

July 1989

Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

The New Age Movement

pp. 2, 26

Face of the Cults (p. 4)
Youth and Drugs (p. 10)

They call it the Aquarian Conspiracy. New Consciousness. Mystical Humanism. The Human Potential Movement. The Holistic Health Movement. And more. But the most popular name for this chameleon-like religion is the New Age Movement.

Evidence of both its existence and popularity are the companies that appeared in the last decade marketing New Age music, books and artifacts. The most recent product is a New Age yellow pages.

The New Age Movement is "new" only in the sense that their particular teachings have never been put together exactly like this before. The emphases of the movement include old teachings from many religions.

New Age is chameleon-like because it changes form according to the person speaking. Each participant in the movement brings his own emphasis and special interest. There is no authoritative basis for the movement, but when one examines the writings of those claiming to be New Age followers, one finds certain statements that are common to all.

The Occult

Basic to acceptance of New Age teachings is the belief in centuries-old spirits who communicate to mortals of our world through selected people known as channelers. Occultism adapts well to changes demanded by faddish religions.

The Theosophical Society of the 19th century provided a root system, the seances of the first half of the 20th century supplied the stalk, so that in New Age one can see the whole weed of satanic deception.

Their appeal focuses on people smart enough to be successful in a material sense, but who accept humanism, thereby shutting God out of their lives. Yet they sense the existence of more than just the material and are strongly attracted to these centuries-old spirit messages that supposedly will make them better.

The East

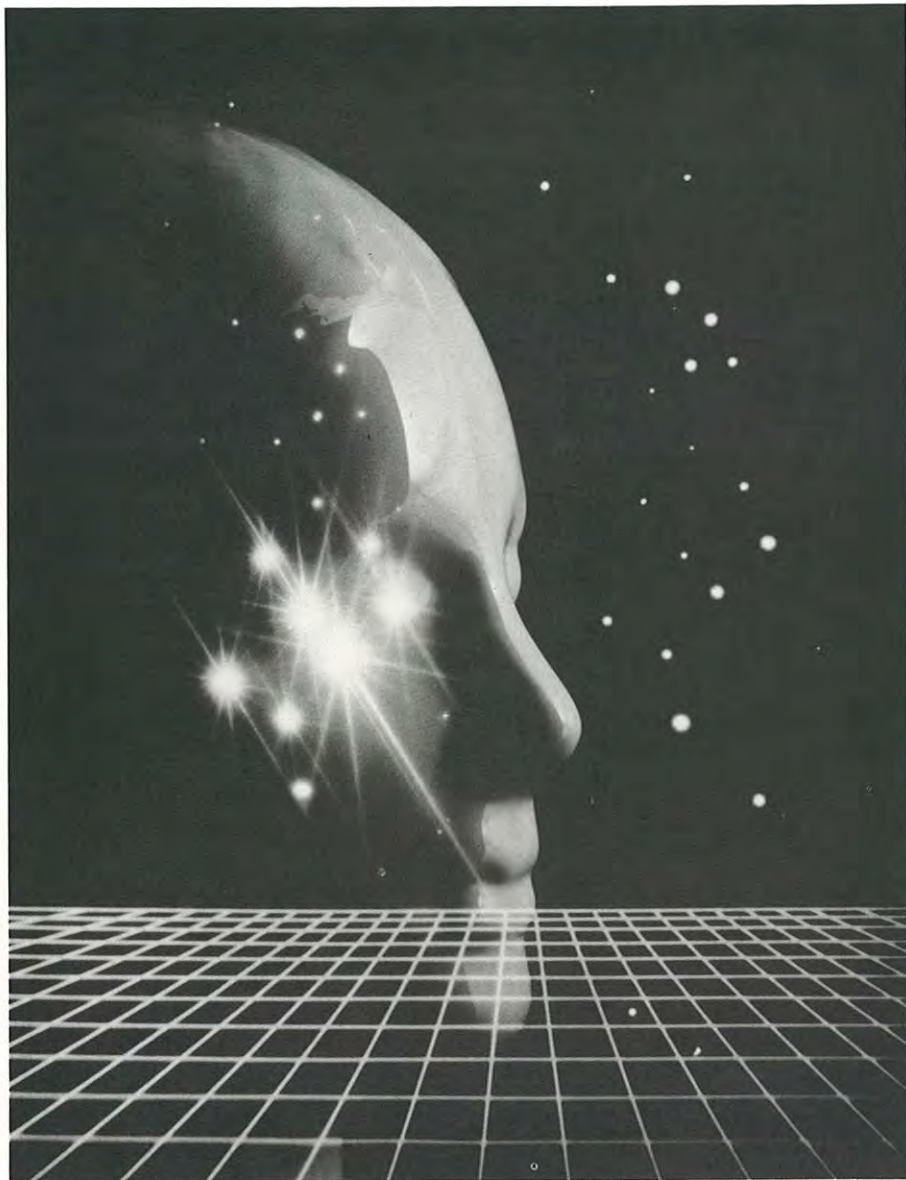
For two generations, Eastern religions have fascinated the people of the West. Part of the interest resulted from visits to Indian gurus by Hollywood actors and rock singers like the Beatles.

When the gurus recognized the potential money to be made, they came

New Truth or an Old Problem?

The New Age Movement

By Bill M. Jones



H. Armstrong Roberts

to America and created organizations. While their popularity has decreased (People became bored and looked for the next new religion.), their influence is still seen in the teachings of the New Age.

Reincarnation

Reincarnation is basic to the New Age system. Those who say they believe it

are vague in defining details of how it happens. But they delight in reaching back into history four to six centuries with the claim that they are reincarnated from a particular person.

In their system of reward and punishment, reincarnation takes them from good to bad (punishment for evil done) or from good to better (reward for wise and unselfish living). The end of the

process is a Buddhist concept of an eternal place where only the wisest of people are privileged to gather. It requires many reincarnations and much wise living.

Humanism

New Agers believe man himself is a god. Their slogan, "there is a god within," rises from the humanistic deification of man.

They struggle to erase guilt and the sense of failure. They make a deliberate effort to discover and release this higher power within.

New Messiah

New Age has its messiah. It will be the Maitreya Buddha—the enlightened One who will unite all the peoples of the world and introduce peace to all.

They believe this teacher is the same Messiah that the Jews look for, the Iman Maddi that the Moslems anticipate and the Krishna of the Hindu. Some leaders of the movement announced that this teacher is already on earth, but that the news media of the world refuse to recognize him.

Politics

The New Age Movement emphasizes a one-world government. Members of their group are found working in the United Nations, in activist groups around the world and in pressure groups in Washington, D. C.

Practically

New Agers offer nothing new; they just wrap it in new paper. They selected crystals as their artifact. Supposedly endued with qualities of healing, good luck and other benefits, crystals are used on the human body as well as for increasing mileage on the family car.

Transcendental Meditation has become their means to peace and tranquility. They escape the fast-paced, aggressive destructiveness of life in the fast lane by sitting lotus-like and repeating the name of a Hindu deity until their world is calm and they are at peace.

Positive Mental Attitude helps them cope in a negative and even hostile world. Their persuasion of themselves is based on their belief in a "god within." They hope it results in a life that goes from victory to victory.

Channeling enables them to understand both themselves and the events

around them. The advice supposedly comes from the wisdom of spirits centuries old who give guiding principles good for 20th century society.

Visualization gives them control over both circumstances and people. If need arises, the New Ager visualizes (creates a mental image of) any change he perceives necessary. Concentration on the image will result in reality being changed.

No one who holds to these statements as truth can be a Christian.

The Truth is ...

God is a Person, not an energy or force.

Man is a creation of God. He is like God in that man can think, feel and act. But he is not the same as God in attributes, works or essence.

Transformation is attained only through the new birth, and is based on repentance and faith. Only self-delusion comes from chanting, EST, TM, internal visualization, biofeedback or self-hypnosis.

Christ is the only means of salvation. Man cannot choose certain elements in each of the world's religions, paste them together and stress cosmic unity with any credibility.

Man needs redemption, not reincarnation. Reincarnation is unfair (it punishes in later life what one did in an earlier existence). It is a lie (Hebrews 9:27). It should be totally rejected.

The New Age Movement may march under different and new names. But in reality, it simply combines old, deceitful substitutes in new ways. It is difficult to identify, because its spokesmen emphasize their own particular interest.

Christians need to beware and send the whole package back to Satan when they see either a part or the whole of this counterfeit offering!



ABOUT THE WRITER: Reverend Bill Jones pastors Fellowship Free Will Baptist Church, Bryan, Texas. He also chairs the national Foreign Missions Board.

Contents

July 1989

2 The New Age Movement
Bill M. Jones

4 The Face of the Cults
Fred Hall

5 Briefcase: The Church of the Bake Sale
Jack Williams

7 Teacher Education at Free Will Baptist Bible College
Ken Riggs

10 Confronting Youth About Drugs
Larry M. Montgomery

12 Living Like a Legalist
Fred Hanson

14 Answers to Anger
June Critcher

16 Free Will Baptist Newsfront

18 Currently

19 The Department Pages

26 Top Shelf
Thomas Marberry

27 Teen Scene

28 On Little Lanes
Donna Mayo

30 Religious Community News

31 Scriptural Stewardship
Melvin Worthington

Editor-in-chief: Dr. Melvin Worthington

Editor: Jack Williams

Editorial Assistant: Marilyn Pritchard

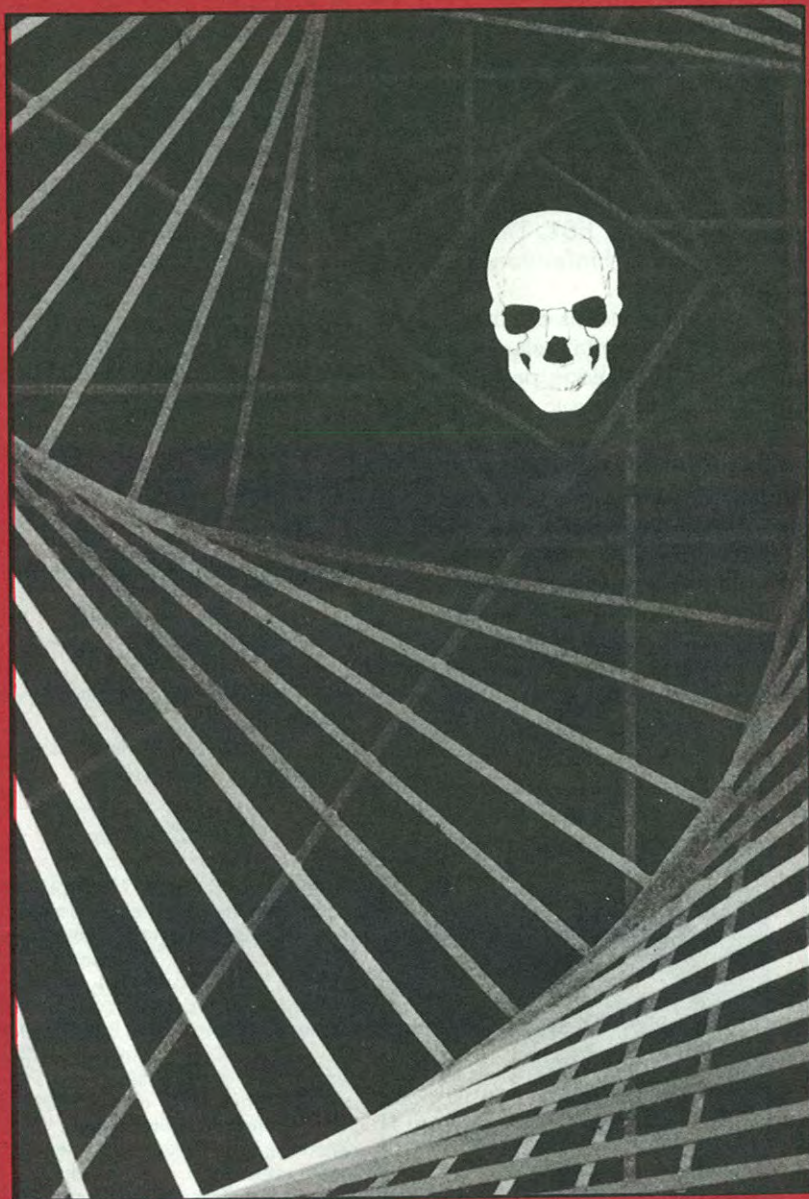
Circulation: Geneva Trotter

Volume XXXVI, No. 7

CONTACT (ISSN 0573-7796), published monthly by the National Association of Free Will Baptists, 1134 Murfreesboro Road, Nashville, Tennessee 37217. Address all correspondence and subscriptions to Post Office Box 1088, Nashville, Tennessee 37202. Phone 615/361-1010. Subscription rates: 1 year, \$9.50; church family plan \$8.00 per year; church bundle plan \$8.50 per year. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1989 Member of the Evangelical Press Association. POSTMASTER: Send address changes to CONTACT, P.O. Box 1088, Nashville, Tennessee 37202. USPS 130-660

The Face of the Cults

By Fred Hall



H. Armstrong Roberts

The old man the pastor visited that day had been out of church for several weeks because of illness. In his time at home he had listened to more radio and television preachers than ever before in his life. One speaker impressed him, and he wanted to share with his pastor the literature he received from this "really great" preacher. The pastor took one look at the literature and immediately recognized the work of Herbert W. Armstrong. The old man had been duped into believing that a false teacher was a proclaimer of truth!

Sincere Error

Last Christmas *Reader's Digest* carried a multi-page advertisement for the Mormon Church that makes the average reader believe that Mormons, too, proclaim the truth about Jesus Christ. Although in their ads Mormons may speak of Jesus as the "Son of God," they do not believe he is the divine Son of God, God wrapped in flesh as the scriptures portray Him. They believe that He is a son of God in the same sense that we all are sons of God by creation. Mormons appear to be truthful, but when their words are examined, their true colors are revealed.

Because of this duplicity on the part of all cult movements, many are snared in their trap. The sincerity of their converts becomes the means by which cults cause many to believe a lie, thus destroying any vestiges of redeeming faith.

The sorrow caused by such deception affects many families today. They see their loved ones deceived into becoming part of a cult movement which denies the only truth that can save men, and their hearts break as they watch them drift further into the abyss of such a trap.

The old adage that says, "You can't judge a book by its cover," certainly applies to the cults. On their cover they portray concern for truth and the welfare of those who follow their precepts. When you look past the cover, however, you find deception and error, the kind that can potentially damn a soul for eternity.

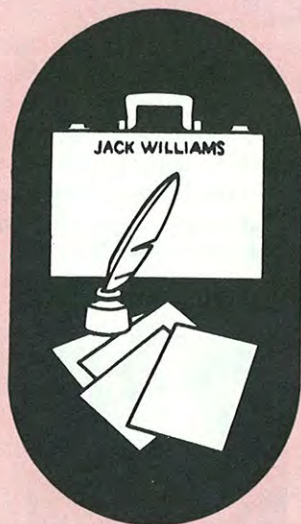
Basic Appeal

What's alarming about the cults' appeal today is that well-meaning believers look upon them as just

(continued on page 6)

The Church of the Bake Sale

Briefcase



There's really nothing wrong with rummage sales, spaghetti suppers and car washes. Nothing illegal about them. Lotsa folks do it. Signs plaster telephone poles in most neighborhoods just about any Saturday directing buyers to yard bargains.

On the other hand, should we baptize an idea as God's plan for the local church just because it's legal and everybody does it? We may be hard pressed to improve on God's way for God's people to finance God's work. Here's what I mean.

Every plan that man has ever devised to finance God's work has been unfair. Our cleverest schemes and programs burden the poor and excuse the wealthy.

We've tried it all in the name of God: bake sales to buy paint for Sunday School rooms, car washes for missions, rummage sales to pave parking lots, jog-a/walk-a/rock-a-thons for youth camps. And nothing gets the job done.

People may be reluctant to admit it, but they do grow weary with bake sales. And after four church rummage sales between May and August, there's nothing left to sell except the family cat.

We've walked, rocked, jogged and rummaged until nobody wants to sponsor another participant no matter how worthy the cause.

You'd think that God who has a great plan of salvation, could drum up a sound financial program. Beats me why we must forever struggle to invent new ways to fund the Lord's work. Gets downright embarrassing when the government has a systematic way of financing the entire country while the church of the Living God fumbles around with car washes and pie suppers.

Is the local church the only organization in the world that can't operate on a budget? Think about it. Even the Moose Lodge, the Elvis Presley Fan Club and the smallest hamlet in America know how to raise funds systematically. They all charge annual membership dues or collect taxes.

That won't work for the local church, of course. Charging by the head penalizes the small-income, large-member family while going easy on the financially well endowed. Makes a fellow want to cry out in protest that something so necessary as the church hobbles along hawking doughnuts and pushing candy sales. How many car washes does it take to send a missionary to Africa? How many boxes of M & M's must we sell to build a parsonage?

Besides, consider the inconvenience, the bother and the indignity of it all. The God who has a plan for even the sparrows that fall can do better than peddling fruit and greeting cards. Betcha Paul and the early church cleaned out every attic in Jerusalem to finance all those missionary journeys before the days of spaghetti suppers, premiums and incentives.

Say, wouldn't it be great if God had an equitable plan that allowed each Christian to systematically support his local church! A plan that wouldn't require us to pad from door to door asking sinner and saint alike to buy vanilla flavoring so we can send the kids to camp.

How helpful it would be if the Bible mentioned a financial plan that required the same sacrifice from all Christians to underwrite God's work. And if the Bible designated a certain day of the week when all the money was to be given. And a certain place for it to be gathered. What a way to give cheerfully!

But why howl at the moon? I'm sure if such a plan existed that somebody would have seen it before now. No need to waste time studying what the Bible says about tithes and offerings (which probably won't work anyhow) when we've got a great garage sale scheduled next Saturday.

Besides, as an uncheerful giver once said, "Tithing is like ripping tape off a hairy leg."

Although I've got to admit, it does get tedious hauling that used furniture from yard sale to yard sale. Hmmm, since Sunday is the Lord's Day, I wonder why God never suggested laying by tithes and offerings once a week at church instead of requiring us to hustle so much on Saturday at car washes and bake sales.

Did God really intend to leave us so disorganized in matters of finance? Especially when writing a simple tithe check once a week would go a long way toward solving the giving puzzle. Somebody check my temperature, the heat's getting to me. Something that easy couldn't work or we'd try it.

Now where is that sponge and soap? I'm late for the car wash.

Cults . . . (from page 4)

another Christian viewpoint. They say, "It is better to believe as they do than believe nothing at all."

Such thinking allows cults in general to make inroads into established fundamental religion today, something unthinkable a half-century ago. Their converts come not so much from the world of unbelieving men and women as from among those who have been previously involved in some mainline church with which they became disenchanted.

The basic appeal of the cults is to *self* and *mind*. "Come with us," they say, "and we will take you to the heights of achievement and recognition. You will feel good about yourself and about what you can do. We will make you great."

Something within most of us answers to that appeal. The need for recognition and the desire to achieve some great thing in life is a shared human characteristic. Contrast that to Jesus who calls upon us to crucify self and seek only to bring glory to Him (Galatians 2:20).

New Age Emphasis

Some of the most dangerous propaganda for cultic doctrines is published by various groups who fall under the general heading of *The New Age Movement*. Their appeal to the power of mind over matter has been received by thousands and poses one of the greatest challenges to fundamental doctrines. Such mystic ingredients as "channeling" (communication of some deceased spirit through a living being) and "psychic vibrations" (emanations of energy from both animate and inanimate objects) seem so "intelligent" that many people accept it without question.

Other New Age emphases invade the work place. Many offices and factories allow time for employees to have TM sessions during the work day. TM stands for "Transcendental Meditation" (the art of rising above emotional and even physical hindrances to a higher plane of consciousness) which many believe is the key to higher productivity in the work place.

In addition, the use of hypnosis to achieve deliverance from obesity, smoking and the use of addictive substances, including the altering of one's personality traits to become more acceptable to others, is gaining acceptance by the general public.

All these have New Age roots and lead to a change in one's thought patterns. Such a change can lead to the rejection of the truth, which is the main objective of all movements whose basic concepts are in error.

The Christian Response

The believing church must do all it can to peel away the facade of the cults and reveal the dangerous half-truths and outright untruths that make up the greater part of their teachings. We must "earnestly contend for the faith which was once delivered unto the saints" (Jude 3) in order to rescue many who might believe a lie and be condemned for eternity. We can do that when we:

1. *Proclaim the truth without apology.* Sports buffs say that the best defense is a good offense. The church must go on the offensive by reaching out with the truth about God, about Jesus Christ and about the state of men in their sins. We must do it in love, dealing compassionately with those caught in the whirlpool of guilt and sin, lifting them to Jesus Christ, who alone can forgive them and deliver them.

2. *Present Christ without reservation.* While cultists go door-to-door in towns and cities across the country, we sit in our comfortable homes and complain about their progress. While young Mormon men give two years of their lives as missionaries without cost to the church, we encourage our youth to find their niche in life where they can earn the most money. We who believe the truth must become greater witnesses of the truth in the work place, in the school, in the home, and in the neighborhood if we expect to see people accept that truth and be changed by it.

3. *Promote fellowship without condition.* The primary reasons people give for leaving mainline churches to go to a cult group have nothing to do with doctrine or theology. In fact, the average member of the church has little concern for such things. What they are concerned about is a sense of belonging.

If they feel they do not belong, they will soon leave. The sad thing is that many leave to become part of a group that does not believe or promote the truth, but which does offer a caring environment. The believing church must provide that caring environment that nurtures people socially and emotionally, as well as spiritually. Jesus said

it plainly, "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35).

The perception of the cults in America is far different than the reality of what they are. The believing church, and those who are individual members of that church, must accept their part of the responsibility in revealing error for what it is—that which has the potential for causing men to miss heaven altogether.

Those who wish to read further concerning the characteristics of the cults and how to wage an effective battle against their influence can write to *The Commission for Theological Integrity*, 3606 West End Avenue, Nashville, TN 37205. The commission will supply a list of publications available for such study.

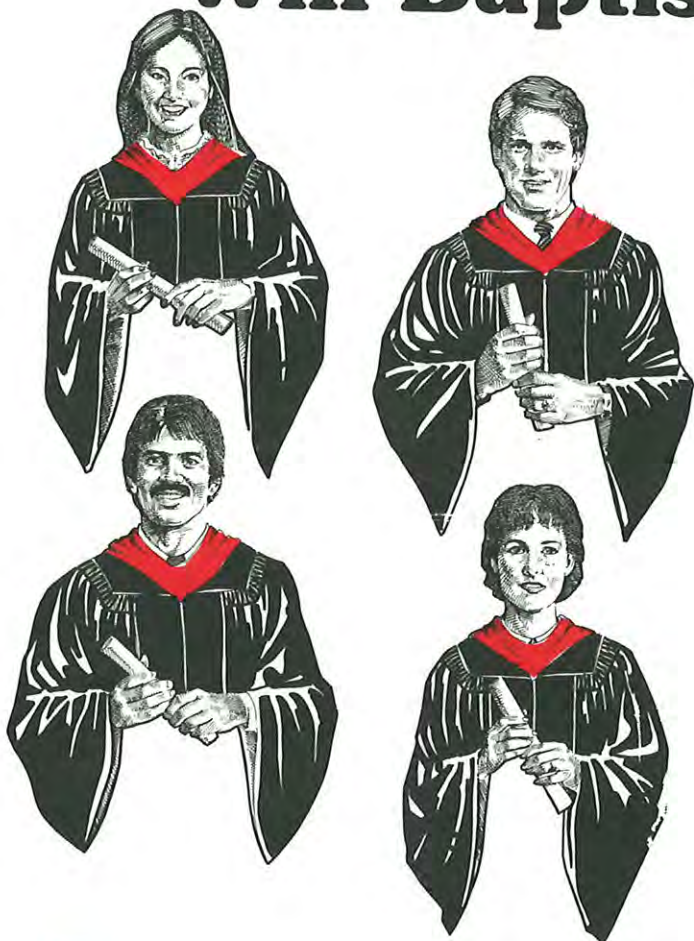


ABOUT THE WRITER: Reverend Fred Hall pastors East Nashville Free Will Baptist Church, Nashville, Tennessee. He also serves on the Commission for Theological Integrity.

July 9 National Convention Day of Prayer and Fasting

Teacher Education at Free Will Baptist Bible College

By Ken Riggs



For over 10 years Free Will Baptist Bible College has offered a program for training school teachers. The program focused on elementary grades the first few years but now includes kindergarten and limited courses for secondary teachers such as physical education, English and Bible. All these programs meet minimum standards set by Tennessee's Department of Education for certification.

Teacher Education in a Bible College Setting

How does teacher education in a Bible college setting differ from training offered in a secular college or university? The answer to that question begins with the similarities between the two types of colleges.

First, both types of colleges require a certain amount of course study in *general education*. General education includes areas such as English, history, speech, orientation, sociology and physical education.

Second, both colleges require *formal admittance* to the teacher education program through a screening process. The process includes (among other things) grade-point average, speaking ability, personal character and conduct.

Third, both types of colleges require that the student pass a variety of *standardized tests*. Tennessee, for instance, requires that a prospective teacher pass the Pre-Professional

Skills Test (PPST), the National Teacher's Exam (NTE) and a specialty area test depending upon the student's interest in either elementary or secondary training. Most states also require a predetermined cut-off score for each of these tests.

Fourth, both colleges require that students take a *major in an area of education* of their choice. The student could major in elementary education or a chosen subject for the secondary level. Students can take kindergarten and elementary education courses or a chosen subject for the secondary level. Students can also take courses for kindergarten and elementary grades at the same time. This major requires student teaching with the area of major interest determining where student teaching is done.

How does a Bible college differ, then, from a secular college? Teacher education at the Bible College divides into three specific areas: (1) Bible requirements, (2) education requirements and (3) general education requirements. The basic differences between the two types of schools are in Bible and education. The Bible College is accredited by the American Association of Bible Colleges, and every student who graduates with a degree must take no less than 30 hours of Bible. Consequently, Bible College students who take any teacher education program receive a double major: one in Bible, and one in their field of education. Christian liberal arts colleges that offer teacher education programs do not require this much Bible.

The greater differences, however, are not in Bible requirements but in education requirements. While the Bible College has been approved for training teachers by the Tennessee Department of Education, which involves meeting their criteria for minimum standards, our training goes beyond the minimum. We believe that a teacher who is a Christian should be the most qualified possible. For that reason other courses are added to minimum state requirements.

For instance, the state makes no requirement in understanding the spiritual nature of children. We believe that a Christian teacher should know how to lead students to Christ. Consequently, our program requires that students take a course for elementary teachers titled, *Ministering To Children*. Those on the secondary level may take a course titled, *Teaching Bible In The Secondary School*. All elementary and secondary education students are required to spend a specified amount of time in Nashville area Christian schools. These requirements are part of our total program even for students who plan to teach in public school, and go beyond what is expected for certification.

We believe that classes in general education areas and the different levels of education should be taught from a biblical perspective. When an educational philosophy or concept that's presented in any class conflicts with the Bible, it is the Bible that is the authority.

This is not to suggest that secular views are not presented, because they are. But they are presented as a means to help the student know how to deal with them. That is what Chris-

Teacher Education . . . (from page 7)

tian education is all about. We are not to be isolated from what the world thinks. We must know what they think but be prepared to defend the truth of scripture at the same time.

Evidences of Success

A more important question is, has the teacher education program been successful? While numbers are not the only criteria to use as measurement, numbers do verify success. Since 1976, the first year with the complete program, there has been a steady enrollment increase of teacher education students.

Eight students completed student teaching in 1976. By the 1989 spring semester 25 were doing student teaching in 11 Nashville area schools. Prior to 1989, the largest number of student teachers was 22. Another interesting fact relates to those who became teachers. What percentage of those who became teachers teach in public schools? What percentage teach in Christian schools? Currently, 76 percent of those who became teachers teach in Christian schools. The other 24 percent teach in public schools. The statistical chart provides a year-by-year analysis.

Teacher Education Statistics at Free Will Baptist Bible College

Year	No. of Students	No. Teaching Somewhere	Public School	Christian School
1976	8	7 (88%)	1 (14%)	6 (86%)
1977	11	8 (73%)	1 (13%)	7 (87%)
1978	14	7 (50%)	0	7 (100%)
1979	22	14 (64%)	1 (7%)	13 (93%)
1980	20	11 (55%)	2 (18%)	9 (82%)
1981	12	5 (42%)	0	5 (100%)
1982	11	7 (64%)	2 (29%)	5 (71%)
1983	14	12 (86%)	0	12 (100%)
1984	17	12 (71%)	4 (33%)	8 (67%)
1985	15	9 (60%)	4 (44%)	5 (56%)
1986	19	11 (58%)	5 (45%)	6 (55%)
1987	14	7 (50%)	4 (57%)	3 (43%)
1988	15	8 (53%)	4 (50%)	4 (50%)
Totals	192	118 (61%)	28 (24%)	90 (76%)

The statistical chart should be read like this:

- Number of students refers to those who did student teaching.
- 118 out of 192, or 61% teach *somewhere*.
- 28 out of 118, or 24% teach in *public schools*.
- 90 out of 118, or 76% teach in *Christian schools*.

Additional Information:

- The numbers do not include FWBBC graduates who teach in Christian schools but did not have teacher education.
- Many of those who are not teaching anywhere but completed the teacher education program are involved in one or more of the following:
 - a. Further education
 - b. Marriage and / or parenthood
 - c. Other secular jobs
 - d. Other denominational jobs, such as youth directors, etc.
- These figures represent only the years in question. Since there has been no formalized plan of follow-up, what we

know is by casual contact and communication with both people and / or schools. We believe that the majority are still teaching in the places indicated.

- The chart does not show those who received graduate degrees *before* they entered teaching in either public or Christian schools.
- The years of 1985-88 show substantial increase for public schools. We are not clear as to why. One possibility is that Christian schools experienced enrollment declines during these years, some closed down.
- The term, "Christian school" is *not restricted* to Free Will Baptist schools only.

Almost one-third of the current student body at the Bible College is enrolled in teacher education programs. The question could be raised, "Would those same students be here if there was no teacher education program?" No one knows, but the fact remains that they are here, and if they weren't, enrollment would be lower than it is.

Relationship with the State Department of Education

One concern at the beginning of our program was the involvement of the Tennessee Department of Education. What kind of influence and / or pressure would they put on us? Would we have to compromise our standards or lose any distinctives in order to be approved as a teacher training institution? The fact is, there has been no interference from the state department to our program. Quite the contrary. Perhaps two incidents will illustrate what I mean.

My responsibility includes making student teaching assignments. When doing that, I must check two areas. One, the school in which the student will do student teaching must be an approved school. Second, the teacher in the classroom must be a certified teacher. Our students are given a choice regarding certification. If they choose not to be certified, these two criteria are not a factor.

On one occasion, a student chose not to be certified. The student was assigned to the school of his choice. At the end of the teaching experience, the Bible College registrar and I submit forms to the state department verifying that each student has completed the required minimum standards. When this student's form appeared, I reminded the registrar that the student did not desire certification. It was then I realized that the only thing keeping the student from receiving certification was the integrity of our college. The form could have been mailed with the others and no one would have known the difference.

The second incident involves the evaluation process by a team representing the Tennessee Department of Education. The evaluation occurs every five years. Before an evaluation, we are notified who the members on the team will be. We are offered an opportunity to suggest members. Every time we have been evaluated, there has been at least one team member from a private, religious college with an understanding of our type of college.

True, we are evaluated by a committee representing the state department. But the state has not suggested that we lower either our moral or academic standards. Their personnel have been cooperative and appreciative. The truth is, there's nothing in the minimum standards regarding course work that we would not include even if certification were not involved.

We maintain a good working relationship not only with the state department but also with the Metro Nashville school system. We are permitted to use their classrooms for periods of observations (as part of our curriculum) as well as for the required eight weeks of student teaching. Our students consistently perform well and are highly complimented for their appearance, conduct and knowledge of the subject areas.

What Lies Ahead?

What will be the future of teacher education at the Bible College? The college knows well the pains of making curriculum changes. The teacher education curriculum constantly changes because of nation-wide renewal for better teachers. This is the best time for the Bible College to train teachers. The field of education is crying for values to return to the classroom; we teach those values to our prospective teachers. The field of education, including public schools, is asking for good teachers—good academically and morally. We train for both. I wish we had a hundred graduates every year to send into the schools of our country. Perhaps then the tide could be turned.

What will we as a denomination do? I believe that it is time, even past time, for our denomination to take a hard, long look at what's offered to our high school graduates. We lose too many of them every year to other schools, to other churches or no churches at all.

Is it time for us to offer a wider variety of programs at the Bible College? Is it time for us to admit that we have been fighting each other too long at the expense of our young people? Is it time for us to reevaluate what we presently offer in teacher education? Do we need to expand? Do we need to revise?

How much longer will we require a Bible major for girls, knowing full well no church among us will hire them? Is it good stewardship to require that girls take the added courses

when it will not benefit them in the job market? Is it good stewardship for parents to pay for a college degree that will not be recognized? Is it time for us to seriously look at other types of accreditation, such as regional accreditation? I confess that I do not know the answers to these questions, but they burn within me and they deserve honest answers.

An even greater concern for me relates to our entire denomination. We have approximately 85-90 Christian schools affiliated with our 2,400 churches. Few churches among us sponsor Christian schools as a cooperative effort. But even including those churches means that less than 10 percent directly sponsor Christian schools. We are training teachers for less than 10 percent of our churches. We are also losing Christian schools faster than we are starting them. But even if we were not losing schools, is it good stewardship to provide a program *exclusively* for those wanting to teach in Christian schools?

We need a teacher education program for more than just those churches with Christian schools. We should continue to train teachers for our Christian schools while at the same time not discouraging them or others to enter the public school arena.

Yes, it disturbs me when I hear of Free Will Baptist high school graduates going to other colleges because our college does not provide for them. I reject the answer, "We can't afford it." Granted, to broaden the educational umbrella will be expensive. I am also aware that historically we haven't done much, but I firmly believe it is time for action. I readily admit that this article raises more questions than it answers. But that may be the place to begin.



ABOUT THE WRITER: Dr. Ken Riggs chairs the Teacher Education Department at Free Will Baptist Bible College. He joined the college faculty in 1971. Dr. Riggs, an ordained Free Will Baptist minister, holds four degrees: Ph.D. (George Peabody College), M.Ed. (Middle Tennessee State University), M.S. (Old Dominion University) and the B.A. (FWBCC).

Where and when did Free Will Baptists begin? Who were our early leaders and what were they like? How did our brothers of the last century react to issues like slavery and temperance?

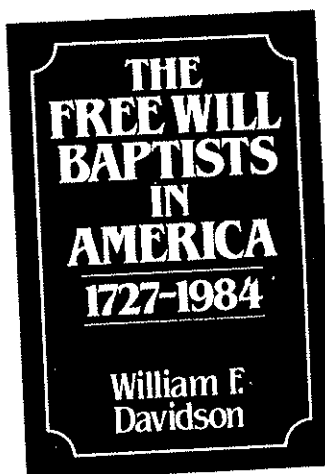
These and many other questions are answered in the pages of *The Free Will Baptists In America (1727-1984)*. Dr. William F. Davidson traces the denomination's roots from colonial days to the present time. This hardbound volume, containing over 450 pages, is filled with interesting and sometimes dramatic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

\$16.95



RANDALL HOUSE PUBLICATIONS
P.O. Box 17306 • Nashville, TN 37217
Toll Free 1-800-251-5762
In TN 1-800-624-6538

Add 5% for postage and handling.
Save on C.O.D. charges by sending cash or money order.



When it comes to alcohol and drugs, teens and even pre-teens live in a world of easy access and heavy pressure. And too often parents, including loving, Christian parents, aren't aware of or don't understand the problem.

Many parents shrug off any concern, saying, "I've raised my kids in church and taught them right from wrong. It can't happen to my kid!" Don't be so sure.

The Ugly Facts

Statistics for teenage drug use are alarming. A survey conducted in the Southeast found that 25 percent of high school students and 6 percent of sixth to eighth graders have smoked marijuana, with one high school student in 10 a regular user. Cocaine use has escalated in recent years, and the figures indicate nearly 17 percent of high school seniors have used the drug.

A California survey reports one in 13 eleventh graders smokes marijuana daily. This same survey indicated that by the eleventh grade 85 percent of the students had experimented with drinking and more than 65 percent had been intoxicated.

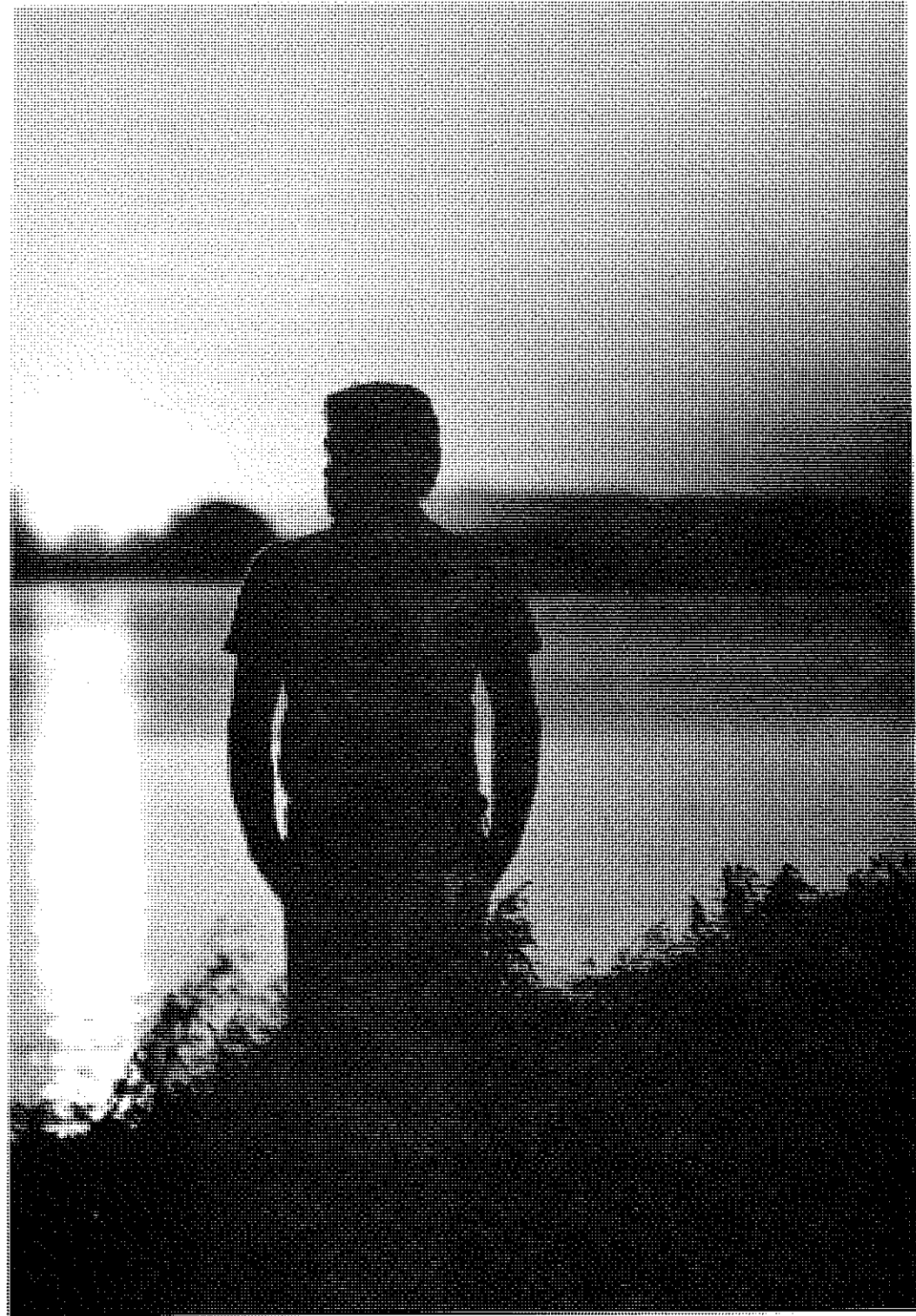
Even more alarming is the fact that our children are being affected at a younger and younger age. A national survey reports that 25 percent of fourth graders have felt pressure to try drugs or alcohol. By the time these children reach seventh grade, about 60 percent said they felt this pressure. Parents can't start too soon. If you wait until your children are in high school to address this issue, it's probably too late.

Perhaps the most shocking discovery of all: the age group of 15 to 24 is the only age group in America in which the death rate is rising rather than falling. And the leading cause of death in this age group is alcohol and drug-related accidents.

Prevention or Cure?

With these statistics in front of them, parents often wonder, "How can I deal with this? How can I fight this insidious monster that reaches out to claim my children?"

All drug experts agree that the answers lie in *prevention* rather than cure. Prevention requires *action*. If we want to prevent drug use by our children we must learn about drugs, know the signs and symptoms of drug use,



H. Armstrong Roberts

Confronting Youth About Drugs

By Larry M. Montgomery

know what causes or leads to drug use, and finally, initiate some alternatives to taking drugs.

The National Institute on Drug Abuse in their pamphlet, *Drug Prevention for your Family*, states: "Prevention is a positive process. If children grow up with love and security, can express themselves freely, are realistic and yet optimistic about their abilities, and can make sound decisions, they will probably never become dependent on drugs."

Our job as parents is to begin instilling these qualities in our children during their formative years. This same pamphlet lists eight things we can give our children to keep them from turning to drugs:

1. Love and affection as the child grows.
2. Consistent and fair discipline.
3. Open channels for feelings and thoughts.
4. Opportunities for successful experiences at home and school.
5. A stable family atmosphere.
6. Tolerance for the child's mistakes.
7. Models of strong and thoughtful adults.
8. Accurate information about the problems of growing up today: sexuality, drugs, crime, etc.

As Christians we know there is a ninth, and the most important, element that we need to provide: the guidance and opportunity for a strong faith in the God who loves them and has a wonderful plan for their lives.

We need to begin providing our children with these character-building elements during early childhood and continue them throughout their pre-teen and teenage years. We can't begin too early, and we can't continue too long.

Self-Esteem and Peer Pressure

Many experts believe that children who develop a strong sense of self-esteem during their early years have a better chance of avoiding drug and alcohol problems. One drug counselor says, "You have to convince young children that they're okay."

An essential step to prevent drug use in children is discovering why young people get involved with drugs. Only then can we provide positive alternatives. While such reasons are many and complex, they fit into two broad areas: 1) feelings and 2) peer pressure.

Most kids wrestle with deep and somewhat disturbing feelings at various stages of their growth and development. Many take drugs to change the way

they feel: to feel better, to feel accepted, to feel different, to feel nothing.

The director of National Parents' Resource Institute for Drug Education (PRIDE) says, "I've worked and talked with a lot of kids. They say, 'It's fun.' 'I like it.' 'My friends do it.'"

Another drug counselor agrees: "Kids certainly know where to get drugs and alcohol; they know who's using and who isn't. They know some of the facts about drug effects, and they've heard the warnings and dangers. But most teens feel pretty immortal, and the euphoria of a high seems innocent enough."

Peer pressure certainly ranks high as to why kids do drugs. The director of National Federation of Parents for Drug-Free Youth (NFP) agrees: "I don't believe there are deep psychological reasons why children use drugs and alcohol. They do it because their best friends do it. It's there; it's available."

The Right Alternatives

Prevention certainly includes helping children find satisfying alternatives to drugs. Encourage your children to participate in clubs and activities that generate a sense of pride and accomplishment. Most elementary and middle schools have "Just Say No" clubs which reinforce the non-use of drugs by helping children deal factually and positively with the problem. "You're great the way you are, and we want to keep you that way" is the club's message.

Use the resources of your local church. The most important thing a church can offer both teens and pre-teens is a youth group—a sense of belonging. If kids have activities and a sense that they are welcome and needed at church, that says a lot.

Most important, parents hold the key to prevention. The experts all agree: "To prevent drug abuse there is nothing more important than spending time with your children. Find out what they like to do best, and take time to do it with them."

Stay Informed

Learning about drugs and the symptoms of drug use is necessary and fairly easy. Extensive information is as close as your public library. (It would be a good idea for every church library to include complete drug information for its members' use.)

Helpful information can be obtained by writing the National Clearing House


for Drug Abuse Information, P. O. Box 1710, Washington, DC 20013. Similar agencies operate in almost every state capital.

A nationwide free helpline, 1-800/554-KIDS, is open from 9 to 5 EST Monday through Friday, and can give you information and refer you to local sources of help.

The drug problem is big and frightening. But our kids are too important to risk losing or be crippled by drug abuse. A lot of practical help is available, and so is the wisdom and power of God to use it. So let's confront our youth about drugs, and do it now, before it's too late.

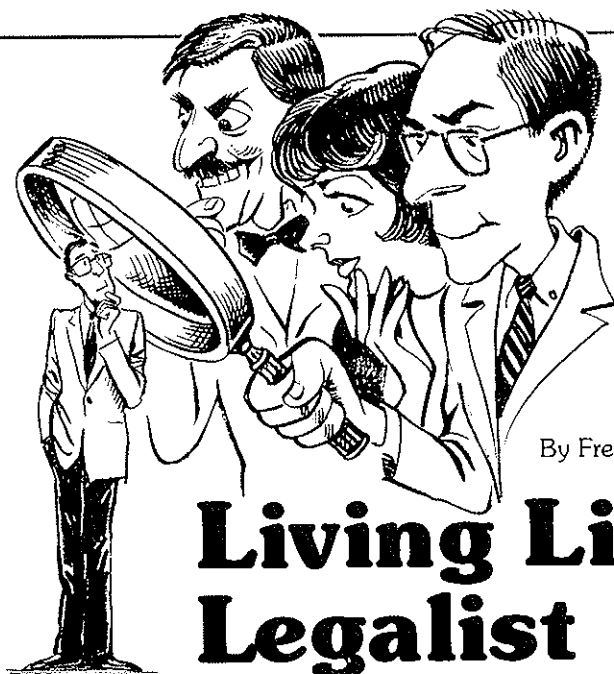


ABOUT THE WRITER: Reverend Larry Montgomery pastors Hollywood Free Will Baptist Church, Hollywood, Florida. He will preach the opening message Sunday morning at the Free Will Baptist National Convention in Tampa on July 16.



**Make the Bible College
your next move!**

Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205
615/383-1340



By Fred Hanson

Living Like a Legalist

Let's take a little test. Tell me if any of this sounds familiar. Stop if it hits too close to home.

"You want to join our church? What makes you think that you have anything to offer us by becoming part of our fellowship?"

"We were all converted when Reverend Whoever pastored here. He was such a wonderful preacher. By the way, who brought you to Christ?"

"Well, we're really not looking for new members. We want to keep our church strong, our doctrine pure and be free from outside influence."

Now read I Corinthians and see how scriptural this scenario is. Modern day "Paul and Apollos" cliques are strong in many churches.

Of Cups and Pots

"Well! I just knew it. Those people don't even dress properly when they come to church. And look at that! They aren't carrying Bibles. They will never fit in around here. Someone will just have to tell them that this is not the church for them."

Remember Mark 7 where the Pharisees watched Christ and His disciples, not to learn spiritual truth but to discover some fault which they could use to justify their own system of legalism? They wanted to disqualify the claims of Christ and the validity of His teachings.

In their observations, they discovered that Jesus' followers ate a meal with ceremonially unwashed hands. Shocked by this blatant violation of the

law of Moses, they declared that the men were not only defiling themselves but the very law of God in the process. Somehow, cousins of those Pharisees survived and infiltrated today's church membership.

Have you stopped to consider that with their unending ceremonies of washing of hands, cups, pitchers, vessels and such, that the Pharisees probably had little or no time left for practical service? Ouch! That does sound familiar.

See You Later

"Look dear, those people had an accident. I do hope none of them are badly injured. Their car doesn't look much worse for the wear. Well, we had better go on to church. You know how Pastor fusses when we're late. And I'm anxious to hear his sermon this morning."

"He reminded us last week that he was preaching today on the Good Samaritan. That's certainly not meant for us, but for pastors, evangelists, missionaries and other full-time workers. We will do our duty by praying for those unfortunate folks in that wreck."

"Oh! We could drop by the church office and call the police. I'm so glad we have professional people trained to handle such emergencies. It makes me feel so good to know that we came along at the right time and that we could help."

The priest and Levite in the Good Samaritan story possessed that same mentality, level of concern and attitude of indifference. After all, how can the self-righteous justify taking time to help

man when they're rushing to the Temple to worship and serve God?

Was convenience the question? Is there ever a convenient time to serve? Perhaps the priest and Levite decided the victim should have known better than to travel dangerous highways along, and surely this incident would teach him an unforgettable lesson.

Self-Inflicted Scars

Seemingly weary of doing battle against liberal foes, fundamentalism frequently turns its sword upon itself, which results in conflicts of legalism. Something is seriously wrong when most of our battle scars come from those we presumed were in our army. To complicate matters, ever-increasing numbers of believers suffer from self-inflicted spiritual wounds.

Christ was constantly challenged by the Judaizers of His day. They viewed His ministry with disdain, His teachings with skepticism, His values with total denial. Small wonder, though. He exposed their hypocrisy, inconsistency and prejudice.

Despite the fact that we have refined our terminology, man's actions and reactions are still quite predictable.

In Paul's day, with young churches filled with new believers, some tried to make the question of reconciling law and grace the primary consideration. One could argue (now as then) that the law is too restrictive. On the other end of the pendulum, it could be said that the liberty of grace is but license to sin.

All my life (and probably yours) the argument has been made that if we don't impose our rules and standards, Christianity will self-destruct.

Legalists usually find it easier to trust man-made restrictions than test the grace of God. To suggest liberty in Christ promotes heresy, they insist. However, we can dot every theological "i" and cross every "t" and be no closer to God than the next person. Jots and tittles are important in translating from the original language, but they add little to Christianity in the practical realm.

No, I do not suggest that we embrace modernism or that we dismiss our standards and convictions. I do, however, suggest that we have incorporated much into our experience that is not scripturally accurate.

Vance Havner said that many believers may be dispensationally right,

but live dispositionally wrong. He is absolutely correct.

Unbranding the Rebels

After consideration of a subject like this, argument must give way to application if the Christian experience is to be vital, vibrant and victorious.

Some view others as rebels or brand them as lacking convictions if they fail to conform to their system of legalism. We must look beyond the outer discipline of man-made rules and come to terms with the inner discipline of the Lordship of Jesus Christ. To live by God's grace, to exercise faith and to walk in obedience will produce a life which glorifies God and encourages others (both saints and sinners).

Eventually, the legalist must see that his system is dangerous, because as a work of the flesh, it attempts the impossible—to redeem a man's fallen nature and cause it to acquiesce to the laws and will of God. Legalism may appear for a while to succeed, but the flesh resists such conformity.

It is the surrendered believer who depends on the enabling power of the Holy Spirit and who allows the law of God to be completed in him through the Spirit (see Romans 8:1-4).

Obedying man-made rules and requirements does not make anyone more spiritual. How could admiration for some regulating, manipulating leader, and submission to principles he espouses bring true spiritual life and growth?

Some may believe that power to change, improve or adjust is inherent, and that when they submit to standards set for them by others they make great progress in the spiritual realm. That simply is not so. Cosmetic, yes. Superficial, yes. But not real change.

Many also fall into the trap of self-comparison with others. What an inaccurate spiritual yardstick, giving no reliable indication of spiritual condition.

Grace Not Glitter

Warren Wiersbe preached on this subject and said, "When you abandon grace in favor of the law, you always lose!" The system of legalism pampers the flesh, feeds the ego and desensitizes the spirit.

Paul admonishes us to purge out the leaven, to remove the fatal mixture of law and grace, faith and works, and to yield to the Holy Spirit.

Cooperative Channel Contributions April 1989

RECEIPTS:

State	Design.	COOP (Undesignated)	Total	Apr. '88	Yr. To Date
Alabama	\$ 62.55	\$ 1,050.75	\$ 1,113.30	\$ 209.19	\$ 2,800.22
Arizona	.00	.00	.00	.00	1,191.87
Arkansas	.00	4,910.54	4,910.54	5,633.51	18,644.80
California	.00	1,010.54	1,010.54	1,781.86	6,162.28
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	1,323.49	1,323.49	5,157.86	6,328.08
Georgia	7,759.25	1,418.65	9,177.91	7,978.52	48,186.99
Idaho	.00	.00	.00	161.31	163.84
Illinois	7,331.17	1,206.51	8,537.68	10,066.25	36,627.67
Indiana	520.70	81.00	601.70	545.36	2,257.68
Kansas	.00	42.46	42.46	102.71	228.80
Kentucky	250.00	540.00	790.00	220.00	1,693.96
Maryland	.00	1,274.38	1,274.38	916.73	1,618.42
Michigan	4,136.15	2,000.00	6,136.15	9,003.21	22,733.20
Mississippi	36.68	299.43	336.11	576.26	1,549.30
Missouri	8,410.03	.00	8,410.03	14,789.79	31,618.09
New Mexico	7.76	3.88	11.64	10.08	29.48
North Carolina	712.60	472.30	1,184.90	1,161.00	7,217.28
Ohio	936.00	2,734.00	3,670.00	3,683.60	11,755.00
Oklahoma	36,556.49	7,789.26	44,345.75	44,864.65	165,531.10
South Carolina	11,432.52	.00	11,432.52	19,754.77	43,832.55
Tennessee	1,391.12	669.89	2,061.01	2,596.32	9,411.89
Texas	3,217.39	289.21	3,506.60	6,372.66	28,165.07
Virginia	236.50	20.00	256.50	214.56	1,252.13
West Virginia	1,738.86	.00	1,738.86	1,985.62	6,648.00
Canada	.00	.00	.00	.00	.00
Northwest Assoc.	.00	.00	.00	.00	456.52
Other (Computer)	.00	.03	.03	.01	12
Totals	\$84,735.78	\$27,136.32	\$111,872.10	\$137,785.83	\$456,104.34

DISBURSEMENTS:

Executive Office	\$ 1,821.52	\$16,962.84	\$18,787.36	\$18,145.75	\$ 75,149.41
Foreign Missions	59,543.44	2,339.90	61,883.34	76,969.99	250,856.82
FWBBC	4,795.86	2,339.90	7,135.76	12,212.14	32,004.57
Home Missions	14,332.28	1,831.23	16,163.51	21,103.15	67,639.80
Retirement & Insurance	295.42	1,424.29	1,719.71	2,707.09	6,801.04
Master's Men	495.10	1,424.29	1,919.39	2,782.15	7,501.69
Commission for					
Theological Integrity	73.78	101.72	175.50	271.85	686.06
FWB Foundation	650.31	610.43	1,260.74	1,051.99	4,877.14
Historical Commission	72.20	.00	72.20	269.54	250.34
Radio & TV Commission	137.86	101.72	239.58	293.88	797.03
Hillsdale FWB College	2,272.61	.00	2,272.61	3,525.08	8,113.01
Other	242.40	.00	242.40	453.22	1,427.43
Totals	\$84,735.78	\$27,136.32	\$111,872.10	\$137,785.83	\$456,104.34

There is no substitute for grace. Legalism for all its grand glitter, for all its noise and notions, for all its clatter and clutter, cannot begin to promote true spiritual growth and maturity.

Grace saves us, and through His grace we serve. Grace strengthens us and helps us endure. Grace promotes faithfulness and victory, and is there in measure in our times of need (see

Hebrews 4:16). It is by grace that we discover just how rich we really are in Jesus Christ!

ABOUT THE WRITER: Revered Fred Hanson pastors Upper Brighton and Wakefield Free Will Baptist Churches where he has served 10 years. He has moderated the Atlantic Canada Association of Free Will Baptists 12 years and completed eight years as Canada's General Board member.

Answers to Anger

By June Critcher



Phil and Barbara were just before leaving home for the evening church service. They had put some refreshments on trays for the after-service fellowship hour.

"My, you sure look spiffy," Phil grinned at Barbara and her new red suit.

Barbara walked to the kitchen counter and picked up a three-liter Coke. "You're not taking that Coke to church," Phil snapped. "I paid for it!"

"What difference does it make?" Barbara asked. "If we don't take this one, we'll have to stop on the way to church and buy one."

"Well, you're not taking this one," Phil yelled. "It's mine!"

Barbara went to the car and waited for her irate husband. Finally, Phil, in a rage, dashed out to the car, shoved a tray across the seat and shouted, "Here! Take this yourself! I'm not going to church!"

Did a leader in a local church actually behave this way? He surely did.

A few weeks later Phil looked me straight in the eye and informed me, "I've got a temper and usually say what I think." He expressed no desire to curb his out-of-control temper.

But before charging furiously at Phil, perhaps you and I should ask:

1. Do I blow off steam with the slightest provocation?

2. What really ticks me off?

3. Do family members, friends and fellow employees walk on egg shells around me because of my explosive tendencies?

4. Do I get angry when I feel my rights are being violated or when someone tries to take advantage of me or mistreat me?

5. Do I use anger to manipulate others? I've found that when I get angry, I can get others to do what I want them to do (if only to prevent a scene).

6. Am I the sulking, silent type trying to impress others as Mr. or Mrs. "Nice" when I'm hiding my anger?

Anger Defined

Anger is that surge of emotion that blazes within us when something goes wrong, usually when we don't get our way. It's that feeling of displeasure excited by injury (real or imagined).

Many Christians believe all anger is sin despite the teaching of scripture, "Be angry and sin not" (Ephesians 4:26).

Anger is a gift from God. All feelings, including feelings of anger, are given by God. He created us with the ability to get angry. As an emotion, anger is in and of itself neutral, neither right or wrong. What anger is based on and how it's expressed determines whether anger is right or wrong, appropriate or inappropriate.

Anger is one of God's blessings. It fuels us with energy and goads us to take decisive action. The biblical term

for anger means "any natural impulse." In the Greek language of the New Testament the word conveys the idea of energy. Anger, a form of human energy, may be used for either good or evil.

While one person may become angry and kill someone, another person will use anger to keep himself from being shot. The choice is ours. But regardless of the choice we make, like any form of energy, anger must be released.

A close look at scripture reveals several words for "anger." One Greek word for anger is *thumos*, which means "anger of a turbulent commotion" or "a boiling agitation." This angry person blazes up like a sudden explosion that erupts when a lit match meets gasoline head-on. The word *thumos* is used in Ephesians 4:31: "Let all . . . anger . . . be put away from you. . . ."

A second word, *parorgismos*, means "anger that has been provoked" and is characterized by irritation or exasperation with another person. This involves nursing anger to the point of embitterment and is strictly forbidden in scripture: ". . . let not the sun go down upon your wrath" (Ephesians 4:26b), ". . . fathers, provoke not your children to wrath . . ." (Ephesians 6:4a).

A third word for anger, *orge*, describes a more settled, long-lasting type of anger—an abiding and settled habit of the mind aroused under certain conditions against evil and injustice. This anger begins slower, but lasts longer once it gets in motion. "Be ye angry, and sin not . . ." (Ephesians 4:26a).

Jesus defined anger in the truest sense of the word when "he had looked round about on them with anger . . ." (Mark 3:5). His was a holy, righteous anger directed at narrow-minded traditionalism and indifferent response to human hurt. Jesus' anger was unselfish, arising out of concern for both the abused and the abuser. Jesus was angry, but His anger had no trace of revenge. He was always in control of His anger.

Anger Can Be Dangerous

Anger is dangerous because of how we misuse it. Its potential danger stems from its dynamic energy. When we refuse to allow the Holy Spirit to control this powerful emotion, we may act foolishly or rashly.

A woman once approached Billy Sunday and confessed that she had a bad temper. She tried to cover up her sin by saying, "But Mr. Sunday, although I blow up over the least little thing, it's all over in a minute."

The evangelist looked at her and said, "So is a shotgun blast! It's over in seconds, too, but look at the terrible damage it can do."

The different ways in which we try to handle anger are seldom effective.

Hide it.

Some people try to *hide* their anger. As long as they *suppress* their feelings, they think no one will know they are angry and they'll be labeled as "nice." These people keep anger simmering on the back burner of their emotional structure until it eats them alive from the inside out.

Deny it.

Others choose to *repress* their anger. They refuse to even admit being angry. Ignoring the presence of anger is quite unhealthy because energy produced by anger cannot be destroyed. This energy must be either converted or directed into another channel.

Repressed anger may give the victim a miserable headache, a gastric ulcer or worse. Buried or repressed anger often expresses itself in depression, resentment, bitterness, sarcasm or self-hate. Repressing anger can also lead to personality disorders, critical attitudes, general irritableness and an unforgiving spirit. Repression makes anger even more dangerous and more uncontrollable.

Express it.

A third way people handle anger is to *express* whatever they feel. They explode frequently and violently with yelling, cursing and saying exactly what they feel with no regard for the feelings of others. Someone has labeled explosive anger "the curse of interpersonal relations."

Proverbs 29:11 tells us "a fool gives full vent to this anger, but a wise man keeps himself under control." We are responsible for our actions and reactions during moments of anger. The fact that someone has annoyed or hurt us does not give us license to be cruel.

Anger, a natural impulse, can be used for either good or evil. "In your anger do not sin . . ." (Psalm 4:4a).

Anger Can Be Diffused

What, then, are some appropriate, effective ways to handle anger?

Admit

Admit you are angry. Whether deliberately or unintentionally, sooner or later someone is liable to hurt you. Admit your feelings. The maturing Christian learns to be angry in a straightforward way.

Once you acknowledge your feelings, you can then learn to deal with them in constructive ways. It's important to be aware . . . to feel the feeling of anger . . . to own the emotion as your own. The greater the awareness, the greater the chance you'll stay in control of your feeling of anger.

Submit

Daily *submit* to the control of the Holy Spirit. "Be filled with the Spirit" (Ephesians 5:18). The verb tense in this verse tells us to *be being filled* with the Spirit. Receive a fresh infilling every morning.

The person who lashes out at others, verbally attacks others and selfishly demands his own rights is choosing the self-life, rather than the Spirit-controlled life. If you often lose control of your temper, the Holy Spirit is not in control of your life. It is impossible to be joyful, radiant Christians if we erupt with temper tantrums, because anger grieves the Holy Spirit. The choice is ours: we choose either the self-life or the Spirit-controlled life.

Saturate

Be *saturated* with God's Word. The more we study the Word, memorize it, meditate on it and allow the Holy Spirit to help us apply it, the more we see people and situations from God's point of view. His Word is His point of view.

Matthew 5:23-24 teaches us that God wants us to go to the person and try to resolve anger. Personality conflicts are a major cause of anger and one of the best ways to eliminate the anger is to resolve the conflict.

Ephesians 4:32 tells us to be kind, tenderhearted and forgiving. The kind person gives soft answers. Proverbs 15:1, "A soft answer turns away wrath, but grievous [harsh] words stir up anger." The lower the voice, the more that's heard.

Philippians 2:3-4 tells us to do nothing out of selfish ambition or vain con-

ceit, but in humility consider others better than ourselves. To avoid outbursts of unholy anger, we must saturate our spirit with God's truth and learn to see people and situations from His perspective.

Several years ago a friend shared a 3 x 5 card with me (and I dare not "leave home without it") . . .

Be filled with the Spirit. Be soaked with the Word, so soaked that every thread in the fabric of your life will have received the requisite hue of the Spirit. Then, when you are misused and squeezed to the wall, all that will ooze out of you will be Jesus' nature. (Robert Frost)

Pray

Finally, we must *pray without ceasing*. First Thessalonians 5:17 instructs us to "pray without ceasing," not continuously occurring, but consistently reoccurring. In prayer, admit your anger to God—whether you're angry with Him, with yourself or someone else.

Unload all the poison of your resentment and bitterness on God and leave those sins with Him. Confess destructive anger to God as sin. "Cease from anger, and forsake wrath . . ." (Psalm 37:8).

Ask God to remove the habit of becoming angry. Ask Him for strength in difficult situations, dealing with difficult people. Pray for these difficult people. Ask God for compassion. Ask God to cultivate a servant's heart within you. Most of our battles are either won or lost in prayer.

Let's be so filled with the Spirit and so saturated with God's Word that "when we are misused and squeezed to the wall, all that will ooze out of us will be Jesus' nature."



ABOUT THE WRITER: Mrs. June Critcher works with Family Ministries, Inc. in Nashville, Tennessee. She's a member of Donelson Free Will Baptist Church, Nashville.



FREE WILL BAPTIST

newsfront

FWBBC REPORTS 72 DECISIONS

NASHVILLE, TN—A group of student preachers and teachers from Free Will Baptist Bible College travelled to East Tennessee April 7-9 to teach, preach and sing. They reported 72 decisions, according to Ronald Creech, director of development.

Rallies were held on Friday and Saturday nights, according to Mr. Creech. The Saturday night service was especially blessed. A group of drama students under the direction of Joseph Jones, chairman of the college's English and speech department, presented a play on the needs of the home. About 25 people came to the altar.

Creech, writing later to rally participants, said the service "got out of control." He went on to explain: "... out of the control of men and under the control of God!"

On Sunday morning, the preachers scattered among churches in the area to preach. Another 47 decisions were recorded. About \$13,000 was raised for Free Will Baptist Bible College by the churches of Union Association's Central Quarterly that participated in the special weekend.

Mr. Creech said, "To God be the glory for good pastors and churches who work together like the churches and pastors in the Central Quarterly!"

MINISTERS QUARTET LOGS 25 YEARS

DEL CITY, OK—More than 400 people gathered at Sunnyside FWB Church in February to honor the Oklahoma Ministers Quartet for 25 years as a singing group. Connie Cariker, Oklahoma's executive secretary, emceed the event and unveiled a plaque which will hang in a "Heroes of Faith" gallery at the state office.

The quartet consists of four Oklahoma pastors—Delbert Akin, Jack Richey, Homer Young and Waldo Young. The group conducted their first revival together in 1964.

Reverend Ralph Hampton, moderator of the National Association, said, "The Oklahoma Ministers Quartet is a Free Will Baptist institution, a denominational treasure."

Commenting on the unique style of the Ministers Quartet, Evangelist Wade Jernigan said, "They have not sought the glory road but rather grace, and have found His grace indeed sufficient."

Host pastor Frank Wiley said that a recurring comment concerned how four preachers could stay together 25 years and continue to live as well as sing in harmony. Wiley said, "The secret to the Quartet's continuity stems from their



ability to face life with humor, and from their obvious love and care for each other."

Quartet members have a combined ministry totaling more than 135 years. In addition to their on-going pastoral duties, they continue to serve the denomination on state and national levels as well. Bass singer Jack Richey serves on the national Executive Committee. First tenor Waldo Young is clerk of the National Association. Second tenor Delbert Akin headed up pastoral training at Hillsdale FWB College until 1989. Baritone singer Homer Young has moderated the Oklahoma State Association and served on the national Sunday School Board.

OHIO CHURCH SPONSORS 'COMMUNITY RECOGNITION DAY'

CINCINNATI, OH—Representatives from 14 businesses, schools and governmental bodies attended the April 9 "Community Recognition Day" at Ambassador FWB Church in Cincinnati. Some 129 people watched as Pastor Jerry McArthur recognized guests and presented them with a loaf of freshly baked homemade bread supplied by women of the church. The pastor then preached a message on "Communication of Truth."

Reverend McArthur said he considered the day a success and hopes it becomes an annual activity to benefit the community. The purpose of Community Recognition Day was to underscore the importance of businesses and

organizations in the county.

This was the first such emphasis day in the area. McArthur said, "We wanted to say 'thank you' and express appreciation to the businesses and organizations in this community. We want them to know that we're glad they're here."

In addition to showing the church's appreciation to the businesses and organizations in the county, McArthur said the service eventually may lead to a better community.

The event could be used in the future to raise funds for a new fire engine in the community or a particular charity, McArthur said. "We'd like the entire community to attend."

NEW MEXICO ELECTS EARL JENKINS MODERATOR

CARLSBAD, NM—Delegates to New Mexico's 21st annual state association elected Reverend Earl Jenkins as moderator for 1989-90. Jenkins pastors First FWB Church in Hobbs.

Thirty-five delegates, ministers and visitors gathered April 14-15 at Faith Memorial FWB Church in Carlsbad for the two-day state association and aux-

iliary meeting. During business sessions, delegates voted to place youth camp operations back under the auspices of the state association, and to underwrite expenses for their General Board member to attend the national convention in Tampa, Florida.

Three men preached during the meeting. Herman Hersey, director of

the Board of Retirement, delivered the keynote address Friday evening. Free Will Baptist Executive Secretary Melvin Worthington joined Reverend Hersey on the preaching program as did Roger Reeds, director of the Sunday School and Church Training Department.

The 1990 state association will meet April 20-21 at Faith Fellowship FWB Church in Roswell.

BOARD HONORS DIRECTOR FOR 50 YEARS IN MINISTRY

NASHVILLE, TN—The Board of Retirement organized a 50-year celebration for General Director Herman Hersey on April 19. Professional colleagues, business associates and friends attended the drop-in celebration at the Free Will Baptist National Office Building honoring Reverend Hersey for 50 years in the gospel ministry.

Hersey, 63, began preaching at age 13 in Chicago. He preached his first sermon in 1939 from Isaiah 45:22. At age 15, he enrolled at Moody Bible Institute and audited night classes for two years.

Ron Barber, chairman of the Board of Retirement, presented Mr. Hersey with a gold pocket watch and the thanks of the Board members. In addition to a book of remembrance with signatures of those present, Hersey also received plaques from the Home Missions Department, First FWB Church in Albany, Ga., and Fellowship FWB Church, Nashville.

When asked about his most rewarding moment in his 50-year ministry, Reverend Hersey said, "The last sermon I preached! I enjoy preaching regardless of the size of the crowd or location." Although he has served as General Director of the Board of Retirement since 1973, Hersey said that he would not stay one week if he could not preach regularly.



(L.) Ron Barber, Herman Hersey

Prior to his duties with the Board of Retirement and as Executive Secretary of the Free Will Baptist Foundation, Hersey pastored three churches in North Carolina (1949-1973). He also did evangelistic work for two and a half years.

Brother Hersey graduated from Bob Jones University. He also attended the St. Louis Institute of Music (Mo.) and the Chicago Musical College (Ill.).

He has served in numerous denominational positions, including 17 years on the Sunday School Board. He chaired the Organizational Committee of the North Carolina Association of Free Will Baptists.

CHURCHES WIN ENLARGEMENT CAMPAIGN

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

Entries were received from 25 states. The average percentage of increase among first and second place winners

was 73.3 percent. The average percentage of increase among all churches reporting was 42 percent.

The Fall 1989 Sunday School Enlargement Campaign entitled *Forward to Victory* will be conducted during October.

<u>Division</u>	<u>Place</u>	<u>Church</u>	<u>Fall Average</u>	<u>Campaign Average</u>	<u>Average Increase</u>
A	1st	First/Bakersfield, CA	569	758	33.2%
C	1st	Northside/Tulsa, OK	350	524	49.7%
	2nd	Emmanuel/Wabash, IN	358	465	29.9%
D	1st	First/Johnson City, TN	224	312	39.3%
	2nd	Valley Falls/Valley Falls, SC	231	315	36.4%
E	1st	Phillips Chapel/Springdale, AR	171	247	44.4%
	2nd	First/Elizabethton, TN	173	230.25	33.1%
F	1st	Fairfield/Fairfield, CA	122	255	109.0%
	2nd	Monterey/Monterey, TN	110	224	103.6%
G	1st	Garden City/Garden City, MI	66	116	75.8%
	2nd	New Home/Tulsa, OK	82	140	70.7%
H	1st	Lakeside/Norman, OK	12	32	166.7%
	2nd	Temple/Winter Garden, FL	26	62.50	140.4%
I	1st	Heritage/Eureka, NC	15	37	146.7%
	2nd	First/Elk City, OK	36	75	108.3%

FWBBC PRESIDENT TO LEAD TCA

NASHVILLE, TN—Free Will Baptist Bible College President Charles A. Thigpen was chosen unanimously on April 20 to serve as 1989-90 President Elect of the Tennessee College Association (TCA) at the organization's business meeting in Nashville.

Fifty-seven public and private universities, colleges and technical institutes in Tennessee are members of the TCA. Its purpose is "the advancement of the cause of higher education by promotion of interests common to the colleges of Tennessee." The Association does not control or supervise, directly or indirectly, the member institutions, but serves to aid them in their common goals.

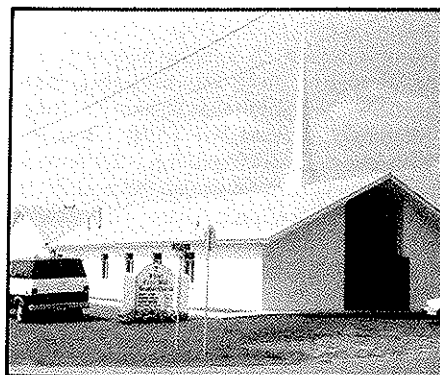
As President Elect, Dr. Thigpen will serve on the TCA Executive Committee.

This is the first time that an administrator of a Bible College has served as President Elect of the TCA. After a one-year term as President Elect, Dr. Thigpen is scheduled to assume the TCA Presidency for 1990-91.

OKLAHOMA CHURCH BUILDS AND GIVES

STROUD, OK—The First Free Will Baptist Church of Stroud completed a building and remodeling project this spring. The project included the sanctuary, fellowship hall and church steeple. Pastor Henry Braisher led the men of the church in the work.

Reverend Braisher, who came to the church five years ago, not only led in the building program but led members to give 10 percent to support the cooperative plan in addition to missionary support. The church also purchased a van which is used for church functions and a van ministry.



Pastor **J. C. Morgan** and members of **Lawnwood FWB Church, Tulsa, OK**, made the last payment on the church's family center paying off the indebtedness in less than five years. Morgan said, "I feel it should be noted that we were able to maintain all outside giving and increased our giving to missionaries." The group also installed a new sound system in the church.

ATTACK is back! **James Vallance**, director of the Master's Men Department said 60 of the men who attended the April Master's Men Conference pledged to give \$100 each to underwrite printing costs for **ATTACK** magazine. Vallance expects to mail an issue by July.

Members of **First FWB Church, Farmington, MO**, will save \$75,000 without raising the budget. Here's how they plan to do it: Members voted during business conference to decrease their debt by paying off the Stairwell Loan early and continuing to apply \$200 monthly against the principle of other loans. Pastor **Tim Eaton** said the action will save more than \$75,000 in interest costs.

Have you heard of the Pocket Papers program? The Pocket Papers program is an ongoing ministry of **Donelson FWB Church, Nashville, TN**. Pastor **Robert Morgan** writes out his Sunday morning sermons in full manuscript format. The sermons are then typeset by computer and placed on 8 1/2" x 14" paper and folded to fit in a pocket. The Pocket Papers are available Sunday mornings before the sermon is preached. Some pick them up and follow along with the message. Others purchase copies to give to friends. The subscription cost is \$6.00 per year.

Pastor **Charles Powell** reports a \$6,800 offering on Loyalty Sunday, April 30, at **Bethel FWB Church, Ashland City, TN**. The offering will be applied toward a \$53,000 expansion on the church's education building. Pastor Powell says the church is also preparing to celebrate its centennial anniversary next year.

Pastor **Milton Hollifield** reports that **Rocky Pass FWB Church, Nebo, NC**, completed a \$300,000 sanctuary and educational building. The new structure, measuring 60 feet by 110 feet contains two assembly rooms, 15 Sunday School rooms and seating for 400. Former pastor **Ken Frisbee** preached the dedication message.

Members of **Amador FWB Church, Pioneer, CA**, plan to purchase 2.2 acres at the intersection of Highways 88 and 26 to locate their new church. Pastor **John Hibbard** said the group needs \$40,000 to complete the property purchase. The Amador Church is an outreach of California State Home Missions.

Three pastors in **South Carolina's Beaver Creek Association** received

plaques of recognition for 25 years of service in the Association. Pastors **Bobby Bowers, Jack Elders** and **Edward Bryant** were recognized during a banquet in their honor.

Pastor **Paul Reid** reports a new sign erected at **First FWB Church, Greenwood, SC**. The metal and plexiglass sign was constructed at a cost of \$2,200. The church was established in 1974 and is located on an 18-acre site fronting on Durst Avenue.

Pastor **Herman Hyman** and members of **Immanuel FWB Church, Santee, SC**, now occupy a 4,000-square-foot building on a six-acre site. The structure contains six classrooms, pastor's study and a sanctuary which seats 125.

Must have been a tough week for Pastor **Larry Powell** at **Cofers Chapel FWB Church, Nashville, TN**. Sunday morning members heard him preach a sermon titled, "The Strange Case of the Snooty Usher." That night he preached, "The Autopsy of a Dead Faith." For those brave enough to return Wednesday, the pastor's prayer meeting message was titled, "The Meanest Member in the Church." Attaboy, Pastor Powell!

Neil Gilliland, director of recruitment at **Free Will Baptist Bible College**, reports 247 prospective students and sponsors attended Spring Welcome Days on the Nashville campus. The group included 77 men, 70 women and 91 sponsors who came from 65 churches in 17 states.

When **Garner FWB Church, Garner, NC**, planned to offer ETTA courses Monday evenings to train members, leaders expected no more than 15 people to sign up. Pastor **Jim Turnbough** and Associate Pastor **Scott Bullman** said they were delighted to be wrong. Nineteen completed the first course on spiritual maturity; 25 attended the second course on Old Testament Survey; 30 completed the third course on understanding people.

First FWB Church, Arkadelphia, AR, conducted a note-burning ceremony. The church conducted its first service in April 1970 as a project of the Arkansas State Home Missions Board. After the note-burning, new pastor **Walter Clinton** was ordained.

Pastor **Ed Maynard** reports six conversions and six new members at **Liberty FWB Church, Lynwood, IL**.

Some 50 people attended ground breaking ceremonies at **Calvary FWB Church, Salem, IL**. Pastor **Cliff Donoho** said that in addition to church members, guests included the mayor of Salem, Illinois mission board members and the state promotional secretary.

Levy Corey, superintendent of the Free Will Baptist Children's Home in **Eldridge,**


AL, now prints a new monthly paper called **Cheers**. The publication is mailed to special ministry friends and includes one or more lessons and teachings by Brother Corey, an article by one of the youths from the children's home, and other information.

For the first time in 45 years, a pastor at **Monterey FWB Church, Monterey, TN**, has a parsonage in which to live. Pastor **Mark Barber** said the church also decided to give Arizona home missionary **Larry Reynolds** their church van this spring and purchase another van for their use.

The annual **Georgia** minister's retreat met April 17-19 in Norman Park, according to Georgia Executive Secretary **Herbert Waid**. Speakers included Pastor **Richard Adams** (Tenn.) and two Georgia pastors—**Paul Smith** and **Dwight Fletcher**.

Pastor **Richard Cordell** had a record-breaking Sunday at **First FWB Church, Guin, AL**. The record Sunday included 668 in attendance along with five conversions and numerous rededications.

Home missionary **David Burgess** reports dedication of new church facilities at **Cornerstone FWB Church, Normal, IL**. The group meets temporarily in Building Nine at Normandy Village. Illinois Promotional Director **David Shores** spoke during dedication services.

Pastor **Boyce Mullins** reports a new attendance record at **First FWB Church, Marion, OH**. The group reported attendance of 560 this spring, breaking their previous record by 160. The group has begun a young adult choir and plan to establish a nursery program to provide care and Christian instruction for children three years old and under during services. 

Directory Update

CALIFORNIA

David Fox to Hanford Church, Hanford


GEORGIA

Rudy Woods to Bainbridge Church, Bainbridge

ILLINOIS

Kelly Douglas to Unity Church, Bradley

OKLAHOMA

Allen Mabra to Woodward Church, Woodward from Webb Church, Camargo
James Thomsen to Webb Church, Camargo 

Master's Men Meet for 11th Annual Conference

Nearly 120 men arrived from 15 states and Japan to enjoy the Master's Men Conference. The weather was cool and damp during the three-day meeting but hearts were warmed by fellowship and testimonies. Buffalo River Valley was flooded by rains, but did not dampen the men's spirits. Camp Linden hosted the gathering for the eighth time.

Loyd Olsan, former Master's Men director, was conference director. His experience and leadership contributed greatly to the success of the meeting.

Free Will Baptist Executive Secretary Melvin Worthington keynoted the opening session and developed the theme, "A Perfect Man." His second session dealt with lay involvement in the work of the denomination. After that session the men quizzed him through a fast-paced 45-minute question and answer time.

Speakers among the men included Layman of the Year 1987, George Kimbrow (MS), John Zubor (MI), Jerry Lewis (AR) and a panel discussion with five Master's Men Board members.

Ten seminars gave opportunity for input from other outstanding laymen. They presented a wide variety of topics, including:

- Family Finances (Howard Price, GA)
- Teaching for the Master (Bob Welker, TX)
- Activities and Projects (Jerry Nicholson, MS)
- Leadership Roles (Ken Nabors, AR)
- A Man's Touch (Butler Hall, NC)
- Wills and Trust Documents (Dwight Mitchell, TN)
- Pastor / Layman Relationships (Charles Austin, GA)
- Teens in Action (Len Davenport, TN)
- Lay Leadership (Tom Kemble, LA)

Missionary Fred Hersey led a workshop dealing with men in missions, and made a slide presentation about the work in Japan.

Thurman Pate (TN) guided the men through the sports competition and state fun time. This year Oklahoma's men captured the first place trophy. A dozen men were led by Pastor Roy Smith of New Home FWB Church in Tulsa, and Waymon Ray, state Master's Men president.

Twelve men registered for the pre-conference golf tournament. They battled themselves, each other and the weather to log 18 holes on Thursday. Most finished in the rain and avoided a real water hazard on the eighth hole (the flooding Buffalo River). Larry Kelley (TN) finished in first place. Second place went to pastor Eddie Hodges (TN) and third place to Greg Hazelett (KY).

The Friday night session was a blessing to Director Jim Vallance as 62 men pledged to give \$100 apiece to the department operating budget. They responded to a special challenge to help meet the office needs. As the funds are received, they will help underwrite the printing of *ATTACK* magazine.

The Twelfth Annual gathering convenes April 26-28, 1990, at Camp Linden.



You're invited to
THE MASTER'S MEN DINNER

July 19, 1989 / 5:00 p.m.

Day's Inn Downtown / Tampa, Florida

Speaker: Ron Barber

Master's Men member of
Bethany FWB Church, Oklahoma
Chairman, Board of Retirement

Christian Lawyer

Ticket cost: \$12.50 each

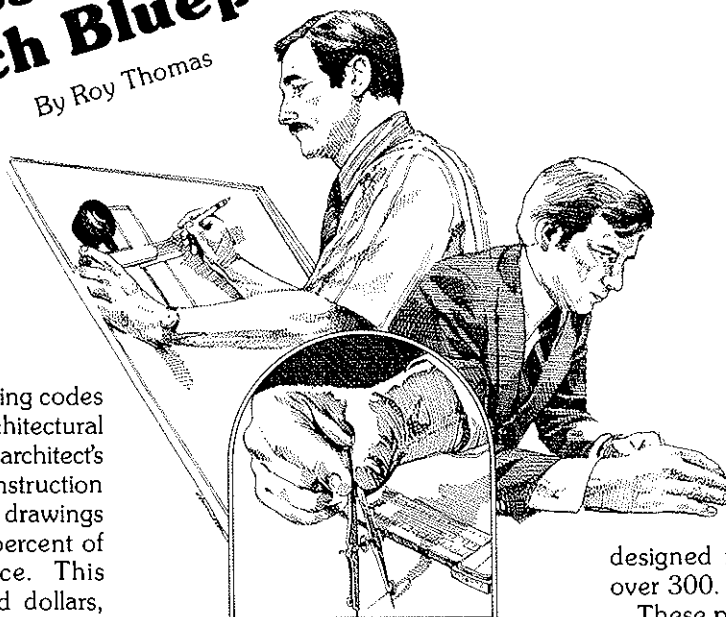
TAKE THE SHIELD!

MINI GRAMS

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

Home Missions Produces Church Blueprints

By Roy Thomas



Almost all cities have building codes which require a set of architectural drawings with a state licensed architect's stamp on them before a construction permit will be issued. These drawings usually cost from six to ten percent of the building contract price. This amounts to several thousand dollars, which greatly increases the cost of the building program for the mission church.

The Home Missions Department has been concerned about this immense cost to new congregations, and has adopted a plan which will provide blueprints for mission churches. Mr. B. H. Price of Columbia, Tennessee has drawn five sets of plans for the Home Missions Board with state license available in 48 states. This generous gesture will save Home Missions churches thousands of dollars.

Plan One of the blueprints, *The Landmark*, is designed for a sloping lot and can be built with a basement. However, the basement can be eliminated if desired. It will accommodate 150 people.

Plan Two is *The Cornerstone*. It is designed so that construction can be done in two phases. The classroom

building can be built first with a temporary auditorium. Later a larger auditorium and more classrooms can be added.

Plan Three, *The Heritage*, is 60 feet wide and has a massive appearance. With folding doors on each side, space may be used for classrooms or additional seating. One or both classroom wings may be added as the church grows.

The Legacy, Plan Four, is designed so that it can be built in two or three phases. The classroom building may be built first with some partitions omitted to provide auditorium space. It contains a choir loft, baptistry, office, library, nursery and several classrooms.

Plan Five, *The Cathedral*, is the largest building of all five plans. It is

designed for a balcony and will seat over 300.

These plans have been reduced into a booklet by Mr. Price. The missionary orders the booklet, chooses the building he wants to build, and the architectural drawings are sent to him ready to take to the city inspector.

Missionary builder Howard Gwartney has reviewed the plans and heartily commends them. The draftsman, Mr. Price, is a dedicated layman and a long-standing member of Loyal Chapel FWB Church in Columbia, Tennessee. He wants his talents used of the Lord to build Free Will Baptist churches where souls can be saved and disciplined for Christ. The Home Missions Department deeply appreciates this labor of love by Mr. Price, and is excited about this special benefit for home missionaries.

For information on these drawings, contact the Home Missions Department, P. O. Box 1088, Nashville, TN 37202.



Woman's Window on the World

By Mary R. Wisheart

meeting. Is it worth it? If it gives these benefits, then surely it's worth it.

New Report Forms Well Received

State, district and local treasurers are beginning to use the yellow, blue and pink forms. These forms are available from the WNAC office. The first 12 are free. After that, there is \$1 charge to cover printing, postage and handling.

The forms are helping Auxiliaries and missionaries stay in closer touch.

Have a Brick

In keeping with the theme "Arise and Build," WNAC has brick banks available for Emphasis Month Offering.

The bricks are free. Take as many as you need at the WNAC booth in Tampa. Order them from WNAC, P. O. Box 1088, Nashville, TN 37202.

Eunice Edwards Loan Fund

May 3, 1989—\$20,199.31

Provision Closet Needs

King size sheet sets, mattress covers, bedspreads

Corelle dinner ware for 8

Blenders

Towel sets

WNAC Office Needs

In response to an appeal for office equipment and furnishings, one Auxiliary has covered the cost of a chair at the light table, \$100.

Still needed:

Computer and bookkeeping software	\$2,000
Copier	1,500
Typewriter	500

Remember that costs are approximate and money should be designated for office equipment and furnishings.

From My Window

Why have a convention? When July rolls around every year, some people may be asking that very question.

Why indeed?

It's expensive, both to the delegates and visitors and to the national offices.

It takes time just to travel there and back home again, plus the time actually spent at the convention.

Why bother?

A few years ago, someone came up with the suggestion that we meet every other year instead of each year. The delegates objected and voted down such an idea. They said loud and clear, "We want to meet every year."

Perhaps we can identify some reasons for the time and the expense and the hours spent in planning and arranging for a convention.

Business. Meeting every year helps delegates feel they have a part in making decisions to guide and direct the organization. Being in the business sessions gives those who attend current information about the various departments, projects, and ministries. After all, this is what a convention is for, and the main purpose of meeting together is to take action that will further God's kingdom.

Conducting the business is the main purpose—hearing reports, approving budgets and giving direction. But, there are significant side benefits as well.

Fellowship. Meeting friends we see only once a year, making new friendships. Enjoying being together with

others who share similar goals and purposes. Such fellowship can keep us going for another year, even though we serve in hard places in a hostile world.

Worship. At the convention we worship with those we don't have a chance to join every week. We have a chance to pray and sing and hear preaching together with brothers and sisters in Christ from near and far.

Challenge. If we listen, we are challenged to live better, be better witnesses, better stewards, reach out further with the gospel message.

Unity. It's a wonderful sound when a few thousand Free Will Baptists join in singing "Amazing Grace." It's beautiful to see the young people working together to make a smooth youth convention. It's great to have men and women enjoying the WNAC Fellowship Dinner—together. It's a blessing to know that people are uniting in giving so that the gospel may be preached throughout the world.

Rejoicing. Attending a national convention should cause us to rejoice. We can rejoice because God's blessings have brought us this far together in just 54 years. We rejoice when missionaries report experiences and when we see how many God has called from among us to preach the gospel. Listen to the singing and the preaching, observe the young people, see the awards and rejoice in the talent and abilities God has given us.

Why have a convention? Is it worth it? It must be to those who never miss a



Herman L. Hersey
Director



Board of Retirement

AT YOUR SERVICE

Medicare Catastrophic Coverage Act 1988

On July 1, 1988, President Reagan signed into law the "Medicare Catastrophic Coverage Act," considered the most extensive overhaul of the Medicare program since its enactment in 1965.

Medicare has two separate, complementary parts: Hospital Insurance (HI), Part A, and Supplemental Medical Insurance (SMI), Part B. HI provisions include payments for inpatient hospital services such as a semi-private room, operating room and nursing services. Physician services, outpatient hospital services, and home health services are covered under the SMI program, which beneficiaries may elect when they reach age 65.

The new health insurance bill was designed to provide protection to elderly and disabled beneficiaries who incur catastrophic medical expenses due to illness or injury. The three major objectives of the new plan are to (1) cap beneficiary out-of-pocket dollar amounts for medical expenses, (2) be self-financing, and (3) be affordable for Medicare beneficiaries.

Both parts of the Medicare program are affected by the new law. Some of the changes resulting from the 1988 legislation are:

An annual HI deductible. Effective January 1, 1989, under Part A, recipients meeting an annual deductible (estimated to be \$594 in 1989) will have all remaining incurred costs paid by Medicare, regardless of the number of hospital admissions. The introduction of this deductible coincides with the elimi-

nation of the "benefit period" and "reserve days" features of the old system.

An increase in the number of covered days in skilled-nursing facilities. Effective January 1, 1989, the number of covered days for stays in skilled-nursing facilities under Part A has been increased from 100 per "benefit period" to 150 per year. In addition, the requirement that beneficiaries must have been hospitalized at least three days before admission to a skilled-nursing facility has been eliminated under the new plan. The coinsurance payment will be based on 20 percent of the daily cost of the first eight days of skilled nursing care (estimated to be \$20.50 per day in 1989).

Limit on Beneficiaries' out-of-pocket expenses. Effective January 1, 1990, under Part B, enrollees will pay the first \$75 for services in each year and a 20 percent copayment of each approved Medicare charge. If the out-of-pocket expenses for copayments and deductibles exceed the limit (\$1,370 for 1990), the program will pay 100 percent of the Medicare approved charges.

Outpatient prescription drugs. Under Part B, after a beneficiary meets a \$600 deductible, a portion of the cost of outpatient prescription drugs will be covered. In 1991, beneficiaries will be responsible for 50 percent of the costs after the deductible has been met; 40 percent in 1992 and 20 percent in 1993 (depending on program costs in 1993). This takes effect for some drugs taken at

home in 1990 and will cover all outpatient drugs in 1991.

Premium amounts. Effective in 1989, the new benefits will be financed by two premium payments. One premium (\$4 per month in 1989) will be paid by all Medicare enrollees. The second payment is a supplemental "income-related" premium, applying to all beneficiaries who must pay taxes and are eligible for Part A coverage.

The premium will be collected by the Internal Revenue Service along with the Individual's annual Federal income taxes. The rate for this premium will be \$22.50 per year for each \$150 of Federal income taxes paid, with a maximum premium amount of \$800 in 1989.

Source: U. S. Department of Health and Human Services, Social Security Administration, 1988, Social Security in review. The 1988 Medicare Catastrophic Coverage Act, Social Security Bulletin 51(9):2.

Your Invitation

20-Minute Workshops
National Convention, 1989—Tampa
Holiday Inn—Windsor Room

Monday, July 17

4:00 Basic Estate Planning
9:00 Ministering to Older Adults

Tuesday, July 18

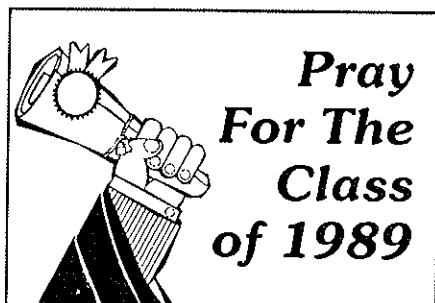
2:00 Retirement Planning
3:00 Basic Estate Planning
4:00 Ministering to Older Adults
9:00 Retirement Planning

20 Unforgettable Minutes

by Judi Cagle



Judi Cagle is a senior from the Kirby Free Will Baptist Church, Taylor, Michigan. She completed the elementary education program at Free Will Baptist Bible College in May and is now serving for nine weeks as a student missionary to France.



May 1988—

I received a \$250-scholarship from Lakeview Free Will Baptist Church in High Point, NC. I wrote a thank-you note and sent it to the church.

March 1989—

I was in my room getting ready to go to work when someone came to my room and said someone was in the dorm lobby to see me. When I got there, I didn't see anyone I knew, but a gentleman stepped up and asked if I was Judi Cagle. He introduced himself as Rev. Pittman, the pastor of Lakeview Free Will Baptist Church, the church that sent me the scholarship.

He told me that he wanted to meet the student who received their scholarship and to get to know me better. We sat down and he asked about my classes, the place where I work and what my plans were. I told him that I was planning to be in France this summer as a student missionary. He said that he saw it in the college's *Bulletin* and recognized my name.

The church had kept my thank-you note on its bulletin board for six months and had been praying for me, he said. He asked how support was coming in for my ministry in France.

Then he took out his checkbook and wrote out a check for my account. He even spelled my name right!

He and his wife left after we said our good-byes, but the impression that 20 minutes left on me will be there forever!

The college currently lists 16 active scholarships. They range in amounts from \$50 to full payment of tuition. Several are memorials to Free Will Baptists who have gone to be with the Lord, such as Rev. Paul Kettelman, Rev. Lee Whaley and Mrs. Leah Waddell. Others, like the Lakeview Scholarship, are projects by churches to help FWBBC students. One scholarship is sponsored by several FWBBC alumni who are now serving as missionaries to Brazil and Uruguay.

This year the college gave away \$3,800 in miscellaneous scholarships from churches and individuals. Another \$58,600 in Torch scholarships were also awarded. Many students depend on such scholarships and loans to stay in school. This year the college awarded student loans totaling \$169,700!

If you or your church would like to establish a scholarship, the college Financial Aid Office will be glad to assist you. Your scholarship can be designated to help students from your state or those who are preparing for specific ministries, such as missions, music, etc. Scholarships can be configured to help those particular students you especially want to help.

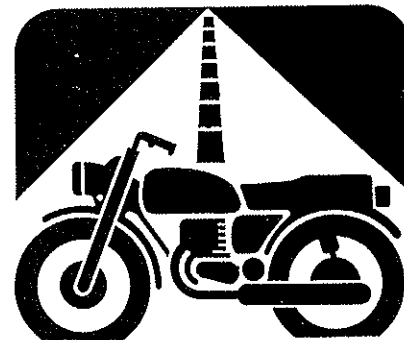
For more information, write or call:

Financial Aid Office
Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205 ☎



A Missionary "Push"

By Carol Pinkerton



If you want to hear a missionary sob story, you'll have to read it somewhere else. The event recounted here is just something that happened for the first time in over 3,000 miles of safe travel.

Since gasoline is over \$4.50 a gallon in Cote d'Ivoire (Ivory Coast), my husband Jerry—who is field chairman—takes the motorcycle whenever possible. On this particular occasion he left the house about 5:00 p.m. en route to Goumère, about 15 miles down the road from Bondoukou where we live. He had to see a man about hiring a truck to transport some missionary crates to Abidjan.

He was about six miles from Bondoukou when he felt the back tire going flat!

While in Goumère, Jerry visited with Kouame Paul, pastor of the church, before going to another village to see Francis, a Christian lay leader, about some church problems. But before he got to that village, the front tire on the cycle went flat. Since he wasn't far from the village, he pushed the bike. Someone in the village said he could repair the tire. The man took some liquid from a nearby plant, heated it, and placed it on the patch and innertube.

It worked! So, they pumped up the tire, and since Francis was not around, Jerry was on his way home.

He was about six miles from Bondoukou when he felt it! The back tire was going flat! Being close to another village, once again he pushed the cycle.

"Yes, the flat can be repaired," a man told him, "but we have no pump with which to inflate it again!"

So, Jerry began pushing once more. The Honda XL was heavy, the road was sandy, and it was already dark. According to my husband, "Most of the hills on that road are 'one-sided'—a long way to the top with a short downhill slope."

Jerry would push as long as he could, then he would stop and rest. The rest periods gradually became longer and the push periods shorter. A man on a "moped" stopped to see if he could help. He was from a nearby sawmill so he offered to return there and arrange to have someone come and help Jerry push. Finally, a man came to help. Jerry tried to assist the man, but he was already so tired from having pushed the bike more than six miles that he could only walk alongside.

"Most of the hills on that road are 'one-sided'—a long way to the top with a short downhill slope."

Some Christians lived on the sawmill side of town, so Jerry and his helper pushed the cycle into the family's courtyard and parked it.

They yelled to wake the people up since it was 10:30 p.m. by this time. Then, one of the Christians went across the street to wake up a taxi driver to drive Jerry home.

Jerry slowly ascended the stairs to our apartment. Never in my life have I seen my husband so exhausted! He showered and fell into bed. But the next morning he was up early, as usual, and discovered some newly developed muscles.

The Christians had already pushed the cycle into town to a "shade-tree mechanic." Jerry was glad he had ordered some new tires a couple of weeks earlier. But front tires were not available. They replaced the rear tire which had been ruined but the front tire, patched with the "homemade liquid glue" was still holding in good shape.

This was not a normal happening. For some reason God allowed it. We believe someone was praying. Could it have been your prayers that God answered to enable Jerry's safe return?

In a couple of days Jerry's body accepted the newly found muscles. Maybe we don't understand why God's answers to prayer don't come immediately and we have to struggle along. But He does answer! Then, we discover our pushing and struggling have made us stronger after all.

Carol Pinkerton is the wife of missionary Jerry Pinkerton, field chairman of the missionary field council in Cote d'Ivoire. They live in Bondoukou.

Financial Planning: Who Needs It?

By Harold Richardson

Do you think financial planning is for only the wealthy? Well, it certainly is a wise business decision for the wealthy, but it may be more important for the person with low to moderate income and assets. The less you have, the better you need to manage it.

In simplest terms, financial planning can be described as determination of assets, setting of goals and developing a plan to meet those goals.

For the very wealthy, financial planning is complicated, time consuming and can be expensive. But for most, the process should be relatively simple, fairly easily accomplished and require only a modest investment of precious assets. The process can be very rewarding when you know you have done your best to assure that your money and property will accomplish your needs and desires.

Generally some professional help will be needed, but don't let that frighten you. If your needs are simple, the professional time required should result in relatively low fees.

Engage persons you trust because of either personal relationships or references from other persons you trust. Don't hesitate to discuss the counselor's qualifications, services and fees. If he or she is reluctant to discuss any of the three, find someone else. After all, it's your money. Asking questions is appropriate and should not embarrass you. If you had all the answers you wouldn't need any help.

Some of the professionals you might need are:

1. Attorney—The primary need for an attorney is to write or review a will. If you have a will that was not prepared by an attorney, it may not be valid.

If there has been a major change in your life such as retirement, sale of your

residence or death of a spouse or chosen heir, the will probably needs review with an attorney.

Choose an attorney with whom you are comfortable to discuss the most intimate financial and family information. A will is designed to precisely carry out your wishes when you are no longer here to express them. Of course, if you have no valid will, your wishes mean nothing. State law will make all decisions relative to your estate.

2. Banker—Your bank already knows a great deal about your financial affairs. You may have known a trust officer or other bank official for years. But bank mergers, retirement or transfer of officers, or relocation of your place of residence may mean you need to introduce yourself and check the new officer's willingness to spend some time with you.

Whatever banking institution you choose, be certain that it is insured by the Federal Deposit Insurance Corporation. This agency insures each depositor's money for up to \$100,000 in a single insured institution.

If you seek trust information, don't hesitate to ask the officer's qualifications. Have your attorney counsel you before signing any trust document.

3. Certified Public Accountant—A CPA is most often secured to handle the filing of federal income tax returns. This professional may also be qualified in other areas such as estate planning and financial counseling.

In selecting a certified public accountant, look for one of good local reputation, for appropriate qualifications and strict confidentiality.

4. Financial Planner—For most people, one or a combination of the three previously listed professionals may suffice for your planning needs. But a

new profession called financial planner has come on the scene the last few years. There are several organizations that "certify" persons as financial planners. These organizations require varying training, testing and experience for their certification.

Indeed, some persons may offer their services as financial planners whose only qualification is self-evaluation. Their advice may be worse than no advice.

Ask your attorney, banker or accountant to recommend a qualified financial planner if you determine one is needed.

5. Insurance Agent—Most people have some life insurance or need to acquire insurance. Agents should be chosen for their knowledge and counseling qualifications. The initials CLU after an agent's name means he or she has passed a thorough training and testing process that qualified the agent to use the title, Chartered Life Underwriter. This does not mean the product offered by the CLU agent is superior to one offered by another agent or another company.

In summary, financial planning for some may be as simple as adding up the net assets and matching them with goals.

Absolutely critical is the preparation or review of one's will by an attorney.

Any professional engaged to assist you in planning should be chosen after careful checking of qualifications and reputation.

Ask questions including, "What services are offered?" and "What is your fee?"



ABOUT THE WRITER: Harold D. Richardson, CPA, is executive vice president, treasurer of the Annuity Board of the Southern Baptist Convention, Dallas, Texas. Article reprinted by permission.

Top Shelf



Thomas Marberry



Russell Chandler, *Understanding the New Age* (Dallas: Word Publishing, 1988, hardback, 360 pp., \$17.95).

For the past 15 years Russell Chandler has worked as a religion writer for the *Los Angeles Times*. He has devoted considerable time and effort to the study of modern religious movements and organizations in the United States, and is regarded as one of the most knowledgeable and insightful observers in this area.

This book is the result of months of intensive research into the New Age movement which is one of the most important of these modern religious movements. The author confronts us with a religious phenomenon which is both widespread and influential in our society today.

The New Age touches many areas of our lives. A number of leading people in the entertainment industry (such as Shirley MacLaine) are heavily involved. Leading industrial corporations and some athletic teams have included New Age concepts and New Age personnel in their training programs. Even the U. S. Army has used curriculums which reflect New Age thinking in the training of military personnel.

The New Age movement is almost impossible to define with precision. There is no organization which one must join, and no creed which one must accept. There is, however, a core of ideas upon which this social and religious phenomenon has developed.

First, there is no room for a transcendent God who is the Creator and Sustainer of the universe. The New Age lies somewhere between atheism and pantheism.

Second, there is great emphasis on humanism and the potential of human beings to determine their own destinies. There is no concept of evil or of original sin. Man is free to determine his own standards of right and wrong.

As Chandler explains, "The New Age worldview is that the self is all there is,

that right and wrong are mere projections of whatever seems permissible to one at the time. From this perspective there are no rules or absolute moral imperatives. . . ."

Third, there is an emphasis on the unity of all things. Human beings, animals and the material universe all form important parts of one gigantic whole, and each part is regarded as being alive. Each part is also regarded as being divine. As the author summarizes, "All is One. We are All One. All is God. And we are God." Shirley MacLaine has reported publicly that she is God.

Fourth, there is much use of eastern religious beliefs and practices which are borrowed from Hinduism and Buddhism. Reincarnation is widely accepted as an alternative to the Christian doctrine of resurrection. The use of

mediums (called channelers) to make contact with the dead is a common and widespread practice within the New Age. Various forms of astrology are commonly seen.

In this work, Chandler outlines the historical development of this movement. He lists some of the most important individuals, organizations and publications which promote this approach. He presents the dangers which this school of thought holds for American society.

The last part of this book is perhaps the most valuable. In these chapters the writer contrasts the beliefs of the New Age movement with those of the Christian faith. He points out clearly and effectively the many false assumptions upon which New Age thinking is built.

In a day when millions of people read the astrology section in the daily newspaper and when major corporations hire gurus to teach oriental techniques of meditation to their employees, there is a need for books like this. Children are particularly vulnerable to this type of religious teaching. This volume and others like it can help us understand what is going on in our society and can prepare us to respond with faith and conviction.



OUR READERS COMMENT

READER REMEMBERS MRS. McDONALD

I enjoyed Tim McDonald's article ("Mother's Right—Mother's Way") in the May issue about his mother. Mrs. Katherine McDonald or "Mrs. Mac" as we called her, is everything that Tim described and much, much more.

God has used her as an example of a godly mother and a pastor's wife. She not only was the mother of her own sons, she mothered a lot of other people as well. I am one of those she helped when my husband was a young pastor.

She listened when I needed a friend and she rejoiced when I shared good news. She was always full of love and wisdom. I loved her as a mother and I still do. When I think of the virtuous woman in Proverbs 31:10, I see Katherine McDonald.

Mrs. Tommy Street
Adwolfe Free Will Baptist Church
Marion, Virginia

WRITER ON TARGET!

Doug Carey's article in the May issue was right on target! As a young man who has served in ministry and now trains for further ministry, I too feel that our denomination is not in touch with the needs of people.

Most of our sermons are either evangelistic or emphasize some personal opinion of the pastor. I have heard little sound exposition of the scripture geared for the growth of Christians from our pulpits. Perhaps this lack of spiritual feeding accounts for so many of our churches being filled with spiritual toddlers and adolescents who cannot get along with one another.

We have failed as well to tap the potential that is there. Many of the lay men and women in our churches have great potential for ministry, yet their potential goes unrealized and lies dormant for lack of development. When will we respond to the needs of our people for biblically sound but relevant preaching and teaching presented from a modern language Bible in the English that we use every day?

When will we learn to cooperate with one another and with Christians outside our denomination from whom we can learn great truths and methodology to improve our churches? When will we realize the great potential that our lay men and women and possess, develop it, and allow them to be used to further God's kingdom?

Reverend Mark Hollis
Wilmore, Kentucky



Truth and Peace Youth Leadership Conference

The sixth annual Truth and Peace Leadership Conference begins July third. Fifty-six young people (28 boys / 28 girls), from 14 states, journey to Nashville, Tennessee, to begin three weeks of intensive leadership training.

"Follow the Son" is the conference theme. The young people will study the character qualities of Christ. Seminar leaders will help the teens learn how they can implement those qualities in their own lives.

Denominational input and local church involvement will spice the efforts of the conference.

Special fun time and fellowship activities will allow participants to develop

TEEN Scene

life-long friendships.

The conference begins with a week at Cumberland Youth Camp near Clarksville, Tennessee. Free Will Baptist Bible College will be the location of the second week. The conference ends at the National Youth Conference in Tampa,

Florida. Here the teens put into action many of the things they learned and prepared during the first two weeks.

The conference is sponsored by the Youth Ministries Division of Randall House Publications. Now meet the staff and participants of the 1989 conference.



Kyle Baker
Thayer, MO
Scott Bowerman
Fayetteville, AR
Chuck Brown
Denison, TX
J. J. Byrd
Batesville, AR
Collin Cherry
Desha, AR
Joey Cole
Tupelo, MS
Jason Dixon
Haskell, OK
Danny Grant
Cromwell, OK
John Richard Hays
Moore, OK
Paul Stephen Home
Winterville, NC
Brian Johnson
Batesville, AR
Mike King
Pryor, OK
Tim Lewis
Colorado Springs, CO
Gary Lober
Juliette, GA
Mark McCraney
Decatur, AL

George Mitchell
Ft. Smith, AR
Donald Myers
Colorado Springs, CO
Jeff Myers
Houston, MO
Shawn Mygatt
Sesser, IL
Bryan Pate
Nashville, TN
Travis Penn
Decatur, IL
Ricky Pope
Owasso, OK
Craig Portell
Wood River, IL
Brad Ryan
South Roxana, IL
Richard Terry
Moore, OK
Chris Truett
Smithfield, NC
Kirk Welch
Greenville, NC
Brian Williams
Mt. Hope, WV

Truth Staff

Sam McVay, Director
Len Davenport, Assistant
Michael J. Hollifield, Assistant

Tammy Adkins
Kenova, WV
Amy Ballard
Kansas City, MO
Robyn Birdsall
Nolensville, TN
Elaine Caison
Jacksonville, FL
Staci Cockrum
Sesser, IL
Lisa Gail Collins
Macon, GA
Mary Elizabeth Collins
Columbus, OH
Shawna Ertel
Harrah, OK
Melissa Glasgow
Jasper, AL
Jennifer Gorenflo
Newport, TN
Kimberly Hadder
Adamsville, AL
Leslie Hampton
Nashville, TN
Jamie Harris
Rowlett, TX
Kim Haynes
Sapulpa, OK
Stephanie Hood
Birmingham, AL

Jenni Huckaba
Batesville, AR
Sheri Keener
Moore, OK
Michelle Laughlin
Cisne, IL
Debbie Mounts
Marietta, GA
Paulette Munn
Joplin, MO
Lynette Phillips
Liberal, MO
Paige Powell
Nashville, TN
Whitney Randell
Dale, OK
Carla Roach
Zanesville, OH
Gina Rushing
Oakhurst, OK
Leslie Thomas
Weleetka, OK
Charity Van Winkle
Fulton, MS
Melissa White
Red Bay, AL

Peace Staff

Sarah Malone, Director
June McVay, Assistant
Deanna Hollifield, Assistant



ON LITTLE LANES

BY DONNA MAYO

For the Son's Sake

A week with Grandpa and Grandma Lane on the farm—Marty and Megan were having the time of their lives. One day as they helped Grandpa clean out the barn they heard Grandma ring the dinner bell.

Grandpa put down his pitchfork. The twins jumped down from a stack of hay bales. They scurried to the house, washed up and sat down at the table just as Grandma pulled a steaming pan of golden brown biscuits from the oven.

Marty reached for a biscuit, but Megan stopped him. "We haven't had the blessing yet," she reminded him.

"Pa, say grace, please," said Grandma.

"Heavenly Father," began Grandpa, "we thank You for the beauty of the day, for this bountiful food, and for allowing us to share this time with our grandchildren. Please keep us in Your care and take us all to heaven, for Jesus' sake. Amen."

Marty quickly grabbed a biscuit and began loading it with butter and honey. Megan, however, had a puzzled look on her face. "Grandpa, why did you say 'for Jesus' sake' in your prayer? What does that mean?"

"Well, child, it's easier to understand if I tell you a story my great-

granddaddy used to tell me." Grandpa and a good story were never far apart. He put some gravy on his mashed potatoes, reached for another biscuit, and then he began his story.

Many years ago there were two young men, Jacob Flagler and Webster Pickett. They were both 18, roommates in college, but from different backgrounds. Jacob was the son of a wealthy southern planter. He had gone north to attend college. Web was an orphan. He worked at the blacksmith shop and livery stable and lived meagerly so he could save money for college.

For two years the boys studied together, laughed together and dreamed dreams together. Web listened with awe when Jacob spoke longingly of home, a grand plantation named Rose Manor near Richmond, Virginia. Jacob was homesick for his parents and devoted sister, Hannah. But he would return someday and carry on the Flagler empire and tradition.

That tradition included owning slaves. But as the months passed and his friendship with Web deepened, Jacob saw the unfairness of any man "owning" another. And

when the Civil War broke out, both Web and Jacob joined the Union army.

For months Jacob and Web marched, camped and fought side by side. Often hurting, often hungry and cold, and always afraid, they fought for what they believed in—freedom and fairness for all people.

The war brought Jacob and Web deeper south and close to the Flagler's Virginia home. As they sat around the campfire one night, Jacob tried to write a letter.

"I've got to make my father understand," sighed Jacob. "But I don't have the words. A Flagler fighting for the North—he'll think I've betrayed him." Jacob never saw his parents or home again. The next day at the battle of Petersburg, Jacob was shot in the chest.

Web saw his cherished friend go down. He ran to him. Jacob summoned every ounce of his slipping strength to pull a letter from his blood-soaked shirt. Placing it in Web's hands, Jacob whispered, "Go to my father. Promise?"

"I promise. I promise," sobbed Web. Then Jacob's eyes closed in death.

The fighting continued three more months. Web's body was

numb and his heart ached from the emptiness of losing Jacob. Finally the day came when General Grant announced that the South had surrendered and the war was over.

Web watched as his regiment packed up and moved out. "You better come with us," called one of the soldiers. "Folks in this area won't take too kindly to a man in a blue uniform." Web didn't care. He had made a promise and he would risk his life fulfilling it.

For days Web walked, sleeping in the woods and eating berries and roots. He plodded up hills and waded creeks. One morning, just as the sun rose, Web came out of the woods after an entire night of walking. He knew he was on the dusty road that led to Rose Manor.

"I'm almost there," said Web to himself. His body ached; he was exhausted, yet he hobbled on. Then Rose Manor came into view. It was all Jacob had described and more. Web was shocked at such splendor. On he limped. Then he saw Hannah.

"Don't shoot," panted Web. "For Jacob's sake, don't shoot." Then he fell to the ground.

Hannah ran into the white mansion. "Mama, Papa, a Union soldier is here. He spoke of Jacob. Come quickly."

When Web awoke five days had passed. The Flaglers had nursed him back to health. Web sat up in bed and noticed his surroundings. The bedroom was large and elegant. It was decorated with mahogany furniture and luxurious carpet, drapes and wallcoverings. Hannah entered the room with a silver tray.

She was overjoyed to see Web

sitting up. "I knew you'd come around," she said.

"The letter," began Web feeling for his pocket. But the dirty, tattered uniform had been replaced with one of Mr. Flagler's finest nightshirts.

"We found the letter," said Hannah. "You must eat now. I've brought you some tea and soup."

Web was still trembling from his ordeal, but he was also shaky at being in such grand surroundings. "Jacob didn't tell me you were so beautiful," he thought to himself as he stared at Hannah.

Marty had to interrupt his grandfather here. "You mean they did all that for a stranger? Took him in, fed him, clothed him?"

"And not just a stranger, but an enemy," added Megan. "Why, Grandpa?"

"Don't you think that is what Jacob would have wanted?" asked Grandpa. "Web was poor and helpless, and Jacob was the son of a king, so to speak. But they opened up their home to him and received him for their son's sake."

"Wow, what a neat story," said Marty.

Megan agreed. "But what does that have to do with what you said in your prayer about 'for Jesus' sake?'" Just then light dawned in Megan's eyes. "For Jacob's sake. Jacob is like Jesus. Mr. Flagler is like God, and we're Web."

"That's right, honey," said Grandpa. "God the Father has taken us in though we were poor and helpless enemies."

"Neato," said Marty. "Pass the biscuits, please."

"Wait a minute," said Megan. "I want to know what happened to Web."

"After he regained his health," answered Grandpa, "he worked for Mr. Flagler on Rose Manor. Then he and his lovely bride, Hannah, pioneered West. They had lots of children, grandchildren, great-grandchildren and great-great-grandchildren. And they had two great-great-great-grandchildren named Marty and Megan."



CONTACT SUBSCRIBER SERVICE

Attach your mailing label to all correspondence.

Mail coupon to:

CONTACT
P.O. Box 1088
Nashville, TN 37202

Please check below:

- ☐ Change of address. Affix current mailing label; enter new address below. Please allow 4 to 6 weeks.
- ☐ New Subscription. Fill in coupon below.
- ☐ Renewal. Affix current mailing label; check coupon below.

Name _____

Address _____

City _____

State _____ Zip _____

- ☐ Please send a one year subscription of CONTACT-\$9.50
- ☐ Payment enclosed. ☐ Bill me.



NEWS OF THE RELIGIOUS COMMUNITY

ATHEIST SAYS THE GODLESS SHOULD BE PRO-LIFE TOO

CHICAGO, IL (EP)—What's a self-described atheist such as New York writer Nat Henthoﬀ doing in the pro-life movement?

In the March issue of *U. S. Catholic* magazine, published in Chicago, Henthoﬀ says, "... it's a lot easier for an atheist—at least, this atheist—to be against abortion because all I have is life, this life. All I can believe in is life. And once the society cheapens life—most horrendously through abortion on demand—then life all along the line will be cheapened. Including mine."

Henthoﬀ became a pro-lifer after reporting on "Baby Does," severely handicapped infants who are killed after parents and physicians decide they would be better off dead than living with handicaps. "When there is no respect for life in the womb, it becomes a lot easier to do away with other inconvenient lives that have long been outside the womb," he says.

"That did it," continues Henthoﬀ. "I had finally seen 'the slippery slope.' Through the years I had heard pro-life people use the term to signify their conviction that once the unborn were dismembered and otherwise treated as if there were no life in them at all, then other vulnerable humans, even though born, could also be placed in jeopardy by a society that executed people on the basis of their 'quality of life.'"

Henthoﬀ doesn't always get warm welcomes from Christian pro-life groups he addresses; in fact, some have been hostile. Yet he sees a place for people like himself among more traditional pro-lifers. "The anti-abortion movement would be stronger if it had more members—members from across the spectrum of American politics, religion, and no religion. Too often the anti-abortion forces are dismissed—in the press and among many other Americans—as being an insular, parochial group: predominantly Catholic, predominantly right wing, predominantly concerned with life only to the point of birth but thereafter indifferent to budget cuts in medical care and nutrition for women and their children in poverty."

JUDGE VOIDS DEATH SENTENCE BECAUSE JURY USED BIBLE

ATLANTA, GA (EP)—A federal judge in Georgia overturned a murderer's death sentence because the jury that convicted him a decade ago had access to a Bible during their deliberations.

U. S. District Judge Charles A. Moye Jr. ruled in February that the state must either commute the death sentence of Brandon A. Jones to life imprisonment, or have a new sentencing hearing. Jones was convicted of murdering a gas station attendant during a robbery.

Transcripts from the 1979 trial show that when the jury retired to consider sentencing, one juror asked and was given permission to take the courtroom Bible with them.

Moye ruled, "The jury which sentenced the petitioner had a duty to apply the law of the State of Georgia as given by the trial judge, not its own interpretation of the law or its own interpretation of the precepts of the Bible, in determining whether the petitioner should live or die. Yet the court permitted the jury to deliberate with the aid of a specific, extra-judicial code of conduct—a code which mandates death for numerous offenses, including filial disobedience and breaking the Sabbath."

He continued, "When, as here, a Bible was present in the jury room with the explicit unqualified approval of the court, it has great potential to influence the jury's deliberations."

CALIFORNIA BANS CREATION FROM SCIENCE CLASSES

LOS ANGELES, CA (EP)—Creationism has been banned from California's public school science classes under a new policy adopted by the State Board of Education and the state's Science Curriculum Framework and Criteria Committee.

The policy forbids natural science classes to include teaching theories of origins which are based on "religious beliefs." However, the policy will allow teaching of religious theories of origins in social science, history, language and literature classes.

State Superintendent of Public Instruction Bill Honig explained, "It is now clear that the teaching of theories of origin based on religious beliefs is not appropriate to be taught in the science classroom."

Francie Alexander, the associate state superintendent, called the new policy "a very significant step," and said, "It makes it explicit what is science and what is religion. That means evolution is going to be taught as the main theory of origins."

The state board's statement notes that science properly confines itself to "observable facts and testable hypothesis" but did not explain how mainstays of evolutionary theory—such as the "Big Bang"—were to be observed or tested.

ARCHAEOLOGISTS UNEARTH ARROW DATING FROM THE TIME OF PROPHET JEREMIAH

HAIFA, ISRAEL (EP)—An arrow dating from the time that the Old Testament prophet Jeremiah was rebuking the people of Israel for "bending their tongues like their bows for lies," has been recovered almost intact, according to a report in *The Jerusalem Post*.

Excavators from California State University and the University of Haifa unearthed the 2,600-year-old arrow in one of the caves at Qumran in the Judean Desert. It dates from the time of the First Temple period. The 75-centimeter shaft still bears traces of black and white painted decorations and the slit in which the stabilizing feathers were inserted. The shaft is joined to a 7-centimeter iron head.

The arrow survived down through the millennia due to the very dry climate in the area, according to Yosef Patrich of Hebrew University's Institute of Archaeology. The researchers also unearthed items from the Second Temple era including stone tools, an iron arrowhead, a nail, and potsherds.

The caves of Qumran are also the site where the famous Dead Sea Scrolls were found and where archaeologists recently unearthed a pot still bearing oil that dated to biblical times.

CHARITABLE GIVING WON'T INCREASE SAYS POLL

POUGHKEEPSIE, NY (EP)—Charitable giving is not likely to increase in the near future, according to a poll of 1,010 people conducted by the Marist Institute of Public Opinion. Most of the people polled said they planned no changes in the time or money they give to charitable causes.

"Most people feel that they are giving at their limit, and are giving a fair amount," explained Dennis Murray, president of Marist College.

Half of the people questioned reported that they donate time to a religious group or other charitable organization. Also 85 percent contribute money to churches or other non-profit groups, the study found.

Slightly more than two-thirds of the respondents plan to give the same amount of time and money to charity in 1989 as they did in 1988; 19 percent plan to give more, and 12 percent plan to give less. Of those who aren't presently volunteering their time to a religious or community organization, 83 percent planned no change in their habits.

"The people who are in positions of leadership in this country, be they religious, political or civic leaders, are going to have to make a very clear case for additional giving and additional involvement," Murray concluded.

Beyond Belief

HE'S A MODERN DAY INCARNATION!
— BAGWAN SHREE RON JONES —
HE ANSWERS ALL OUR QUESTIONS



YOU DON'T BELIEVE IN HIM?

OH, SURE! I BELIEVE IF THAT
PINHEAD'S GOT ALL THE ANSWERS..



THEN YOU'VE BEEN ASKING
ALL THE WRONG QUESTIONS!





THE SECRETARY SPEAKS

By Melvin Worthington

Scriptural Stewardship



THE NATIONAL ASSOCIATION OF
Free Will Baptists

Stewardship claims the attention of all who read the Bible. The idea of "steward" surfaces in the Old Testament where every household of distinction had a steward in charge. The function of stewards included the care of children as well as property.

That idea carries over into the New Testament. In the parable of the vineyard (Matthew 20:8), the steward pays the laborers at the close of the day. The parable of the Unjust Steward illustrates how a steward had full charge of his master's affairs and could use them to his own advantage.

The Definition

A steward may be defined as one who has charge of the affairs of another—family or household. Manager, administrator, overseer are terms used to describe stewards. They occupy an office of trust and confidence. Christians can be called stewards—those who have been given the responsibility of the stewardship of the gospel, grace, goods and gifts from God.

The Duty

Administration. Responsibilities of administration include providing for the master's family, purchasing provisions, taking and carrying out orders. Stewards are required to take scrupulous care of that which is entrusted to them discharging their responsibilities with great care.

Allegiance. Nothing short of absolute allegiance will suffice. The position of steward provides opportunity for dishonesty, deceitfulness and disobedience. Working by himself in the absence of his master who trusts him

implicitly, the steward does not deviate from his orders nor improvise with wisdom of his own in order to please others.

Affection. Stewards were often slaves who had been faithful and loving to their masters. Being placed in charge was a reward for fidelity and trustworthiness. Stewards often express deep affection for their masters.

Accountability. It is required of stewards that they be found faithful. Stewards must be tested over time—year after year and discovered to be faithful. His service is founded on character rather than gift or genius.

The Dimensions

Testimony. Christians are described as salt, light, servants, stewards, ambassadors and witnesses. Stewards must give careful attention to their life-styles and value systems. Paul challenged the Philippian Christians to let their conversation (manner of living) become the gospel.

Time. Paul urges his readers to redeem the time. He further reminded them that their salvation was nearer than when they believed, the night far spent and the day at hand. He urges them to cast off the works of darkness

and put on the armor of light, to walk honestly, to put on the Lord Jesus and not make provision for the flesh.

Tongue. James reminds us of the power of the tongue and exhorts us to be slow to speak, swift to hear and slow to wrath. Pure religion consists in bridling the tongue—guarding our lips, watching what we say. We must give an account of every word we speak.

Text. We are stewards of the mysteries of God. We must pursue, practice, pattern and preach the Book. We will give an account of how we hear, heed, honor and herald the Word of the Living God—our Text.

Treasure. God's guidelines for giving are detailed in II Corinthians 8-9. All we have belongs to God. Proper stewardship of our treasures acknowledges God's ownership, our obligation and obedience in light of our opportunities. Stewardship of our treasures must not be exercised ignorantly or impulsively but sincerely, systematically and sacrificially.

Territory. The commission to go into all the world has never been repealed. God places us in specific places—that is our territory. We must faithfully preach and practice the Word where God providentially places us. While the field is the entire world, we must be faithful where God places us—our territory.

The Dividends

Scriptural stewardship brings blessings to the saints, the society, the Sovereign and to one's self. Join with me as I renew my commitment to scriptural stewardship of my testimony, time, tongue, text, treasure and territory.

Secretary's Schedule

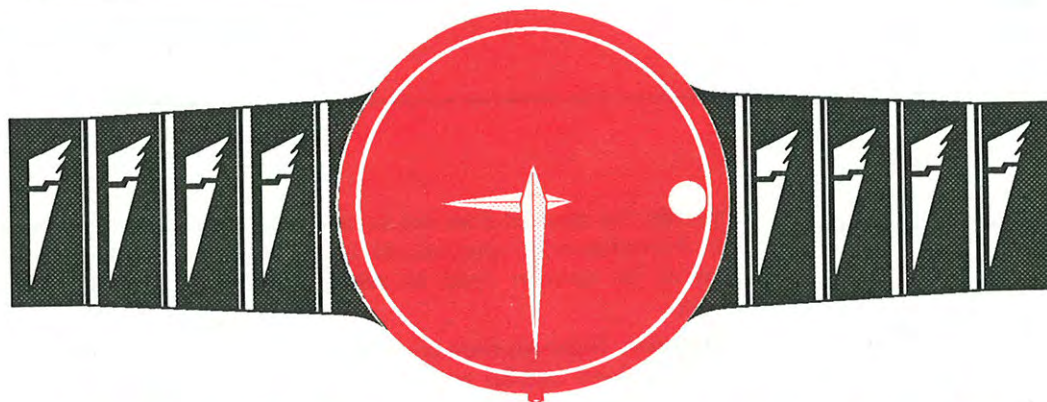
July 10-11	Directors Retreat Nashville, Tennessee
July 11-15	Pre-Convention Meetings Tampa, Florida
July 16-20	National Convention Tampa, Florida
July 20-21	Post-Convention Meetings Tampa, Florida

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second class postage paid at Nashville, Tennessee



It's Not Too Late!

**You can still be part of the
Free Will Baptist Bible College Family
this fall!**

- ✗ It's not too late to begin a Bible-centered college education.
- ✗ It's not too late to enjoy making hundreds of new Christian friends.
- ✗ It's not too late to learn from FWBBC's outstanding teachers.
- ✗ It's not too late to start a new direction--God's direction--for your life.

CLIP AND MAIL TO:

FREE WILL BAPTIST BIBLE COLLEGE

3606 West End Avenue
Nashville, Tennessee 37205
615/383-1340

Whew! I'm glad it's not too late!

Rush me a catalog and application right away!

☐ Send me a Financial Aid Packet too!

Name

Address

City/State/ZIP

Phone ()