Foundation. To learn more about the grants program, visit www.fwbgifts.org.



PK, MK, or MB?

BY THE COOPER FAMILY



We've all heard the stories about PKs (preacher's kids) and MKs (missionary's kids), but what about MBs (military brats)—the children of Free Will Baptist chaplains who grow up on military bases and in military communities? Retired navy chaplain Robert Cooper and his wife Ava raised three children on various military bases. Here are their thoughts about life as an MB:

SUZANNE COOPER

I have always been proud of being a part of a military family. Even as a child, I felt something special about it, though I didn't grasp fully what it meant for my dad to serve our country. I mostly thought it was cool to visit military bases, to see the guards at the gate, and to hear the jets screaming overhead.

We moved every two years or so, and while that might seem to be the most challenging part of growing up in the military, for me it was the most exciting. Most of my friends were also military kids I met at the chapel or in our neighborhood in base housing. Goodbyes were inevitable, and I eventually got used to it. Funny enough, sometimes I felt more sentimental about leaving the house than my friends. Base housing wasn't exactly fancy, but it was home. Moving so often gave me the chance to see different parts of this country and beyond, and I loved every place I've lived. I always felt at home because I was with my parents, brother, and sister.

My favorite place was Guam. We were stationed there for a couple of years, and I'm still in awe of the beauty. I remember going on boonie stomps (hikes), climbing waterfalls, snorkeling, and just playing in the ocean. I'd love to go back today. I also traveled to other countries like South Korea, Iceland, Ireland, England, Belgium, and France; these were incredible experiences, although I am fairly certain I did not appreciate it as much then as I would now. Once we got to San Diego, my dad made sure we were able to stay put and finish high school, so I got a taste of what it was like to "put down roots." I have since moved from California, but I still think of it as "where I'm from."

The downside to moving so often was the toll it took on friendships. I made friends easily, but I think I tried to keep from caring too much, so it didn't hurt so badly when one of us moved. I didn't form lifelong bonds with people outside of my immediate family. Back then, we didn't have email or social media; you either wrote a letter, or you didn't communicate. With families moving

so often, it was easy to lose touch. To this day, I don't typically count on lasting friendships. I can't be certain I wouldn't be that way anyway, but I suspect the cycle of leaving and making new friends affected me. Moving also kept us from spending a great deal of time with extended family. I didn't get to know my grandparents as well as I wish I had. As a child I took for granted they'd be there when we came to visit, but as an adult, I see my parent's relationship with my nieces and nephew and wish I'd spent more time getting to know my own grandparents.

Dad deployed several times over the years, gone for months at a time. As a child, that is just how it was—dads deployed and came home. I didn't realize then how hard it must have been on my mom. I missed Dad and always was excited when he came home, but life just went on while he was away. I went to school, played with friends, and I was never afraid he wouldn't come home. One of my favorite memories is watching my dad's ship pull into port after being out for six months or more. It was a beautiful sight, all of the sailors and marines lining the deck. I remember seeing my dad—although I'm not a 100% sure it was really him—and I was so proud of him. As an adult, Dad deployed to Iraq. That one was hard. Even though I did not live with my parents at the time, I could not wait for him to come home, because for the first time I was scared he might not return. I missed him more, and I worried about my mom. Thankfully he came home safe and sound.

I think being a military brat—a navy kid (also called a squid)—has impacted my life in several, mostly positive ways. I am a well-rounded person. Traveling gave me a broader perspective on the world. It is a really big place with many amazing people in it. I learned to see the beauty in all different climates and cultures. I know anywhere can be home if you are surrounded by the people you love. I may personally have to work a little harder than most at developing deep, lasting friendships, but that is what it is to be human—to learn and grow. I would not trade my experiences in a military family for anything. For me, it was a great way to grow up!

JULIE COOPER LOWE

I am often asked where I'm from. Since most people are not looking for a 30-minute explanation, I end up saying the military or navy. Sometimes, they ask the follow-up question: "What places have you lived?" The reaction to my list ranges anywhere from envy to something I can only describe as incomprehension. Some people are unwilling to leave their comfort zone and simply can't understand how I could enjoy growing up like that.

Truthfully, I always valued the unique experience of living somewhere new every few years and took for granted how easy it was to make those transitions. As I have grown older, I have come to understand how much my parents worked to make moving a positive and memorable experience. They were always willing to try new things! I can say I know how authentic Tex-Mex food tastes and how to negotiate while shopping in Seoul, South Korea. We always took time to explore the history, culture, and highlights of each place we lived, giving me a wide range of experiences, from walking the halls of mansions in Rhode Island to scuba diving off the coast of Guam. These experiences were rewarding in their own right, but it was how my parents dealt with each move that made those experiences rich and exciting.

Other things about military life were more challenging. Having my dad on deployment for six months at a time was probably the hardest part of growing up in the Navy. We knew we would get postcards, letters, and presents from far away, exotic places, but we also knew Mom was going to start putting my sister, brother, and me to bed earlier and earlier. Those were difficult times. Even as I child, I could understand how hard it must have been on Mom to deal with us kids and handle the day-to-day challenges on her own.

As the oldest child, I tried to fill the void by making sure to tell my sister and brother what to do as often as possible. (I now realize that might have been part of why Mom sent us to bed so early.) I remember one particular winter day lying in bed while the sun was still up. I could still hear my friends playing outside, so it must have been very early in the evening.

It wasn't until I was older that I began to grasp the sacrifices my dad made as a husband and father to serve in the Navy. It is not a job but a duty in which men and women serve to protect this country. When Dad was deployed, he was either part of training exercises, or he was putting training into actual practice, a very different type of day than going to the office. I also know it was difficult for some families to transition from Dad being away, to being home, and then gone again. I don't remember having to adjust to those changes; it was just a normal part of life. Plus, our dad coming home meant receiving presents and getting to stay up late again. He always accepted without complaining any changes we made as a family while he was away, such as acquiring a new pet.

Growing up in the Navy left a lasting impression on me and gave me a set of skills most civilians do not have. For example, every time we moved, we had the choice to hire someone to clean our house to white glove standards or do it ourselves. My parents, when given a choice to work or spend money, always chose work! We spent days scrubbing walls, floors, and cabinets then stripping wax off linoleum floors and applying a fresh layer. It is possible we kids were in the way, but it still left a lasting impression. I also learned many sayings civilians typically don't use. For example, Dad was always telling us, "You will be picking yourself up off the deck if you don't watch it." We knew *deck* meant floor and didn't think anything of it until a civilian friend asked what Dad meant, since we didn't have a deck but a porch.

I was impacted most, however, by watching my dad be a leader every Sunday and a constant servant to those under his command. Today, I have the privilege of working as a nurse in a busy hospital, and it is my dad's example of service and sacrifice that helped shape how I interact with patients and staff. His life showed us that sacrifices, though painful, can be worth it, that the right thing to do is to roll up your sleeves and work rather than complain and wait for others to do it. Finally, both Mom and Dad taught us places or new situations don't have to be uncomfortable but can be something exciting.

ROBERT T. COOPER

My father joined the Navy when I was very young, three or four, maybe. I remember his boots. He came home, sat down, and unlaced his boots. I thought they were cool, those boots: big, sturdy, dirty, lots of ridges on the soles, and heavy laces. I don't know if he was in boot camp or on first assignment in North Carolina. I just remember the boots. So, from my perspective, Dad was in the military my entire life, at least from my earliest memories.

It may have been different for my two sisters who are two and five years older than me; they may remember a life pre-military, but not me. For me it was all Navy, all the time. Since I first saw those boots, I have lived in North Carolina, Texas, Guam, Rhode Island, and California. I visited Mexico, South Korea, Iceland, England, France, and Belgium. I've met more people from more places than I can count, attended half a dozen schools, made many close friends, and said goodbye to them all. The Navy taught me to accept change and not to fear new places and people, to cling to family as the one permanent thing in life, and to look beyond the ten square miles most non-military kids call home.

On the flip side, it also taught me there's no real point in settling down or making fast friends because it won't be long before it's time to say goodbye and move on to the next place. My adult life has continued in that pattern, even though I'm not in the military. I've moved my own family from California to two cities in Florida, back to California, and currently Alabama. Each time we moved, I was doing it to build a better life, at least that's what I told myself. Still, I can't help but wonder if maybe it was also a bit of that wanderlust that developed while growing up in a military family.

My father was a Navy chaplain, so like most kids whose fathers are preachers, I went to church a lot. The difference between non-military PKs and me is that I went to a lot of multi-use, non-denominational churches where Roman Catholics were filing in while the Protestants were filing out. This intermingling of religious space, if not the religion itself, was normal to me and has given


me a unique perspective on religion. I think many religious people look at the people and customs of other religions as if they were from another planet or something; not just regular people who happen to believe and worship differently than they do.

I think that experience has made me a little more accepting than I would be if I'd grown up in a non-military preacher's family. Working as a military chaplain also served to give my father a different perspective on religion and what it means to be a preacher and a father. Every day, he worked with and interacted with people of different beliefs, backgrounds, and views on religion. I think this taught him that a person's relationship with God was not something that could be forced or mandated but must be allowed to happen on its own. I believe this because he never forced God on us. We did have to go church, and there was no way around that, but we didn't have to behave a certain way, or think certain things, or put on the front I think

some preachers' kids do.

Growing up military is different. At the time, I didn't recognize the differences, since most of the kids I knew were growing up the same way. Now, as a civilian, I see it. When you first meet someone, they typically ask where you are from. I'm not from anywhere. I usually just say I'm a Navy brat since no one wants to hear the list of places I have lived. That said, I can't imagine being a person who lives in one place his whole life: same house, same street, same town, and same city. That would feel strange to me.

People often talk about "roots," how living in one place your whole life lets you set down deep roots. I think a military family finds other ways to lay down roots, just in people, not places.

Are you interested in becoming a Free Will Baptist chaplain? If so, visit www.fwbnam.com/chaplaincy to learn more. 



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"Preparing For Your Future Ministry"

Still Standing After All These Years

BY KEN AKERS

Beginning construction in 1818 and finishing in 1819, the Ridge Church in New Durham, New Hampshire, has been a landmark for Free Will Baptist history for 200 years.

The church building was erected as a direct result of the ministry of Benjamin Randall, founder of the northern movement of Free Will Baptists (1780). The building is the oldest, standing building still owned and operated by Free Will Baptists. Some older buildings constructed by Free Will Baptists remain in use but are no longer under denominational ownership.

In 2005, the New Durham congregation contacted Master's Men about helping restore the weakening building. Over the years, the harsh New Hampshire weather had taken a toll on the building, despite the best efforts of the local congregation.

In response to this request, delegates to the 2007 national convention in Little Rock, Arkansas, agreed to help the New Durham congregation maintain the aging structure in light of its historical significance. Renovation efforts began the following year.

During phases one and two, skilled laborers repaired the sagging roof structure, replaced joists and worn shingles, removed and replaced peeling paint, removed two deteriorating chimneys, reinforced the bell tower, and repaired drainage problems under the church. Phase three focused attention on the interior of the building—patching plaster, repairing holes left by the removal of two chimneys, and painting the walls. During the



final phase, a six-member team painted the wooden pews, repaired severely damaged flooring, and restored and repainted window grids.

With renovation completed, Master's Men has focused efforts on maintaining and preserving the historical structure, completing routine maintenance and repairs as needed.

In 2016, the First FWB Church of New Durham, New Hampshire, voted to deed the building and property to North American Ministries. After a lengthy research and legal process, the exchange was completed in 2018.

North American Ministries is grateful, both to the New Durham Church and to the hard-working volunteers who helped Master's Men accomplish this daunting task. A number of special activities are planned related to the 200-year anniversary of the completion of the Ridge Church. **ONE**

About the Writer: Ken Akers is the CFO of North American Ministries and director of Master's Men. Learn more about the Ridge Church project: www.fwbmastersmen.org.

Under the Influence

BY BARRY RAPER

1 Corinthians 5

“Show me your friends and I’ll show you your future.”

That’s a generally accepted truth. Sure, there are exceptions, but generally speaking, the company we keep impacts us. The people with whom you associate most are shaping you—consciously or not. The Lord is concerned with the company we keep. This is why Christian fellowship is so important. Fellowship isn’t just eating (or overeating) fried chicken together. Fellowship is sharing in Christ together—embracing common life in Christ. Our friendships, both in the church and beyond the church, deeply impact each one of us.

Maybe that is why Paul urged the church at Corinth to take a drastic action toward a professing brother in the church living in unrepentant sin. Paul instructed the Corinthian congregation to remove the man from the church fellowship, to purge the evil from among them. This individual bore the name of Christ, but his behavior betrayed the name. Yet, the believers at Corinth had continued to associate with him, “hanging out” together in spite



of his openly sinful lifestyle. Paul made it clear *something* had to change. He warned the Corinthian believers not even to eat with this person. The goal or purpose for this action was redemptive, that his spirit ultimately might be saved.

As Paul continued his letter, he offered an important, related truth in verse 10: Christians *cannot* withdraw completely from association with sinners; it is impossible. However, we should avoid two extremes: 1) complete cultural withdrawal or becoming so inward focused that we lose sight of our world-changing mission; and 2) cultural adaptation, where the church attempts to become like the world to win the world.

Neither approach is correct. Jesus prayed we would be in the world but not of the world. As Christ’s disciples, if we are salt and light for a dark and decaying world, clearly we must be immersed into that world. How else will people “taste the salt” or “see the light”? This was Paul’s point in verse 10. If you have no association with sinners of any kind—immoral, covetous, idolaters, revilers, drunkards, or swindlers—you are not in the world, because sinners inhabit the world.

We feel a tension here. We must be in the world, but we cannot be of the world. We cannot become like the world in our values, thinking, lifestyle,

and beliefs. A Christian without caution may soon fall prey to the entanglements of the world. The influence of the world upon the follower of Christ is steady, subtle, and dangerous. Scripture commands us not to “love the world, neither the things which are in the world,” because “whoever loves the world doesn’t have the love of the Father in him.” In another passage, Paul shared the sad example of Demas, who “having loved this present world,” left Paul and the ministry.

It’s true we should never have a holier-than-thou attitude toward people in the world (or in the church, for that matter). Unbelievers pick up on this easily. However, we should never accept the attitude that holiness doesn’t matter. Holiness *does* matter. The Bible says without holiness no one will see the Lord. God is concerned with your personal holiness. It is not something you can accomplish on your own; it is accomplished by His grace as you yield yourself to the working of His Holy Spirit.

In response to Paul’s warning, I encourage two simple things:

Stay True to Your Real Identity

As a Christian, stay true to your real identity as a child of God, a pilgrim in this world. While I have neither a Facebook page nor a Twitter account I have observed that most social media users

generally have a section right under their profile picture that declares who they are in simplest terms: Christian, husband, father, pastor, writer, and so on. I applaud the fact that *Christian* is first on the list. It is our primary identity, and it affects every other area of life.

We all need people in our lives who help us stay true to our identity, keep us in check, and hold us accountable. They don’t condemn us when we fail, but remind us who God is and why we are here. That is what this individual at Corinth needed—some “tough love”—friends who loved him enough to call him out on the sin and hold him accountable, even if it meant church discipline. We need those people in our lives, and we need to be that kind of person in the lives of others.

Influence Intentionally

As you remember your true identity, consider those within your circle of influence. You may need to cut ties altogether with some friends because you no longer share the same lifestyle, goals, and ambitions. Your relationship with them is harmful to your own walk with Christ. Other unsaved friends may respect your beliefs and values and embrace your friendship, including where you stand on matters of life and faith and eternity. This opens the door to a redemptive relationship. We

must be deliberate, careful, and intentional in building relationships with unbelievers for the sake of the gospel—from home to work to community activities.

For years, Thom Rainer, president of LifeWay, has made it his practice to visit local barbershops for the purpose of evangelism. He builds a relationship with the barber for the sole purpose of sharing the gospel. He stays at the shop until he learns the barber is a Christian (or becomes a Christian) then moves to the next shop. Why? He knows time is limited, and he wants to be intentional with his influence.

Let’s relate to the unbelieving world but stay true to our identity. Unbelievers don’t need us to try to be cool to reach them; they certainly don’t need us to live like the world. The best way to reach them is to let them see Christ in us. If you haven’t been living according to your real identity, I urge you to seek forgiveness, reestablish your identity in Him, and then determine to intentionally influence others for Him. **ONE**

About the Columnist: Dr. Barry Raper pastors Bethel FWB Church near Ashland City, Tennessee. He also serves as program coordinator for ministry studies at Welch College and is a member of the Tennessee Christian Education Board. Barry and his wife Amanda have five children.



A Critical Place

HANNA DOW AND THE MEMOIRS OF NINETEENTH-CENTURY WOMEN MISSIONARIES

BY PHILLIP MORGAN

The first entry in Hannah Gould Dow's journal records her decision to enter the mission field. On June 17, 1843, having found out that her fiancé J. C. Dow had been approved by the Freewill Baptist Board of Foreign Missions to serve as a missionary in India, she wrote, "I am now placed in a critical place. The question is, 'Shall I go or not?'"¹ Like a growing number of young New England women, Hanna answered in the affirmative.

In 1811, Ann Judson, Harriet Newell, and Roseanne Nott were the first American women commissioned to enter the mission field with their husbands. Newell died after giving birth less than a year after her commissioning, but her journal and letters were collected, edited, and published by Massachusetts minister Leonard Woods. The resulting memoir was an instant success, especially among young evangelical women who revered Newell as a modern martyr and paragon of female virtue.²

1 Unless noted otherwise, all information regarding Hannah Dow is derived from Hannah G. Dow, Hannah G. Dow (unpublished journal, 1843-47), "December 26, 1843," 20 (National Association of Free Will Baptist Historical Collection, Welch College Library, Gallatin, Tennessee).

2 Ashley E. Moreshead, "Beyond All Ambitious Motives: Missionary Memoirs and the Cultivation of Early American Evangelical Heroines," *Journal of the Early Republic* 38, no. 1 (Spring 2018): 37.

The popularity of Newell's memoir led to similar publications. By 1870, at least 27 posthumous memoirs of women missionaries had emerged in the English language.³ Historian Ashley E. Moreshead has noticed that, after Newell's memoir, missionary women began writing their journals and letters in the "established convention" of a missionary memoir.⁴ Moreshead argues this similarity in style reflects the burgeoning independence of women in the early 19th century manifested in women's engagement with reading, education, and public vocation.

3 Ibid. 38.

4 Ibid. See also Mary Kelley, "Pen and Ink Communion: Evangelical Reading and Writing in Antebellum America," *New England Quarterly* 84, no. 4 (December 2011): 556-57.

This spirit of independence took shape in acts of social benevolence, including teaching, engagement in public debates, and involvement in missions.

Dow's journal and letters exhibit many of the characteristics Moreshead has identified. In this way, Dow serves as a window into the Randall Movement's early compromises with Enlightenment egalitarianism that would eventually lead them into Protestant Liberalism.⁵ However, Dow also complicates Moreshead's thesis by also exhibiting pre-modern sensibilities. Thus, Dow truly holds "a critical place" as American society shifted from pre-modern (pre-industrial) beginnings into the modern industrial world.

Goody Dow

As historian Laurel Thatcher Ulrich has shown, women in pre-modern New England had fuller lives than often imagined. In fact, Puritan women and their descendants were integral, active members of the family unit and led happy, fulfilled lives. Beyond keeping house and raising children, many women took part in managing the family business and earned extra money through weaving, mending, washing clothes, selling salvage items, and serving as midwives and wet nurses. A woman who fully exhibited these qualities was known as a good wife and might be referred to as *Goody*.

Like most pre-modern women, Dow received training in the art of housewifery from her mother. Ulrich has argued well that fulfilling this responsibility required "judgement and skill."⁶ Dow's refined skills were tested by her missionary life. Before leaving Boston, she had to sew special Indian style clothing from written instructions sent to her by a former missionary to India. While in transit, she tried her best to keep their cabin clear of the countless rats that chewed holes in their possessions and dragged items around the room.

Once in India, Dow saw ministering to her family as her primary responsibility and began setting up a home

⁵ *Egalitarianism* refers to the social philosophy that advocates the removal of all inequalities (social, economic, and political).

⁶ *Ibid.*, 20.

while J. C. ministered. As historian Dana L. Robert has pointed out, nineteenth-century women missionaries led significantly different lives based on the context of the mission field. In places with few missionaries, women like Ann Judson were active evangelists, teachers, and translators. However, in areas where a significant number of missionaries were active, women like Goody Dow devoted their energy to caring for their families through the traditional forms of housewifery.⁷

Reading Woman

Moreshead argues reading was an important characteristic of emerging female individualism in the early nineteenth century. However, this point should be clarified. Puritan women and their descendants in New England were usually literate because Puritans believed *everyone* should read the Bible.⁸

However, very few Puritans would have read anything besides the Bible, devotional, or theological works. That changed in the early 19th century when New England women began engaging classical and modern texts obtained more easily as America ceased to be a colonial frontier.⁹

The Dows must have had a fondness for reading, since they took at least two boxes of books to India.¹⁰ Yet Hannah never mentioned reading anything but the Bible. Her only direct quotations from extra-biblical works were from hymns. Perhaps this is one of the vestiges of

⁷ See Dana L. Robert, "Evangelical or Homemaker? Missions Strategies of Early Nineteenth-Century Missionary Wives in Burma and Hawaii," in *North American Foreign Missions, 1810-1914: Theology, Theory, and Policy*, ed. Wilbert R. Shenk (Grand Rapids: Eerdmans, 2004), 116-32.

⁸ Some historians suggest 17th century literacy rates among some Puritan congregations could have been as high as 98%. See James Robert Coggins, *John Smyth's Congregation: English Separatism, Mennonite Influence, and the Elect Nation* (Waterloo, Ontario: Herald, 1991), 31.

⁹ See Mary Kelley, "Reading Women/Women Reading: The Making of Learned Women in Antebellum America" *Journal of American History* 83, no. 2 (Sept. 1996): 401-24.

¹⁰ Hannah Gould Dow to J. C. Dow, November 10, 1846. Correspondence between J.C. and Hannah Dow, Missionaries to India (National Association of Free Will Baptist Historical Collection in Welch College Library, Gallatin, Tennessee).

pre-modernism in Dow's life. Or this could reflect her revivalist, evangelical piety that avoided books not directly related to some spiritual theme.¹¹ Either way, such ambiguities complicate Moreshead's modern independent woman typology.

The Modern Woman

Dow's complexity deepens when other aspects of her life are included in her portrait. Moreshead is right to argue women's lives were changing significantly during the early 19th century. Between the War for Independence and the War Between the States, women's education expanded exponentially in America, especially in New England. As industrialization expanded, more women received opportunities to further their education than ever before. Seminaries offered the equivalent of a high school education. Then, beginning with Mount Holyoke College (founded in 1837), an array of institutions began to offer college education to women. Perhaps as a consequence of increased educational and vocational opportunities, women also founded other social structures such as temperance, suffrage, abolitionism, and missionary societies.

These institutes of higher learning proved to be important centers for developing women missionaries. Newell, Judson, and many others extolled their education for preparing them intellectually and spiritually for the tasks they faced as missionaries. Their memoirs celebrated the importance of advanced education in a seminary or college, while simultaneously presenting the missionary life as a socially acceptable vocation for such highly educated women.¹²

Dow also extolled education, though she doesn't seem to have attended a seminary or college. Still, she was intelligent and while still a teenager had begun to teach younger children reading, writing, basic grammar, and mathematics. Either she or her husband knew Latin and copied or wrote two poems preserved in her journal.

Dow's most direct statement about education came in

11 Kelley, "Pen and Ink Communion," 574.

12 Moreshead, 47.

a letter to her younger brothers and sisters, written as she crossed the rolling Atlantic. She urged them to take their education seriously because it would "fit [them] for any station in life and without it [they could] fill no station well."¹³ Most of all, she wanted them to study the Bible for the truths necessary for life.¹⁴ Still, Dow didn't follow other women missionaries in linking education's value to a spiritual vocation, even for women. Rather, she argued a good education was necessary to fill any "station in life" well.

Teaching was probably the most popular and socially acceptable vocation for educated women of the early 19th century.¹⁵ Dow was preparing to teach when she decided to marry her instructor and join him on the mission field. Like her, most female missionaries served as schoolteachers in some capacity before entering the mission field.

The emerging independence of women was most clearly demonstrated in their changing familial relationships. In pre-modern America, only widows could engage in public business without the consent of a husband or father.¹⁶ During the nineteenth century, this began to change.

13 Hannah Gould Dow to siblings, December 19, 1843. Correspondence between J.C. and Hannah Dow, missionaries to India (Historical Collection of the National Association of Free Will Baptists in Welch College Library, Gallatin, Tennessee).

14 Ibid.

15 Twenty percent of New England women were entering this profession by mid-century. Kelley, "Pen and Ink Communion," 565.

16 Ulrich, 23-24.



In 1843, while still unmarried, Dow decided to go to the mission field without consulting her family. She surprised them with the information a few days before marriage. Only 25 years earlier, Ann Judson's experience was much different. She refused to accept Adoniram's offer of marriage or the life of a missionary without the consent of her father.¹⁷

Dow's willingness to flatten social structures also carried over into other areas. Unlike the three other missionary couples that sailed on their ship, she advocated for women speaking and praying publicly in church. She and J.C. also differed from their fellow passengers by becoming friendly with black crewmembers of the ship, teaching them to read and write.

Complex Conclusion

Hannah Dow provides a glimpse into the increasingly complex life of a 19th century woman with a foot in two

17 Jesse Owens, "Adoniram Judson: Pioneering Missionary to Burma" Helwys Society Forum: www.helwysocietyforum.com

worlds. Raised in a world still dominated by pre-modern sensibilities, she also exhibited modern tendencies. As a faithful servant of God, she willingly became one of the earliest female missionaries to India. Though her missionary work was largely as a housewife, making and managing a home for her family in a strange land, she also advocated for women to have more public roles in Christian worship. She had a limited education, but the social issues of her day also interested her. By accepting her identity in this "critical place," she helps us better understand the shifting social tectonic plates of the nineteenth century. [ONE](#)

About the Writer: Phillip T. Morgan is curator of the FWB Historical Collection housed at Welch College, where he additionally serves as History Program coordinator and professor. Phillip, His wife Megan, and two children Isaiah and Julia live on a small farm in Robertson County, Tennessee. Article reprinted by permission from helwysocietyforum.com.



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Welch Announces Accreditor Approval of Master of Arts in Teaching

Welch College is pleased to report that both its accreditors have approved its proposed Master of Arts in Teaching. The Association for Biblical Higher Education Commission on Accreditation notified Welch College of approval in November and The Southern Association of Colleges and Schools Commission on Colleges notified the college of approval following its December annual meeting. With these approvals, Welch College has reached a milestone by becoming the first Free Will Baptist college to offer a second regionally accredited credential on the graduate level.

The thirty-three hour Master of

Arts in Teaching (MAT) features 10-week courses that meet once each week. Courses meet on Monday and Thursday evenings from 6:00–9:30 p.m. CST and are available on the Gallatin campus or online via Zoom. According to Dr. Greg Kettelman, graduate dean, more than half of the inquiries and applications received to date are from out-of-state students.

The design of the MAT program allows students wishing to complete the program in 18 months to do so by taking two courses at a time, although students may complete the degree based on the pace that best fits their schedule. Institutionally-

funded scholarships and federally-guaranteed loans are available.

Enrollment in the MAT is underway. Information about the MAT may be found at welch.edu/ma-teaching and online applications at welch.edu/admissions/apply/ma-teaching-apply. For questions or enrollment information, please email Dr. Greg Kettelman at gkettelman@welch.edu. The first course began January 17.

Dr. Kettelman said, “There’s a lot of excitement about this new program. Please be in prayer for us as we initiate this new program and for our graduate students as they seek to advance their professional craft as educators.”

Jose Rodriguez to Start Welch Hispanic Training Institute

Miami Pastor Jose Luis Rodriguez has been tapped to start a new Hispanic training institute at Welch College, according to Welch Provost Matthew McAfee. “Jose Rodriguez, senior pastor of Ebenezer Free Will Baptist Church

in Miami for almost two decades, is the foremost leader of the Hispanic Free Will Baptist movement in this country,” McAfee said. “We want to redouble our commitment to Hispanic theological education among Free Will Baptists, and Mr.

Rodriguez is just the person to make it happen.”

Rodriguez, pastor of Ebenezer Free Will Baptist Church in Miami, Florida, since 2001, graduated from Welch with a B.A. in pastoral training in 1994. During his time in

college, he ministered in Hispanic church planting among Free Will Baptists in Middle Tennessee. After graduation, he worked in planting the Renacer Free Will Baptist Church in the Miami area until reaching self-supporting status in 2000.

A native of Cuba who has also lived in Panama, Rodriguez holds the M.A. in theological studies from Trinity Evangelical Divinity School and the M.Div. equivalent from New Orleans Baptist Theological Seminary, where he is completing his D.Min. degree.

“There is no more respected min-

ister in our movement than Jose Rodriguez,” said Welch President Matt Pinson. “He brings an unparalleled zeal for evangelism together with a keen theological appetite, a striking expository pulpit ministry, and the proven ability to build and grow a church in a challenging urban environment. His success in urban and intercultural ministry will prove beneficial to our program here at Welch, and he will allow us to begin building a needed, regionally accredited Hispanic educational effort in our denomination.”

McAfee said, “Mr. Rodriguez will begin his duties next summer. His

main task will be to help us formulate a strategy for Hispanic theological education, which includes fundraising, but he will also teach Bible and ministry courses and engage in other administrative responsibilities.”

Rodriguez has been married to his wife Maday, a senior accountant for Blue Cross Blue Shield of Florida, for 23 years. They have two sons, Samuel, a senior in high school, and Daniel, a sophomore.

For more information about any Welch College degrees, visit welch.edu or email recruit@welch.edu.

105 Students Make Honor Rolls

The fall 2018 semester at Welch College ended with 105 students receiving academic recognition, according to Provost Matthew McAfee. This honor roll includes both online and Enriched Adult Studies students whose fall courses ended in late December. “These students deserve commendation for their hard work,” says McAfee. “They are the academic pacesetters for our campus, and we hope they will continue to foster scholastic excellence among their peers.”

Thirty students made all A’s and were placed on the President’s List: 4 seniors, 6 juniors, 11 sophomores, and 9 freshmen. Seventy-five earned a 3.25 GPA and all A’s and

B’s and were placed on the Provost’s list: 10 seniors, 14 juniors, 28 sophomores, and 23 freshmen.

President’s List: “A” Honor Roll

Kandace Ailworth, Sophomore, TN
Alejandro Johnson, Sophomore, TN
Meredith Baer, Freshman, NC
Dakota Kron, Senior, TN
Addie Barnett, Freshman, TN
Caroline McDonald, Freshman, TN
Lauren Batey, Freshman, TN
Mariah Moore, Junior, KS
Catherine Blades, Sophomore, TN
Meredith Parrish, Junior, NC
Abby Bragg, Freshman, GA
Jonathan Payne, Sophomore, IL
Josh Burgus, Junior, TN

Anna Pinson, Freshman, TN
Sara Carman, Freshman, TN
Daniel Rojas, Senior, TN
Blake Chandler, Sophomore, TN
Kendal Ryan, Sophomore, IL
Michaela Easley, Sophomore, TN
Alexis Saunders, Freshman, TN
Jessie Eubanks, Sophomore, IL
Raygan Sellers, Freshman, TN
Baylea Freeman, Junior, VA
Mallie Sharenberger,
Sophomore, TN
Jacklyn Grizzle, Junior, TN
Mikayla Strickland, Senior, NC
Miranda Howell, Sophomore, FL
Deborah Trifonova, Junior, Bulgaria
Josh Hunter, Senior, TN
Kullen Williams, Sophomore, TN

**Provost's List:
"B" Honor Roll**

Seniors

Dalton Alvis, PA
Nikolette Jones, AL
Jacob Austin, FL
Coveak Moody, TN
Adra Brown, TN
Hannah Morgan, TN
Keren Delgado, AR
Emily Petty, IL
Daniel Hubin, TN
Elizabeth Stevanus, TN

Juniors

Matthew Barnett, AR
Abby Hunter, AR
Jerushah Blackburn, TN
Avery Jones, OK
Brenton Driscoll, CA
Kip Mcneill, TN
Hannah Duncan, FL
DJ Pappas, SC
Summer Elliott, QC
Sarah Pierce, IL
Emma Guthrie, IL
Hannah Reynolds, RI
Jalynn Hood, TN

Noni Wright, TN

Sophomores

Riley Bell, TN
Elaine Park, TN
Hailey Boyer, MO
Taylor Pate, FL
Mikaela Bullard, VA
Ashlee Presley, TN
Emilee Davis, NC
Ashley Sharbutt, KS
Jake Gates, TN
Ashley Snipes, GA
Hannah Goucher, MS
Tori Thomsen, TN
Jerry Hopper, TX
Jonathan Truett, NC
Kelsey Horton, TN
Will Walker, AL
Bryan Houser, VA
James Webb, AL
Cheyenne Johnson, TN
Derek Wisdom, MO
Maks Lutsenko, TN
Destinee Woolett, SD
Micah McClintock, GA
Andy Yerby, AL
Noah Midgette, VA

Elizabeth Yerby, AL
Whitney Moody, MS
Zea Zuniga Anaya, AR

Freshmen

Benjamin Barcroft, IL
Ashley Holland, TN
Emmie Barnett, TN
Daniel Kilgore, CA
Sarah Benton, NC
Krista Lindsay, AL
Alyssa Bolding, TN
Tori Masters, NC
Micah Borck, TN
Cody Matlock, KS
Alyssa Davis, NC
Ben Miller, MI
Ashley DiStefano, TN
Tanner Sturgis, TN
Grace Elkins, TN
Gabby Subeh, VA
Hope Flournoy, TN
Sydney Walker, NC
Allie Foust, TN
Angelina Waller, TN
Meagan Fulcher, NC
Truman White, TN
Gabrielle Hicks, KS

CLASSICAL THEOLOGY.

MASTER
OF ARTS

in Theology and Ministry

PRACTICAL MINISTRY.

welch.edu/masters

How to Lead When You're *Not* the Leader

BY RON HUNTER JR., PH.D.

With over 50,000 readers of *ONE Magazine*, it's safe to say most readers are not the "big boss." Every person, regardless of position, answers to someone: a board, a boss, or the people served. If you disagree, disregard them and watch what happens. So, how can you make a difference if you do not make the final decisions? The following series of eight DON'Ts and ten DOs will help you lead when you are not the leader.

DON'T

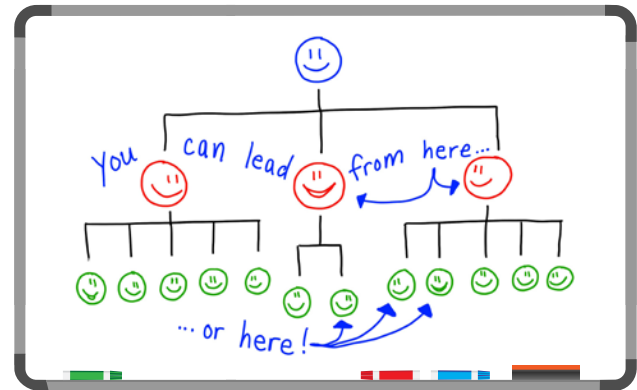
- Don't think you're the only one with good ideas; collaborate with others.
- Don't position yourself; position the organization.
- Don't let your idea or ego cloud out the bigger picture.
- Don't undermine the team by tearing down the boss or a peer.
- Don't appear needy or entitled when entrusted with bigger

tasks or greater results.

- Don't distance or disavow yourself from failed ideas; own it as a team in success and failure.
- Don't repeatedly revisit a decision already made.
- Most of all—don't lose the trust of your boss.

DO

- Do attend meetings ready to take notes, prepared to offer researched input.
- Do ask thoughtful questions seeking information and options.
- Do listen as others share, trying to understand their views rather than argue for your solution.



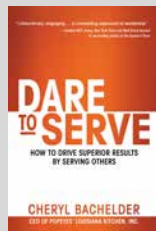
- Do connect with others on a personal level rather than just on a professional one.
- Do focus on the bigger picture as the boss shares and not just the process of getting there.
- Do share ideas in a positive manner rather than with a condescending tone.
- Do cultivate team spirit and collaboration.
- Do learn from an outside network of peers and leaders.
- Do trust and support the boss's decision even when it was not your preferred way.
- Do talk with your boss privately when a bigger decision crosses a closely held principle.

Not being the boss leaves no excuse to be ineffective. The proverb holds true, "Being a leader doesn't require a title; having a title doesn't make you one."

LEADERSHIP QUOTE

"Great leaders don't set out to be a leader...they set out to make a difference. It's never about the role—always about the goal."

—Author Unknown



RECOMMENDED BOOK

Dare to Serve: How to Drive Superior Results by Serving Others

By Cheryl Bachelder



JULY 21-24, 2019
CINCINNATI, OH

identity



TRAINING

ALL INDIVIDUAL ENTRIES AND STATE COMPETITION RESULTS must be sent to Randall House by **JUNE 1**. The CTS event schedule will be posted online by June 15.

SERVICE

STC ORGANIZERS WORK WITH LOCAL CHURCHES AND NON-PROFITS to find areas of need so students help make a **real impact** in the city. Sign up in advance online or visit our on-site booth.



LEARNING

DON'T MISS THE DOZENS OF LEARNING OPPORTUNITIES provided by the ENGAGE Leadership Network. Topics covered include leadership, student ministry, apologetics, and more. There's something for everyone!

WORSHIP

Come together to worship!
PRESCHOOL, CHILDREN, 456, TEENS



SUNDAY AM



DERRECK LUTE

SUNDAY PM



JOHN HOWELL

MONDAY PM



DONALD MYERS

TUESDAY PM



TROY SADOWSKI

WWW.VERTICALTHREE.COM

a ministry of  randall house



83RD NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS
CINCINNATI, OHIO | JULY 21-24, 2019

Duke Energy Convention Center (DECC) will serve as the location for all convention events and activities. Further information regarding events will be posted at www.nafwb.org/convention as it becomes available. See www.duke-energycenter.com/floorplans for a layout of the convention center.

SATURDAY, JULY 20

Impact Cincinnati
9:00 am
(fwbmastersmen.org for details)

Registration Open
3:00 pm - 6:00 pm
DECC East Concourse

SUNDAY, JULY 21

Registration (Open Daily)
8:00 am - 7:00 pm
DECC East Concourse

Sunday School*
10:00 am

Morning Worship*
11:00 am

Usher Orientation
5:00 pm
DECC Hall A

Convention Choir Rehearsal
5:30 pm
DECC Hall A

Evening Worship*
7:00 pm

MONDAY, JULY 22

General Board Meeting
8:00 am
DECC 212

Serve the City Opportunities (V3)
8:00 am
Various Locations

V3 CTS Ministry Expo
8:00 am - 4:00 pm

Convention Seminars
9:00 am - 4:00 pm

ENGAGE Student Ministry
Luncheon (Ticketed Event)
12:00 noon

Theological Integrity Seminar
2:00 pm

Exhibit Hall Open
3:00 pm - 10:00 pm
DECC Hall B

ENGAGE Children's Ministry Panel
4:00 pm

North American Ministries
Appreciation Dinner
5:15 pm

Evening Worship*
7:00 pm

WNAC Laughter & Latte
(Ticketed)**
8:30 pm
DECC 200 / 205

TUESDAY, JULY 23

Serve the City Opportunities (V3)
8:00 am
Various Locations

V3 CTS Ministry Expo
8:00 am - 4:00 pm

Convention Seminars
9:00 am - 4:00 pm

WNAC Celebration Service
10:00 am
DECC Junior Ballroom D

Exhibit Hall Open
10:00 am – 10:00 pm
DECC Hall B

Convention Business Session
1:30 pm – 4:00 pm
DECC Hall A

ENGAGE Student Ministry Panel
4:00 pm

Evening Worship*
7:00 pm

V3 Event: Outcast BMX**
9:00 pm
DECC Hall C

WEDNESDAY, JULY 24

Serve the City Opportunities (V3)
8:00 am
Various Locations

CTS Bible Finals
8:00 am
DECC Hall 201-204

Convention Business Session
9:00 am – 4:00 pm
DECC Hall A

GPS Experience: A Missions
Experience for All Ages
9:00 am – 11:00 am

Serve the City Blood Drive
10:00 am – 3:00 pm

Exhibit Hall Open
10:00 am – 9:30 pm
DECC Hall B

Welch College & Friends
Luncheon** (Ticketed Event)
12:00 noon

Evening Worship*
6:45 pm
DECC Hall A

V3 Awards Ceremony
9:00 pm
DECC Hall A

*Worship locations:
Adult – DECC Hall A
Preschool (Age 3-5) – DECC 207
Kids (Grades 1-3) – DECC 232-233
456 (Grades 4-6) – DECC 201-204
Teen (Grades 7-12) – DECC Hall C

**Tickets can be purchased through
convention pre-registration.



Paul Keener (OH)
Sunday School



Tim Eaton (OK)
Sunday Morning



Terry Austin (DC)
Sunday Evening



Daniel Edwards (IN)
Monday Evening



Tom Dooley (OH)
Tuesday Evening



Diego Cueva (VA)
Wednesday Evening

Back to the Buckeye State

The 83rd Free Will Baptist National Convention will be held July 21-24 in Cincinnati, Ohio. The last time Free Will Baptists met in the Buckeye State in 2009, the theme was *Great and Precious Promises*. Free Will Baptists anticipate another promising convention this summer, when Ohio hosts the convention for the fifth time.

Keynote speakers Paul Keener (OH), Tim Eaton (OK), Terry Austin (DC), Daniel Edwards (IN), Tom Dooley (OH), and Diego Cueva (VA) will explore the theme “Lifted Up” from various Scripture passages, challenging attendees to *Lift Up Their Eyes* (Psalm 121:1), *Lift Up the Discouraged* (Hebrews 12:12), *Lift Up the Son of Man* (John 3:14; John 12:32), *Lift Up the Promise of Christ’s Return* (Luke 21:28), and *Lift Up Our Eyes to the Harvest* (John 4:35). In addition to worship services, dozens of seminars, workshops, and panel discussions will explore subjects vital to today’s congregation.



During the last Cincinnati convention, Ryan Lewis managed his first meeting. Since that meeting, under his leadership, the convention has not only added seminars and workshops to the program, but has made impressive technological advances. Services are live streamed courtesy of the Media Commission, while a convention app and social media presence help attendees plan convention agendas and connect with other attendees. Even more importantly, Spanish language translation and translation for the Deaf are available for convention worship services. Ten years later, Ryan reflects, “I’ve learned a lot, but I also know something new and exciting is ahead.”

During Tuesday and Wednesday business sessions, delegates are expected to approve denominational budgets of nearly \$30 million. Moderator Tim York will guide delegates through the election of board members, general officers, and commission appointees. In addition, national agencies and commissions will submit annual reports.

Attendees are also encouraged to take part in **Impact Cincinnati**, a one-day evangelistic campaign of service and outreach. This year, Saturday, July 20, volunteers will participate in door-to-door outreach at Lighthouse FWB Church in Elsmere, Kentucky, or sponsor a neighborhood festival

sponsored by a second Cincinnati-area church. For more details about Impact, or to register for the activities, visit www.fwbmastersmen.org.

Vertical Three Conference

While the business of the denomination is conducted, the 52nd **Vertical Three Conference** will focus on the theme “**Identity**” based on Ephesians 4:24, helping young people understand the importance of their identity in Christ. Between CTS Expo events, Engage seminars, and worship services, Free Will Baptist students are sure to grow in faith as they apply what they learn at the 2019 conference.

The conference expects nearly 3,000 attendees to participate in national CTS competitive finals in Bible and fine arts. In addition, students and sponsors from across the nation will participate in “Serve the City” projects, meeting needs throughout Cincinnati through volunteerism and kindness.

This year, on Tuesday evening, Vertical Three will host **Outcast BMX**, a coalition of professional stunt riders who put on adrenaline-charged acrobatic shows for all ages. The riders are among the top Christian BMX athletes. They travel the world performing amazing stunts while giving glory to Christ and sharing the gospel. Learn more: verticalthree.com.

Convention Music

The 2019 **Convention Choir and Orchestra**, guided by the Free Will Baptist Music Commission, needs vocalists and instrumentalists (age 15+). You will enjoy worshipping with other Free Will Baptists from all over the nation. If you wish to be involved or need more information about convention



music, email: music@nafwb.org. You also can connect with the commission on Facebook to hear previews of this year's music: [facebook.com/fwbmusiccommission](https://www.facebook.com/fwbmusiccommission).

Astounding Cincy

Situated just across the Ohio River from Kentucky, the Cincinnati metro area offers great opportunities for visitors. From **Cincinnati Zoo & Botanical Gardens** to **Newport Aquarium** and **Cincinnati Museum Center**, Cincinnati has no shortage of family activities. Of course, those attending the convention will want to cross the river into Kentucky and make the short drive to the **Ark Encounter** and **Creation Museum**. With state-of-the-art, museum-style exhibits and life-size dinosaur replicas, you will experience the story of creation and the flood in a whole new way.

Returning to Ohio, don't miss the **Roebling Suspension**

Bridge (below, right), a central element in Cincinnati's skyline. The longest suspension bridge in the world when opened in 1867, the Cincinnati Covington Bridge was the forerunner to the famed Brooklyn Bridge, also designed by John Roebling.

History buffs—along with baseball fans—may know Cincin-



nati is home to the first paid professional baseball team, the Cincinnati Redstockings. Known today as the Cincinnati Reds, the local MLB team plays at **Great American Ballpark** (above, left) only a mile from the convention center.

You can't spend a week in Cincinnati without trying local favorite **goetta**, a German-inspired patty of meat and oats, or Cincinnati-style "**skyline**" **chili** (above, center) over spaghetti—or piled on a hot dog! Dinner cruises along the Ohio River are a great way to see the sights while enjoying a meal, and dozens of restaurants and cafés make their home within a few-block radius of the convention center.

Although plentiful meal options and activities are found within walking distance of the convention center, getting around greater downtown Cincinnati is easy, with several options for public transit, including a **streetcar system** and a **\$1 shuttle**. Visit CincyUSA.com for more information.

IMPACT
CINCINNATI
JULY 20, 2019

Executive Committee Introduces Candidate for Executive Secretary

Antioch, TN—After a lengthy search process, the Executive Committee of the National Association of Free Will Baptists has introduced 51-year-old North Carolina native, Dr. Edward E. Moody, Jr., as candidate for executive secretary of the denomination. The position will be vacated following Keith Burden's retirement in September. Pending approval by the General Board, delegates to the 2019 National Convention in Cincinnati, Ohio, will vote on Moody's confirmation as Burden's successor during the annual business session.

Dr. Moody has been pastor of Tippett's Chapel FWB Church in Clayton, North Carolina, since 2000. He is professor of counselor education and associate

dean of the School of Education at North Carolina Central University, where he has served since 1995. Dr. Moody is additionally vice-chairman of the Welch College Board of Trustees.

A licensed professional counselor supervisor and health services provider, the Licensed Professional Counselors Association of North Carolina named Moody Counselor of the Year in 2016. He holds a Ph.D. from North Carolina State University in counselor education, an M.A. from Middle Tennessee State University in clinical psychology, and a B.A. from Welch College in pastoral training.

Moody is author of *Surviving Culture*, *First Aid for Emotional Hurts: Helping People Through Difficult*



Dr. Edward E. Moody, Jr.

Times, and the *First Aid for Your Emotional Hurts* training series, along with numerous professional journal and magazine articles.

Eddie and his wife Lynne have two children, Mackenzie and Mitchell. [ONE](#)

South Carolina Church Celebrates 200 Years

Timmonsville, SC—Bethany FWB Church celebrated its 200th anniversary (1818-2018), October 20-21. A Saturday evening service featured former pastors Galen Dunbar, Earl Hanna, Al Davis, and Elro Driggers. The church opened a time capsule with notes written by young people 35 years earlier when then educational wing was built.

The Sunday morning service featured the quartet "Bible Tones." Artist Jerry Locklair, great-grandson of nineteenth-century pastor Nathan Hall, presented a beautiful painting of the church, and Benoit Hancock introduced a detailed history of the church. Sherwood Lee, who grew up in Bethany Church, shared the morning message.

Throughout the weekend, the church displayed an ox-cart wheel similar to those on the carts used to pull logs for the original building in 1818, an original copy of 1884 South Carolina conference minutes, which recorded the motion made to change the name of Pine Log Church to Bethany, along with historic Bibles, songbooks, and pictures.

Pre-Registration

2019 National Association of Free Will Baptists

NAFWB | V3 | CINCINNATI, OHIO | JULY 21-24

One Form Per Person | Register Online: www.nafwb.org | Name Badges Required for All Convention Events

First Name _____ Last Name _____
Home Address _____ City _____ State _____ Zip _____
Country (if outside USA) _____ Email _____
Home Phone _____ Cell Phone _____
Church You Attend _____ Church City _____ State _____

National Association (All voting delegates must be members in good standing of a FWB church.)

Voting Delegates

- National Board/Commission Member
- Ordained Minister
- Ordained Deacon
- State Delegate (Authorization Required)
- Local Church Delegate (Delegate Card Required)

Non-Voting

- Attendee (All Ages, Including Infants and Toddlers)

Tickets

WNAC Laughter and Latté.....Qty _____ x \$20 = _____
Monday, July 22, 8:30 p.m. (\$25 onsite; limited quantity available)

Welch Alumni & Friends Luncheon.....Qty _____ x \$40 = _____
Wednesday, July 24, noon (\$50 onsite; no tickets will be sold between
pre-registration closing and convention; limited availability onsite)

National Association Info: 877-767-7659 | www.nafwb.org

Vertical Three Conference

Preschool

- Ages 3-5, Attending Preschool Worship - \$25 (\$35 on-site)
- Ages 0-5, Not Attending Preschool Worship - NO FEE

Students: \$25

Any student or competitor* attending any CTS competition or event
MUST pay \$25 V3 conference fee (\$35 onsite).

- Grades 1-3
- Grades 4-6
- Grades 7-12

*Competitors must pay this V3 conference fee **in addition to**
CTS competition fees already paid.

College Age | Adults: \$20

Adults attending any competition or event MUST pay \$20.

- Adult Attendee

Tickets:

ENGAGE Student Ministry Luncheon...Qty _____ x \$30 = _____
Monday, July 22, noon (Guest Speaker: Jon Forrest)

V3 Event: Outcast BMX.....Qty _____ x \$13 = _____
Tuesday, July 23, 9:00 pm (\$15 onsite/at the door)

V3 Information: 800-877-7030 | www.verticalthree.com

Register April 15 - June 21, 2019 (postmarked) No Refunds After June 21

PAYMENT OPTIONS:

- + Check (Payable to FWB Convention)
- + Visa, Discover, or MasterCard only (both debit and credit cards accepted)

Card # _____

Card Holder _____ Exp ____/____

Signature _____

RETURN TO:

Convention Registration

PO Box 5002

Antioch, TN 37011 / FAX: 615-731-0771

Convention Questions: 877-767-7659 | convention@nafwb.org

NAFWB

Office Use Only: Date _____ CK# _____ Amt \$ _____ From _____

Double Queen Room, Hyatt

2019 Convention Housing

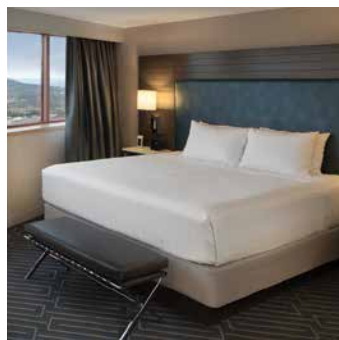
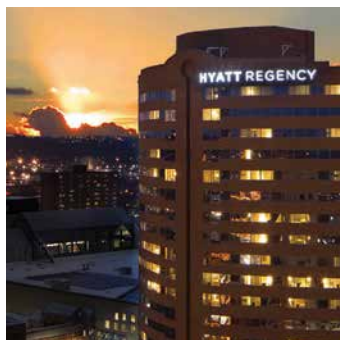
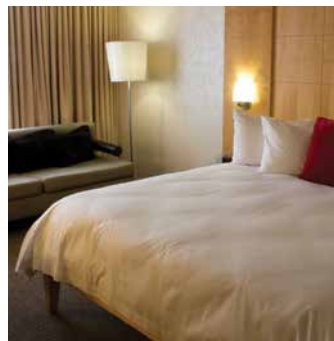
National Association of Free Will Baptists

Millennium Hotel Cincinnati

150 West Fifth Street
Cincinnati OH 45202
513-352-2100

Rate: \$129

Valet Parking: \$18
No self-parking on site



Hyatt Regency Cincinnati

151 West Fifth Street
Cincinnati, Ohio 45202
513-579-1234

Rate: \$155

Valet Parking: \$35
No Self-Parking on site

1. Prepare Personal Information.

You will need the following:

- + Name(s), address, city, state, zip
- + Phone/email
- + Credit card information
- + Special requests: wheelchair accessibility, rollaway bed, or crib

2. Contact the Hotel.

- + Online reservations open on **Monday, May 13, 10:00 a.m. EDT (9:00 a.m. CDT)**. Links to online reservations will be available at www.nafwb.org. No phone reservations will be accepted on this day.

- + Phone reservations will open **Tuesday, May 14, 10:00 a.m. EDT (9:00 a.m. CDT)**. Online reservations are encouraged to avoid long wait times.

3. Things to Remember:

- + Hotels have been instructed **NOT TO ACCEPT** reservations before opening day.
- + Hotel rates do not include 17.5% tax.

**Reservation cut-off date:
Friday, June 21, 2019**

The first night's room and tax will be charged for any canceled reservations. The charge is non-refundable, but reservations are transferable. Available rooms may be posted at nafwb.org for transfer. **Note:** Convention policy supercedes hotel policy.

Groups making ten or more reservations can contact Ryan Lewis (877-767-7659) before **May 1** for more information regarding group reservations.

Introducing 2019 Nominees for Standing Boards and Commissions



Antioch, TN—The 2018-19 Nominating Committee has presented the following nominees to be considered for the 2019 Convention election, according to Tommy Swindol (TN), committee chairman. Please note: the following boards do not elect members in 2019: Welch College; Randall House; WNAC.

Board of Home Missions

- 2025** Jeff Jones (NC), replacing himself
Frank Webster (MO), replacing himself
Frank Wiley (OK), replacing himself

Board of IM, Inc

- 2024** Casey Cariker (OK), replacing Robert Posner (TX), resigned

Casey Cariker has been lead pastor of Rejoice FWB Church in Owasso, Oklahoma, since 2011. Prior to becoming lead pastor, Casey served the church as teaching pastor (2008-2011) and student ministries pastor (2000-2008). He pursued undergrad-

uate studies at Mid-America Christian University and later earned a masters degree from Moody Bible Seminary. He additionally studied with the Ambassador Program for Apologetics and completed the Bonhoeffer Project, which included mentoring from Dr. Bill Hull. Casey has been a member of the Oklahoma State Missions Board for four years, served on the Oklahoma Christian Education Board for eight years, and is a member of the Church Planter Leadership Fellowship. He has been active in short-term international missions efforts, serving in eight countries and leading the Rejoice Church to construct a bilingual school in northwest Africa. Casey also has assisted North American church planters in Arizona, Illinois, and California.

Board of Retirement and Insurance

- 2025** Lance Boyer (MO), replacing Rick Cason (GA), ineligible for re-election

Don Myers (MI), replacing Mike Gladson (OH)

Randy Wilson (OK), replacing himself

Lance Boyer is a deacon, treasurer, and teacher at Hartville FWB Church in Hartville, Missouri, where he has been a member since 2002. Lance earned a bachelor's degree (summa cum laude, 1998) and master's degree (2007) in business administration from Missouri State University. After two decades in the banking industry, he currently works as chief financial officer for Community First Banking Company, West Plains, Missouri. He has served as alderman for the Hartville City Council (2008-2011), board member and president of the Kiwanis Club of Lebanon, Missouri (2012-2013), and is treasurer of the Rotary Club of West Plains, Missouri (2017-present).

Don Myers is an associate pastor filling worship, executive, administrative, and pastoral roles at Kirby FWB Church in Flat Rock,

Michigan, where he has served for 23 years. Don earned degrees in business management and music from Welch College. He has served as chairman of the Michigan State Association Board of Education, worship leader and counselor for the Truth & Peace Student Leadership Conference, and as a member of the presbytery board for Michigan's Fellowship Association. Myers is president/owner of T&D Homes, served on the supervisory committee for Taylor Community Credit Union (2009-2013), and is a member of the board of directors for Total Community Credit Union (2012-present).

Board of FWB Foundation

- 2025** Brent Patrick (VA), replacing Donnie Miles (SC), ineligible for re-election
- Hubert Stafford (GA), replacing himself
- Corey Minter (TN), replacing Wendell Walley (CA), ineligible for re-election

Brent Patrick has been senior pastor since 2012 at Gateway FWB Church in Virginia Beach, Virginia, where he oversees all ministries of the church, including Gateway Christian Academy and Gateway Global Missions. Brent earned a BS in business management from University of Kentucky

(1994), an MBA from Morehead State University (1995), and studied Bible and pastoral theology at Southeastern FWB College (1998-2001). In addition to pastoring churches in Kentucky, North Carolina, and Virginia, Brent also served as business manager, professor, and promotional director for Southeastern FWB College from 1996-2002. He is a member of the Virginia Executive and Missions Boards, and serves as treasurer for the Virginia State Association. He has been assistant moderator of the Tidewater Association (VA) since 2015. Previously, he served as treasurer of the North Carolina Executive Board, Clerk of the Randall Association (NC), member of the North Carolina Youth Board, chairman of the Kentucky Youth Board, and as a member of the Bible Book Store Board for the North Carolina State Association.

Corey Minter has been lead pastor of New Hope FWB Church in Joelton, Tennessee, since 2013. He previously served New Hope as student pastor from 2009 to 2013 and associate children's pastor at Gateway FWB Church in Virginia (2008-2009). Corey earned a bachelor's degree in Bible from Gateway Christian College in Virginia in 2008. He is assistant moderator of the Tennessee State Association (2015-present), executive committee member for the Northern

Quarterly of the Cumberland Association of Tennessee (2009-present), and a member of the Board of Cumberland Youth Camp (2009-present).

Commission for Theological Integrity

- 2024** Thomas Marberry (OK), replacing himself

Historical Commission

- 2024** Robert Picirilli (TN), replacing himself

Music Commission

- 2021** Joshua Riggs (OK) replacing Donnie Burke (GA), resigned
- 2024** Kevin Justice (NC), replacing himself

Joshua Riggs has been worship pastor and media director for Bethany FWB Church in Broken Arrow, Oklahoma, since 2010. Prior to his ministry at Bethany, he served as minister of music and worship at Trinity FWB Church in Greenville, North Carolina, where he was ordained in 2006. Joshua earned a B.A. in missions and a minor in music from Welch College in 2005. He has been active in the music program of the national convention, serving as the praise band and orchestra leader for eight years. Joshua is a frequent worship leader for various retreats, prison ministry, youth camps, and more.

Media Commission

2019 Josh Owens (TN),
replacing himself

Executive Committee

David Taylor (AR)
replacing himself

Danny Williams (AL)
replacing himself

David Shores (IL)
replacing himself

General Officers

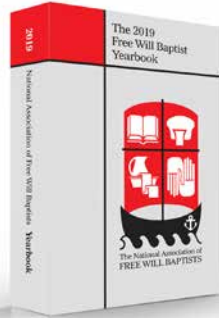
Moderator: Tim York (TN),
replacing himself

Assistant Moderator: William
Smith (GA), replacing himself

Clerk: Randy Bryant (FL),
replacing himself

Assistant Clerk: Ernie Lewis (IL),
replacing himself **ONE**

2019 *Yearbook* Now Available



Antioch, TN—The 2019 *Free Will Baptist Yearbook* has been mailed to district association clerks for distribution of complimentary copies to local churches. If you

wish to purchase a copy for personal use, contact Randall House Publications at 800-877-7030 or visit www.RandallHouse.com.

This will be the final *Yearbook* in its present form after delegates to the 2018 national convention in Little Rock, Arkansas, approved a plan to publish the annual volume in digital format to save money and to maintain current contact information. A prototype of the online directory is expected at the 2019 convention. **ONE**



FWB WOMEN'S MINISTRIES

Thrive!

Shine!
realizing your worth

Flourish!

A Marked Man

BY KEITH BURDEN

My wife and I had been married only two years. I was serving in my first full-time ministry position as a minister of youth and music. In a short period of time, we began building close relationships with members of the youth group. One way we did this was through outside activities with the students.

One particular activity sticks in my mind to this day. With the assistance of a gentleman in our church, I arranged for a wiener roast and hayride for the teens. It was late fall, and the night air was cool and crisp, making the bonfire especially warm and inviting. I was young and inexperienced. Thinking bigger was better, I proceeded to throw more logs on the already blazing inferno.



I vividly remember what occurred next, almost as though it happened in slow motion. As I hurled a piece of wood onto the bonfire, I saw something glimmer in the light. My heart sank. My gold wedding band had slipped off my finger and tumbled into the fire. Obviously, it was impossible to retrieve it from the red-hot coals.

A few days later, I returned to the scene of our activity. With the assistance of a friend and a metal detector, we sifted through the ashes, hoping to find something resembling the remains of my wedding band. We were unsuccessful.

Fast-forward 20 years. I was the senior pastor of a church. One day, a member of my congregation asked, "Pastor, I've noticed you aren't wearing a wedding band. Is there a reason why?" I proceeded to explain the bonfire incident years earlier. After patiently listening to my explanation that sweet lady said, "I think my pastor needs to be a 'marked' man. My husband and I would like to buy you a ring to replace the one you lost. I want other women to know you're taken."

I accepted their generous offer, and a few days later went to a local jeweler and picked out a new wedding band. It was almost identical to the one I lost. Since that day, I've been a "marked" man. That ring is a symbol of the shared love and wholehearted commitment my wife and I gave to one another more than 45 years ago. It speaks volumes without a single word.

And, so it should be with our relationship to Christ. The way we live our lives should send a clear, unmistakable message to others that we are "marked" men and women. May we say with the Apostle Paul, "I bear in my body the marks of the Lord Jesus" (Galatians 6:17). **ONE**



Keith Burden, CMP

Executive Secretary
National Association of
Free Will Baptists



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- Week 1 - How Can I Know God Exists?
- Week 2 - Why Is Every Life Valuable?
- Week 3 - What Makes Christianity Unique?
- Week 4 - Why Is Jesus the Only Way?

June 2019 New Testament

Ephesians

- Week 1 - Spiritual Blessings in Christ
- Week 2 - Riches of God's Grace
- Week 3 - Unity in the Spirit
- Week 4 - The Believer's Walk
- Week 5 - The Armor of God



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National Youth Camps



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Bible Training



Church Planting

2019 GOALS

**PARTICIPATING
CHURCHES: 450**

**TOTAL OFFERING:
\$650,000**