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Melvin Worthington

The Spectrum of Stewardship (VII)

This seventh stewardship study addresses the stewardship of treasures. The terms *treasure* and *treasures* occur over 70 times in the Bible and suggest a deposit, a secreted valuable, wealth, to amass or reserve. The terms bring into sharp focus the attitude toward, the administration of and the accumulation of material possessions.

Jesus addresses this issue, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also," (Matt. 6:19-21).

Paul warns Timothy, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," (I Tim. 6:9).

Remember the Directives

The stewardship of our treasure rests on the biblical principle that all material possessions come from the hand of our Heavenly Father. He daily gives us benefits. He richly supplies all our needs. Jesus said, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," (Matt. 6:33).

The stewardship of our treasure reaffirms the biblical precept of providing for our human family. Biblical stewardship does not require that we forsake our family or put an undue hardship on them by sacrificially giving away all our material resources and thus having none to take care of our family.

The writer of Proverbs says, "A good man leaveth an inheritance to his children's children: and the wealth

of the sinner is laid up for the just," (Prov. 13:22).

Paul writes, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," (I Tim. 5:8).

The stewardship of our treasure recognizes the biblical practice which reveals God's plan of how to finance His work. Stewardship begins with giving tithes and offerings to finance the work of the Lord. Tithes and offerings can provide all the funds necessary to undergird God's work. All other fund raising methods imply that we do not believe God's plan will fund His work.

Recognize the Dangers

One danger to recognize is *accumulation*. Paul says, "For we brought nothing into this world, and it is certain we can carry nothing out," (I Tim. 6:7).

We must constantly be on guard lest we become consumed with the accumulation of material possessions. Paul writes, "And having food and raiment, let us be therewith content," (I Tim. 6:8).

Another danger to recognize is *attitude*. One's attitude toward earthly treasures is important. Paul warns, "For the love of money is the root of

all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," (I Tim. 6:10).

While it is not wrong to have things, it is sin to hoard things. Jesus' parable in Luke 12:13-21 illustrates the danger of having the wrong attitude toward material possessions. The rich man's attitude toward his increased fruits was sinful and wicked, and cost him his soul.

Another danger to recognize is *accentuation*. Stewardship of one's treasure requires that we not hold too tightly to earthly possessions. They must not claim first place in our thinking. They are given to us by God and we should use them for His glory. We should not measure people or institutions by their financial portfolio. Jesus said that the unsaved world did that, but Christians use a different standard.

Review the Distribution

The stewardship of our treasure requires that we continually review the way we distribute our resources. The following may help as we review the distribution of our material possessions.

God demands the tithe. This is a basic in the stewardship of our treasures.

God deserves the offering. The practice of tithing is the beginning distribution of our resources. The giving of an offering indicates growth and maturity in the Christian experience.

God defends the saving. Stewardship of one's treasure includes saving for our children's children or grandchildren. Prudent saving for retirement, college tuition and medical expenses is embedded in the stewardship of our treasures.

God directs the spending. It is not wrong to spend some of the material resources God has given to us. We should prayerfully seek the Lord's will about spending our money. ■

The Secretary's Schedule

July 1998

- 8-10 Pre-Convention Meetings
Tulsa, Oklahoma
- 11 Executive Committee Meeting
Tulsa, Oklahoma
- 12-16 National Convention
Tulsa, Oklahoma
- 16-17 Post-Convention Meetings
Tulsa, Oklahoma
- 7/30-8/3 Mexican National Association
Monterrey, Mexico

The Healthiest Church in Town

By Gary Fry



Let's say that you are traveling. It is Sunday and you find yourself in a town with which you are unfamiliar and you begin to look for a church to attend that morning. In the phone book you find an ad for the local Free Will Baptist church that includes not only the address, but directions and service times. Looks good so far, so you go.

The Right Approach

When you arrive at the already full parking lot, you notice that there are

spaces reserved for guests by the front door. Not sure what to do, you notice that a parking attendant is motioning you into one of the spots. As you open your door, he welcomes you to Anytown Free Will Baptist Church and gives you directions to the entrance which you can already see.

As you approach the door, it opens at the effort of a smiling man who helps you inside and offers to take your coat to the cloak room. Before you can turn around, you are met by yet another host who hands you a brochure about the church and

the service you are about to attend.

He asks if you know anyone at the church with whom you would like to sit, and upon hearing that you are but a traveler, he introduces you to a sanctuary usher who instructs you on filling out your guest card as he guides you to a seat.

You are barely seated when several people around you rise and come to greet you and say thanks for coming to the service. Amazingly enough, they all seem to mean it. Wow, friendliness and love; you really feel welcome!

The Right Attitude

As the service begins, the pastor greets everyone from the floor of the sanctuary and calls attention to announcements in the bulletin you were handed as you entered. Those same announcements appear on the rear-projection screen at the front of the sanctuary. There are additional event announcements there as well as new prayer requests to add to the list that is part of your visitors' packet.

You are impressed that this church has something for everyone judging from the number of ministries listed in the bulletin and announcements. There are events for the youth, the senior adults, the women, the men and several outreach events to the community. There is even a visitation program that sounds like it works.

As the pastor ends his announcements, a deacon steps to the altar and leads prayer for the new requests on the prayer list. He asks for any who would like special prayer for their needs to come forward along with any who would like to help pray for those needs. Even though you don't go for the prayer, you feel welcome. These are really caring people.

The Right Preparation

As the service progresses, you are more impressed. The music is well prepared and presented as an offering to God, not a performance to people. The congregation sings heartily and you can feel their spirit in the responsive reading. They even smile when they give their tithes and offerings.

When the pastor announces that there will be a special offering at the end of the service for a needy family in the community, there are no sighs of disapproval, only nods of agreement, willingness to help.

After an especially good anthem by the choir (obviously these people come to choir rehearsal), the pastor begins his sermon. You are anxious to hear what he has to say. Your heart is already pointed toward God with all the great music and public response. The prayers and general feeling of praise and worship have you ready to hear from the Word. You are not disappointed.

The pastor is not only well prepared and prayed up, he is under the

leadership of God's Holy Spirit. You find your heart rejoicing at God's great love, not just for the people in that congregation, but for you personally.

Your heart seeks after God to tell Him of your love for Him. At the same time you are painfully aware of your sins and you are repentant in the extreme. By the time the sermon is over, your heart is clean and refreshed. You are ready to meet the world as a victorious Christian.

The Right Ending

After the service as you make your way out into the large vestibule, you notice that no one is in a hurry to leave. People are standing around, shaking hands, hugging necks and obviously loving each other. You even get invited out for lunch, but you decline saying that you have to get on up the road, but thanks anyway.

As you hurry down the on-ramp to the interstate headed for home, you are still feeling good inside. There was something there in that church. As you try to sum it up, one word comes to mind . . . healthy. That's it, that was a thriving, growing, alive, healthy church. You find yourself wishing that it was your church.

The Right Dream

Is this a dream? Are there really churches like this one? Are there really *Free Will Baptist* churches like this one? No, it is not a dream and, yes, there are churches like this. Yes, even *Free Will Baptist* churches. You say this doesn't sound like your church? It can.

Dedicated Leaders

There are two things that make a church healthy. One is the leadership. The church needs people filling positions who have dedicated themselves to God first and all other things second.

Their desire must be for God to get the best they have to offer and then let the Holy Spirit enhance and use their best for His glory. The supreme end of their life is to serve and enjoy the Lord. They are healthy spiritually and can in turn inspire that same health into their parishioners.

Healthy Members

The second element is the congregation. There is no such thing as a healthy church without a healthy congregation. They are people who have a daily personal relationship with God. Their lives are marked by a personal commitment to their Lord and their families and to their church. In that order.

Their neighbors as well as their co-workers know that they are Christians. They shine! When they come to church, their church shines.

Is this all somewhat idealistic? Sort of pie-in-the-sky, wish it could be that way thinking? No! What group of people in the world has more reason to be healthy and happy than those who serve the King of the Universe? This is what He wants His people and His church to look like, and He has dedicated Himself to make it happen.

Free Will Baptist churches should be the healthiest in their communities. We have the right doctrine, and right doctrine should lead to right living, and right living does lead to healthy churches! ■

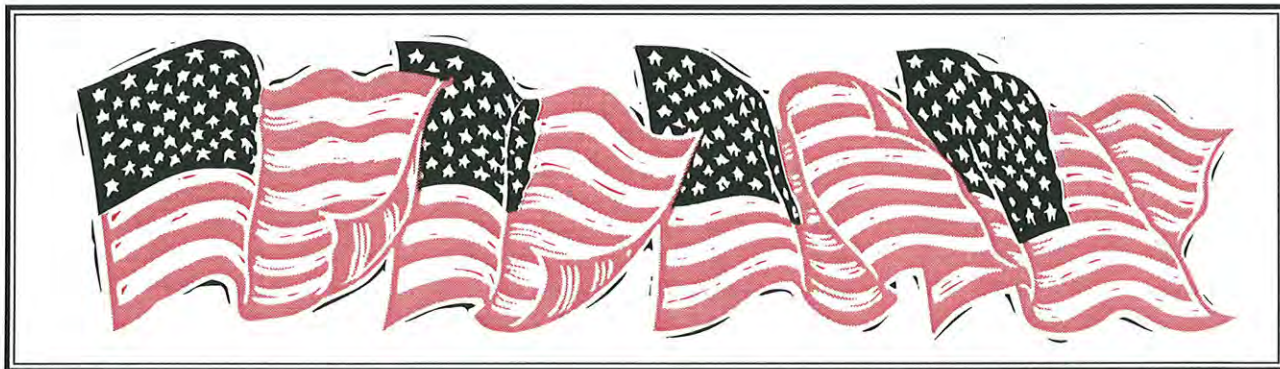


ABOUT THE WRITER: Reverend Gary Fry pastors First Free Will Baptist Church in Mountain Grove, Missouri.



I Love America!

By Elzo Bevan



I am a proud American. I guess you could say I am a little sentimental about my country. I still get a thrill when I hear a military march or a patriotic hymn. My heart swells with pride when I see "Old Glory" waving in the wind. As we celebrate our independence, I think back on how I came fully to appreciate the freedom that is often taken for granted.

I was a simple country boy from Berry, Alabama, when I received my draft notice. I entered the Army Air Corps on January 22, 1943. I completed basic training in Miami, and then spent 22 weeks in radio school in Chicago. I went on to gunnery school in Kingman, Arizona.

Finally, my training ended and I was sent to the 100th Bomb Group, Eighth Air-Force, in England to become a radio operator on a B-17 bomber.

Although I had been raised in a Christian home, I had not accepted the Lord. But He was so merciful to me, and spared my life time and time again.

I was scheduled to fly 33 missions. On September 11, 1944, my group left on its 32nd bombing raid, but we did not return. Somewhere over Dresden, Germany, our plane was shot down. I was wounded twice that day. We were all captured by the Germans and shipped to a prisoner-of-war camp in Poland.

I saw many terrible things in prison. Men were tortured and starved. Medical attention was denied to the sick and wounded. It seemed the situation could not get any worse, but in February, we began an 87-day march across Germany.

The days were difficult and the nights almost unbearable. It was very cold and there was little food. Our untreated wounds were still not fully healed. We slept in a barn or out in the open. We had only one shower during the almost three-month march, and our bodies were lice-infested.

On May 2, 1945, I was liberated by the British. I was in pitiful condition, but I was free! When the war ended, we claimed the victory. No matter what I had been through, I was proud to be an American.

I returned home and in October 1946 married Mary Sullivan. A dear neighbor witnessed to us faithfully, and we were saved. Soon after, I started preaching.

I have been serving the Lord for almost 45 years. I have seen a lot of things change over the years, but the Lord has been faithful. Although the memories of the days of imprisonment have never been forgotten, I have never once regretted serving my country or my Lord.

Much has been said lately about the freedom of speech and the right to dissent. It is not the interpretation

of the courts that has given people the right to speak out against the United States, or to dishonor the flag. Rather, it is the bloodstained sands of Omaha Beach, Guadalcanal, Iwo Jima, Anzio, Korea, Vietnam, Iraq and hundreds of other places that have ensured the freedom to protest!

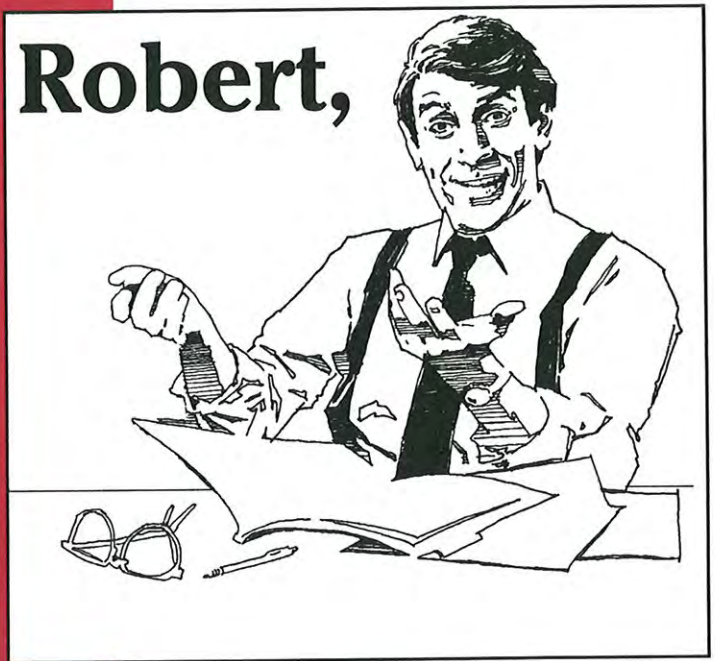
I believe that God led our forefathers to this land, and has blessed us because America was founded by those seeking religious liberty. But the price of freedom has not been cheap. We must not forget the sacrifice made by generations of many brave men. Although our nation is not perfect, it is still the best country in the world in which to live.

God bless America! ■



ABOUT THE WRITER: Reverend Elzo Bevan is a retired Free Will Baptist minister. One of his sons, Dr. Billy Bevan, is president of Southeastern Free Will Baptist College in Wendell, North Carolina.

Who Is Robert, and



Why Should I Take Orders from Him?

By Joel E. Hampton



At some point in almost everyone's life, one wonders why business meetings must adhere to what seem like arbitrary rules established by a man who is long since dead. I speak of *Robert's Rules of Order*, that elusive set of principles which structures our debate in civic organizations, political bodies, and yes, even church business meetings.

I remember attending church quarterly business meetings as a child and being amazed at the dizzying array of motions, seconds, yeas

and nays. What for me might as well have been Greek or Swahili seemed to make perfect sense to my elders. People understood parliamentary procedure and observed it in their meetings, generally speaking.

As an adult, especially since becoming active in business proceedings from the local church to the broader National Association level, I have noticed an alarming trend. Increasingly, people who attend and participate in business meetings neither understand nor observe parliamentary procedure.

Why do we have to observe such

old-fashioned rules? Can't we just get together and talk and make decisions? Who needs Robert or his rules of order anyway?

Robert and His Rules

General Henry M. Robert was an officer in the United States Army Corps of Engineers in the late 1800s. When he arrived in San Francisco in 1867, he found that English Parliamentary Law (the rules by which the Parliament in England operated) was not used as a guide to conduct business meetings in

the same way that it was in the Eastern United States. In fact, practices varied widely from state to state and from organization to organization.

General Robert set out to study parliamentary procedure. What resulted was *Pocket Manual of Rules of Order for Deliberative Assemblies* (later *Robert's Rules of Order*), published in 1876. General Robert's little book provided for a single system of conducting business meetings throughout the United States in all sorts of organizations. His book insured that there would be uniform practice regardless of the location or the organization.

Free Will Baptists and Robert's Rules

Like most religious denominations, Free Will Baptists have observed *Robert's Rules of Order* from the local church level through the National Association level for over 100 years. (Our National Association's By-Laws explicitly state this fact in Section 33). Why do we use *Robert's Rules* as our guide? Do we really need them?

Need for Robert's Rules

Robert's Rules are needed in our business meetings for at least two reasons: to protect the rights of the majority and to protect the rights of the minority. Free Will Baptists conduct business on every level through the democratic process.

Protects the Rights of the Majority

The majority rules. That is essential to who we are as Baptists who believe in congregational government. In his foreword to the reprint of his grandfather's work, Henry M. Robert III says, "Parliamentary procedure, properly used, provides the means whereby the affairs of an organization or club can be controlled by the general will within the whole membership. The 'general will,' in this sense, does not always imply even near unanimity or 'consensus,' but rather the right of the deliberate majority to decide."

Simply put, *Robert's Rules* guarantees that after all is said and done,

the majority rules and not any minority, no matter how loud or determined they may be.

Protects the Rights of the Minority

Just as important as assuring majority rule, however, is the principle that the minority view should be given a fair hearing. In the same foreword, Robert III says, "Complementary to this right (the right of the majority to rule) is the right of the minority—at least a strong minority—to require the majority to be deliberate—that is, to act according to its considered judgment after a full and fair 'working through' of the issues involved."

So while *Robert's Rules* keeps the minority from holding the majority hostage to its views, it also stops the majority from steamrolling the minority with its views.

Strict adherence to *Robert's Rules* will seem arbitrary to some. Can't we just make it up as we go along? Parliamentary procedure is always arbitrary and artificial to an extent inasmuch as we don't require motions, seconds and votes in everyday life (e.g. choosing a restaurant at which to eat lunch).

However, *Robert's Rules* is a system, however imperfect, which we agree upon to guide our deliberations. It is essential to meaningful debate and to fair play, because chaos and mob rule tend to become the order of the day when there are no "ground rules" by which to conduct business.

Sadly, I have been in business meetings at various levels where the rights of the minority, and at times the majority, have been trampled due to a failure to observe parliamentary procedure.

Suggestions for Improvement

What can be done to insure orderly debate and the rights of all concerned parties? There are at least three things which will prove invaluable in this area.

Qualified Moderators

First, moderators must be familiar with *Robert's Rules* and must apply them consistently. If a moderator doesn't know parliamentary procedure, he should study up on *Robert's Rules*. Furthermore, he must firmly

and fairly apply them to every situation and group. If not, he will be open to charges of favoritism.

Parliamentarians at Every Meeting

Second, every meeting should have a parliamentarian, especially if the moderator is unfamiliar with or uncomfortable with parliamentary procedure. This parliamentarian is the final arbiter of any dispute of procedure and thus he protects the moderator from accusations of partiality.

Knowledgeable and Respectful Members

Third, and perhaps most important, every member of any group should have a working knowledge of *Robert's Rules* and a respect for the system and its enforcement. One would do well to remain silent rather than rise to speak without first becoming well acquainted with parliamentary procedure.

Respect for the rules as well as the moderator and the parliamentarian—qualities sadly missing in some of our meetings—are also vital to the orderly conduct of business, as these officers have been charged with the responsibility of enforcing the rules.

Christians should set the example in this area. What does it say to the world, and to our own people for that matter, when we as Christian leaders have little regard for authority and order? As I tell my children often, there is a right way and a wrong way to do everything. *Robert's Rules* is the right way to do business meetings. When we play by the rules everyone wins, when we don't everyone loses. ■



ABOUT THE WRITER: Reverend Joel E. Hampton pastors Glennville Free Will Baptist Church in Glennville, Georgia.

Apologetics: Apex of Apathy

By Bryon J. Justice

The Bible is a simple book, written for simple people, for a simple time." Such was the statement of one of my co-workers during a discussion on the inspiration and inerrancy of God's Word. This came from a man who is educated (a lawyer and engineer), religious (a practicing Roman Catholic) and who feels that he has the proper perspective on what it takes to get to Heaven.

Looking back on this discussion, I am somewhat ashamed of the weak defense I offered to his statement. While he is not alone in this particular regard for the scriptures, I know that I am not alone in my less than strong defense.

It seems that the church as a whole has become apathetic in the doctrinal area of apologetics. This English word comes from a Greek root meaning "to defend, to make reply, to give an answer, to legally defend oneself." Webster defines the term as "a branch of theology devoted to the defense of the divine origin and authority of Christianity."

As our country has become a melting pot of religions, Christians have become less motivated to take a stand on what we believe. We are often lulled in pacificity by the notion that "it doesn't matter what you believe as long as you believe in something."

We need to denounce this philosophy and stand up for the basic premise of our faith. Here are three areas where we might focus our attention: affirmation, application and advocacy.

Bold Affirmation

As necessary as public affirmation is, it must be, first and foremost, personal. Within us, we must settle the fact that the Bible is the true, inspired, inerrant Word of God. We must not be, as Paul wrote, "tossed to and fro and carried about with every wind of

doctrine," (Ephesians 4:14).

God's Word must not be allowed to be dissected by man's humanistic philosophies. The only way we can stop this is by not allowing ourselves to be deceived.

In the scope of public affirmation, Peter wrote in Acts 4:31: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

This is the type of boldness we need to exhibit in defending our faith. It is boldness brought about by the advent of the Holy Spirit in our lives. Only through this power can we stand firmly on the biblical truths that cannot be compromised.

Paul says, "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts," (1 Thessalonians 2:4).

Practical Application

While our apologetics must be seated in our hearts and on our lips, it must also be demonstrated by our lives. The oft-quoted saying, "The only Bible some people will read will be our lives," could also be said about our defense of what we believe. Some will only perceive what we stand for by observing our stand.

As James exhorts us to "be ye doers of the word," we must not be guilty of practicing only lip service as a defense. It is only when we exhibit the lifestyle we profess that we will gain the respect of those to whom we present our views. If our belief is our behavior, then our walk will be our witness.

Prepared Advocacy

Just as Jesus Christ is our advocate

who, when we sin, pleads our case to the Father (1 John 2:1), we are God's advocates here on Earth. We are to plead the cause of Christ and the authority of God to those who believe otherwise.

Just as the liberals who, with great passion, defend the philosophies and agendas of such documents as the Humanist Manifesto, we as the church need to be impassioned in the defense of the doctrine we hold sacred.

I work for an intellectual property law firm, and we often litigate for our clients. The one thing I have learned in observing our attorneys is that they are completely prepared when going into the courtroom. They know their cases forward and backward.

The parallel can be drawn that as God's advocates we need to be thoroughly familiar with what we are defending. This can only be achieved by deeply searching God's Word. As Paul wrote, we are to "Study to shew thyself approved," which will enable us to "rightly divide the Word of truth."

I hope that we soon see apathy for apologetics turn to passion as we carry the light of God to a dark world.



ABOUT THE WRITER: Mr. Bryon J. Justice is a deacon at Cleveland Free Will Baptist Church in Cleveland, Ohio. He has attended the church for 35 years. He teaches the Adult Bible Class.

Part seven of an 11-part series on aberrant-Christian groups in America.

The Counterfeit Jesus of Scientology

By
Tom Forehand, Jr.



A Christian radio station representative in a major southern city called one morning. He frantically begged: "Could you participate in our daily afternoon talk show? We've invited a celebrity but have since learned she's a Scientologist and we don't think it's right to cancel our invitation. We were hoping that you could be here to present a Christian point of view about Scientology."

I nervously waited that afternoon at the station. The vaunted guest did not show. Why had she been invited in the first place? Probably because she had been on one of the most wholesome family television programs, *The Waltons*. This no-show was Judy Nor-

ton, aka Mary Ellen. If sweet little Mary Ellen is a Scientologist, what could be wrong with Christians taking Scientology's counseling programs?

Joining Judy Norton (Taylor) in the Church of Scientology are Tom Cruise, the late Sonny Bono, Mimi Rogers, Anne Archer, Kelly Preston, John Travolta, and Nancy Cartwright (voice of Bart Simpson). Also, Kirstie Alley is a tireless promoter of the church's drug rehabilitation arm.¹

The Church of Scientology claims:

In Scientology there is no attempt to change a person's religious beliefs or to persuade him away from any religion to which he belongs Scientologists hold the Bible as a holy work and have no argument with the Christian belief that Jesus Christ was the Sav-

ior of Mankind and the Son of God. We share Christ's goals for man's achievement of wisdom, good health and immortality. Christianity is among the faiths studied by Scientology ministerial students. There are probably many types of redemption. That of Christ was to heaven.²

Scientology's statement that Jesus is "Savior of Mankind . . . the Son of God" sounds appealing to most unsuspecting Christians. Yet, these words adeptly conceal the church's counterfeit Jesus. This statement gives an excellent example of how sects often publicly use traditional Christian words, yet privately give these same words nontraditional meanings.

Still, what actually hooks some

professing Christians into Scientology? The bait is therapeutic counseling. Scientology offers very expensive counseling courses ("auditing") which promise more confidence in life, the relieving of stress, better understanding, control of one's mind, greater success and happiness.³

Sounds great, doesn't it? Yet, lurking somewhere between the book covers of *Dianetics* and the heavily-sequestered doctrines of Scientology's founder L. Ron Hubbard are found "another Jesus." According to Joseph Fichter, this "Church" is a new age religion more nearly akin to Buddhism than Christianity.⁴ How did it all begin . . .

A Shade Tree Therapist

L. Ron Hubbard was born in Tilden, Nebraska, in 1911. This adventurous Boy Scout became a pioneer who travelled more than a quarter-million miles by age 19. In 1930 he began his career as a prolific science-fiction writer and also he served as a naval officer during World War II.⁵

In 1949 Hubbard prophetically asserted: "Writing for a penny a word is ridiculous. If a man really wanted to make a million dollars, the best way would be to start his own religion."⁶

During 1950, Hubbard launched his own pop psychotherapy by publishing *Dianetics: The Modern Science of Mental Health*. Hubbard's best seller promised new counseling techniques to erase subconscious memories that he believed caused mental and physical problems.

Yet according to famed psychoanalyst Rollo May books like Hubbard's have done "harm by their grandiose promises to troubled persons and by their oversimplification of human psychological problems."⁷

A New Age, Space-Age Theologist

By 1956 as many Americans dabbled in a new fad called reincarnation, Hubbard turned this ancient religious concept into a sure-fire money-maker. He expanded his auditing courses to include "past lives."⁸ Within a decade of the Roswell incident, Hubbard's science-fiction revealed that human beings had lived before as ancient god-like souls or thetans.⁹

"Another Jesus"

Over the next few decades, Scientology would claim that its followers could become "Operating Thetans" with an ability to "be a cause over life, thought, matter, energy, space and time."¹⁰ Hubbard's science-fiction religion claims that "thetans" existed "[s]even-five million years ago [when] a tyrant named Xenu . . . ruled the Galactic Confederation, an alliance of 76 planets, including Earth . . ."¹¹

Where does Hubbard's "Jesus" fit into his theology? Far from being the Savior God of Christianity (John 1:1-3; Col. 1:16), Hubbard's "Jesus" (and even Hubbard's Buddha) apparently never even reached the level of Operating Thetan.¹² Hubbard allows: "There are gods above all gods, and gods beyond the gods of the universes."¹³

Caveat Emptor

Hubbard's auditing courses are generally not free. It has been estimated that if one were to take enough courses to go through Operating Thetan Level VIII, he would spend between \$200,000 to \$400,000.¹⁴ Small wonder that a 1991 *Time* magazine front cover labelled this sect "Scientology: The Cult of Greed."¹⁵ Richard Behar's accompanying article stated, "Scientology doctrine warns that even adherents who are 'cleared' [thus, reaching a basic goal] . . . face grave spiritual dangers unless they are pushed to higher and more expensive levels."¹⁶

His article quoted from a Hubbard bulletin: "Make money. Make more money. Make others produce so as to make money However you get them in or why, just do it."¹⁷

Scientology may eventually reach into many billfolds through its front organizations: Sterling Management, Way To Happiness Foundation, Citizens Commission on Human Rights, Concerned Businessmen's Association of America, HealthMed, Criminon, Narcanon.¹⁸

How well has it gone for L. Ron Hubbard whose "Dianetics" promises that one may find happiness in this life and the ability to control matter, energy, space and time? It is reported that he suffered several broken marriages, bursitis, the death of a son who committed suicide, a

stroke and finally death in 1986!¹⁹

Jesus simply beckons: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). ■

.....
 ABOUT THE WRITER: Reverent Tom Forehand, Jr., is the Tennessee Director of Watchman Fellowship. If you have questions about aberrant-Christian sects in America, contact Tom at P. O. Box 3035, Clarksville, TN 37043 or e-mail tafjt@juno.com.

Endnotes

(Recommended reading materials in **bold face**)

1. Richard Behar, "**The Thriving Cult of Greed and Power.**" *Time*, May 6, 1991, p. 50; also see *What Is Scientology?* (Los Angeles: Bridge Publications, Inc., 1992), pp. 252, 253, 265, 410.
2. *What Is Scientology?* p. 545.
3. See the back cover of L. Ron Hubbard, *Dianetics: The Modern Science of Mental Health* (Los Angeles: Bridge Publications, Inc., 1985).
4. Joseph H. Fichter, ed., *Alternatives to American Mainline Churches* (Barrytown, New York: Unification Theological Seminary, 1983), p. 93.
5. *What Is Scientology?*, p. 624; L. Ron Hubbard *The Man and His Work* (n. pub., n.d.), pp. 31, 36.
6. "A Sci-Fi Faith." *Time*, April 5, 1976, p. 57.
7. Joel Sappell and Robert W. Welkos, "**The Mind Behind the Religion.**" *Los Angeles Times*, June 24, 1990, p. A 37.
8. Fichter, p. 98; *What Is Scientology?*, pp. 546-547.
9. *What Is Scientology?*, p. 147.
10. *What is Scientology?*, p. 566.
11. *Los Angeles Times*, June 24, 1990, p. A 36.
12. Craig Branch, "**Scientology Part One: Hubbard's Religion.**" *Watchman Expositor*, V. 13, No. 2, 1996, p. 11.
13. *Ibid.*
14. Behar, pp. 52-53.
15. See front cover of *Time*, May 6, 1991.
16. Behar, p. 52.
17. *Ibid.*
18. *Ibid.*, pp. 52-55.
19. *Los Angeles Times*, pp. A 37, A 39, A 40, A 41.

Another look at the evolution vs. creation debate.

The Chicken or the Egg: Which Came First?

By Ken Riggs



The question used to be, "Which came first? The chicken or the egg?" The question has now become, "How did they get here?" The debate between creation and evolution did not stop with the famous Scopes Trial of years ago. It still goes on. When you try to answer these questions you have only two possible solutions: (1) humanity was either put on this earth by a special means of creation through the mind of a Divine Planner, or (2) man is part of a process of change.

One view is known as Divine Creation; one view is known as evolution. Some have suggested a third possibility known as theistic evolution, but in reality that view is a form of evolution and not creation. The view you select to believe will impact all other decisions of life.

Definition of the Two Views

The dictionary says that creation "... is a noun that means the act of creating; the thing created; the universe as created by God." A creationist is a person who has accepted the belief in special creation, not evolution. Evolution is a "... process of change in a particular direction; the process by which something attains its distinctive characteristics; a theory that existing types of plants and animals have developed from earlier forms."

Another dictionary says it like this: "... (evolution) is a

process of continuous change from a lower, simpler, or worse condition to a higher, more complex, or better state." Simply put, creation believes that God made the world; evolution believes the world came into being by chance.

It becomes obvious that there is definite conflict. Both of these views cannot be right. One has to be wrong. Not wanting to be overly simplistic or radical, I suggest to you that neither one of these views can be proven by science. The creationist is more likely to believe that, but the evolutionist is often offended when you tell him that his view is not based on science. If you get nothing else from this, please understand that these views are based on faith. It becomes a matter of where you put your faith.

Some Distinctives of the Creation View

Since I plan to defend the creation view, let me suggest some of its distinctives.

Special Creation

First, it accepts the idea that the world (including plant, animal, and human life) was created by a special means. God was both the source and the force of creation. God was the Master Planner and created things in such a way that they in turn have the capability to produce life. In other words, animals produce other animals, people produce

other people, and plant life produces other plant life.

The means of creation was not over a period of time but in an instant. God spoke and things came to be. He made things out of nothingness. The word "create" means to make something out of nothing. The cosmos, or world, is still being governed by the laws of nature that God put into them, such as the sun still rises in the east and sets in the west; chickens still produce eggs, and butterflies still produce butterflies. Things do not change into anything other than what they were originally intended to be.

Bible Creation

A second distinctive is that most people who accept the Divine Creation view accept the account of creation as presented in the Bible. There are those who do not accept the God of the Bible, but they do accept the idea that a god of some kind created the world. There are those who differ as to what is meant by the word ". . . day . . ." in the Genesis account. Some believe it means 24 hours such as we presently have; others believe the day represents an age or a period of time.

Perfect Creation

The third distinctive relates to the fact that when God created the world, He pronounced everything good. In their original form, everything was perfect. Man was given the responsibility to protect, preserve and promote all of God's creation but man failed the plan of God. Man's failure is known as depravity or sin. Since man's failure to live up to the standard of God, everything has been going down hill.

However, the creationist believes that while man failed God's original plan, man still has the potential for good. That good is often demonstrated by the good deeds and acts that man performs. Unlike the evolutionist, creationists believe that man is basically evil (a sinner) and in need of redemption. The evolutionists believe that man has the ability to save himself while the creationist believes that man can only be saved by God. It should be noted that when an evolutionist uses the word "save," he does not mean in a theological or spiritual sense but in the sense of social, emotional, and psychological aspects.

Trustworthy Bible

The fourth distinctive is that while the creationist believes the account of Genesis, he does not believe the Bible is a book of science. The Bible does not try to prove creation; it merely states it. While there are some aspects of creation that can be applied to the realm of science, creation is not based on science. It is based on faith. The creationist does accept the principle that when the Bible speaks about science, it can be trusted as being scientifically accurate.

Personal Reasons for Accepting Creationist View

It is difficult to separate my background from my spiritual faith, but I honestly believe that even if I didn't believe in the Bible, I would still accept creation over the theory of evolution. There are several reasons for this.

Common Sense and Logic

First, the reason of logic and common sense. For something as complex as the world, it just seems to make more sense to believe that someone had a plan and a design. There are too many details that animals, plants and humans have that could not have been left to chance. All these details point to a designer or a creator. Even evolutionists admit that they cannot point to one piece of evidence of anything that has evolved into something else other than what it was intended to be.

For instance, some evolutionist point to the birth of a butterfly as being evidence of evolution. The butterfly begins as a silky case spun by some insect larvae for protection during its stages of growth. This housing is known as a cocoon. At just the right time the cocoon opens up and a beautiful butterfly emerges. The evolutionist says, "See there! A cocoon has become something else."

But that doesn't prove evolution. It rather points to the fact that the cocoon was designed to be the housing for a butterfly. As long as cocoons have been being observed, not one of them has become anything other than a butterfly. If the cocoon should become something else other than what it was intended to become, then evolution would have a point.

This aspect of logic and common sense is based on two factors known as cosmological and teleological. Cosmological comes from the word "cosmos," which means world. It is from this word that we get our word "cosmetic." In other words, since the cosmos has beauty and design and since that beauty and design are always the same, it could not have evolved. It could be argued that things in the cosmos do change, such as the leaves on the trees. It is certainly true that the leaves change colors but they are still leaves.

The teleological aspect means that things have a definite purpose. Trees are made to have leaves and depending on the tree, different kinds of fruit. But not one time has an apple tree produced anything but other apple trees. The leaves may fall off but every year they come back as leaves and nothing else.

Self-Concept/Self-Worth

The second reason I have accepted the creationist view is because of my personal self-concept and worth. Evolution says that humanity evolved from a lower form of life or even a lower animal. I know about the Big Bang, fish and gibbon theories. Quite frankly these theories leave me cold and unmoved. It's hard enough to have a good self-concept anyway, and to tell me that my ancestors and I are only a little better than two pieces of something that happened to bump into each other, or a fish, or an ape, doesn't make me feel too good about myself.

The creation view at least lifts my spirits when it says that I am made in the image of God. That alone gives me worth, value and dignity. The possibility of being made in His image and the potential to become like Him is certainly more encouraging.

Matter of Faith

Third, I accept the creationist view because of faith.

Faith is typically related to a person's religion. To have faith means to trust. It carries the idea of having confidence. While I have a personal faith in the God of the Bible, what you must understand is this: faith is not limited to just matters of religion. You can be an atheist and still have faith. In fact, the only difference between an atheist and a person who believes in God is that one believes there is no God and one believes there is, but both believe.

It comes down to a matter of choice. You have the option to believe in either creation or evolution, but it will take faith regardless which one you choose. You say, "You have a bias because you are a minister." I admit to both. I have a bias and I am a minister. But everyone has a bias. Someone said it like this: "It is not a matter of whether one is biased or not, it is really a question of which bias is the best bias with which to be biased" (Kenneth Ham, *Evolution: The Lie*, p. 9).

The study of how we got here is not a matter of science; it's a matter of faith. Again, creation is not based on science, but neither is evolution. You choose to either believe God created the world, or you choose to believe that the world got here without the aid of God. Either way, it's a matter of faith. Creation is based on the religion of Christianity; evolution is based on the religion of humanism.

If you doubt that evolution is based on a religion, read *The Humanist Manifesto*. It is the humanist bible and it lists 15 statements that are listed as "... the theses of religious humanism ..."

You need to also be aware that there are some evolutionists who state that what they believe is a matter of faith. There are more than can be presented here, but I offer two illustrations: "The more one studies paleontology (the fossil record), the more certain one becomes that evolution is based on faith alone" (*The Dogma of Evolution*, Louis T. Moore, p. 160). David Allbrook, professor of anatomy at the University of Western Australia, says, "... (evolution is) a time honored scientific tenet of faith." (*Evolution: Possible Or Impossible?*, p. 180).

Science involves observation. Science involves being able to repeat that observation. Neither original creation nor evolution has been observed by man. No man was present when the world was made. We cannot go back and re-create what took place. It just has to be accepted, and to accept the reality that there was a beginning is a matter of faith.

Reality of Life

The fourth reason I accept creation is because of life itself. No one on either side of the creation/evolution debate will deny the fact that life is a reality. The argument is *how* did life get here? Where did it come from? Can it be reproduced? The creationist view is that God made life out of nothing. God made life capable of continuing. All areas of life (human, animal, and plant) are so designed that they are capable of reproducing.

Man can plant seeds to raise crops and flowers; man can breed animals for a variety of purposes; and mankind can bear children and know the thrill of parenthood, but he cannot create the elements it takes to bring a living cell into existence. No evolutionist has ever produced that mysterious, marvelous and mystifying entity called life.

Deterioration of Life

My fifth reason for accepting creation is because of the deterioration of life. One dictionary defines evolution as "... a process of continuous change from a lower, simpler, or worse condition to a higher, more complex or better state," (*Webster's 3rd New International Dictionary*, p. 789). In other words, evolution says things get better as they age. Things evolve from a lower form to a higher form.

If this were only true, all of us would be better off. But the simple truth is, things don't get better, they get worse. The deterioration of life is seen in sociology, psychology, and physiology, just to name a few. In sociology, how often have communities raised funds to erase the slums and improve the quality of life for those who live there only to find that in 10 years or less, they have slums again?

If evolution is true and things improve, why is it that crime rises instead of decreases? If evolution truly improved things for the better, girls would never become prostitutes, boys would never become gangsters. What is it that gives a girl the potential to become a respectable lady? What is it that gives a boy the potential to become an outstanding citizen? It is not a belief in evolution but a belief in a Creator that encourages a value system based on absolutes.

Psychologically, things do not improve but deteriorate. We have more psychological problems than ever before, not less. Read the newspapers. Watch the news. Physically, if evolution caused things to improve, I would not need glasses because my eyesight would have gotten better, not worse. My hair would still be black instead of gray. I would have gotten better in sports, but with age, things don't improve. They deteriorate. Cars don't get better, with age, they rust; houses left alone don't improve, they fall apart.

A.B. Novikoff in defining evolution puts it like this: "It should be remembered that even in the biological world, it is not always in the direction of progress," (*Webster's 3rd New International Dictionary*, p. 789).

Final Remarks

The debate between creation and evolution will never be ended. Many courts have decreed that creation cannot be presented in the public schools but evolution can. True education, regardless of which view you accept, is to know both sides. With that in mind, I suggest the following:

Be Informed

Know your subject well. Read about the beginning of life from both views. Don't just assume you know your subject. Become informed. There are many materials in print, on audio and video tape that can give you information. Too many people who believe in creation become emotional when evolution is discussed. Having proper information will help control your emotions.

Stay Calm

Getting into an argument will get you nowhere, and you will certainly not persuade others to your view by arguing. Stay calm. Debate, yes; argue, no.

Welcome Challenge

Don't be intimidated. The view of creation can take the pressure. Remember, creation and evolution are based on faith, not science. Evolutionists would like you to believe that educated people do not accept creation, but that is simply not true.

Ask Questions

Don't be afraid to ask questions. If you have honest and sincere questions about creation or evolution, don't be afraid to ask. Be polite and courteous, but ask. I can assure you as a former teacher that when one student asks a question, there are others who are glad you did. Be the one who is not afraid to ask.

Use Your Brain

Think for yourself. You've heard the expression, "The mind is a terrible thing to waste." Don't waste yours. Don't accept a view about anything just because someone else believes it. That's dangerous. Be a thinker.

The chicken or the egg, which came first? Creation has the only obvious answer. The chicken was created to produce eggs. ■

(This article was presented by Dr. Ken Riggs in an actual debate with an ecology teacher in one of the Nashville high schools.)

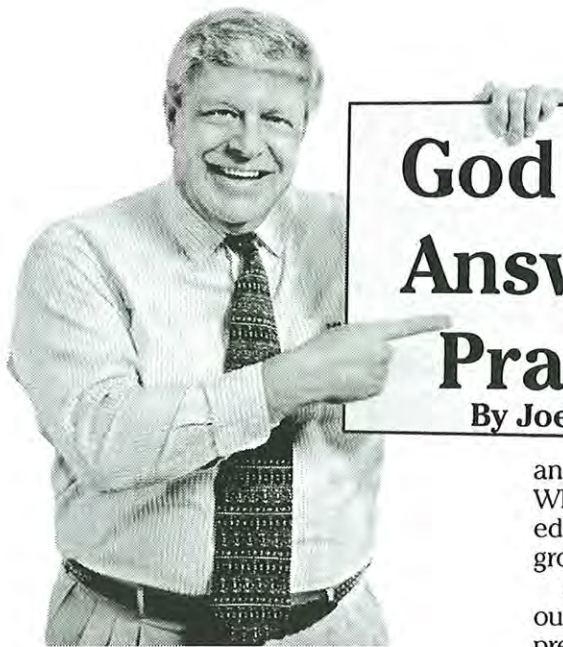


ABOUT THE WRITER: Dr. Ken Riggs pastors West Meade Fellowship in Nashville, Tennessee. He is a graduate of Free Will Baptist Bible College. He taught 23 years at the college, chairing the education department 18 years.

THE TOGETHER WAY

April 1998

Receipts:			April 1998			
State	Designated	CO-OP	Total	Year To Date Designated	Year To Date CO-OP	Year To Date Total
Alabama	\$ 828.67	\$.00	\$ 828.67	\$ 2,096.05	\$.00	\$ 2,096.05
Arizona	.00	.00	.00	1,468.12	144.50	1,612.62
Arkansas	14,419.01	13,962.32	28,381.33	58,037.69	54,918.60	112,956.29
California	.00	1,196.25	1,196.25	.00	4,212.80	4,212.80
Colorado	.00	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00	.00
Florida	.00	.00	.00	81.78	3,333.32	3,415.10
Georgia	23,583.00	2,369.42	25,952.42	77,520.71	7,037.86	84,558.57
Hawaii	.00	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00	.00
Illinois	11,425.35	2,310.18	13,735.53	39,979.78	9,189.80	49,169.58
Indiana	.00	.00	.00	3,808.69	1,051.02	4,859.71
Iowa	.00	.00	.00	180.00	449.25	629.25
Kansas	.00	5.98	5.98	200.00	40.66	240.66
Kentucky	929.50	233.84	1,163.34	2,709.06	2,035.80	4,744.86
Louisiana	.00	10.00	10.00	30.00	10.00	40.00
Maryland	.00	.00	.00	.00	1,599.80	1,599.80
Michigan	20,250.63	4,421.49	24,672.12	44,956.54	9,005.55	53,962.09
Mississippi	7,882.89	684.29	8,567.18	25,363.16	2,046.86	27,410.02
Missouri	31,287.30	12,673.84	43,961.14	180,925.52	12,673.84	193,599.36
Montana	.00	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	.00	.00	.00
New Mexico	1,929.84	69.92	1,999.76	3,578.96	201.48	3,780.44
North Carolina	414.86	1,346.00	1,760.86	5,805.78	5,418.90	11,224.68
Ohio	8,864.89	4,044.61	12,909.50	27,177.86	10,754.10	37,931.96
Oklahoma	48,711.74	7,530.18	56,241.92	172,616.30	35,238.19	207,854.49
South Carolina	38,055.44	106.80	38,162.24	147,105.29	495.08	147,600.37
South Dakota	.00	.00	.00	.00	.00	.00
Tennessee	11,897.79	1,364.66	13,262.45	43,522.57	7,168.39	50,690.96
Texas	7,027.15	331.09	7,358.24	31,632.69	1,824.44	33,457.13
Virginia	690.95	25.00	715.95	2,859.80	125.00	2,984.80
Virgin Islands	.00	.00	.00	.00	.00	.00
West Virginia	209.01	.00	209.01	10,329.47	196.66	10,526.13
Wisconsin	.00	.00	.00	.00	.00	.00
Canada	.00	.00	.00	531.12	24.14	555.26
Northwest Assoc.	.00	.00	.00	.00	.00	.00
Northeast Assoc.	.00	.00	.00	.00	.00	.00
Other	.00	.00	.00	.00	10	10
Totals	\$228,408.02	\$52,685.87	\$281,093.89	\$ 882,516.94	\$ 169,196.14	\$1,051,713.08
Disbursements:						
Executive Office	\$ 2,148.87	\$23,708.63	\$ 25,857.50	\$ 23,039.92	\$ 76,138.23	\$ 99,178.15
Foreign Missions	139,214.44	6,664.77	145,879.21	526,837.82	21,403.32	548,241.14
FWBBC	10,941.36	6,664.77	17,606.13	59,076.22	21,403.32	80,479.54
Home Missions	66,885.71	5,215.90	72,101.61	236,710.31	16,750.42	253,460.73
Retirement & Insurance	730.99	4,056.81	4,787.80	3,977.65	13,028.06	17,005.71
Master's Men	602.95	4,056.81	4,659.76	4,574.88	13,028.06	17,602.94
Com. for Theo. Integrity	30.12	144.88	175.00	246.93	465.30	712.23
FWB Foundation	434.37	1,738.66	2,173.03	2,713.48	5,583.53	8,297.01
Historical Commission	10.21	144.88	155.09	168.51	465.30	633.81
Music Commission	26.83	144.88	171.71	203.04	465.30	668.34
Media Commission	38.99	144.88	183.87	2,804.70	465.30	3,270.00
Hillsdale FWB College	1,635.07	.00	1,635.07	5,719.15	.00	5,719.15
Other	5,708.11	.00	5,708.11	16,444.33	.00	16,444.33
Totals	\$228,408.02	\$52,685.87	\$281,093.89	\$ 882,516.94	\$ 169,196.14	\$1,051,713.08



God Still Answers Prayer

By Joe Seay

God is mightier than rock'n' roll. You probably already knew that. But have you ever seen the Lord prove the point in real life? I have.

It all began when some of my friends and I decided we had had enough. Our West Texas town seemed to have more than its share of profanity, pornography, sex shops, drugs, drunkenness, hard rock singers, nudity and juvenile delinquency. We decided to speak out and do something about the immorality of our community.

John, Larry and I organized a community action group called "Odessans for Decency." With the help of our city council, this group was able to remove six hard core adult bookstore from the downtown area of our city.

Our next challenge came in the form of a hard rock singer who had booked a performance in a county-owned building. This rocker's repertoire included biting the head off a live bat, urinating on the Alamo and performing songs that promoted rebellion, hatred of parents, drugs, booze, profanity and perverted sex.

Odessans for Decency asked our county government to deny use of the building to the hard rock singer. A federal judge ruled that officials could not refuse anyone use of county-owned property if the person signed a standard rental agreement, which included a statement committing them to "obey the law."

By this time the local newspaper had become involved in the controversy, labeling our group "censors"

and other uncomplimentary names. When the court decision was handed down, the newspaper asked our group for a statement.

All our official spokesmen were out of town, except me. As first vice president, I normally worked behind the scenes, but now I was facing the secular media for the first time. Alone.

I did not prepare an official statement for the occasion, but I did ask several people to pray that God would give me the correct words to say.

After several questions and comments, I was asked, "What are the Odessans for Decency going to do now?"

Without any forethought I replied, "We are going to appeal."

"You are going to appeal to the Texas Supreme Court?" the reporter asked.

"No," I heard myself saying, "higher than that."

"You are going to appeal to the United States Supreme Court?"

"No, higher than that."

"Joe," they said with mixed disgust and humor, "there is no court higher than the U.S. Supreme Court."

Again my answer popped out without a thought. "We are going to appeal this to the Creator of Heaven and Earth. We are going to appeal this to God through a method we Christians call prayer. God is higher than the U.S. Supreme Court!"

The local media had a field day with that exchange. I made the news as the local religious radical and censor.

Time passed with many people "appealing the decision" through prayer. Three days before the scheduled performance, the hard rock singer canceled his concert.

On a television talk show in another city, the singer was asked if Odessans for Decency had anything to do with his canceling his concert

in our town. "No," he replied. "It was an act of God. I got sick."

When the secular media learned the concert had been canceled, they asked me for a response.

"Praise God," I said. "God still answers prayer!"

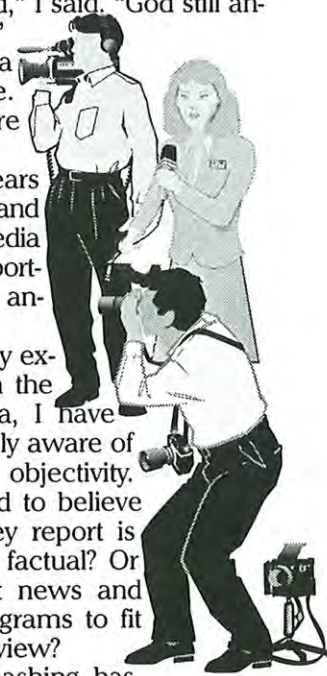
There was a long silence. And no more questions.

Several years have passed and our secular media still has not reported that God answers prayer.

Through my experience with the secular media, I have become keenly aware of their lack of objectivity. Can we afford to believe that what they report is accurate and factual? Or do they slant news and television programs to fit their point of view?

Christian bashing has become a popular sport among the country's media elite now, and it is harder and harder every day for me to listen to these proclaimers of "truth." Instead, I choose to listen to the One who is Truth, Jesus Christ. We can trust Him.

And, by the way, you won't hear it from the secular media, but God still answers prayer. ■



ABOUT THE WRITER: Joe Seay is a free-lance writer who resides in Greenbrier, Arkansas.



Failure to Communicate

By David Brown

Americans are fascinated with stories of men escaping from prison, perhaps because our natural tendency is to root for an underdog or some lost cause. Throughout history, books have been written depicting desperate escape attempts. In this century numerous films have depicted prison escape adventures.

One such film is *Cool Hand Luke*. Paul Newman plays the title role, a good-old-boy from the South who is thrown in jail for chopping off the heads of parking meters. The confinement doesn't sit well with fun-loving Luke and he escapes. After his third escape he is brought before the prison population as they are doing their chain gang road work.

The warden walks over to Luke, slaps him across the head and utters one of the more famous quotes from the movies as Luke rolls to the bottom of an embankment: "What we have here is failure to communicate."

Unfortunately we find in the Gospels that Jesus had the same problem—failure to communicate. In Luke 22, the disciples argue over who will be the greatest in Jesus' kingdom, just hours before He was to be crucified. Jesus had spent three years training them to continue His ministry and at this late hour, they still did not get it.

They were expecting a physical kingdom on this earth and they did not understand that to be great was to be a servant. John records an object lesson teaching the concept of servanthood in the washing of the disciples' feet. It is clear from these passages that there was a breakdown in communication. Which begs the question—Why?

Communication includes three basic elements—the transmitter, the message itself and the receiver. Perhaps as we examine them, we can discover the problem.

Strong Transmitter

Look at the transmitter. In this situation the transmitter is Jesus. Effective transmitters should have two characteristics. First, they should be powerful. A transmitter with little power can barely be heard and is not effective. A powerful transmitter is very influential.

In Nashville, WSM 650 has a powerful transmitter, their signal can be heard over two-thirds of the United States. Because of this powerful transmitter, WSM has been an influential radio station. Their broadcasts of the Grand Ole Opry had a profound impact on popularizing country music and indirectly upon the growth of Nashville as a city.

Jesus is, of course, all-powerful and the breakdown in communication did not occur due to a lack of power in the transmitter.

Another important characteristic of a transmitter is that it be reliable. If you are on the receiving end and the trans-

mmitter breaks down constantly, you will eventually tune in another more reliable transmitter. Jesus was the only perfect man; He was totally reliable. Therefore, the communication problem was not an unreliable transmitter.

Simple Message

Look at the message. In communication the message must be simple and easy to understand. When Jesus communicated with His disciples, He always met this criteria.

A message should be widely broadcast. It should appeal to the least educated as well as the most educated. It should be understood by the oldest and the youngest. The disciples of Jesus came from diverse backgrounds but Jesus communicated to all of them.

A message should not be wordy but succinct, getting to the point quickly. In communicating to His disciples, Jesus did not beat around the bush. In fact, He was frequently quite blunt. The lack of communication was not due to a garbled message.

Reliable Receivers

Look at the receivers. Obviously the disciples were the receivers, and here we see the breakdown in communication. To receive the message, a receiver must be tuned to the correct frequency. No matter how powerful the transmitter or clear the message, unless the receiver is tuned in, there is no communication.

Each individual uses his free will to choose to tune to Jesus' message. We know for sure that at least one disciple was not tuned to His message.

We must accept the messages we receive from Jesus by faith. Sometimes we hear the message, but like the disciples we think He could not have meant that. We interpret the message using our intellect, but we must realize that messages from God are not always just logical but accepted by faith.

It is not logical to our thinking for a father to give His sinless Son as a sacrifice for the sins of the whole world. We can not logically understand how you can be the greatest by being a servant.

We must not allow interference to keep us from understanding the mes-

sage. In most cases we can overcome interference by changing our position or point of view. Most of us have tried tuning in a distant AM station while driving the car. As the car changes position the station gets stronger or weaker.

Sometimes we have trouble receiving a message because we get interference from our culture. American culture says look out for number one. God says to put others ahead of yourself. American culture says stand up for your rights and don't take anything off anybody. Jesus says to turn the other cheek.

Sometimes traditions cause interference. The disciples had accepted the tradition that when the Messiah came He would establish a physical kingdom. Jesus reminded them in John 18:36 that His kingdom was not of this earth and yet they had trouble accepting this truth.

What Now?

For communication to be effective it must not only be received but acted on. If we act upon the message from God immediately, we can overcome our objections and accept it more readily. The power of the Holy Spirit helps us receive the messages clearly, and when we act these messages change our lives.

Obviously, the breakdown in communication in Luke 22 was due to bad receivers. In some cases they were tuned to other things when Jesus was trying to communicate His message. In other cases they had a hard time accepting what He said or perhaps did not have enough faith to accept it.

They allowed culture or tradition to interfere with the message. Since they had not received the message, they had not acted on it and had not allowed Jesus' message to change their lives.

Are we good receivers? Are we tuned to the correct frequency? Do we accept messages by faith? Do we allow culture or tradition to interfere with the message? Do we act on the message when we receive it?

I became a parent in April 1993, and am amazed at what children can teach us. My son, Reese, who is in K-4 kindergarten, told me one day how much he was learning and how smart he is now. I asked him what was he learning. He told me he was

learning how to behave.

I asked, "Well, have you learned how to behave yet?"

He didn't miss a beat as he said, "No, but I am *this* close," holding two fingers apart about an inch.

Would to God that as we become better receivers, we can all get closer to what God would have us be for Him. ■



ABOUT THE WRITER: David Brown serves as member services manager for the Board of Retirement.

*Coming
Next
Month . . .*

Pastor Appreciation Issue

- * Run for Your Life
- * Pastor's Greatest Struggles
- * Plan a Pastor Appreciation Day
- * The Bivocational Pastor

FREE WILL BAPTIST NEWSFRONT

Reverend Steve Hasty With The Lord

RIDGETOP, TN—The Reverend Steven R. Hasty died April 21 at his Middle Tennessee home after an extended illness (cancer). He was 48 years old.

During his 25-year ministry, Rev. Hasty pastored five churches in four states—Michigan, Tennessee, Florida and Georgia. The Michigan native was licensed to preach in 1973, ordained in 1975 and began his first pastorate that same year in Grand Rapids.

That inaugural pastorate included three-hour, one-way drives from Detroit to First FWB Church in Grand Rapids. The church grew from a sleepy handful to 126 that first year, with 49 rededications, 31 new members and 15 conversions.

Steve launched *The Timemachine* in 1985, the occasional publication of the Georgia FWB His-



torical Society. He served 10 years (1985-1995) on the Free Will Baptist Historical Commission, during which time he spearheaded a 1990 project, "Resources for Free Will Baptist History" listing major collections of denominational historical materials.

A prolific writer, Brother Hasty published 14 articles in *Contact*,

most of them focusing on some aspect of Free Will Baptist history. For the last five years of his life, he researched and wrote a 35-chapter historical novel about the Free Will Baptist denomination. The book was in its final stages when he died.

Funeral services were conducted April 24 at Donelson FWB Church in Nashville where he was a member. Reverends Robert Morgan, Mark McPeak and Wayne Wagner officiated.

Brother Hasty is survived by his wife, Carolyn Hasty; one daughter, Heather Hasty; one son Steven Hasty, Jr. (all of Ridgetop); his father, Hubert Hasty; mother, Lucille Murrell; two brothers, Henry Hasty and Mark Hasty; one sister, Roxanne Smith.

Sawyer To Speak At Southeastern College

WENDELL, NC—Pastor Randy Sawyer (First FWB Church in Gastonia, NC) will be the guest speaker for Southeastern FWB College's opening services for the fall semester on Monday evening, August 31.

This opening service will also begin Southeastern's annual campus revival. Sawyer will preach to students and staff four times, including Monday evening, Tuesday morning and evening, and Wednesday morning.

Rev. Sawyer is a former employee of Southeastern FWB College. During his nine years there he was chairman of the music department, director of the promotional department, and homiletics professor.

He resigned in 1994 to pastor his home church in Gastonia where Rev. William Calvert had pastored 33 years. The church has continued to see a steady growth under Pastor Sawyer's leadership.

A Southeastern graduate, Lange Patrick, serves as minister of music, along with Rev. David Frady as youth pastor, and Rev. William Calvert as senior saints' pastor. The First FWB Church of Gastonia has four students at Southeastern.

Rev. Randy Sawyer is used extensively as a revival and conference speaker. President Billy Bevan extends an invitation to attend the services.

Reverend W. E. George Dies

BONIFAY, FL—One of the architects of the Florida Free Will Baptist work, Reverend W. E. (Bill) George, died April 20 at age 79. Ordained to preach in 1955, Brother George served 43 years in Florida churches.

His first pastorate was seven years in length at both Traveler's Rest FWB Church and Liberty FWB Church. He then pastored Salem, Damascus and Cowart's Creek FWB Churches.

Brother George returned to Salem in 1971 where he led the congregation 24 years before retiring in 1995. He remained active in ministry until hospitalized in mid-January.

A lifelong resident of Washington County in Florida's panhandle, George's influence crossed



neighboring state lines into Alabama and Georgia.

Pastor Danny Conn (Pleasant Hill FWB Church, Bonifay) said, "We cannot fill his shoes, but we can follow his steps."

For more than 40 years, W. E. George preached 200 sermons

each year. He also preached 1,075 funerals. Thousands spoke of him as "My Pastor." He served 30 years as a trustee and board member at the Free Will Baptist Children's Home in Eldridge, Alabama.

Bethany Bible College in Dothan (AL) presented him their "Pioneer Preacher" award in 1991. Brother George was a decorated veteran of World War II, achieving the rank of Staff Sergeant.

He is survived by his wife of 57 years, Corene Brock George of Bonifay; four daughters, Rhonda Andrews, Glenda Johnson, Frankie Henslee and Penny Dockery; three brothers, one sister, five grandchildren and one great-grandchild.

224 Attend FWBBC Welcome Days

NASHVILLE, TN—Free Will Baptist Bible College hosted 224 guests from 20 states for its spring Welcome Days, April 2-4, according to Kenny Simpson, recruitment director.

The group included 170 prospective students—over half of whom had never visited FWBBC before—and 54 sponsors.

The largest state group was 28 from Illinois, followed by North Carolina (19), Alabama (17) and Florida (17). The largest group from one church was 10 from Blue Point FWB Church in Cisne, Illinois.

The Welcome Days events for next school year are scheduled for November 12-14 and March 25-27.

New Jersey District Meets

VINELAND, NJ—Clerk Vergel Maness reported that 18 people registered for the seventh annual session of New Jersey First District Association. Six ministers, nine lay delegates and three visitors met March 21 at Thompson Memorial FWB Church in Vineland.

Host pastor Bill Brown moderated the session. The theme for the association was "Joy in the Christian Life."

Murray Southwell, associate pastor at Fairwood FWB Church in Fairfax Station, VA, preached to attendees, developing the theme idea.

The 1999 session will meet March 20 at Centerton FWB Church in Centerton, New Jersey.

Messer Keynotes Arizona District

PHOENIX, AZ—The Arizona District Association featured a stirring message by Trymon Messer, director of the Home Missions Department, during its March 14 meeting. Messer spoke on the subject, "When the Anointing is Gone."

Fifty-seven people registered for the annual gathering which met at Community Fellowship FWB Church in Phoenix. Moderator George Harvey, Jr., led business and worship sessions. He was re-elected to his post.

Delegates authorized the moderator to contact Free Will Baptist state papers apprizing them of the need for pastors and missionaries in Arizona.

Anne (Mrs. Melvin) Worthington addressed the women during the morning worship service. She spoke on putting off the works of the flesh and putting on the fruit of the Spirit. Her subject was, "Off With the Old and On With the New."

The 1999 district association will meet in March at First FWB Church (Tucson).

South Carolina Junior Elected FWBBC Student President

NASHVILLE, TN—Shiloh Hackett, a junior pastoral training major from Spartanburg, SC, has been elected president of the 1998-99 Free Will Baptist Bible College student body. Elections were held on campus April 8-9.

Shiloh is a graduate of Inman (SC) Christian Academy. At FWBBC, he was president of his freshman class, chaplain of his junior class, and sports director of the Alpha Chi Society his sophomore year. He has played on the Flames basketball team and served as both a prayer captain and a Christian service group leader. He is the son of Rev. Tim Hackett of Spartanburg.

Four other students were elected to serve with him. Joey Postlewaite, a sophomore pastoral training major from St. Croix, Virgin Islands, was elected vice president. The new secretary-treasurer is Becky Hale, from Taylor Ridge, IL.

Becky is a sophomore, majoring in secondary education/English, with a missions minor. Barry Raper, a senior from Red Bay, AL, was elected chaplain. He is a pastoral training major. The new worship leader is Matt McAfee, a junior pastoral training major from Bristol, NB, Canada.



(L) Shiloh Hackett, Joey Postlewaite, Becky Hale, Barry Raper, Matt McAfee.

Kansas Needs Pastors

KANSAS—the April 1998 issue of the *Kansas Free Will Baptist Newsletter* carried an urgent appeal for ministers who are willing to relocate to the state and pastor four churches.

Editor Larry Collins said, "Wichita, a city of 300,000 people, needs a pastor at First FWB Church. Topeka, with 125,000 people, needs a pastor at First FWB Church where the congregation has been without a pastor for over two years."

Collins continued, "Our church at Emporia, a city with 25,000 people, has also been without a pastor two years. The church in Wellington (population 8,000) needs a pastor."

An Oklahoma minister, Rev. Wayne Bookout, sent a letter saying, "We have eight Free Will Baptist churches in the Kansas State Association; half of them are without pastors. All four of those churches have good brick buildings all paid for with no debts. The church in Topeka has seven acres just waiting for God's man to come and build."

CCC Seeks Full-Time Faculty Member

FRESNO, CA—California Christian College is looking for a full-time faculty member with an earned doctorate, according to Greg McAllister, academic dean.

The school prefers emphases in pastoral ministry, communications or music. Degrees must be from accredited institutions.

Any person interested should send a resume by August 1 to: Academic Dean Greg McAllister
California Christian College
4881 East University Avenue
Fresno, CA 93703-3599
209/251-4215 (phone)
209/251-4231 (FAX)
cccfresno@aol.com

California Christian College, founded in 1955, is owned and operated by the California State Association of Free Will Baptists.

Directory Update

MICHIGAN

Calvin Brown to Trinity Church, Ypsilanti from Garden City Church, Garden City

MISSOURI

Russ Neil to First Church, Purdy

OKLAHOMA

Troy Dobbs to Canadian Shores Church, Indianola from Plainview Church, Plainview, AR

TEXAS

James Taylor to Pleasant Mound Church, Bellevue

Jarvis Reed to First Church, Weatherford

Children's Home Needs Workers

DUFFIELD, VA—Harvest FWB Child Care Ministries, Inc., has openings in several ministry areas, according to Newl Dotson, executive director. Specific responsibilities open now include residential counselor and advancement representative.

Residential Counselor: Now hiring devoted, Christian men and women for the position of residential counselor. Candidates must demonstrate, through previous life and work experience, an ability to maintain a stable environment and to provide guidance to children ages 5 to 18.

RCs will live on campus to provide abused, abandoned and neglected children daily care, nurturing and guidance. RCs serve five days on duty with five days off duty. Benefits include salary, life and health insurance, and retirement benefits.

Advancement Representative: New positions now available. Candidates must demonstrate an ability to professionally communicate the purposes, goals and needs of the ministry. Must be a self-starter and possess excellent people skills. Must be willing

to relocate and cultivate new contacts.

Representatives will work a minimum of 40 hours per week, including nights and weekends. Benefits include salary, vacation, life and health insurance, and retirement benefits.

Application: Applicants should submit a complete resume, references and position desired to Executive Director Newl Dotson at:

FAX (540) 523-7015

E-mail harvest@mounet.com

Mail to: P. O. Box 259

Duffield, VA 24244.

Harvest Free Will Baptist Child Care Ministries, Inc., is a non-profit agency that provides a loving, homelike atmosphere for abused, abandoned and neglected children. That philosophy is based on a basic belief that a healthy Christian home environment, caring parents and a wholesome family life are fundamental necessities, if not rights, for every child.



July 5

National
Convention

Day of Prayer



The congregation at **Tecumseh FWB Church in Tecumseh, MI**, is debt-free, thanks to a three-year push to clear a \$63,000 indebtedness. Pastor **David Mingus** led the celebration as members invited state moderator **J. B. Varney** and state promotional director **Gene Norris** to join them in the mortgage-burning ceremony. Ypsilanti pastor **Calvin Brown** and West Wayne pastor **Joseph Jones** preached.

Pastor **Homer Young** at **First FWB Church in El Reno, OK**, says that "the dunk tank may have saved his life." Young's wedding band caught in a wire as he prepared to serve 30 minutes in the dunk tank to conclude special youth activities. Taken to the emergency room to have the ring cut off, Pastor Young was examined and made an appointment with a stomach specialist who discovered colon cancer in the early stages. The dunked pastor is now recovering from colon surgery.

Congratulations to **Milton Fields** who chairs the teacher education department at **Free Will Baptist Bible College**. Dr. Fields was named president-elect of the Tennessee Liberal Arts Colleges of Teacher Education. Two other FWBBC faculty members, **Garnett Reid** and **Paul Harrison**, presented papers at the spring meeting of the Evangelical Theological Society.

Pastor **Barry Simpson** credits the PPP (Pastor's Prayer Partners) ministry for the upsurge in attitude and outreach at **New Hope FWB Church in Joelton, TN**. Led by **Mike Dwyer**, church men coveted to pray for Pastor Simpson seven months ago. They gather to pray as early as 7:00 a.m. Sunday morning, pray during services and for other church needs. Simpson reports a new sense of power in the services.

A few days after **Dave** and **Pat Franks** returned to **Brazil** to begin their final term as missionaries, thieves burgled their home and did considerable damage. The thieves stole numerous items, including a laptop computer and printer, a camera and Dave's elec-

tric razor. Pat said, "Dave protested the theft of his new razor by not shaving for a week, but discomfort won out and he's back to shaving now." This was the fourth break-in endured by the Franks.

Retired Maryland minister **George W. Meade** died February 27. His longest pastorate was six and one-half years at **Yorkshire FWB Church in Manassas, VA**. He served three different churches in Virginia. Brother Meade and his family were well-known singers in the state and sang as the Meade Quartet.

More than 100 people gathered at **Meadow Brook FWB Church in Midletown, VA**, to dedicate their new sanctuary. Pastor **Roger Mullins** preached the dedicatory message. City officials including the mayor and vice-mayor attended the service.

Contact welcomes the 12-page newspaper from **First FWB Church in Clovis, CA**. The paper includes news, testimonies, reports of church growth and other items from the state work. **Dan Felts** pastors.

Dedication activities for **Jackson FWB Church in Jackson, MO**, included all-day services and a kick-off for a six-day revival, according to Pastor **Vernon Long**. Missouri executive secretary **Nathan Ruble** and Springfield pastor **Dale Skiles** preached dedication messages.

Members of **Faith FWB Church in Glenpool, OK**, celebrated their 15th anniversary by serving more than 200 people at their Community Appreciation Luncheon. Pastor **David Archer** said the church served a special meal for school employees, teachers, administrators, as well as city officials, police, firemen and business owners.

The **Arkansas Ministers Retreat** registered more than 100 ministers at Lake DeGray State Park, according to **Joel Kircher** who chairs the Christian Education Board. Attendees heard **Ken Hemphill**, president of Southwestern Baptist Seminary. One minister said, "I

wish I had heard this 30 years ago; it would have changed my ministry."

Pastor **Robert Trimble** reports 14 baptisms, 10 conversions and 58 in attendance at **Berea FWB Church in Battle Creek, MI**.

Oak Park FWB Church in Pine Bluff, AR, celebrated their 50th anniversary June 6-7, according to Pastor **Edward Cook**. Speakers for the special occasion included former pastor **Elro Driggers** and **James Puckett** who was the church's first student to attend **Free Will Baptist Bible College**.

Pastor **Will Harmon** reports 10 new members at **Cavanaugh FWB Church in Fort Smith, AR**. In his monthly editorial in the church's publication, Pastor Harmon told his congregation, "There are many who are willing to give God credit but few who are willing to give God cash!"

Independence FWB Church in Natural Dam, AR, dedicated their new facilities, according to Pastor **James Spears**. Promotional director **David Joslin** preached the dedication message and assisted in unveiling the cornerstone at the close of the services. The church organized with 10 charter members in 1941.

After serving 40 years in the pastorate and three years as **Alabama's** first promotional director, **Richard Cordell** resigned to enter the field of evangelism.

Free Will Baptist churches in **Southwestern Illinois** filled trucker **John Baine's** 18-wheeler with furniture, clothing, paper supplies, canned goods and household items for delivery to **FWB Family Ministries in Greeneville, TN**. Everybody was a winner—the children, the churches, the truck driver.

Pastor **Curtis Booth** reports four conversions, three baptisms and two new members at **Gahanna FWB Church in Gahanna, OH**.

Seven baptisms and three conversions have Pastor **Homer Brooks** smiling at **South Charleston FWB Church in South Charleston, OH**. ■



RANDALL HOUSE PUBLICATIONS

Our Kids Are Moving to the City . . . Will We Follow Them?

By Alton Loveless

For nearly 20 years I lived in Columbus, Ohio, the 19th largest city in America. Less than a mile from my office was a Hungarian speaking church. Go another mile and there was a German church. Drive with me home and we would pass Bangkok Center, a shopping center for those from Thailand who live in the city. At Ohio State University nearly every country is represented in the student body.

Want more? Visit one of our Toledo Free Will Baptist churches with me, and you will pass one of the world's most beautiful Muslim mosques. Less than an hour north is Detroit where at least 110 ethnic groups are known to exist, with each group separated from the others by invisible boundaries.

Now I live in Nashville, Tennessee, a southern city, where change is as noticed as in the northland. I recently attended a wedding in a Free Will Baptist church where youth from the Kurdish community were present. The next day I drove by a Southern Baptist church two blocks before our own church and viewed about 150 people from Laos that worship there.

Only minutes later I parked beside other cars in our parking lot where about 50 Spanish people had arrived to worship in our own Spanish church. Not only is our country seeing change in the ethnic community, but so are our churches.

Will other Free Will Baptist churches have a ministry with people of foreign origin? There is that opportunity in nearly every section of the country, since there are 58 million culturally distinct people living in American cities, and of these it is estimated that only about 14 million are church members.

More than 160 million Americans are unchurched. Of these, 100 million live in our cities. This number approximates the population of Japan or Brazil. In fact, the number of unchurched Americans is surpassed by the population of only four countries in the world—China, India, Russia, and Indonesia.

Why is the city so important? Mainly because the greatest percent of all Americans live in cities of 50,000 or more. By the end of this decade, 90% of the population will live in 44 major areas of the United States. At the first census in 1790, only two cities in the United States had a population of 25,000—New York

City and Philadelphia. By 1890 some 200 cities in the U.S. had 50,000 people.

Our country has moved from a rural people to an urban society, from 96% of America being rural in 1790 to nearly 80% now being city dwellers. This must have been important to the authorship of the Bible as well, since the word *city* is mentioned over 1,200 times, and at least 1,400 references to cities are made in both Testaments. One hundred nineteen cities are mentioned by name in the scriptures.

Cities of America are the mountain peaks of society. Everything runs downhill from cities. Therefore, if we are to reach the nation for Christ, we must develop a plan for the cities.

Our churches and denomination as a whole will have to accept change. This is unavoidable. Change has come, and unless we take a real look at ourselves, we will die as a movement.

Our people, as national census prove, are moving at the rate of one out of five yearly into cities removed from their birth area. They, like me, have moved into cities where the gospel is needed and where the masses are.

Free Will Baptists have churches in only a few of the major cities of the United States, but they have reached only our own who moved there for employment. Of course, they need to be reached and kept, but we have failed to reach the outsider wherein lies our potential growth. Is it surprising to us that the largest church of our denomination in Miami, New York, or Los Angeles is an ethnic foreign language church rather than an English speaking?

Our denomination will move, as society has, from the rural to town and city churches. We will continue to lose our people to other groups or to the world unless we provide a house of worship for them. ■



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 ABOUT THE WRITER: Dr. Alton Loveless is general director of the Sunday School and Church Training Department.

FREE WILL BAPTIST BIBLE COLLEGE

English Is The Key!

By Tom McCullough, Missions Teacher



Matt and Masato

The mission fields have come to us! Nashville is full of international students and 25-30 FWBBC students have linked up with them as conversation partners, helping them to learn English...and sharing with them the Gospel.

As the school year drew to a close, Missions professor Tom McCullough sent the following memo to President Tom Malone concerning the conversation partners ministry.

MEMO

DATE: April 30, 1998
 FROM: Tom McCullough
 TO: Bro. Malone

Just a note to let you know about some good things that happened during conversation partner ministry this year.

Matt Price and Cristina McClary's partner was saved. His name is Masato and he is from Japan. He has been attending church regularly and even participated in their church's mission conference last week.

Carmen Claire's partner, "Ann," was saved. She is from China. Her husband, at first not in favor of what was going on, has now fully supported her decision. (A local FWB pastor) is working with "Ann" in preparation for baptism.

Aaron Baker and Kristy Douglas' partner, "George," also from China, became a Christian less than a year ago. Our students were a great encouragement to him. During this semester he has won his wife and another Chinese couple to the Lord. Although involved in post-doctorate research at Vanderbilt University, his real desire is to return to his homeland as a pastor and witness for Christ.

There are many other stories of unique opportunities to build relationships with people from all over the world: Brazil, Uzbekistan, and Korea, just to name a few. Our students are doing a great job representing Christ to people who have never heard of Him.

Even as I share these again with you, my heart swells with thanksgiving for our students and their desire to share Christ with the "peoples of all nations" who have come to our shores. The practical experience they gain on Monday nights is not only invaluable training for the mission field, it is also producing fruit for the kingdom here and now.



FREE WILL BAPTIST FOUNDATION

Gifts . . . May Be Something Other than Cash

By William Evans

You know about cash gifts? The immediate transfer of cash from a donor to someone else is a wonderful way to support the things we believe in and love. It is also part of our regular worship and service to the Lord. Regular inflows of cash, as in gifts of tithes and offerings, are necessary to keep any ministry going. However, there are other ways to give.

Let me welcome you to the amazing, wonderful and sometimes strange world of giving through charitable trust agreements. Read carefully; you may discover something of interest to you either today or tomorrow.

Interested in a guaranteed monthly income for the rest of your life, no matter how long you live? Consider a gift annuity. The exact rate of payment is determined by your age at the time of funding, and it never changes. You can also include your spouse or another person in the income stream.

But maybe you need a higher rate of return than a gift annuity provides. Consider an annuity trust where payout rates are more flexible. The annuity trust provides a set payment amount for the life of the agreement and can include two or more people.

If you want some protection from inflation, consider the unitrust. In unitrusts the corpus is revalued each year as of January first. Because unitrust payments are a fixed percentage rate, as the principal increases the actual dollar amount of payments also increases.

Charitable trusts have tax advantages. IRS regulations provide a generous, though less than 100%, charitable income tax deduction in the year of funding.

There are favorable capital gains provisions in all three agreements. In the gift annuity, they are spread over the donor's expected life time. Handled properly, capital gains are avoided completely in the annuity trusts and unitrust. That is a tremendous advantage for gifts of highly appreciated assets such as some real estate and stocks. There are times when these agreements may even convert low income assets into a higher return.

Giving through one of the numerous trust agreements can provide professional management of your assets. Though many people do not need help investing during their earlier years, they may later in life. Planned gifts can provide that help.

Do these trusts provide immediate income to the beneficiary ministries? No, they do not. However, they do provide assurance for future help. All our national ministries plan well into the future and existence of these type gifts encourage them in that process.

Living during one of the greatest wealth accumulation periods of all times has enriched most of us. We have more in IRAs and 401-Ks than we ever imagined possible. Life insurance (really death insurance) provides protection for many families in amounts that are far beyond our normal cash flow. Land and home values have increased, often independent of anything we did, it just happened. What are we really doing with it? What will we do with it? Pass it all to the family?

This may be the time for us to look carefully at our needs, opportunities and make provision for a major lifetime gift. Something that goes beyond the weekly cash offering possibilities. A major gift or gifts that considers our lifetime needs as well as our lifetime opportunities.

Consider a charitable remainder trust agreement in your family's future. A representative of the Free Will Baptist Foundation would be glad to talk with you privately, without pressure or obligation, about how a charitable trust could help you.

Set an example, do something good for yourself, for your favorite ministries and feel good in the process. ■



HOME MISSIONS

10 Miles in Cowboy Boots

By Tommy Jones

I was born in Northwest Arkansas, moved to Kansas, to Missouri and back to the Ozarks. The happiest times in my life were spent on my grandparents' farm near Green Forest, Arkansas.

God used the daughter of a Free Will Baptist pastor to introduce me to the denomination that I now love—Free Will Baptists. When I met her I thought she was the most beautiful girl I had ever seen. We began to date and fell in love. I was saved at age 16 and started preaching at 17. I graduated from high school, married my sweetheart and lived in Arkansas. I had it all!

In 1985 I was pastoring Pleasant Valley FWB Church just west of Berryville. I assumed that every state had as many Free Will Baptist churches as Arkansas. I was quite content to stay where I was.

A youth leader for the Northwest Association in Arkansas organized a walk-a-thon for Home Missions and invited Trymon Messer, associate director, to walk with the participants.

My wife talked me into attending a walk-a-thon, since she planned to walk. She had enlisted sponsors and wore her tennis shoes. I had not planned to walk, had no sponsors and was wearing a pair of cowboy boots. We all rode buses 10 miles to the starting point. That's where I first met Trymon Messer.

When I stepped off the bus at the starting point to encourage those who were going to walk, a stranger put a head-lock on me and said, "If I'm walking, Tommy's walking!" That was Trymon Messer. I don't know why, but I didn't ask any questions—I just started walking, with no sponsors and wearing cowboy boots.

I walked 10 miles, finished last, didn't raise one dollar and carried my 4-year-old daughter five miles. It was a long day. The first 10 miles of my 1,000-mile walk were now behind me.

While attending my wife's family reunion in Western Pennsylvania, I discovered that there was not one Free Will Baptist church in the state. I thought of all the churches and preachers we had in Arkansas and felt that *somebody* ought to leave home and go where there were no churches so people could hear the Word.

Then I got my draft notice! No, not from Uncle Sam, but from God. I couldn't believe that I was the one He wanted to go. He actually wanted me to forget my dreams and move

away from the state I loved to, of all places, Pittsburgh! Pam and I began organizing fund raisers for Home Missions and became good friends with Trymon Messer who saw some kind of potential in me.

By this time I had started pastoring in Harrison, Arkansas, and was completely happy in the ministry God had provided. That year the National Association met in Charleston, West Virginia. On Wednesday night my walk took a different direction. When the invitation was given, I went forward, and when I had finished praying, I knew that it was time to leave my beloved state. I didn't know whether to go to Bible College or to the mission field, but I knew that God would show me in His time.

We made the trip back to Arkansas knowing that when we got there, we would have to resign a church we loved. I felt led to attend Free Will Baptist Bible College, and my walk led me to Nashville to Woodbine FWB Church. Two years later, I knew it was time to move on. The next step in the walk would be Pittsburgh.

On February 1, 1995, we left Nashville and began walking once again on this 1,000-mile adventure. My family and I began six months' itinerant work. It was a great experience to be in different churches and meet so many wonderful people. After the funds were raised, we were prepared to take the next step in our walk. On August 22, 1995, we started out for where I now serve as a national home missionary. God has given us a great group of people. We meet at a Sheraton Inn and are seeing God do some special things in the lives of people.

When I look into the faces of these people and they thank me for being here to care for them and share God's Word, I am overwhelmed. I am thankful that, although I literally only walked 10 miles that day, God had in mind something much larger. I am thrilled that God chose me to make the trip from the small town of Green Forest, Arkansas, to the major metropolis of Pittsburgh, Pennsylvania—almost 1,000 miles away.

No, I really don't miss my dream of living in Arkansas. We continue to walk as we work to establish a strong Free Will Baptist church in this great city. I would not trade this 1,000-mile walk-a-thon for anything in the world! ■



Dennis Wiggs

The Young Preacher's Wife

What a wonderful privilege to serve as the wife of a young preacher! His calling becomes your calling. As "one flesh" (Gen. 2:24), you identify with him in the mammoth responsibilities of the ministry. In fact, the success or failure of the young preacher may rest in the influence of his mate.

Pray for Him Daily

That sounds trite, doesn't it? But here lies some of the power of the young preacher. Pray for him daily when you have personal devotions. Write his name first in your prayer journal. Scribble his name in the flyleaf of your Bible to remind you to pray for him. Petition the Lord for special power and wisdom to rest upon your husband/pastor.

Tell Him You Pray

As you leave the car, just before walking into the church building, say, "Honey, I'm praying for you today." When he leaves the home for the study, remind him that you are praying for him. Place a note in his Bible promising your prayer support. Give a note to an usher to take to your husband just before he preaches declaring your prayers.

Take Notes as He Preaches

You may hear the same illustrations, outlines and personal applications over and over again. But by all means give your husband your undivided attention. Don't take your eyes off him, unless you develop a habit of taking notes when he preaches.

In a notebook about the size of your Bible, record the date, place, text and outline of his sermons. This will keep your mind occupied. Even as you take notes though, give your

husband/pastor your attention.

Some in the congregation sleep, talk, chew gum, clip fingernails, walk in and out, look at their watch, and pay little attention to the young preacher. The wife should not be guilty of anything that would rob the young preacher/husband of preaching in spiritual power. Try to be engulfed in his message.

Listen to Him Sound Off

The only person in the congregation who does not have a pastor is the pastor. Often the wife becomes a sounding board. Not an easy job! But the young preacher needs someone to talk to, express his disappointments or encouragements to, and share his burdens. It would be best to listen without comment.

Refrain from comments that would stifle the young preacher's feelings. Do not harbor bad attitudes toward those in the congregation who cause your husband/pastor to "cry on your shoulder." Just listen!

Be calm and do not jump to conclusions. Remember that the man talking to you may not have anyone else to share his burden, problems and vision.

Refrain from Gossip

That which the young preacher tells his wife should be kept private. Never tell other church members what he shared in confidence. The best friend a young preacher should have should be his wife. She must listen without telling. Anything she tells a church member, even a family member, may be passed on to others and blown out of proportion. A gossiping young preacher's wife can destroy her husband's ministry. She must learn to deliver good news and squelch the bad.

Love Your Husband

Write him love notes. When he goes to preach in another church, put a note in one of his socks saying, "Sock it to them, Honey, I love you." Place a note in his shirt pocket stating, "My heart is next to your heart. I love you." Occasionally tape a note on the bathroom mirror expressing your love for him. The young preacher needs this encouragement from the one who understands him better than anyone else.

Be Faithful

In an age of infidelity, always be true to your young preacher/husband. Never give him reason to suspect your loyalty to marital vows. Set the example in the church congregation of devotion to your husband. Hold his hand in public. Treat him with utmost respect. Sit close to him in the church pew when another preacher is preaching.

Stand at the door with him when he shakes hands, unless small children demand otherwise. (Maybe the children could stand with you two at the front door.) Meet your husband's needs. The young preacher who finds love, peace and happiness in his home will be able to better conduct a public ministry among many who don't have those blessings in their home.

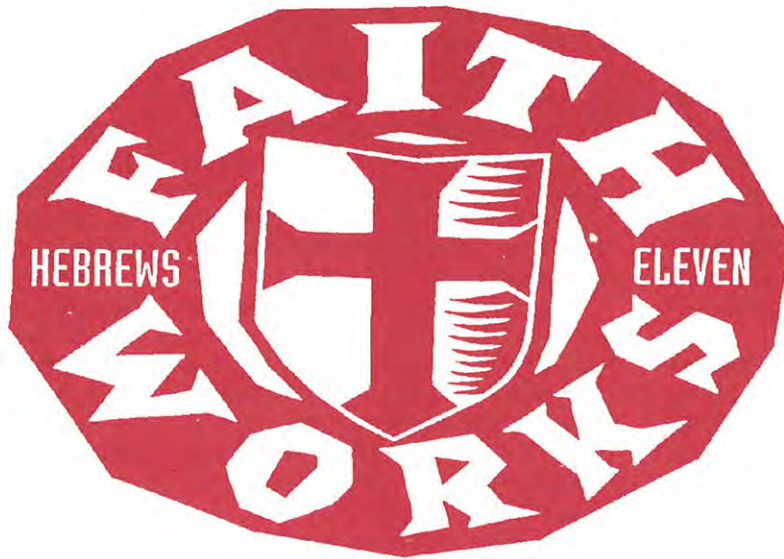
Enjoy the Ministry

Pray for the ability to be an effective preacher's wife. Underline the instructions in Proverbs on how to accomplish this. Read books, listen to tapes, watch videos and attend seminars that may equip you to more successfully serve with your young preacher/husband. Major on enhancing his ministry. Take the back seat. Promote him. Serve hand-in-hand with your husband. ■

YOUTH UPDATE

THE 1998 TRUTH & PEACE STUDENT LEADERSHIP CONFERENCE

Holly Beeler Greenville, TN	Hope Eaton Moore, OK	Jessie Jamison Haskell, OK	Tasa McGowan Pontiac, MI	Ben Parker Locust Grove, OK	Rena Sagraves Antioch, TN
Candace Bernard Bellerive, IL	Kimberly Elder Bixby, OK	Kristen Jewell Macon, GA	Scott McNay Brunswick, MD	Andrew Patterson Cookeville, TN	Michael Salisbury Minnie, KY
Brandon Bolin Ada, OK	Stacey Fairbanks London, OH	David Jones Greenville, NC	Stacy McVay Pleasant View, TN	Jonathan Postlewaite Christiansted, USVI	Mary Beth Sensing Nashville, TN
Vickie Botello Stockton, CA					Emily Settle Ina, IL
Bridget Bowman Batesville, AR					Tommy Swindol Tupelo, MS
Amy Brewer Topeka, KS					Bethany Taylor Fresno, CA
Katie Broderick Sand Springs, OK					Melissa Turnbough Majadahonda, Spain
Stuart Brooks Damascus, GA					Emily White Van Buren, AR
Brandi Bryan Tulsa, OK					Hillarie Williams Ada, OK
Paul Bryant Vero Beach, FL					Christi Wilson Russellville, AL
Lane Burrell Russellville, AR					Eric Wood Locust Grove, OK
Kirsten Caison Moore, OK	Amy Finley Chillicothe, OH	Rachel Kern Locust Grove, OK	Suzanne McVay Majadahonda, Spain	Jade Rice Hamburg, AR	Chris Wright Owasso, OK
Rebekah Caudill Springfield, TN	Cassell Francis Tulsa, OK	Derrick Kriby Mt. Home, AR	Emily Miles Winfield, AL	Joshua Riggs Joelton, TN	Tonya Yocom Russellville, AL
Scott Collins Hutchinson, KS	Lori Gaw Cookeville, TN	Jeremy Lack Tecumseh, OK	Morgan Minkler Ontario, CA	Jarrod Roberts Cookeville, TN	PLEASE UPHOLD THESE 72 HIGH SCHOOL STUDENTS IN YOUR PRAYERS AS THEY PAR- TICIPATE IN THE 15TH ANNUAL STUDENT LEADERSHIP CONFER- ENCE, CONDUCTED BY THE YOUTH MINISTRIES DIVISION.
Mitch Cooper Oklahoma City, OK	Candi Hall Bixby, OK	Jenny Lewis Nashville, TN	Carabeth Muskrat Tulsa, OK	Robin Romero Owasso, OK	
Beth Davis Thomaston, TX	Josh Harris Rowlett, TX	Lisa Litchford Greenwood, AR	Marcia Nettleton Ft. Worth, TX	Jafet Rosado St. Croix, USVI	
Andrea Douglas Desloge, MO	Travis Henderson Pocahontas, AR	Bracken Mayo Pleasant View, TN	Dan Olds Ashland City, TN	Nathan Ryver Morehead, KY	



The Jesus Quest: The Third Search for the Jew of Nazareth, second edition

By Ben Witherington III

(Downer's Grove, IL: InterVarsity Press, 1997, 334 pp., paperback, \$17.99).



Thomas Marberry

Ben Witherington III is one of the most respected evangelical New Testament scholars in the United States. He serves as professor of New Testament at Asbury Theological Seminary in Wilmore, Kentucky. He is the author of several books and scholarly articles on different aspects of New Testament studies. In recent years he has devoted considerable attention to the Gospels and to current research on the life of Christ.

Many books and articles have been written in the last 15 years dealing with the life of Christ. A number of these have advocated radical reconstructions of Jesus and His teachings.

This volume is Witherington's analysis of the current status of this debate. In it he examines the viewpoints of leading scholars and outlines the strengths and weaknesses of their arguments.

The first chapter is titled, "Galilee and the Galilean: Jesus In His Social Setting." The author notes, quite correctly, that Jesus was a Galilean. Although He was born in Bethlehem, He lived most of his life in Nazareth in lower Galilee. He spent most of His public ministry in Galilee not in Judea.

As Witherington notes, we know

much less about the political, social and religious conditions which existed in first-century Galilee than we know about Judea in the same time period. This chapter is a summary of what we have learned about Galilee in recent years and how this new information can help us understand more accurately the life and ministry of Christ.

Chapter two is the most interesting and probably the most valuable chapter in the book. It contains the author's analysis and evaluation of the Jesus Seminar.

According to Witherington, the Jesus Seminar is a self-appointed group of some 74 scholars who seek to determine which of the sayings attributed to Jesus in the four Gospels were actually spoken by Him. Its findings have received widespread publicity in newspapers and magazines.

The Jesus Seminar is not sponsored by any major scholarly organization such as the Society of Biblical Literature or the Society for the Study of the New Testament. It includes no New Testament faculty members from the leading theological seminaries in the country.

The Jesus Seminar is composed almost entirely of scholars who are liberal in their orientation and have

little regard for the authority of the New Testament. It is not surprising that this group has concluded that only 18% of the sayings attributed to Jesus in the Gospels were actually spoken by Him. Witherington exposes numerous flaws in the methodology followed by the Jesus Seminar.

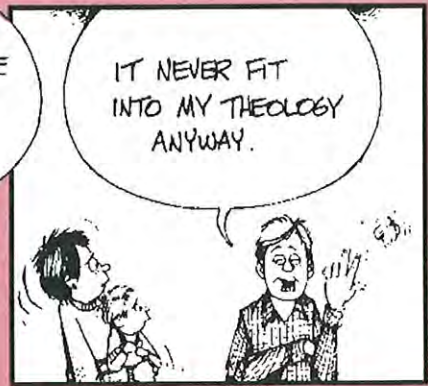
In the remaining chapters, the author responds to arguments presented by leading New Testament scholars such as E. P. Sanders, Maurice Casey, Gerd Thiessen, Richard A. Horsley, Elisabeth Schussler Fiorenza, John P. Meier and others.

Some of these scholars are quite radical in their approaches to the gospels, others more conservative. Witherington gives helpful analyses of the strengths and weaknesses of each approach.

The Jesus Quest is difficult reading, but I know of no other single volume which does this kind of careful and thoughtful evaluation of modern research on the life and ministry of Christ.

The author demonstrates a high level of understanding of contemporary scholarship. He also demonstrates great respect for the Gospels as historical documents. This is a book worth reading. ■

BEYOND BELIEF



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Dari and the Tennessee Twisters

On the day that nine people died and 62 were injured in Tennessee from storm damage when two tornadoes hit Nashville, I watched a selfless act of quiet courage by Dari Goodfellow, receptionist at Free Will Baptist National Offices in Antioch, a south Nashville suburb.

Tornado warnings lasted 11 hours in Nashville on Thursday, April 16, 1998. Slashing rain and high winds combined with hail and a plethora of lethal dancing twisters across the mid-state. Stories of terror and heroism emerged from the rubble of 500 businesses and 3,000 homes damaged in Music City.

Bulletins warned motorists to stay off the roads and for people to find safe places in their homes or businesses. Sirens wailed from before sunup to near midnight. Waves of twisters ripped the area with no relief. One television station was blown off the air.

More than 75,000 homes lost power as uprooted trees fell across power lines. A twister hit the Nashville Electric Service building downtown slowing response time to emergency situations.

A hospital and the American Red Cross building were damaged. Those who usually help others when disaster strikes needed help themselves.

Out of that chaos, one slender mother of two stayed at her post and calmed frantic callers from across America who dialed the office. Dari Goodfellow was on the job.

Three times during the day, reports came that a tornado had been sighted less than two miles from the National Offices and was headed straight for the Hickory Hollow Mall area where we work. Three times office personnel left their glass-enclosed offices and took cover in rest-

rooms or inner hallways.

All except Dari Goodfellow, that is. She stayed at her desk keeping phone lines open and reassuring worried callers. Her "office" is a desk sitting beside two large glass windows and fronted by a wall of glass.

But it seemed important to Dari to be there when Free Will Baptist people called.

Thursday afternoon, the storm knocked out power and phone services at Free Will Baptist Bible College. That's when Dari's switchboard lit up with calls from parents across the nation whose televisions and radios reported disaster in Nashville.

Some were near panic when they could not reach their children enrolled at FWBBC. Dari's husband, Sandy Goodfellow, is director of plant operations at the college. He used his cell phone to assure her that the school was undamaged.

Dari has the warmest voice in Tennessee. Call the office sometime and you'll understand what I mean. It's full of enthusiasm and cheer and confidence. She needed all that and more as she fielded calls April 16.

Then tornado-spawned winds swept through a parking lot in the Hickory Hollow Mall area. The dark day got darker as the storm twisted lives and property across the street from the National Offices Building. But Dari stayed at her post, because Free Will Baptist people were calling.

There was no hint of fear in the timbre of her voice, just a calmness that could be felt through the phone lines a thousand miles away.

Those who called believed the 50-year-old lady with the million-dollar voice. When family members of building workers called, Dari handled the questions without pulling workers from their secure places where they

were waiting out the storm.

Her finest hour came between 4:00 and 5:30 p.m. Thursday. The switchboard normally closes at 4:00 p.m. But that was also when the last wall of tornadoes rumbled across the city. Dari couldn't go home. But she refused to leave her post.

"People need assurance when they call in," she said when I asked why she was still there. "I want to help them through this crisis."

The little girl who grew up in Guyton, Oklahoma, never stood taller than at that hour. Disregard for her own safety put her in harm's way for others who could not know that the confident voice on the switchboard sat less than six feet from the turbulent weather.

When an emergency arises, many freeze. Some force themselves to make the necessary moves. A few make a difference at that difficult moment. Dari Goodfellow was a difference-maker on April 16.

She professionally handled each call. I watched and listened and was proud. She had the facts, articulated them clearly and seemed to verbally hug each caller.

Late Thursday afternoon, Dari looked up with a bright smile and said, "I think I can go home now."

She switched the phone system to night transfer and drove away. When she got home, she discovered that the storm had been there too. Roof shingles cluttered the yard and drain gutters bent across the top of the house. The electricity was off.

But the morning after the storm when Mayor Bredesen closed downtown Nashville, guess who arrived at the office before 7:00 a.m. with a big smile. That's right, the lady whose voice tamed the Tennessee twisters, my hero . . . Dari Goodfellow. ■



Jack Williams

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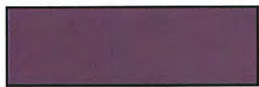
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