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Official Publication of the National Association of Free Will Baptists

October 2000

Surviving Between Pastors  
Man Behind the Badge  
Don't Blame Your Background  
The Church Under Siege  
Master's Men Manifesto  
The Legacy of Hughie Kelly

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Melvin Worthington

## Armed Ambassadors

**T**hree areas of the Christian life are addressed in the book of Ephesians—the Christian's wealth, walk and warfare. Christians are described as *warriors*. Paul declares, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:4).

Christians are also described as *wrestlers*. Paul again declares, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

### The Admonition

Paul's first admonition is to be *strong*. "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10). In order to war successfully, we need the strength of the Lord.

The second admonition is to *strap* on the whole armor of God. "Put on the whole armour of God . . ." (Eph. 6:11). "Wherefore take unto you the whole armour of God . . ." (Eph. 6:13). God has provided both offensive and defensive armor to equip the Christian soldier.

Barnes notes, "We are not to provide in our warfare such weapons as men employ in their contests, but such as God provides . . . We are not to go armed partly with what God has appointed, and partly with such weapons as men use; nor are we to put on a part of the armour only, but the whole of it. A man needs all that armour if he is about to fight the battles of the Lord; and if he lacks one of the weapons which God has appointed, defeat may be the consequence."

The third admonition is to *stand*. ". . . and having done all, to stand . . . stand therefore . . ." (Eph. 6:13-14).

### The Adversary

The adversary of the Christian is the Devil. He is portrayed as a roaring lion, deceiver, liar, cunning serpent and adversary. He accuses, attacks, allures and assaults the Christian.

Barnes notes, "The wiles of the devil are the various arts and stratagems which he employs to drag souls down to perdition." Satan does not carry on an open warfare but advances covertly, makes his approaches in darkness, employs cunning rather than power, and seeks rather to delude and betray than to vanquish by mere force."

### The Armor

Ephesians 6:14-17 details the distinctive parts of the armor, which God has provided for the Christian.

*The belt of truth* (v. 14). The ancients wore loose flowing robes and the girdle or sash was used to gird up their garments. Just as the belt kept all parts of the armor in place, so truth serves to give consistency and firmness in our conduct.

*The breastplate of righteousness* (v. 14). This breastplate covered the body from neck to thighs and consisted of two parts, one covering the back and the other the front. This refers to the integrity, holiness, purity, sincerity and piety in one's life.

Barnes notes, "The breastplate de-

fended the vital parts of the body; and the idea here may be that of integrity of life and righteousness of character is as necessary to defend us from the assaults of Satan as the coat of mail was to preserve the heart from the arrows of an enemy . . . We need a righteousness which God alone can give."

*The boots of the preparation of the gospel of peace* (v. 15). Barnes says, ". . . The Christian soldier is to be prepared with the gospel of peace to meet attacks similar to those against which the ancient soldier designed to guard himself by the sandals or greaves which he wore."

Barnes further argues, "The principles of the gospel were to do for them what the greaves and iron-spiked sandals did for the soldier—to make them ready for the march, to make them firm in their foot-tread, and to be a part of their defence against their foes."

*The badge of faith* (v.16). The shield protects all and is indispensable to the security of all. It was a device by which a soldier could deflect blows and arrows. As long as the soldier had his shield, he felt safe. Faith does that for the Christian.

*The bonnet of salvation* (v.17). The helmet defends the head, and so the hope of salvation defends the soul and keeps it safe from the blows of the devil. The hope of salvation is that which sustains the Christian as he contends with his foe.

*The blade of the Spirit* (v. 17). The sword of the Spirit is the Word of God. It is this weapon which Christ used to defeat Satan in the wilderness.

Barnes notes, "Error and falsehood will not put back temptation; nor can we hope for victory, unless we are armed with the truth. . . There is nothing which will furnish a better security. . . when temptation comes . . . than to have a pertinent text of Scripture at command." ■

### The Secretary's Schedule

#### October 2000

- 1 Colquitt FWB Church  
Colquitt, Georgia
- 8 Urbana FWB Church  
Urbana, Ohio
- 8-13 Camp Meeting  
Springfield, Ohio
- 28 Mid-Atlantic District Association



# How to Survive Between Pastors

By Robert J. Posner, Jr.

**W**ell, there he goes. The pastor resigned and left. What does the church do now? Where does it go from here? Who will lead the church? These questions and hundreds more will run through the minds of the church's leadership and congregation.

The truth is that in order for a church to survive between pastors, they need a survival plan

before he leaves. Please understand, one day every pastor will leave his church, and the church must prepare for it. During this time of preparation, no one in the church should see this as pushing the pastor out. It is planning for the inevitable.

## *Plan Early*

The planning should begin with the pastor. He needs to minister in the

church in such a way that he works himself out of a job. In too many cases, we pastors have sought to make the church dependent on us instead of Christ.

The pastor's three primary responsibilities are Praying (II Thess. 1:11), preaching the Word (Acts 6:2) and preparing the congregation "for the work of the ministry," (Eph. 4:11-13).

We generally do the first two well. It is the third part where we struggle. Because of this, when we leave a church the congregation is so dependent on us, our ministry and all that we do that the church struggles to survive.

Once we leave there are areas in the church that have to be shut down or are brought to a crawl because the pastor who was doing everything is now gone.

### *Plan Well*

The first step in a survival plan for the church is that the pastor equip the congregation to do the ministries of the church. Here is a list of suggested ministries that the congregation need to be developed and equipped to handle: hospital visitation, newcomers visitation, lay preaching, discipleship training and more.

Equipping the congregation for the work of the ministry will bless those involved in ministry, free the pastor to pray, preach and prepare others more effectively, and prepare the congregation for that day when the pastor leaves. The pastor needs to focus on what God has called him to do—nothing more, nothing less.

### *Involve Church Leaders*

The leadership of the congregation also needs to be prepared for a vacancy in the pastorate. Have some basic guidelines in the church constitution: Who may sit on the pulpit committee? How many? What is the pastoral election process?

Depending on the size of the congregation, exact details may vary; whatever the details are, they need to be spelled out clearly in the church's constitution. The pastoral selection procedure should be clearly explained to the congregation. This includes the pulpit committee's role and the con-

gregation's role.

I do not believe that the pulpit committee should automatically be the deacon board. One or more of them can and should serve, but their leadership will also be needed in overseeing other ministry areas in the church.

The pulpit committee should seek input from other members of the congregation, keep the congregation regularly informed about the process of the search and provide preachers to fill the pulpit each Sunday morning. Keeping the pulpit filled for Sunday morning is critical.

Seek to find the best preachers you can during this time. Consider some of our college professors, national and/or state officers and college students. Many of them can offer a fresh and enjoyable change in the pulpit. There is always the possibility of securing one of them as an interim pastor, which can remove a great burden, allowing the congregation to take more time to prayerfully seek the Lord's direction for a pastor.

Personal contact is important to people, so when planning for a prospective pastor's visit, allow time for him to have an informal visit with the congregation. This helps the congregation talk with him, ask questions and observe his character and personality.

### *Keep Programs Active*

Alongside the pulpit committee's search, the rest of the church leadership needs to maintain all current ministries and programs. There will be a temptation to discontinue some ministries and programs. I believe this will only discourage and frustrate the congregation.

The leadership should meet with each of the different ministries personally to hear their concerns, provide support and encouragement and help with guidance for future plans and needs. These meetings may ordinarily be done by the leadership, but during this time without a pastor, they may need to be more frequent.

The leadership also needs to keep a close eye on any new Christians and new attendees; these groups will probably struggle the most during this time. One possible consideration is to partner a well-estab-

lished member of the church with these individuals to answer questions and provide spiritual guidance. Here again, this type ministry would be more effective if started before the pastor leaves.

For Sunday and Wednesday evening, provide plenty of time for congregational prayer meetings. Permit time for requests to be shared publicly, allowing for the congregation to be informed about the needs of others in the church. Encourage testimonies about how the Lord is working in individual lives and how they see Him working in the church. These can be comforting to a congregation that may feel lost without a pastor.

### *Remember Three Words*

There are three key words that need to be understood and implemented in order for a church to survive between pastors: *Preparation*, *Cooperation* and *Communication*. Pastor, begin today preparing your congregation for your departure.

Develop a team spirit within the congregation, continually teaching that "there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal," (I Cor. 12:4-7).

Keep the lines of communication open, so that everyone knows the "Survival Plan" and where they fit in it. ■

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**ABOUT THE WRITER:**  
Reverend Robert Posner pastors Collin Creek Free Will Baptist Church in Plano, Texas.

# The Man Behind the Badge

By Donald R. Neal



Taking up the offering



Kissing Mary,  
the prettiest girl in Indiana



Counting the offering

**W**hen you were young, did you ever have a dream of what you wanted to be when you grew up? I refer to young instead of little. I was young once but I have never been little, as I weighed 12 pounds when I was born. Some people say that I have never stopped growing.

I remember as a young boy, I always wanted to be a policeman. When friends would stop by to visit, we kids would play cops and robbers, not cowboys and Indians. Many years later, after I graduated from high school, I enlisted in the United States Marine Corps and hoped to be in a military police unit. The Corps had different ideas.

## Chasing the Dream

After receiving my discharge in November 1954, I met a beautiful young lady who later became my wife. I told Mary my dream of law enforcement and even sent my application to the Indiana State Police.

I received a letter from Mr. Frank Jessup, the superintendent of the state police, informing me that I needed to contact him for an appointment to be able to be enrolled into the State Police Academy.

Mary said, "Honey, the state police are gone all the time and are never home." So I threw the letter away.

Mary and I were both working at the Perfect Circle Piston Ring factory at that time. We were married June 5, 1955, and Perfect Circle went on strike in July 1955.

In August 1955, Indiana Bell Telephone Company contacted me and I started to work for them on August 29. During my 34 years with Indiana Bell, a very close friend who was a deputy sheriff asked me to join the Henry County Sheriff Reserve unit. I joined the Reserve unit October 1979.

During the year of 1993, this same friend was elected sheriff of Henry County, and asked me to leave the Reserve unit to serve as Court and Transport Officer for him. After serving for 14 years as a reserve deputy, I did

resign from the Reserve unit and assumed new responsibilities as Court and Transport Officer.

## Convention Security

Many years ago, even before I became a life member of Master's Men, I met a dear man who was a preacher and pastor by the name of Dwight Fletcher. I'm not sure of the year or state where the National Association met. We were talking while I helped Dwight and Barbara work on the Master's Men booth.

Dwight asked me, "You are a deputy Sheriff aren't you?"

When I told him I was, he said, "How about helping us with the offering and work security for us until the money is in a secure place?"

Since that time I have been blessed and privileged to work with the finest group of men in the world. Some of us are not called to be pastors, evangelists, foreign missionaries or home missionaries. But we all have a mission field in our own hometown and

neighborhood.

## Transport Officer

Now back to my job as court and transport officer. The Lord has allowed me to travel all over Indiana, Illinois, North Carolina, Kentucky, Tennessee, Ohio, Michigan and Arkansas to pick up and return prisoners back to our county. I have been privileged to witness to many who will allow me to do so while on the road with them.

After all, with them behind a security screen, shackles, handcuffs, unable to open the door or lower the window and at 70 miles an hour, I have a captive audience. It is sad to say, but there were always a few who said, "Don't bother me with that. It's OK for you but not for me."

Others will listen and ask questions about the Lord and His Word. Family members tell me that their son or husband who contacted me has accepted the Lord while in prison. We have had a few from time to time visit our church.

When they come for the first time, I introduce them as a friend. His past is never mentioned to anyone. I made a promise to them, if they came, no one would ever know they had spent time in jail or prison. Their past is between them and the Lord.

## Tony's Story

There are many stories I could tell about prisoners, deputies I work with who have rededicated their lives, accepted the Lord as personal Savior, or who have cleaned up their mouth and talk. I must tell this about a deputy who one night asked me to ride with him.

He said, "You drive." He was known to not let anyone drive his car.

I said, "Fine." I had been praying for him for a long time. We headed out into the county, and I took every back road so we would not be bothered. In my mind I thought, this is the time.

After about two hours of driving and talking, the Lord really impressed me to quit beating around the bush, time was short. We stopped in the parking lot of Riley Elementary School to talk seriously. Sitting in the patrol car on the school parking lot, my friend accepted the Lord.

Two weeks later, at approximately 6:30 a.m., my friend observed an auto-

mobile stopped along the side of a county road with the driver slumped over the wheel. He stopped to assist the driver in any way he could. When he approached the car, the driver raised up and shot my friend with a shotgun. The driver then beat my friend and ran over him with his own patrol car.

Tony is now paralyzed from the waist down. Every state trooper, town marshal and deputy sheriff from surrounding counties and our own deputies were called in and informed as to what had happened. Within four hours the young man was found and taken into custody. At the trial, which was held in another county, the young man was found guilty and sentenced to 20 years.

At the sentencing, Tony rolled up to him and said he forgave him and handed him a Bible. Tony told him, "I hope and pray you can and will find the peace I have."

## Do It Now

I must say this now. When the Lord impresses on us to witness to someone, don't put it off. Tomorrow may be too late. Some people say I am crazy to keep working after so many years, but if only one prisoner or person we work with accepts the Lord, then all the time and effort is worth it. There is still that precious hope that someday they will turn their hearts and lives over to our Lord and Savior.

Please help me uphold them in prayer. Their names are not important, the Lord knew them even before I did. ■



ABOUT THE WRITER: Mr. Donald R. Neal is a member of First Bible Free Will Baptist Church in New Castle, Indiana, where he serves as chairman of the Deacon Board and teaches a Sunday School class. He is also a Master's Men Board member, Chaplain of the Henry County Sheriff's Department and the Henry County Search and Rescue Team. He is a life member of Master's Men and a Gideon.



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Thank You!

# Don't Blame Your Background!



By Mircheal Jones

**D**on't you just hate those "all things"? You know the ones I'm talking about, those "all things" that work together for the good to them who love the Lord and who are called according to His purpose (Rom 8:28). It sure would be easier to complain if you didn't have to contend with them.

You could make an excuse about almost any problem you have; your physical shortcomings, your lack of education, your poverty, your parents . . . , if it just weren't for those "all things." But how can you blame your failure to function as God intended on these problems when God said they would work together for good?

Maybe the problem is not the problem after all. Maybe the problem is the fact that you are looking for an excuse

to avoid commitment instead of looking for an opportunity to serve God. And the only way to change that is to recognize that the problem you are using for an excuse is in reality part of God's plan for your ultimate success.

Let me give a personal illustration. One of the most tragic "all things" that happened in my life was when my wife was assaulted and almost killed. My wife and I could have used that as an excuse to blame God and abandon our work for Him. Instead we trusted God to use this dreadful occurrence for our good and His glory.

God then used this awful situation to lead me into a writing ministry, which led to a world-wide outreach ministry, which led to being offered the position of state promotional director. Certainly, this is not the path

that I would have chosen to arrive at where God has placed us today. But looking back, it is probably the only way God could arrange for someone with my educational and ministerial background to be put in this wonderful position of service for Him.

## God's Plan

This leads us to the first principle in dealing with the "all things" in your background or in your circumstances—God has a plan that is bigger than any problem you face. This means that if you will allow God to work, He can change your problem into a blessing instead of a curse.

Look at some Bible examples. Joseph was sold by his brothers, enslaved by the Egyptians and cast into



prison by a spiteful woman. But God used all these circumstances to elevate him to a position as the second most powerful man in the world at that time.

Or look at Daniel. He was snatched from his homeland as a teen, subjected to enormous pressure to conform to the culture around him, and denounced by his political peers for his religious beliefs. But nothing could prevent God's plan from working, and Daniel became the third most powerful man in his world.

These two men could have whined about their family, complained about their circumstances or quit trying because the good they tried to do got them into trouble. Instead, they continued to trust God, and to serve God, and "all things" worked together for good.

### God's Interest

A second principle you need to consider is that God is more interested in your spiritual maturity than He is in your physical comfort. In the midst of a successful preaching ministry, the apostle Paul was cast into prison where he was subject to isolation and deprivation. Yet, he could write that "the things which happened unto me have fallen out rather unto the furtherance of the gospel," (Phil 1:12).

Instead of giving up his work and blaming God for all he was suffering, Paul used the prison for a pulpit and was inspired to write much of today's Bible (Just think where we would be today if Paul had wanted only health and wealth from his relationship with God!).

And how about Job? Job was a righteous man who was honored by God. Yet, it took the loss of his family, his fortune and his health to bring him into such a personal relationship with God that he could proclaim "I have heard of him with the hearing of my ear but now my eye seeth him," (Job 42:5).

Job could have abandoned God when it seemed God had abandoned him, but he held to his faith and ended up with a testimony that has helped millions of people through the ages.

### God's Glory

One final principle to consider—We can never give God the glory He

deserves unless it is obvious to all that only God could have done the work.

The psalmist tells about a "stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes," (Ps. 118:22). The reason it was marvelous that this castaway stone was raised to the prime position of prominence was because everyone could see that only God could do such a wonder.

It may just be that the problem in your life that disqualifies you for service in your eyes is exactly what God is looking for to demonstrate His glory.

### Making It Work

Those are the principles for conquering your background problems, but how do you turn the principle into practice? First, become a child of God and begin looking at things from God's point of view—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, All things are become new," (II Cor 5:17).

When you come to Christ and "let this mind be in you, which was also in Christ Jesus," (Phil 2:5), you find that God provides joy in the journey in spite of any circumstance that you encounter.

This will enable you to live by faith instead of sight, so you can look at obstructions as opportunities instead of obstacles.

This, in turn, will bring a peace in the midst of your problems that pas-

seth all understanding as you realize that "if our heart condemn us, God is greater than our heart, and knoweth all things," (I Jn. 3:20).

Finally, if you feel incompetent to deal with the "all things" that God is working together for the good in your life, just remember that you can do "all things" through Christ who strengthens you, (Phil. 4:13). What a comfort it is to know that God will not put us into a circumstance that His strength will not sustain us.

So the choice is yours. You can blame your background and never do anything of value with your life or you can bloom where God has planted you as you expect God to use your weakness to manifest His strength. Just don't expect a "well done" at the end of life's journey if instead of giving God your "all things" you gave Him no things. ■



ABOUT THE WRITER: Reverend Mircheal Jones serves as promotional director for the South Carolina State Association of Free Will Baptists.



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# The Church Under Siege

By Daryl Ellis

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**O**ut of sight . . . out of mind. How else could we explain the alarming blindness to the avalanche of Christian persecution during the 20th century? Fortunately, the present-day torture of our brothers and sisters has become newsworthy—it was the

number one religious story of 1999.

Persecution used to be a history lesson with Roman ruffians like Nero who initiated violence from the state, and Diocletian who launched a full assault on the faithful. But now the tidal wave of oppression has rolled into our lives to bring a fresh reality to the call to

discipleship. Persecution has fast-forwarded to the present.

It is commonly understood that more Christians have been martyred for their faith in the last 50 years than in the previous 19 centuries combined. Religious persecution is rampant and Christians are the primary targets. The current per-

secution is cradled in two arenas: Communist countries and Islamic countries.

The International Christian Concern ([www.persecution.org](http://www.persecution.org)) defines persecution as "specific acts that are targeted against people on account of their religious faith." They look at the source as either being government sanctioned or government tolerated. Also, the severity they catalogue into three groupings ranging from restrictions and discrimination to repeated human rights offenses up to frequent violent acts of force.

In the "Report of Global Freedom of Religion and Belief" (September 1995), David Barnett reported that over 605 million Christians—including Roman Catholics—experience discrimination and fears for their safety while another 250 million are being harassed. In other words, nearly two-thirds of all Christians in 2000 suffer persecution to some degree, loss of freedom, discrimination, imprisonment, slavery, torture and even death.

The *World Mission Digest* asserts more than 120 million martyrs in the 20th century. The "Annual Statistical Table on Global Missions," (January 1997) estimated more than 160,000 believers were martyred in 1996, while many more were subjected to unimaginable horrors. Regent University did a study numbering 156,000 Christian martyrs in 1998 with an estimate of 164,000 losing their life for Christ during 1999.

Where has all the outrage gone? Our government, primarily the State Department, has been silent on human rights issues in recent years. Help appeared from an unlikely source. Michael Horowitz, an orthodox Jew from the Hudson Institute, reports that Christians may become the "Jews of the 21st century," experiencing their own holocaust of sorts.

Horowitz was horrified at the revelation of the atrocities and the casual response by our government, not to mention the silence from the church. He has been a tireless advocate on behalf of persecuted Christians by opening the eyes of the Western church and lobbying Congress for legislation.

The International Religious Freedom Act, signed into law October 27, 1998, is the fruit of his labor. One of the results of the new Religious Freedom Act is the requirement of an annual

report on religious freedom. The 1999 Annual Report on International Religious Freedom was released on September 9, 1999.

Although there has been some concern about the lack of an evangelical presence on the United States Commission on International Religious Freedom, Robert Seiple, formerly of World Vision, was appointed the Ambassador-at-Large of International Religious Freedom on May 19, 1999. His appointment will give evangelicals some leverage as they encounter the anti-Christian bias within our government.

Now our government is more aware of what is going on and officially has made persecution a foreign policy matter. What about us? What action can we take to make a difference for our brothers and sisters?

### **Increase our knowledge to broaden our mind.**

Keep abreast of current developments on [www.persecution.org](http://www.persecution.org). You may want to check out where our Free Will Baptist missionaries serve.

Read, *Their Blood Cries Out: The Untold Story of Persecution Against Christians in the Modern World* by Paul Marshall and *In the Lion's Den: A Shocking Account of Persecution and Martyrdom of Christians Today and How We Should Respond*, by Nina Shea.

### **Confront the reality of persecution to touch our heart.**

Read personal accounts of persecution like the young men who were lowered on searing coals when they refused to renounce Christ.

Listen to people who have escaped persecution.

Read for inspiration Robert Morgan's book, *On This Day, 365 Amazing and Inspiring Stories about Martyrs, Heroes, and Little Known Men and Women of Faith*.

### **Adopt some new habits to engage your will.**

Put persecuted Christians at the top of your prayer list. Observe the International Day of Prayer for Persecuted Christians in November. Expose your congregation to videos like *Four Faces* (Call 1-800-LETS-PRAY). Politically,

learn about congressional hearings and the work of the State Department.

As you learn more about the facts of persecution, never forget the faces on those numbers. These are people like you and me, and each story is overflowing with inspiration. May these precious saints help us understand better about following the Master.

Huddled in a cozy corner of the Evanston Grill, I listened to my new friend, Alexandre Drozdov, talk about life in Russia. He mentioned, without flinching, his arrest as a 16-year-old. "Then one Sunday," he reported, "the tank came and smashed down our building."

In shock, I sheepishly ventured, "Well, what did you do next?"

Soundly taken aback, he asserted, "We went back next Sunday and raised a tent and asked God to protect us while we praised Him!"

Flabbergasted, I questioned, "Why did you do that?"

His response sent shivers down my Americanized spine . . . "Because we love Jesus." ■



ABOUT THE WRITER: Reverend Daryl Ellis pastors Butterfield Free Will Baptist Church in Aurora, Illinois. He also serves on the Commission for Theological Integrity.



**A** Peanuts cartoon once depicted Charlie Brown practicing archery in his back yard. Target after target had been drawn on the wooden fence. Each one had a hole in the bull's-eye where Charlie Brown had shot an arrow. Lucy stops by and wants Charlie Brown to demonstrate his skills. To her surprise, Charlie took the arrow, placed it on his bow and fired it into the fence, not anywhere near a target. He then proceeded to draw a target around the arrow.

Lucy could not help but question, "Charlie Brown, what are you doing?" Without any embarrassment he answered, "I'm making sure I never miss."

Unfortunately that approach is often taken in ministry. Programs are launched and if anything is accomplished we quickly claim to have reached the intended goal. Much energy, time and resources are wasted when we fail to aim at a specific target.

### **Determine the Target**

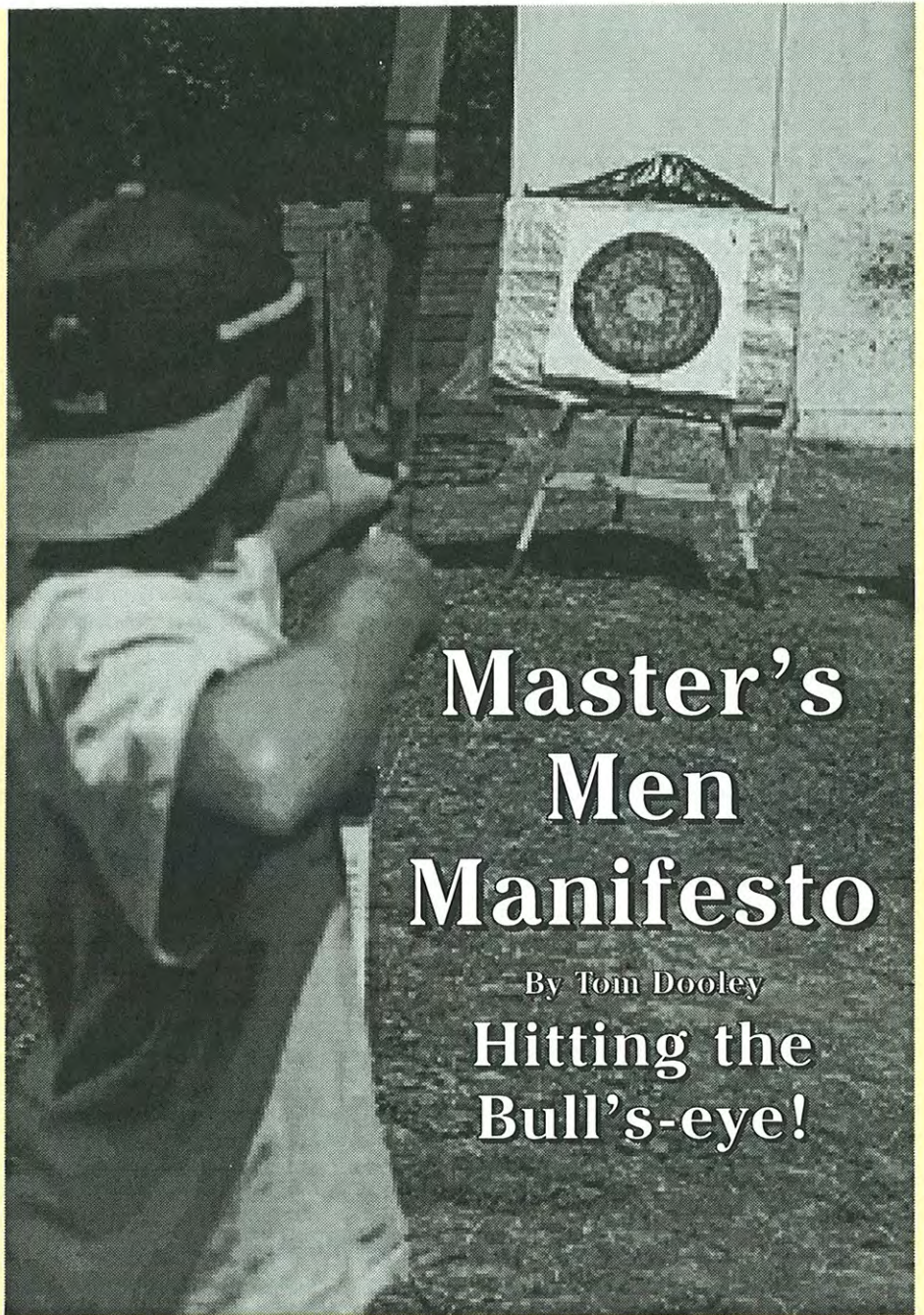
What is the target of the Master's Men ministry? What are we trying to accomplish? Before answering those crucial questions, it is imperative that we consider how we know what our target should be? How do we determine our target?

First, we must resist turning to the world to address the crucial issues that concern men. Society in general has a seriously flawed perception of manhood.

The Word of God defines the target. The Bible explains how a man can be transformed into an individual who brings glory to God. Therefore, the objectives of the Master's Men ministry must be firmly grounded in the scriptures and biblically determined.

### **Define the Target**

As the Master's Men ministry endeavors to help pastors and church-



# Master's Men Manifesto

By Tom Dooley

## Hitting the Bull's-eye!

es encourage their men to be the men God wants them to be, what specifically are we shooting at?

First, the Master's Men ministry is aiming to develop . . . .

### **Men of Priority**

A multitude of demands and pleasures compete for a man's time. Men, however, who bring glory to God understand that their first priority must be their relationship to Jesus Christ.

In Matthew 22:35-38, Jesus gives us insight into why this is true. "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy

God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Quite frankly, I fear that there are men in our churches who are not enjoying and experiencing a priority relationship with Jesus. Master's Men ministry intends to challenge and help men develop an intimate walk with the Savior.

Second, Master's Men aims at seeing men become . . . .

### **Men of Prayer**

Men stand best when they stand on their knees. The Master's Men ministry desires to equip our men to become faithful men of prayer. The primary way this will be accomplished is through a

Master's Men program called, "Burden Bearers."

James 5:16 says that, "... The effectual fervent prayer of a righteous man availeth much." Through a Burden Bearers program, men will be taught to use the powerful spiritual resource of prayer. The goal is to see men engaged in prayer on several levels.

- First, men need to learn the value of prayer on a personal level.
- Second, men need to understand their need to pray with and for their families.
- Third, men need to be involved in a small circle of men committed to praying for one another.
- Fourth, men need to take the lead in praying for their pastor, church staff and ministries.

Every man cannot preach a sermon, teach a class or sing in the choir, but every man who knows Jesus has the potential of influencing the world through prayer.

### Men of Purpose

The Master's Men Department exists to accomplish the following five stated purposes.

- *Fellowship*  
Men need the examples and encouragement other men can provide. One of the greatest benefits of a Master's Men chapter in any church will be the relationships that develop because of a common commitment to the person of Jesus Christ.
- *Discipleship*  
The effective Master's Men chapter

facilitates the spiritual growth of men. The teaching of the Word of God will call men to intimacy with God, purity of life, leadership in the home, faithful worship, mentoring others, commitment to the mission of the local church and denomination, prayer for their pastor(s), and a burden to share the gospel.

- *Stewardship*  
Master's Men are taught to financially support the ministry of the local church and denomination. Master's Men also learn that stewardship is not just the giving of their money to the Lord's work, but it is the giving of their lives to advance Christ's kingdom.

- *Soul-Winning*  
Master's Men will seek to mobilize the men of our denomination out of spiritual passivity in order to influence their families, communities and workplaces with the life-changing message of the gospel of Jesus Christ.

- *Edification*  
Master's Men will equip men to serve the Lord and their local church. Master's Men seeks to develop men into spiritual leaders. As men grow and take responsibility in the church, the pastor is freed to focus on prayer and the preaching of God's Word. Vibrant men's ministry will recruit, train and deploy men into the ministries of the church.

### Men of Purity

The Christian is constantly pressured to conform to the world. Being a man of purity in our culture is not an easy task. Through newsletters, retreats and study resources, Mas-

ter's Men will continue to proclaim biblical truths that will enable our men to live as pure men.

### Men of Passion

Men can be very passionate about their favorite sports team, a hobby and even their work. Sadly, some men have little enthusiasm about being a husband or father. Satan delights in dividing husbands from their wives and fathers from their children.

Master's Men will teach our men to be passionately committed to their families. Every man has biblical responsibilities both to his wife and his children. Master's Men will encourage our men to fulfill those obligations and help our churches strengthen their families.

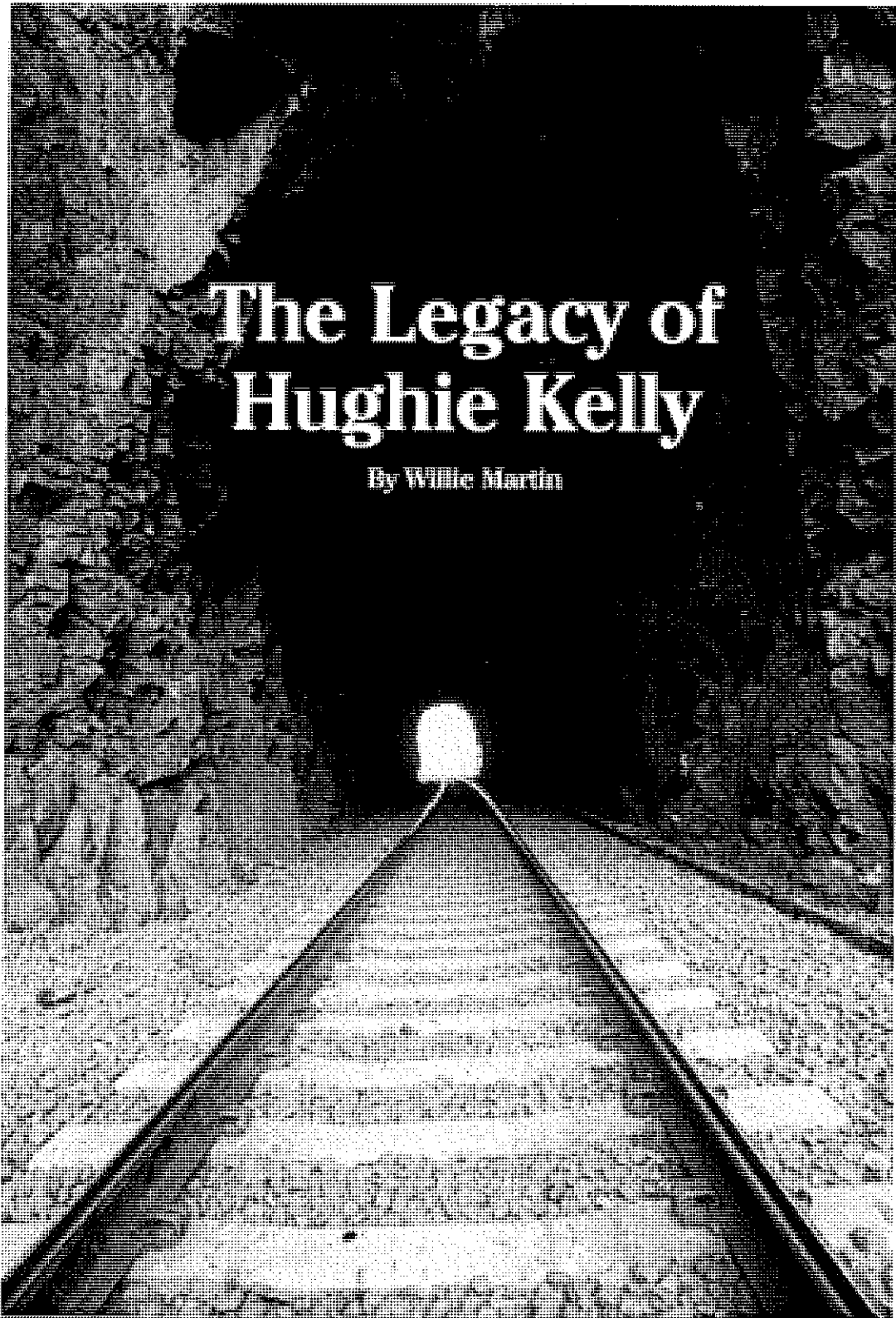
It is tempting to take the Charlie Brown approach and not be specific about what we are attempting to do. Defining the target however has advantages. It forces us to focus and it pays off with more hits than misses. ■



ABOUT THE WRITER: Reverend Tom Dooley serves as general director of the Master's Men Department.

## BEYOND BELIEF





# The Legacy of Hughie Kelly

By Willie Martin

**A**rchaeologists dig in places that have almost been forgotten to learn about what used to be there. Once they gather enough information they

weave the details together in a manner that when we read about the place they unearthed, we see it in our minds' eyes. Then we feel as though we have been there.

This describes what it's like to tell the story of someone you never knew. You gather information from all available sources and then attempt to put the story together with fragments

you've gathered.<sup>1</sup>

When I came to Columbus almost 15 years ago, one of the first names I heard mentioned by Free Will Baptists here was Hughie Kelly. He had been dead 28 years and his memory was still bright. Now 43 years later his memory will be freshened by the pen of a would-be historian.

### St. John's Connection

Hughie Kelly's story can not be told without some knowledge of the disbanded St. John's FWB Church of Columbus, Georgia. St. John's was the third Free Will Baptist church organized in the Columbus area. Providence was probably the first to debut regardless of the debate on the date of its origin.<sup>2</sup> Then First FWB Church came on the scene.<sup>3</sup>

Later in 1916, according to an old St. John's directory of the church, the St. John's Church was organized.<sup>4</sup> Before Hughie Kelly assumed the pastorate, the church had already had 11 pastors in its 41-year history. Brother Kelly was the 12th and one of the last the church would ever have.

The sands of time may have washed over much of what people remember about Hughie Kelly in Columbus, Georgia, and for that matter the old St. John's Church, but in the 43 years since Kelly's death, time has not managed to erase everything pertaining to his legacy. He is still remembered among older saints.

Hughie Kelly was born February 16, 1907, in distant Savannah. Over 200 miles separate Columbus from Savannah, but that distance was easily bridged via train in that era. He traveled often by train between the two cities.

From his early history, it's difficult to determine who had the most to do with raising him. His father was Roman Catholic and Hughie was raised Catholic, a Catholic aunt having something to do with his early instruction in spiritual things. His mother, Mattie Lou, was not Catholic and would later be converted to Christianity and become a member of the St. James FWB Church in Phenix City, Alabama.

The fact that she was not Catholic must have brought a separation in Hughie's family. His mother lived in Columbus and his father in Savan-

nah. Hughie spent the early part of his life mostly with his father, which helps us understand the reason for so many train rides. Later, when his father died, he was united with his mother and a sister in Columbus.

### Courting Miss Ruby

At some point during his youth, he enlisted in the army but his time of service was brief. Sometime around 1928 he married a young lady named Ruby Walters, born September 3, 1908. Ruby was from Girard, Alabama, which later merged with Phenix City.

She was saved when she was about 10 years old in a service at a Methodist church on Earline Avenue in Columbus during a revival conducted by a partially-blind evangelist. Her usefulness in the ministry manifested itself early in her life when a church learned during a revival that she could play the piano.

She was 12 and very frightened when she was asked to play. However, from that point she continued to play as long as she could. She also taught Sunday School, ministered in a nursing home, participated in Woman's Auxiliary and other forms of service.

When Hughie met her and requested her hand in marriage, he discovered a technicality. He went to a Catholic priest about marrying a Protestant girl and learned that an official from Mobile, Alabama, would have to come and that it would "cost" him. He learned that he would have to pay for the priest's trip to Columbus in order for him to do whatever would be necessary to receive forgiveness for what he was about to do.

The financial burden would exceed his means, so he failed to involve himself in the matter with his church. The price he paid for his indifference to Catholicism was worth it to have Ruby, since salvation came his way in 1939 a little more than 10 years after they married.

Their union also brought eight children into the world. You might conclude there were two sets of children born. Four children were born within a close time frame and in later years four more were born. An acquaintance of the family quipped, "It was like they had two families!"

### Conversion and Call to Preach

In July of that year when Chester Huckaby<sup>5</sup> was preaching in "extended" revival services at St. James FWB Church of Phenix City, Alabama, Hughie was saved. It seems to have come about after his children pleaded with him to attend the revival on Monday night.

According to Huckaby, in those days the church would have two weeks of services which included three Sundays. On Thursday night of the first week, Huckaby said that he usually challenged the young folks present to get their parents to attend the meeting. That visit to church must have put Hughie under some heavy conviction, because while he was at work he fell to his knees and was saved. H. L. Knighton who pastored St. James Church at the time baptized him.

That was all it took to motivate him. Hughie was no pew warmer. He rolled up his sleeves and plunged into the Lord's work with a rare enthusiasm. He became Sunday School superintendent, then an ordained deacon. Deacons are expected to be ministers of the Word and Hughie must have been as serious as they come.

Perhaps his appetite for preaching was stirred through the prayer meetings he had been heading up in peoples' homes just before he answered the call to preach. We are uncertain about all that led him in this direction, but we know that in time the conviction to preach became irresistible and he finally surrendered. Then he was ordained into the ministry, developing a reputation for great zeal and devotion.

He only pastored three churches. The first may have been Turner's Chapel FWB Church near Butler, Georgia. At some point he pastored Little Bethel FWB Church near Ideal, Georgia. Then the most favored and memorable one, St. John's FWB Church.

According to A. C. Truluck,<sup>6</sup> St. John's began to grow and flourish under Kelly's ministry. It is interesting how he was led to this church. It appears that the church had some problems and was without a pastor when they approached Kelly about the position. In time a vote was taken on

him—a vote that would have let the air out of anyone's sails. It was, sure enough, a pride killer. It would have discouraged most other pastors and turned them away.

Three men came to Kelly's house one night after he had gone to bed to deliver the dismal news. They informed him that three votes had been cast. Three people had voted for him to come. Under those circumstances the men asked Kelly to pray about assuming the church. He accepted the church and pastored there for about 13 years with fervency hard to match, until he was retired by the Lord at the age of 50.

### Man of Influence

If we give much consideration to Kelly's biography, we are impressed with how the Lord is able to take willing hands and do so much. Hughie never finished high school, and as one individual commented, he did not read aloud very well. But that doesn't mean that his appetite for reading was poor because he read many books related to the ministry.

He didn't take a back seat in giving either. A. C. Truluck affirmed that Kelly was a staunch supporter of missions and that during the better days of the church they were one of the leading churches in cooperative giving.

During his ministry at St. John's, several preachers and deacons were called into service. Louis Sheffield, who started Emmanuel FWB Church in 1953 (now the First Church of Columbus), answered the call to preach. T. B. Callaway did the same and organized White Rock FWB Church. Another, John Holland, who at the time of this writing lives in Bonifay, Florida, was also called into the ministry.

There were others who responded to the call to preach like Hughie and Durwood Long and A. C. Truluck who later became the executive secretary for the Georgia State Association of Free Will Baptists.

Deacons such as Bennie Lovering,<sup>7</sup> Marshall Barron and Lemuel Walden and perhaps others unknown to us at the time were ordained during Kelly's ministry. Numerous weddings took place at his home. A Woman's Auxil-

iary was organized and a church that had never had a Vacation Bible School soon experienced one.

Hughie Kelly was active in the local and state association in the 1940s and 50s. He served in many different offices. He once moderated the Chattahoochee Association. He was elected assistant clerk in the Georgia State Association. His name appears on various boards and committees.

Kelly had an untiring love to be of service and anything to be done in the service of the Lord was worthy of pursuit. In 1949 the National Association of Free Will Baptists came to Columbus. In those days a massive campaign of labor was required to entertain a thousand people.

Kelly had to rent a truck and borrow tables and chairs from a local high school to seat those guests to his city. Kelly, Chester Huckaby and others were involved in organizing and setting up chairs for the convention.

### Untimely Death

Kelly experienced an untimely death in July 1957. He had just arrived home after the National Association in Birmingham, Alabama, perhaps exhausted, and had taken his wife to work. "I'll pick you up in the morning at 7:00," he said as he drove away.

The next morning Ruby waited much longer than usual for his arrival and only after a couple from their church had coaxed her to accept a ride from them did she arrive home.

When she got home, she noticed that Hughie was uncovered in bed. She covered him up and left the room to prepare breakfast, saying, "The girls will be getting up soon."

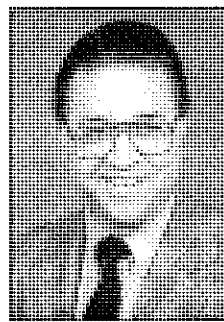
When he did not respond to her calls to breakfast, she sent their son who discovered that his daddy was dead. Hughie's wife returned to the bedroom to find him in the same position she had left him.

A. C. Truluck said, "When I got a phone call and learned of Brother Kelly's death, something within me died." That same emptiness that comes with the decease of a great man was most likely the same with all of Hughie's family and friends. But death did not

swallow up the influence of his life nor the certain hope of fellowship with him again. ■

### Endnotes

1. Most of the information found in this biographical sketch was obtained from an interview with Chester Huckaby and from Ruby Kelly, Hughie's wife.
2. See "Another Look" o *TimeMachine* article published by the Historical Society of the Georgia State Association of Free Will Baptists, by Geraldine Waid, October 1997.
3. The only knowledge the author has of the First Church is a copy of an 1894 minutes stating that the Chattahoochee Association was held there in that year.
4. See the 1941 copy of the *St. John's Directory*, page 11.
5. Chester A. Huckaby is an older retired Free Will Baptist minister presently living in Columbus. For a brief biographical sketch on him see the November 1998 issue of *Contact*, p. 19.
6. Dr. Truluck is a former member of St. John's and former executive secretary of the Georgia State Association of Free Will Baptists which post he assumed in 1969. See Dodd's *Marching Through Georgia*, p. 47.
7. Bennie Lovering is presently a deacon in the First Church of Columbus, Georgia, formerly known as Emmanuel.



ABOUT THE WRITER: Reverend Willie C. Martin pastors First FWB Church in Columbus, Georgia.



**A missionary doctor looks at non-traditional medicine and its impact on Christians.**

# The Hidden Dangers of Alternative Medicine

By Kenneth P. Eagleton, M.D.



**O**ne of our pastors went to visit a young man who had been having trouble with an ankle that wouldn't heal. He was in much pain and could not work. Finally, on the advice of a friend, he underwent an acupuncture treatment. Within two days he was completely healed and back to work. The pastor was asked what he thought of acupuncture.

In another state one of our members was commenting to her friend how satisfied she was with her doctor. She said that he was even able to diagnose all her physical illnesses just by looking into her eyes. This practice is known as iridology.

I think we would all agree that these two examples, along with a host of others, are not what you would expect from mainstream medical science. Therapies that are not a part of modern scientific medicine are known as alternative medicine or therapies (treatments). Other words used to describe these alternative forms of medicine are: complementary, holistic or New Age.

## Alternative Medicine is Big Business

As much as \$40 billion is spent annually on alternative therapies in the United States<sup>1</sup>. According to recent surveys, 33 to 69% of Americans use unconventional medical therapies<sup>2</sup> and 60% of physicians have referred patients to alternative medicine practitioners<sup>3</sup>. In 1997 the number of

visits to complementary practitioners surpassed those to medical doctors, according to a telephone survey report-

### A Partial List of Some of the Most Popular Alternative Therapies:

- Acupuncture
- Reiki
- Therapeutic Touch
- Iridology
- Ayurvedic medicine
- Homeopathy
- Chiropractic
- Herbal remedies
- Diets (a wide range of them)—some are unconventional and others are not.

ed in the Journal of the American Medical Association by David Eisenberg, M.D., director of the Center for Alternative Medicine Research and Education at the Beth Israel Deaconess Medical Center in Boston.

A 1996 Gallup survey indicated that "30% of Americans report they have had at some point in their lives a 'remarkable healing.'" Of those who said they have had a healing, "thirty-five percent said they developed more interest in using non-traditional therapies or treatments." Clearly this is a widespread interest and practice in America.

The question many Christians and their pastors are asking is: "Is it OK for a Christian to use alternative medicine?" This is not an easy question to answer. Alternative medicine is a large umbrella that covers a wide range of different kinds of alternative therapies that are very different in their origin, effectiveness and in their explanation of how they work (see box). No generic answer can be given. It is important to examine each therapy you are interested in through a biblical worldview.

Many of these therapies are not standardized and are practiced in a variety of ways by people with differing philosophies and with divergent training. This just makes it even more difficult to analyze and classify a particular therapy.

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## **A Classification for Alternative Medicine**

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To make it easier to analyze alternative therapies, Dónal P. O'Mathúna and other researchers of alternative therapy<sup>4</sup> have proposed the following classification.

### ***Complementary Therapies***

These therapies, such as diet, exercise and stress reduction, address broader lifestyle issues. It is important as Christians that we learn how to take care of the body God has given us. We are stewards of our body and our body is the Temple of the Holy Spirit (1 Cor. 6: 19-20). When diets, exercise and stress reduction techniques are used as a means of living a balanced and healthy lifestyle, we are being good stewards.

The problem arises when these means are taken to extremes or when they are infused with mystical teaching, or even misguided biblical teaching. Exercise, when taken to an extreme, can become a form of body worship that is certainly not condoned by God. Some relaxation techniques are inherently intertwined with mysticism. This is the case with some forms of Yoga and the visualization, mind channeling and transcendental meditation techniques.

### ***Scientifically Unproven Therapies***

These are therapies, such as many herbal remedies, with a foundation in established medical and scientific principles but for which little scientific evidence exists. To prove the effectiveness of a particular cure, it is necessary to conduct studies (clinical trials) on a large number of volunteers.

One group of volunteers is subjected to the treatment to be tested while the other group, the controls, is given a simulated treatment that has the same appearance as the real one. The results of both groups are then compared to see if there is a significant difference between the two groups. This would prove whether the treatment being tested is effective or not.

For example: If we were testing a new tablet, it would be administered to half the volunteers while the other half would be given sugar tablets that look just like the real tablets being tested. If the real tablets cured 80% of the volunteers in its group while the sugar ones only cured 20% of the volunteers in the other group, then the tablets could be considered effective.

The problem with most of the existing alternative therapies is that they have never been tested in this way to val-

idate their claims. Most of the "results" presented are either testimonials of people who have been helped (what percentage of the total patients do they represent?) or the result of surveys conducted.

### ***Scientifically Questionable Therapies***

These therapies, such as homeopathy, are based on principles that contradict well-established scientific principles or that cannot be easily verified. Many alternative therapies claim that their healing methods cannot be tested by scientific procedures because of their metaphysical nature.

### ***Life-Energy Therapies***

These therapies, such as Therapeutic Touch or Reiki, assume the existence of "life energy" which can be manipulated by a variety of techniques. Most of them have their origins and explanations for how they work based in oriental pagan religions.

### ***Quackery and Fraud***

These are therapies that have been shown to have no reasonable benefit but that are still promoted by committed adherents. They rely exclusively on patient testimonials for validation. Quackery relates to the exaggerated promotion of cures that are either known to be ineffective or are unproven. The promoter is usually very sincere.

The FDA defines health fraud as "the promotion, for profit, of a medical remedy known to be false or unproven." In 1984 a committee of the House of Representatives found that health fraud and quackery is a \$10 billion a year problem.

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## **Why Use Alternatives?**

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Why do people use alternative therapies? I can see three major reasons.

### ***Disillusionment with Modern Medicine***

Many people turn to alternative therapies after having exhausted the resources of modern medicine, or experienced bad side effects from medications or treatments. Others simply did not receive the compassion, time or concern from their conventional healthcare provider that they usually find in alternative medicine practitioners.

### ***Lower Costs***

The costs of conventional treatments in modern medicine have continually escalated over the last few years, growing at a faster rate than the cost of living. There are now many people who cannot afford medical insurance or who do not qualify for it. The much cheaper cost of alternative medicine is an attractive incentive to use it, even when insurance companies do not cover the costs.

There are an increasing number of health insurance companies and especially Health Maintenance Organizations (HMOs) that are giving coverage for alternative medicine. The motivation behind these organizations is usually profit. If the HMOs pay for an alternative procedure (acupuncture, for

example) that is much less expensive than a medical or surgical procedure, then the HMOs or insurance companies get to keep the difference. Decisions based on this criterion are definitely not in the best interest of the patient.

### Preference for the Natural

Many people are disillusioned with or tired of this fast technological world in which we live. They long to go back to "the good old days" when things were simple and natural. Others are attracted to "natural" medicine in the belief that if it is natural it is harmless.

This is not always true. There are many herbs, plants, minerals and chemicals in nature that are known for their poisons and potential harm they can cause to our bodies. We all know what happens when we come into contact with poison ivy or the potential danger to the body when we use tobacco. Allergic reactions can be triggered by such innocent things as flowers and plants as well as by drugs. Arsenic is used in some homeopathic formulas that are touted as natural and harmless.

### Life-Energy

In reviewing the different alternative therapies, I have found a recurring theme which appears to a greater or lesser extent in nearly every one of them—what can be termed in general "life-energy." The basis of many therapies is that there is an "unbalance" or a "blockage" in the body's life-energy and the therapy proposes to correct it.

This idea of a life-energy comes from the oriental religions and has been the basis for oriental medicine for several thousand years. It has been more recently imported to western culture by the New Age movement and is sometimes referred to as New Age Medicine. The general belief is that nature, both living and material, is one with the universe. Life-energy connects everything in the universe and flows as a liquid through everything.

In this system, health is understood as being in harmony with the universe. If the energy flowing through our bodies is unbalanced or blocked, then we are said to have "dis-ease" (illness). This approach to life and health is unbiblical.



Yin/yang symbol—This symbol represents the perfect balance and constant interaction between the forces of yin and yang in every healthy organism.

The Chinese call this energy *chi* (pronounced *chee*) or *qi*. The Japanese call it *ki*, in Polynesian (Hawaii) it is *Ti*, and in India it is known as *prana* and is the basis of Ayurvedic medicine, India's traditional mystical healing system. The energy is said to have two poles, *yin* and *yang*. These correspond roughly to our ideas of positive and negative.

*Chi* flows through invisible paths in the body called *meridians* (*Chacras* in India). The different meridians supposedly influence different organs or systems of organs in the body. These meridians have no correspondence to the body's anatomy or physiology.

These concepts are an integral part of the oriental religions of Hinduism, Buddhism and Taoism. They are totally contradictory to biblical concepts of the nature of God, humans and the rest of God's creation. In fact, these religions do not have a place for a personal God who is in control of the universe and desires a personal relationship with us.

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## A Survey of Alternative Therapies

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### Acupuncture

Acupuncture is an alternative therapy that has been practiced in China for many thousands of years. It is strongly based on the idea of *chi* energy with its universal forces of *yin* and *yang*. This system upholds that *chi* flows through the body through pathways, or meridians. If the flow is insufficient, unbalanced or interrupted then illness may occur. Acupuncture uses needles that are placed along these invisible meridians to manipulate the flow of *chi*.

There are variations of this method where instead of needles, pressure (Acupressure), heat (Moxibustion), low-voltage current (Electroacupuncture) or suction (Cupping) is applied to the acupuncture points. Another variation is found in the belief that all the same points can be manipulated from a much smaller area on the body such as the ear lobe (Auriculotherapy) or the soles of the feet (Reflexology or Zone Therapy).

Acupuncture has become popular in America. There are about 6,500 acupuncturist practitioners in the United States, 3,000 of which are physicians who incorporate it into their practices. Many are trying to distance themselves from the Oriental religious explanations for how acupuncture works by proposing physiological theories that are still unsubstantiated.

### Reiki

Reiki was revealed to a Buddhist monk, Mikao Usui of Japan, while in intense meditation. Mrs. Hawayo Takata brought it to America. According to the International Center for Reiki Training in the United States, "Reiki is a technique for stress reduction and relaxation that allows everyone to tap into an unlimited supply of 'life force energy' to improve health and enhance the quality of life."<sup>5</sup>

They continue, "It is the God-consciousness called *Rei* (universal) that guides the life force called *Ki* in the practice we call Reiki. Therefore, Reiki can be defined as spiritually guided life force energy."<sup>5</sup> This is their own definition. Reiki believes that this same energy not only flows through the body but also surrounds the body in an aura. Its therapists seek to manipulate this energy through the laying on of hands on the patient.

### Therapeutic Touch

Therapeutic Touch (TT) was co-developed in the early 70s by Dolores Krieger, PhD, RN, then a professor at New York University, and Dora Kunz, an occult healer and president of the Theosophical Society of America (an occult religion) from 1975 to 1987.

TT believes that there is an energy field that surrounds each person and that illness can be caused by "weakness" in this energy field. This therapy seeks to manipulate this

energy field by moving the hands of the healer over the body of the patient to move the energy around or to infuse the patient with energy when the energy field is deficient.

TT generally involves four steps:

1. "Centering," a meditative process said to align the healer with the patient's energy level.
2. "Assessing," said to be performed by using one's hands to detect forces emanating from the patient.
3. "Unruffling" or "clearing," said to facilitate the symmetrical flow of energy through the field. This supposedly involves sweeping "stagnant energy" downward to prepare for energy transfer.
4. "Treatment" or "balancing," the transfer of energy from practitioner to patient or the modulation of the patient's energy.<sup>6</sup>

TT is practiced mostly by nurses, but also by other health care professionals. It is believed that it is practiced by more than 43,000 medical professionals and in more than 80 hospitals nationwide.

Therapeutic Touch's occult origin and its philosophy based on life-energy manipulation put it clearly into the occult realm. Christians should not practice Therapeutic Touch or allow it to be done to them. It is spiritually dangerous.

## Iridology

Iridology is the study of the iris of the human eye to allegedly diagnose present and even future illnesses and disease. It has no scientific basis and has been proven over and over again to be a fraud.<sup>7</sup> In spite of this, some medical doctors as well as many alternative medicine practitioners use it.

Iridologists explain that the iris functions as a map of the organs in the rest of the body and abnormal spots or lines in the iris would represent areas of disease. If the findings do not correspond with present illness, they explain it as being areas of weakness in the body that need to be reinforced. Iridology, along with Reflexology (diagnosis by using the bottom of the feet), are nothing more than a variation of psychic palm reading.

We should not confuse Iridology with what the physician does when he looks in a patient's eyes. The doctor will examine the color of the conjunctive of the eye for clues of anemia, or check the state of the arteries in the retina (back of the eye) with a lighted instrument. This has nothing to do with Iridology.

## Ayurvedic Medicine

The basis of Ayurvedic Medicine is found in the Hindu worldview. Deepak Chopra, M.D., has been the main propagator of Ayurveda in America through his best-selling books. Ayurveda is a complex system through which *prana*, or life energy, flows through the body. Chopra sustains that the basic substance of our body is not matter, but energy and information.<sup>8</sup>

There are a variety of methods used (some very primitive) to "balance the energy" of the body and "purify" it. Some of these include: provoked vomiting, purgation, enemas, "blood cleansing", bloodletting, fasting, exercise, yoga, and even the administration of certain herbal powders and medicated oils into the nose for purification of prana, mind and conscious-

ness. There are also certain ceremonies that are performed around a bonfire with chanting to "increase the internal fire."<sup>9</sup>

Ayurvedic medicine is clearly a form of primitive pagan practices in which Christians have no business getting involved.

## Homeopathy

The founder of homeopathy was a German physician named Samuel Hahnemann (1755-1843). He became disenchanted with the medical practices of 200 years ago that were based on bloodletting, blistering (placing caustic or hot substances on the skin), purging and treatment with high doses of potent medicines that caused many side effects. Hahnemann quit practicing conventional medicine, set up his own medical theory and began prescribing homeopathic medicines.

Some of the main principles of homeopathy include:

*Like cures like*—"If a large amount of a substance causes certain symptoms in a healthy person, smaller amounts of the same substance can treat those symptoms in someone who is ill."<sup>10</sup>

*Proving*s—Substances and doses to be used in homeopathy need to be tested by trial and error on humans.

*Potentization or Law of Infinitesimals*—"Hahnemann believed that a substance's strength and effectiveness increased the more it was diluted. Minuscule doses were prepared by repeatedly diluting the active ingredient by factors of 10."<sup>11</sup>

*Succussion*—"Essential to the process of increasing potency while decreasing the actual amount of the active ingredient is vigorous shaking after each dilution . . . Some homeopathic remedies are so dilute, no molecules of the healing substance remain . . . But the homeopathic belief is that the substance has left its imprint or a *spirit-like essence* that stimulates the body to heal itself."<sup>12</sup> (italics added)

*One remedy*—"Finally, a homeopathic physician generally prescribes only a single remedy to cover all symptoms—mental as well as physical—the patient is experiencing."<sup>13</sup>

Because of a federal law introduced in 1938 by Sen. Royal Copeland, a homeopathic physician, homeopathic preparations do not have to meet the same standards set by the FDA for conventional drugs. "Manufacturers of homeopathic drugs are deferred from submitting new drug applications to FDA.

"Their products are exempt from good manufacturing requirements related to expiration dating and from finished product testing for identity and strength . . . Conventional drugs for adults can contain no more than 10 percent alcohol, and the amount is even less for children's medications. But some homeopathic products contain much higher amounts because the agency has temporarily exempted these products from the alcohol limit rules."<sup>14</sup>

"Standard drug labeling informs consumers about the quantity of active ingredients per dose; homeopathic labeling only informs consumers about the number of serial dilutions of the remedy."<sup>15</sup>

According to the American Homeopathic Pharmaceutical Association, the sales of homeopathic medicines in the US in 1995 were estimated at \$201 million and growing at a rate of 20 percent a year (that would put it at \$0.5 billion for this year). There were approximately 3,000 homeopathic practitioners in the US in 1996. According to the American Medical Association spokesman Jim Fox, "The AMA encourages doctors to become aware of alternative therapies

and use them when and where appropriate."<sup>16</sup>

Homeopathy is based on unscientific principles that rely on a mystical "energizing" of their medicines. The FDA cannot even supervise these medicines because of antiquated laws that protect them across the board.

## *Chiropractic*

The term "chiropractic" literally means "done by hand." Daniel David Palmer (1845-1913) is the founder of chiropractic. In his own words he explains, "I was a magnetic healer for nine years previous to discovering the principles which comprise the method known as Chiropractic."<sup>17</sup>

Practitioners of "animal magnetism" as it was called, believed that there was an ethereal universal fluid that flows through and around the human body creating a field of "magnetism." If "an individual's supply of animal magnetism is thrown out of equilibrium, one or more bodily organs will begin to falter."<sup>18</sup>

Palmer put forth the concept of Innate Intelligence. "This is defined as 'Soul, Spirit or Spark of Life.' It is the 'something' within the body which controls the healing process, growth, and repair and 'is beyond the finite knowledge.'"<sup>19</sup> Innate Intelligence is then distributed through the body or communicates with the rest of the body through the nerves and the nervous system. I believe it is fundamental to understand where chiropractic came from (a magnetic healer) and what its underlying belief system is.

"... Chiropractic is based on the fact that your nervous system is the Master System that controls and coordinates every other system in your body including the glandular, reproductive, digestive, respiratory, circulatory and immune systems. The nervous system is the mechanism by which life energy is transported and conveyed throughout your body. Chiropractic seeks to find and correct the malposition and abnormal motion of vertebrae within the spinal column in order to remove nervous system interference."<sup>20</sup>

Unfortunately, scientific studies have not been able to confirm this theory. As Edmund Crelin, PhD, Professor of Human Anatomy at the Yale University School of Medicine explains, "Of the 43 pairs of nerves that pass from the brain and spinal cord to the various parts of the body, only 24 pairs could ever be impinged or encroached upon (compressed) by the displacement of one vertebra against another..."<sup>21</sup>

He goes on to say that even these 24 pairs go through holes in the bones of the spine that are quite a bit larger than the nerves. It would be exceptional for such a blockage to occur and it definitely could not explain the majority of illnesses that chiropractic attributes to this disturbance. In scientific studies, chiropractic has only been demonstrated to be effective for short-term relief of lower back pain.

The chiropractic profession is very fragmented with a wide range of beliefs, philosophies and practices among chiropractors. There are several different organizations claiming to represent the practitioners. This makes it impossible to generalize. If one is interested in using chiropractic, it is essential to understand these differences.

One group of chiropractors (a minority) follows rigorously the teachings of chiropractic's founder, D. D. Palmer, and especially his son, B. J. Palmer. These chiropractors

call themselves "straights" (as opposed to "mixers"). Most will only use spinal manipulations in their practices, irrespective of the patient's illness. They will say that they do not give treatments, only restore the spine to its correct position to allow the body to heal itself.

Another group of chiropractors tries to distance themselves from the Palmers and seeks scientific explanations for their practice. They do not limit themselves to spinal manipulations, but also use exercise, relaxation techniques, dietary advice, vitamins and herbal supplements. They see themselves as primary care practitioners and will treat a wide variety of illnesses.

A still different group of chiropractors are what the "straights" call "mixers." These will use spinal manipulation in conjunction with a wide variety of other alternative therapies: acupuncture, iridology, homeopathy, chromatology (treatment with colored lights), aromatherapy (treatment with aromatic salts or oils), massage, yoga, crystals and other New Age therapies. This type of chiropractor seems to be the most common today. Christians should definitely be careful with these chiropractors and should steer clear of treatments with them.

A group of Christian chiropractors has formed the Christian Chiropractor's Association and has issued a statement distancing themselves from New Age therapies. They explain Innate Intelligence as being the same thing as a person's soul, with the natural healing properties of the body coming from God.

Since the profession is so divided with several different organizations representing them, it is difficult to get an exact count of the number of practitioners. It is generally believed that there are between 19,000 and 24,000 practitioners in the United States trained in 17 chiropractic colleges in North America. According to the American Chiropractic Association, nearly 10 million patients made 135 million office visits during 1983. No doubt that number has increased considerably now.

## *Herbal Remedies*

We have all probably been exposed to or at some time or another used home remedies. Who hasn't been medicated with honey and lemon juice for a sore throat by Dr. Mom? In recent years the market for herbal remedies in America has taken off. Americans are spending billions of dollars per year on all kinds of herbal products, which range from capsules, tablets, teas, extracts, creams and shampoos. According to the Nutrition Business Journal, sales of dietary supplements, including vitamins, reached \$14.7 billion in 1999.

Herbs are used to "boost" health or the immune system, supplement diets, "detox" their bodies and cure illnesses. They are being used in self-medication as well as being prescribed by physicians, chiropractors, acupuncturists, naturopaths and many other alternative health practitioners.

God created our bodies with wonderful mechanisms that regulate the substances in our bodies in a natural way. Under normal circumstances our bodies do not need to be "detoxed" as is claimed by many herbalists. Rarely does our body need any supplements when we are in good health and eating a balanced diet (pregnancy would be one of the exceptions).

If you listen to the advertisements of the manufacturers and peddlers of herbal products, they sound fantastic. We are told that herbs are natural, safe, effective and much cheaper than drugs. We have already mentioned that natural does not always mean safe. The FDA maintains a list of herbal ingredients that can cause harm to the body.<sup>22</sup> Many of the side effects come from associations of different herbs or of herbs with other conventional medicines.

In February 2000 the Food and Drug Administration (FDA) issued a warning that St. John's wort, used for mild to moderate depression, may decrease the effectiveness of numerous prescription drugs, including birth-control pills and certain AIDS drugs.

As for effectiveness, some of the ingredients sold in herbal remedies have been studied and shown to be effective. Most, however, have not been studied or have been the object of studies that do not follow scientific methodology and have not been shown to be effective.

In fact, one of the greatest dangers in using herbs is that of treating serious illnesses with ineffective therapy. When they discover that the treatment is ineffective, it is often too late to help the patient with an effective treatment. This is commonly seen with patients who have been diagnosed with cancer. For cancer therapy to be effective, it needs to be started early. Many patients refuse the cancer therapies of surgery, radiotherapy or chemotherapy and opt instead to take herbs. This is a serious decision to make and one that often cannot be reversed.

"Herbal advocates like to point out that about half of today's medicines were derived from plants. (Digitalis, for example, was originally derived from leaves of the foxglove plant.) This statement is true but misleading. Drug products contain specified amounts of active ingredients. Herbs in their natural state can vary greatly from batch to batch and often contain chemicals that cause side effects but provide no benefit."<sup>23</sup> Some products contain concentrations of the desired substance that are too high or when used over a long period of time can lead to toxicity. Vitamin A is an example of this.

In an article titled, "The Mainstreaming of Alternative Medicine," in the May 2000 issue of *Consumer Reports* magazine (p. 24), we read the following quote. "When *Consumer Reports* tested a dozen brands each of ginkgo biloba and echinacea for a March 1999 report, we found wide variations in the amount of those herbals present in different brands—even in different bottles of the same brand. Our 1995 test of 10 brands of ginseng also found substantial brand-to-brand variation in the amount of ginseng in the pills."<sup>24</sup>

"In the United States, herbs intended for preventive or therapeutic use would be regulated as drugs under federal laws. To evade the law, these products are marketed as 'foods' or 'dietary supplements' without health claims on their labels. Since herbs are not regulated as drugs, no legal standards exist for their processing, harvesting, or packaging."<sup>25</sup>

Your physician is the most qualified person to give you advice on whether you need any herbal supplements and in what dose as well as to their safety.

## Diets

Advertisements abound on television, magazines and

even light poles about people who have lost weight by the dozens of pounds (and sometimes hundreds) and want you to buy into their diets. Dozens of books in the bookstores as well as articles in magazines give advice on diets.

Some are very good and safe, while others are bogus and dangerous. Much caution needs to be used in choosing a diet, whether it is for losing weight, for a specific health condition or just to stay in good health. Here again your physician is the most qualified person to give you advice on a safe diet.

It would be impossible to discuss all the different diets out there, but I would like to mention one of them because of its popularity and because of some of the outrageous biblical claims that it makes. The "Hallelujah Diet" is being widely promoted by a Baptist pastor, George Malkmus.

In his book, *God's Way to Ultimate Health*, Pastor Malkmus makes several absurd statements pertaining to biblical interpretation as well as to health and nutritional facts. He proposes a diet that relies strictly on fruits and vegetables (which must be 70-80% raw), demineralized water, and Barleygreen™ tablets that he markets and sells. He is also against any vaccinations, claiming that they *cause* illness and death.

He states, "He (God) made it (the body) in such a way, that if properly nourished it would never get sick. But even if it did get sick, God programmed self-healing into the body so that if the offense (wrong foods or drugs) which had caused the problem was stopped and proper building materials (nutrition) were provided, the body would heal itself. It is all so very simple! . . . **There are no cures!**

"The only way to restore the body to wellness is with a healthy diet and lifestyle . . . If we would but return to God's ways of nourishing the body, we could practically eliminate sickness from the face of the earth and man would die only of accidents or old age at about 120 years (Gen.6:3)."<sup>26</sup>

Eliminate sickness from the earth? Everyone live until 120 years? Pastor Malkmus seems to ignore the fact that after the fall of man, both nature and humans groan under the effects of sin upon this earth (Rom. 8:20-23). He claims that the barley green that he sells is a complete source of nutrients. According to registered dietitian Ellen Coleman, "most nutrients in Barleygreen are insignificant."<sup>27</sup> Even though Pastor Malkmus' emphasis on eating fruits and vegetables and staying away from meats is a good one, many additional claims are unfounded.

The point that I want to make here is that there is value in diet and exercise. Many good diets and exercise programs are available to us. But we do have to be careful with the baseless and sometimes-dangerous diets proposed by many of the alternative health practitioners, even Christian ones.

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## Alternative Therapies that Work

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Many people will argue that many alternative therapies give results. They will say that if the therapies work, surely there can't be anything wrong in using them! I believe this to be the wrong way to look at this issue. The question we need to ask is: does the end justify the means?

In looking at effectiveness, we need to take several things into consideration:

## Placebo Effect

Some therapies work because of what is known as the placebo effect. It is a well-known fact that some people get better with sugar pills or other ineffective methods because they believe in the method or trust the person who is using or administering the method. It is estimated that up to 30% of patients can get better due to the placebo effect of any therapy if they believe in the treatment they are taking.

## Therapies that Work

Some alternative therapies seem to actually give results when tested with scientific methods. For example, in reviewing the research done up to now, the National Institutes of Health has concluded that Acupuncture is effective for short-term relief of some types of pain and nausea. To what can these results be attributed? Because of its supernatural basis of chi energy, acupuncture's success can only be attributed to supernatural powers.

## Healing from God?

"The problem is how do we as believers recognize that which is of God and distinguish those from that which is not from God. The common criteria is that if it is good and if it helps people and if it relieves pain and suffering, it must be of God. *This is not true.*"<sup>28</sup>

In Matthew 7:22-23, Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Jesus is saying here that there are many people who do apparently good things, and some even do it in the name of Jesus. But their apparent good works are not of God and they actually work iniquity. Jesus will have no part of it. How can we know then if a miracle of healing is the work of God or the work of an evil spirit or false prophet?

I John 4:1-3 tells us to "test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God."

"Christians are too ready to give credit to God for all spiritual activity, especially if it appears to be good or helpful."<sup>29</sup> We need to learn to discern better the spirits that are behind the alternative therapies that come from pagan religions and from occult practices of the West.

## Going Beyond God's Design for Our Lives

Illness makes people receptive to all kinds of different remedies and treatments. Some of those most vulnerable to ineffective alternative medicine schemes are those suffering from chronic or terminal illnesses that cannot get relief from conventional scientific medicine. At this point many are just looking for any glimmer of hope that they can hold on to.

In such cases, we need to come to grips with our mortality and realize that there are not cures for all illnesses. We

will be better served by coming to peace with our condition and heeding what God said to the Apostle Paul when he was in suffering. "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me," (II Cor. 12: 9).

As difficult as this predicament may be, it does not justify the Christian's involvement in unbiblical practices. "Even if these therapies do heal, Christians must be willing to forgo them. Physical health should not be sought at the expense of spiritual health."<sup>30</sup> The end never justifies the means.

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## What to Look For When Selecting a Health Practitioner or a New Treatment

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How should you go about selecting a health practitioner or deciding on whether you should try a new therapy?

1. It is important to ask yourself if the proposed treatment makes sense. If you are in doubt, it might be good to check with other people you know and trust who have more medical and/or biblical knowledge and that can help you sort through the claims of this unusual treatment.
2. Find out how it supposedly works. What are the principles involved in this therapy? Do any of these principles contradict sound biblical teaching?
3. Examine the practitioner's belief system for clues. Does he/she talk about life-energy? Does he/she use any New Age techniques in other areas of practice? Unfortunately, just because the practitioner claims to be Christian does not mean he does not practice New Age Medicine. Beware of practitioners who talk about "energy" issues or who propose to manipulate the energy in your body.

### Consumer protection web sites for information on alternative medicine:

National Council for Reliable Health Information: [www.ncrhi.org](http://www.ncrhi.org)  
Quack Watch: [www.quackwatch.com](http://www.quackwatch.com)

4. Check and see if scientifically valid research has been done and published by reputable magazines on the therapy in question. Beware of treatments that rely only on patient testimonials to promote their therapies. There are also web sites run by consumer protection groups that analyze the claims of new therapies and post their findings on the world wide web (see box).

5. What are the dangers or side effects of this treatment? Have any studies been published on this?

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## Conclusion

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We have only been able to discuss briefly some of the aspects of a limited number of alternative therapies. I'm sure I have not been able to answer all your questions on this complex subject. You may not even agree with some of the information or opinions given here. It has been my intention, though, to get us to think more critically about this growing field.

Before choosing to use alternative therapies, these "must be investigated in some detail, with careful attention paid to both the scientific evidence and the spiritual beliefs underlying them. We must be especially wary when supporting evidence is lacking or when evil spirits may be involved."<sup>31</sup>

One consumer of alternative medicine said, "I got more

from mind-body medicine than I bargained for: I got religion."<sup>32</sup> The question is which religion did he get? Trading one's soul for a non-Christian religion isn't worth the possible physical benefits that we might reap. "For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall preserve it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:25-26).

Of course, the answer to that question is that nothing is worth the exchange for our soul. So the next time you are tempted by ads promising to remove your facial wrinkles with the use of several sessions of acupuncture, or your neighbor recommends a chiropractor who can cure anything without the use of medicines, remember to check out what the therapies are based on. Healing is good, but only when it comes through godly means and from God Himself.

### Recommended Resources

*Basic Questions on Alternative Medicine—What is Good and What is Not?* by Gary P. Stewart (and 6 other authors), Kregel Publications, 1998.

*The Facts on Holistic Health and the New Medicine—Can You Trust Your Doctor?* by John Ankerberg and John Weldon, Harvest House Publishers, 1992.

*The Alternative Medicine Handbook*, by Barrie R. Casileth, Norton, 1998.

*Emerging Alternative/Complementary Therapies*, by Dónal P. O'Mathúna, available in audio and video formats from The Center for Bioethics and Human Dignity, 2065 Half Day Road, Bannockburn, IL-60015, phone: 847/317-8180, E-mail: cbhd@banninst.edu.

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ABOUT THE WRITER: Dr. Kenneth Eagleton is a Free Will Baptist medical missionary to Côte d'Ivoire, West Africa.



# Just Another Kid

By Joe Seay

**H**e was just another kid. Shy, awkward and stuttered when he spoke. "J-J-Joe," he said, "C-C-Can I play on the c-c-church softball team?"

As I looked at him, it was obvious he was suffering from low self-esteem and lacking in confidence. He reminded me of so many other youngsters needing positive direction in life. His mother attended church with him regularly and was trying to keep her son out of trouble as he grew into his early teen years.

I was the team manager for our church's teenage softball team, and it sometimes seemed to me that when some of these awkward kids could not adjust well in Sunday School, church choir or Bible quiz programs, they were often encouraged to play on the church softball team.

This skinny kid didn't look a bit athletic. He looked like so many others I had seen. He was lonely and hurting. He needed a friend, someone to believe in him, to encourage him, to understand him, to give him a chance.

I understood how he was feeling. At one time in my life, I had felt like that.

"What's your name?" I asked.

"R-R-Rick," he replied.

I smiled at him and said, "Sure, we can always use another softball player."

He looked down at his feet and mumbled something.

"Well, Rick," I said, "you be here at 6:30 tomorrow for practice. Okay?"

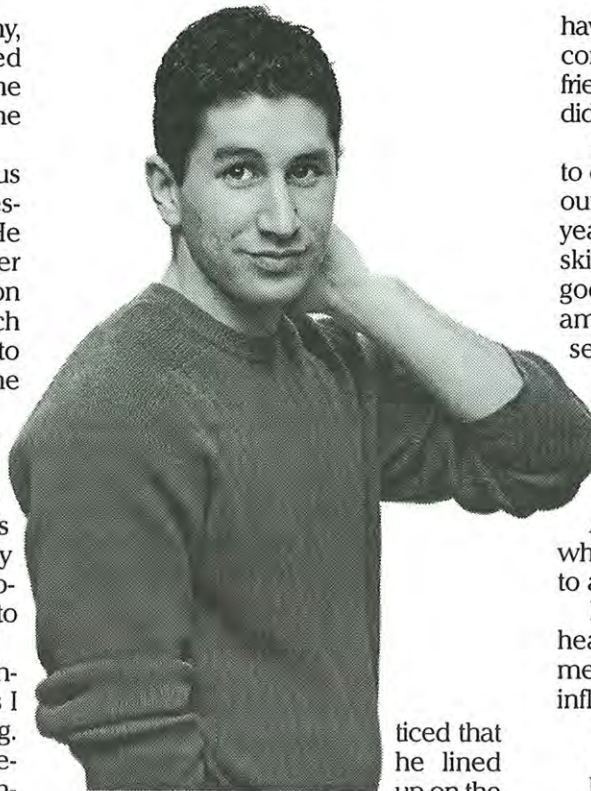
"Okay," he said, shrugged his shoulders and walked away.

He didn't make it by 6:30, but about 6:45 I noticed him standing by himself on the sidelines.

I greeted him and asked, "Where's your ball glove, Rick?"

He seemed embarrassed and mumbled something. I heard enough to realize he did not have a ball glove.

"No problem, Rick; here, use mine. I've got an extra," I said. Placing my hand on his shoulder to encourage him, I also told him to go out there and play second base. He slipped the ball glove on and walked toward second base. I had to smile a little when I no-



ticed that he lined up on the

wrong side of the base.

I knew it was going to be a long season with Rick at second.

Our team didn't win many games that year, but Rick was one of my most faithful ball players. We had a rule that in order to play on our softball team, you had to be in church Sunday morning or Sunday night. Rick was always there with his mother for both services.

Rick and I became good friends. He also became friends with my sons and began spending some time visiting in our home. As we got better acquainted with him, he began to relax and talk more freely.

When our next softball season started, I moved Rick to right field. He surprised me that year as he matured into a pretty good outfielder. We talked about his spiritual needs, prayed together, and he began to study his Bible on a regular basis.

It was a time of rejoicing that year when Rick went forward at the end of a church service and accepted Jesus Christ as his Savior.

After his conversion, Rick seemed to

have a new zeal for life. He had more confidence in himself, was more friendly, seldom stuttered anymore and did exceptionally well on the ball field.

By his third season, I moved him to center field and he became one of our best ball players. Rick, now 16 years old, had developed his softball skills but more importantly, he was a good friend and a good Christian example for others. It was exciting to see the changes in Rick's life.

In our fourth softball season, his quick moves in the outfield and clutch home runs helped our church team win third place in the end of the season playoffs.

After that year, I lost track of Rick when my employer transferred me to another state.

It was 15 or 20 years later when I heard from Rick again. He contacted me and thanked me for being a good influence and role model for him to follow during a critical time of his life.

He's now a confident, happy and well-adjusted adult, active in his church and outspoken about his Christian faith.

He's also the police chief in the city where he lives.

He's happily married and has been blessed with four children.

I'm retired now and enjoying my "golden years" but after visiting with Rick, I was reminded that we all have a place to serve in God's great kingdom, even if it's just coaching a softball team of rag-tag kids looking for direction in life. ■



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

## Nominating Committee Requests Nominees

CONWAY, AR—The seven-man Nominating Committee that will serve through the 2001 national convention in Detroit, Michigan, is ready to receive nominees for the 29 positions on boards and commissions to be filled, according to David Joslin who chairs the committee. Reverend Joslin serves as executive director for the Arkansas State Association of Free Will Baptists.

The following boards and commissions will need positions filled: Home Missions Board (3), Board of Retirement and Insurance (3), Master's Men Board (3), Commission for Theological

Integrity (1), Music Commission (1), Media Commission (1), Historical Commission (1), General Board (9), Executive Committee (3) and General Officers (4).

The Nominating Committee will meet Tuesday afternoon, December 5, at the Leadership Conference in Nashville, Tennessee, to consider the names of nominees sent to them. The committee will then compile their report and submit it to the General Board and delegates at the national convention next July. They will submit one nominee for each position on the various boards and commis-

sions.

Nominating Committee members include: David Joslin—Chairman (AR), Ernest Harrison, Jr. (OK), Mircheal Jones (SC), Gene Norris (MI), J. L. Gore (MS), Glen Johnson (VA) and Jim Marcum (NC).

Those wishing to submit names for the Nominating Committee to consider may contact Chairman David Joslin. He can be reached at:

**David Joslin**  
P. O. Box 1404  
Conway, AR 72032  
Phone: 1-800-468-4435

## Long-Time Alabama Pastor Retires

SPROTT, AL—After nearly five decades as pastor of Mt. Pleasant FWB Church (Sprott, AL), Reverend Maxwell Harper stepped down this spring. Except for a four-year break during which he organized a new church in Selma (AL), Pastor Harper has been in the pulpit at Mt. Pleasant Church every Sunday since 1947.

Failing health finally forced him to leave the church leadership role on April 9. The congregation set aside May 28 as a special time to honor Pastor Harper.

The church prepared a plaque for Harper and his wife Jeanette citing his "years of devoted and faithful service." The plaque was presented by Mrs. Blannie Duncan who was a

member of the church in 1947 when Rev. Harper began his pastoral work in the community.

Church clerk Paul Nichols said that Harper is recovering from recent surgery.



Mrs. Blannie Duncan (L) presents plaque to Rev. Maxwell Harper and his wife Jeanette.

## Michigan Steering Committee Meets

DETROIT, MI—The Michigan Steering Committee met Friday, September 8 for a day-long orientation in Detroit to expedite plans to host the 65th annual national convention July 15-19, 2001. Convention Manager Dean Jones said that plenary sessions of the National Association will convene in Cobo Hall, a downtown Detroit convention facility.

Executive Secretary Melvin Worthington blocked more than 1,000 rooms in downtown hotels near Cobo Hall to house delegates.

The convention housing form and pre-registration form will be printed in the April, May and June 2001 issues of *Contact*. The forms will also be made available to state papers and will be posted on the National Association web page.

The Michigan contingency includes the Steering Committee, state moderator, state WAC president and NYC advisors.

Chairman:	Gene Norris
Hospitality Committee:	Calvin Brown
Registration Committee:	Ron Helms
Prayer Committee:	Rex Evans
Ushering Committee:	Steve Thrasher
State Moderator:	J. B. Varney
MWAC President:	Mattie Riley
NYC Advisors:	Trent Walley Don Myers

The Steering Committee met 8:30 a.m. - 2:30 p.m. gathering information, reviewing committee assignments and discussing convention facilities. Committee members will meet twice in 2001 (January and May) to assess convention plans.

## Ohio to Sell Bookstore

COLUMBUS, OH—Delegates to the 62nd annual Ohio State Association voted to sell the state office and bookstore complex, according to Edwin Hayes, executive secretary. Plans call for downsizing the bookstore into a church literature and supply center, renting other facilities temporarily, and constructing a more suitable building later.

Four hundred people attended the June 23-24 session at Heritage FWB Church in Columbus. Moderator Robert Prichard was elected to his seventh term. Eighty-three ministers, 26 lay delegates and 19 deacons registered for the meeting.

Delegates adopted a \$385,000 state budget and raised representation fees from \$40 to \$65.

Summit Station pastor Henry Litteral and Austintown pastor Bruce Beal preached during the meeting, as did Tennessee-based evangelist Willard Wilcox.

The 2001 state association will meet June 22-23 at Heritage FWB Church in Columbus.

## Church Dedication at Indiana State

FORT WAYNE, IN—Delegates to the June 16-17 Indiana State Association participated in an unusual event—the building dedication for a church. The host congregation, Harvest FWB Church in Fort Wayne, sang “Thank You” to attendees as they dedicated their new building.

Promotional Secretary Tim Harris said that 125 people attended Friday evening services, and 125 attended Saturday morning. That number included 27 ministers and deacons.

Moderator Robert Helms led business sessions and will also serve next year.

Three Indiana pastors preached sermons developing the association theme, “Answer the Call.” Host pastor Jeff Sloan, Moderator Robert Helms and Indianapolis pastor Chris Clay filled the pulpit.

This also marked the first meeting of the Indiana Women Active for Christ. Forty-four attended the business and testimony session.

Time and place for the 2001 Indiana State Association will be announced later.

## Seven Sermons Top Virginia State

CHESAPEAKE, VA—When the 108 registered attendees at the Virginia State Association settled back to listen, seven ministers stepped forward to preach during the two-day gathering.

The association theme was “The Millennial March” for the June 15-16 meeting at Great Bridge FWB Church in Chesapeake. Speakers included ministers David Nobles, Dale Burden, Jerry Grey, Fred Bates, Paul Collins, Jack Blanton and David Austin.

The state Executive Committee strongly suggested 100 percent participation by churches in the retirement program for ministers.

In other action, delegates expanded the state Home Missions Board from three to five members. They also voted to accept two new conferences into the state: Central Conference (three churches) and Northern Conference (14 churches).

Delegates voted to request that the Commission for Theological Integrity examine the current teachings of the Billy Graham ministry and report their findings to the state association.

The 2001 state association will meet June 14-15 at Bethel FWB Church in Woodbridge.

## 114 Attend Kansas Meeting

WELLINGTON, KS—The 39th annual Kansas State Association registered 114 people, according to assistant clerk Judy Sprout. Twelve ministers, two deacons and 17 lay delegates mingled with 83 visitors.

Moderator Dale McCoy was elected to a second term. Delegates established a promotional director's office and named Wayne Bookout to fill the position.

Foreign Missions staffer Fred Warner preached during worship services. WNAC executive assistant Yvonne Hampton addressed the Kansas Women Active for Christ at their banquet.

The 2001 state association will meet June 7-9 at First FWB Church in Ulysses.

## Theology Symposium to Meet at Bible College

NASHVILLE, TN—The fifth annual Free Will Baptist Theology Symposium will meet at Free Will Baptist Bible College in Nashville, Tennessee, November 2-3. The symposium will begin 6:30 p.m. Thursday and end 9:00 p.m. Friday.

The Theology Symposium is sponsored by the Commission for Theological Integrity of the National Association of Free Will Baptists. It provides an opportunity for pastors and laypeople to share their study of biblical and theological issues that are relevant to contemporary life and ministry.

Ten individuals will present papers this year: Andrei Chirine, Jeff Cockrell, Leroy Forlines, Kevin Hester, Robert Hidde, Robert Picirilli, Kevin Riggs, Marty Sheldon, Kerry Steedley and Travis Sturgill. Group questions and discussion will follow each presentation.

The symposium is open to everyone who has an interest in the study of the Bible and theology. To attend, please send \$15 registration fee (payable to "Commission for Theological Integrity") to:

**Commission for Theological Integrity**  
c/o Free Will Baptist Bible College  
3606 West End Avenue  
Nashville, TN 37205

Registration may be made by mail or on arrival. For more information, contact Leroy Forlines at the above address or by phone at 615/844-5263. Send email inquiries to [leroy@fwbbc.edu](mailto:leroy@fwbbc.edu).

## Church Sponsors Law Enforcement Day

GOLDSBORO, NC—During "Law Enforcement Day" earlier this year, members of Victory FWB Church in Goldsboro welcomed Kent Parrish, an SBI agent and a Free Will Baptist layman, to share his testimony.

Dr. Rick Cason, pastor at Victory Church, serves as chaplain for the Goldsboro Police Department. Cason worked in law enforcement prior to his pastoral ministry. He preached a sermon titled, "The Law Enforcement Officer: A God-Ordained Office" during the morning worship service.

Officials representing three law enforcement agencies attended the special event. The church presented plaques to Carey Winders—Wayne County Sheriff, Anthony Midgett—North Carolina highway patrolman, and Jasper Warrick, Goldsboro police chief.

Several police officers are members of Goldsboro FWB Church.



Rick Cason (l), Wayne County Sheriff Carey Winders, NC Highway Patrolman Anthony Midgett, Goldsboro Police Chief Jasper Warrick.

*Please note:*

*Contact subscription rate  
will increase to \$15 per  
year on January 1, 2001*

# c u r r e n t l y

Big celebration August 29. Sorry you missed it. Employees at the **FWB National Offices Building** in **Antioch, TN**, paused at 11:30 a.m. for a luncheon and note-burning. The event formally acknowledged paying off the \$1.5 million indebtedness incurred when the offices relocated from 1134 Murfreesboro Road in Nashville to 5233 Mt. View Road in Antioch.

Sunday afternoon July 2 at a creek in Middle Tennessee, Pastor **Barry Simpson** baptized 22 converts. Simpson leads the **New Hope FWB Church** in **Joelton, TN**.

*Contact* welcomes **Rejoice**, publication of **Garden Grove FWB Church** in **Garden Grove, CA**. **Rich Lindberg** serves as editor of the stimulating newsletter. **Jonathan Yandell** pastors the church and writes a front-page editorial challenge.

There's a church in **California** looking for a pastor. For the first time in 42 years, a new church is being started in California's **Southern Association**. They're calling it **Tehachapi FWB Church** in **Tehachapi** in the lower San Joaquin Valley. The city has 50,000 people, and the church is meeting temporarily in a Veteran's Hall. Call Reverend **Claudie Hames** if the Tehachapi work sounds like your kind of outreach: 661/325-6532.

Here's another new church opportunity. This one is in **San Antonio, TX**, a city of one million people with no Free Will Baptist church. A group has begun meeting in the Holiday Inn North at 16315 Highway 281. Send names of friends or unchurched family members to **Keith Woody**, point man for the new effort: 201 S. Rainbow Bridge, Cedar Park, TX 78613. Phone: 512/335-4706. Email: keith.woody@juno.com.

Thanks to the generosity of Mr. and Mrs. **Phineas Stevens**, the **Calvary FWB Church** in **Fayetteville, NC**, has a new steeple. Their son, **Ron Stevens** who is a skilled carpenter, built the

steeple. **Kevin Woolard** pastors.

**Harvest FWB Mission** in **Huntersville, NC**, logged its first-year anniversary with 55 people present. **Ral Alsbrook** pastors.

Church growth created some unexpected opportunities at **First FWB Church** in **Norman, OK**. Pastor **Joe Grizzle** said that the congregation began two Sunday morning services in September, began a \$1 million capital fund-raising campaign, hope to begin construction of a 16,000-square-foot multi-purpose educational facility, and plan to expand their church sanctuary to seat 1,000 people.

**Peace FWB Church** in **Wilson, NC**, welcomed five new members, according to Pastor **Gordon Sebastian**.

Things are looking up at **Wellington FWB Church** in **Wellington, OH**. The congregation installed a new baptistry and a new parking lot. They needed both since the church baptized 12 converts and added 15 members. **Billy Joe White** pastors.

Lightning struck **First Dayton FWB Church** in **Dayton, OH**, June 16. Pastor **Mike Nabors** said that the Friday lightning hit did extensive damage to the church, but repairs are underway.

Pastor **John Castle** reports five conversions, four baptisms and 13 new members at **Community FWB Church** in **Rittman, OH**. During their August VBS, the church created their own theme and crafts with their, "To Know Him Is to Show Him" program.

Members of **Hurricane Chapel FWB Church** in **McEwen, TN**, broke ground during spring homecoming activities for a new church facility. The church bought a five-acre site one mile from their current location. Pastor **Tim Farris** said that the new facility will offer a larger sanctuary and fellowship hall, more parking and a separate children's church area. Five men, including Pastor Farris, posed with shovels on the banks of Hurricane Creek May 21

to launch the project.

A new church has begun in **Chattanooga, TN**, with **David Kell** as leader. **Signal Hills Community Fellowship FWB Church** operates out of a newly-purchased church building complete with all furnishings. Secured for \$30,000 (asking price was \$80,000), the congregation will join Tennessee's Liberty Association.

Members of **Olivet FWB Church** in **Clarksville, TN**, dedicated their multi-purpose building called "Parham Hall" in May. The two-story structure includes four large classrooms, kitchen and a 2,600-square-foot fellowship hall on the first floor which features a half-court basketball area. The facility was named in honor of members **Richard and Florence Parham**. Mr. Parham died in 1992; Mrs. Parham died two days after the new building was dedicated. **Willard McCarroll** pastors.

**Community FWB Church** in **Ypsilanti, MI**, purchased nine acres on McKean Road one mile south of their present location. Pastor **Milford Byrd** said that the congregation plans to build a new church and fellowship hall on the site.

Pastor **Roy Wilson** sent word that, "We are on our way! The basement is dug and the walls are being poured. We are looking for workers." All the activity involves **Osseo FWB Church** in **Osseo, MI**.

Two **Michigan** churches merged: **Wayne FWB Church** and **Romulus FWB Church**. The Wayne congregation gave \$10,000 to the state Missions Board to be used in planting a church in northern Michigan.

Members of **Charity FWB Church** in **Choctaw, OK**, honored Pastor **Lonnie DaVoult** on June 25 for his 50-year ministry to Oklahoma Free Will Baptists. Brother DaVoult served 14 years as state executive secretary, pastored four churches and taught at Hillsdale FWB College. ■

# COMING NEXT MONTH...

- Chicago's Hope Revisited
- No Tomatoes in Phoenix
- Cross-Cultural Reality
- Can Your Church Build Debt-Free?

# THE TOGETHER WAY

July 2000

Receipts: State	Designated	CO-OP	Total	Year To Date Designated	Year To Date CO-OP	Year To Date Total
Alabama	\$ 396.07	\$ .00	\$ 396.07	\$ 2,813.51	\$ 1,183.73	\$ 3,997.24
Arizona	.00	127.00	127.00	.00	127.00	127.00
Arkansas	17,492.36	22,765.08	40,257.44	102,518.75	113,571.62	216,090.37
California	.00	973.78	973.78	.00	6,685.93	6,685.93
Colorado	.00	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00	.00
Florida	.00	.00	.00	267.91	6,000.00	6,267.91
Georgia	65,285.59	3,116.50	68,402.09	225,710.97	12,345.60	238,056.57
Hawaii	.00	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00	.00
Illinois	8,428.57	1,820.05	10,248.62	65,989.15	14,501.54	80,490.69
Indiana	2,794.59	248.71	3,043.30	9,997.89	1,627.19	11,625.08
Iowa	.00	.00	.00	295.00	1,978.80	2,273.80
Kansas	.00	.00	.00	.00	400.71	400.71
Kentucky	615.00	1,048.96	1,663.96	9,717.55	7,283.89	17,001.44
Louisiana	.00	.00	.00	20.00	155.00	175.00
Maryland	.00	.00	.00	.00	459.36	459.36
Michigan	14,695.18	1,969.09	16,664.27	175,163.49	23,340.48	198,503.97
Mississippi	8,814.53	364.11	9,178.64	51,576.38	4,212.96	55,789.34
Missouri	38,059.33	13,337.34	51,396.67	283,664.86	96,049.24	379,714.10
Montana	.00	.00	.00	30.00	.00	30.00
Nebraska	.00	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	351.21	.00	351.21
New Mexico	1,221.67	90.85	1,312.52	5,078.15	341.13	5,419.28
North Carolina	2,512.00	2,883.28	5,395.28	10,540.86	15,860.22	26,401.08
Ohio	7,615.11	3,010.65	10,625.76	93,739.27	21,441.79	115,181.06
Oklahoma	48,184.27	17,478.84	65,663.11	389,272.14	78,309.30	467,581.44
South Carolina	81,902.57	126.44	82,029.01	363,602.92	258.37	363,861.29
South Dakota	.00	.00	.00	.00	.00	.00
Tennessee	9,669.68	3,993.35	13,663.03	83,190.40	14,502.12	97,692.52
Texas	12,465.43	291.45	12,756.88	70,816.66	2,247.40	73,064.06
Virginia	590.15	.00	590.15	4,464.15	166.55	4,630.70
Virgin Islands	.00	.00	.00	.00	.00	.00
West Virginia	3,556.22	98.33	3,654.55	12,202.79	617.01	12,819.80
Wisconsin	.00	.00	.00	.00	.00	.00
Canada	1,001.49	13.64	1,015.13	4,632.93	87.28	4,720.21
Northwest Association	.00	.00	.00	.00	.00	.00
Northeast Association	.00	.00	.00	.00	.00	.00
Other	.00	.00	.00	.00	.32	.32
<b>Totals</b>	<b>\$ 325,299.81</b>	<b>\$ 73,757.45</b>	<b>\$ 399,057.26</b>	<b>\$ 1,965,656.94</b>	<b>\$ 423,754.54</b>	<b>\$ 2,389,411.48</b>

Disbursements:						
Executive Office	\$ 1,626.36	\$ 33,190.86	\$ 34,817.22	\$ 13,238.45	\$ 190,689.46	\$ 203,927.91
Foreign Missions	199,745.02	9,330.31	209,075.33	1,167,038.40	53,604.94	1,220,643.34
FWBBC	31,234.09	9,330.31	40,564.40	137,458.24	53,604.94	191,063.18
Home Missions	81,445.55	7,301.96	88,747.51	524,207.09	41,951.66	566,158.75
Retirement & Insurance	551.21	5,679.33	6,230.54	3,525.92	32,629.11	36,155.03
Master's Men	397.97	5,679.33	6,077.30	2,967.70	32,629.11	35,596.81
Com. for Theo. Integrity	71.32	202.84	274.16	980.12	1,165.35	2,145.47
FWB Foundation	343.85	2,433.99	2,777.84	2,358.57	13,983.92	16,342.49
Historical Commission	45.63	202.84	248.47	186.72	1,165.35	1,352.07
Music Commission	31.13	202.84	233.97	146.80	1,165.35	1,312.15
Media Commission	195.06	202.84	397.90	417.29	1,165.35	1,582.64
Hillsdale FWB College	1,729.29	.00	1,729.29	12,550.31	.00	12,550.31
Other	7,883.33	.00	7,883.33	100,581.33	.00	100,581.33
<b>Totals</b>	<b>\$ 325,299.81</b>	<b>\$ 73,757.45</b>	<b>\$ 399,057.26</b>	<b>\$ 1,965,656.94</b>	<b>\$ 423,754.54</b>	<b>\$ 2,389,411.48</b>

Just three years after reorganizing, the National Association established a board to provide retirement benefits for our preachers. This was at a time when the great majority of our churches were part-time and rural. The "Board of Superannuation" offered annuity type insurance policies provided through commercial companies.

In 1968 Brother Herman Hersey headed up a push in the North Carolina State Association to develop an investment-based retirement program. It had an exciting start and the National Association expressed interest in the plan. North Carolina was willing to yield the entire program to the national body, and in 1969 it became what is now the national Board of Retirement & Insurance.

What is the plan? It is an IRS-recognized plan organized under code section 403(b). That section of the code is for not-for-profits, such as schools, hospitals and church organizations. Abiding by the guidelines of this section allows us to receive tax-deferred contributions and pay retirement benefits as housing allowance for ordained ministers.

How does the plan work? Our plan is totally voluntary and is chosen by either the pastor/employee, the employer or a combination of both. All our retirement accounts belong to individuals, so once a deposit is made it is fully vested to that individual or his heirs in the event of his death.

Final benefits from our program are dependent on three things: amount and frequency of contributions, earnings and the length of time in the plan.

Contributions vary in amounts and frequency according to individual situations. Our starter program allows entry for as little as \$10 per month. Other plans call for more significant levels of funding in order to address the realistic requirements for retirement. Deposits may be made by the church/agency or pastor/employee or both.

Pastor/employees may personally choose to reduce their income through a Salary Reduction Agreement. This accomplishes the reduction of taxable income today and allows the reduction amount to grow tax-sheltered. All tax-sheltered contributions must be received via a church or organization check. Tax-sheltered contributions are limited by the IRS.

Unfortunately there are no funds available at the present time on the national level to subsidize accounts. However, several state associations have developed plans that generously assist pastors in their state. If you pastor in Missouri, Arkansas, Georgia, Flori-

## How Are We Doing?

By William Evans, General Director

da or Oklahoma, contact your state promotional office or call us for details as to how these programs can help you.

Who can participate? Any one who is employed by a Free Will Baptist church or agency. Pastors, assistant pastors, youth pastors, music directors, secretaries, day care workers, Christian school teachers, per-

manent camp workers, janitors, etc.

Why should you be part of this plan? First, because it is a Free Will Baptist plan. That is not a denominational loyalty issue but the assurance our goal is to serve Free Will Baptists. Our deposit requirements, operations and settlement options have Free Will Baptists, YOU, in mind. However, there are other compelling reasons for you to join.

Plan growth in participants has been tremendous. At year end 1969 after 18 months, there were 34 participants with total retirement assets of \$11,707. Recently we enrolled participant number 1,648. Of the total enrolled we presently serve 1,313 accounts—meaning 335 have retired, left the denomination or denominational employment, or withdrawn their funds under some other provision.

Those who have settled their accounts received almost \$7.5 million in benefits. The remaining accounts have total assets of just over \$20 million working for them.

What settlement options are available? There are six types of annuity settlements available. These offer assurance of life-time income for the participant and possibly the spouse. In addition to life-time income guarantee available, four of these agreements offer a guaranteed minimum number of payments which can be made to family members if the participant and spouse die early.

An added advantage is that monthly payments may increase but can never decrease when earnings exceed our assumption base. The experience for our annuitants during the past 10 years has increased their check over 32%.

Other settlements designed by and for the individual are also available. These payments may be of a set amount to exhaustion of the account value or payments for a set period of time. In either case any assets left with the department continue to earn a conservative rate.

Every preacher/employee faces three possibilities: disability, early death during his accumulation years or retirement. Can we assist you in preparing for these possibilities? What is your church doing to help those who serve you? ■

# Retirement



# & Insurance

**A** broader vision, a better understanding of the Bible, an enlarged world view, and a personal relationship with foreign missionaries — what do all these have in common? TEAM!

My missions trip with TEAM 2000 was a wonderful experience, but it started out with a week of training that was intense and fast-paced. We crammed music lessons, Bible lessons, and cultural lessons into each day. We also had special bonding times when we learned more about each of our TEAM mates and ourselves.

**W**e learned to work together as a TEAM through games. In one game we had to get all nine of us on six cinder blocks with no part of our bodies touching the ground and sing "Row, Row Your Boat" one time. After we accomplished this, we had to remove one of the blocks, remount and sing "Row, Row Your Boat" two times. This continued until all nine of us were on one cinder block singing "Row, Row your Boat" six times. Through this we learned to work together to solve problems. Several times we faced cultural and social "blocks" in Brazil but because of lessons learned during the games we were able to work through difficulties together.

The flight to Belo Horizonte, Brazil, was long and tiring. Still, it was exciting to finally see the city where we would be spending most of our two and a half weeks. They say first impressions are the most important and my first impression was, "Is ALL of that Belo?" Looking out the plane window, it seemed all I could see was Belo Horizonte. The houses were bunched close together, helping to



All together now!

## TEAM Efforts Work!

By Charis St. Lawrence

create the feeling of hugeness. I later learned the city had a population of over four million people, more than half the total population of my home state, Tennessee.

**M**y TEAM stayed with Free Will Baptist missionaries Jim and Vicki Sturgill in Belo. They were already hosting Heather Paul, a summer missionary. Having another nine teens and three TEAM leaders thrust on them made for some interesting sleeping arrangements.

During the week of training we were constantly reminded that 75-80% of a missionary's life is spent simply living. While we were in Brazil we saw that it was true. The dishwasher broke about halfway through our stay so we hand washed dishes for 15 people three times a day—an interesting experience for a few who had never before washed dishes!

**W**e also spent quite a bit of time sightseeing: visiting baroque churches, the markets, and even the local mall and McDonald's. Through these experiences we were able to learn about the people and their culture, an essential part of missions.

As a result of my trip, I have come to firmly believe that every teen should go on at least one missions trip during high school. I realize how lucky and blessed FWB teenagers are to have dedicated adults working to allow every single teen to become equipped and active in missions.

TEAM 2001 is being formed NOW. Are you willing to join the TEAM?



Putting tracts in the mailbox!

For information on  
**TEAM 2001**  
 call 1-877-767-7736 or write to  
**TEAM**  
 P.O. Box 5002  
 Antioch, TN 37011-5002



Sleeping gets tough!

Foreign  Missions



**T**he greatest thrust of Free Will Baptist women's groups is carrying out the commission Christ gave us when He returned to the Father. 'And ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost part of the earth' (Acts 1:8). The question is what can we do where we are to see that the gospel gets to as many people as possible in our life time."

**T**his quote comes from the *Manual for Free Will Baptist Women's Organizations*. Our purpose has not changed through the years. We continue to help women find their place in the Great Commission.

**T**he whole area of international missions is changing. The world is shrinking and becoming much more accessible. We have so many opportunities to visit different parts of the world and provide a witness. In fact, in most communities the world is knocking at our front door. Cross-cultural ministries is a phrase often heard in today's church circles.

**H**aving a Women Active for Christ group in the local church is an asset to the denomination's missions program. Almost every local WAC group has a missions chairman. She helps women in her church keep up with what is happening in Free Will Baptist missions today. She challenges them to be missionaries where they are and to reach out to those who are ministering around the world.

**W**NAC women are urged to make use of all available resources such as *Heartbeat*, *Women's Beat*, *Aim* and *CoLaborer* magazine. Both Home and Foreign Missions Departments have full-color or picture prayer cards of each missionary and home office personnel available. Women are good at putting a card on the refrigerator, mirror or some other prominent place around the house. She knows that the prayer cards put a face on missions and serve as a reminder to pray. Women stay informed!

**E**ach local WAC also has a prayer chairman to keep missions prayer requests before the group. Calling the mission's hotline (615-731-3839) or E-mail (carole@nafwb.org) are two easy ways to keep current on prayer needs. Also, she encourages writing notes, sending cards—especially birthdays. (Birthdays are list-

## Women: Vital to Missions

By Marjorie Workman

ed in WNAC's *Yearbook* which can be ordered through WNAC.)

**I**n addition to caring for missionaries, women are interested in missionary's children. MKs are a vital part of missions, so she keeps the women informed of birthdays and special needs. Many groups send school supplies, gift certificates and money to the MKs Provision Closet. Women care!

**T**he WNAC calendar includes three weeks of prayer planned

specifically for missions. The week before Thanksgiving is designated for home missions, the week before Easter is for foreign missions and another week of choice is for state missions. In conjunction with the week of prayer, a missions offering is taken.

**T**hus, women are able to participate in the three denominational missions offerings—Benjamin Randall or Lizzie McAdams Home Mission Offering, the Laura Belle Barnard World Missions Offering for Foreign Missions, and the Alice Lupton State Home Missions Offering. Women give!

**A** challenge was given. Women responded. On September 30, women were active participants in Operation Saturation. This was a partnering opportunity with Home Missions, Randall House and Master's Men to put literature in 100,000 homes in one day. We planned. We prayed. We gave. We traveled. We worked with mission churches across the country to reach unchurched people for Christ. Women participate!

**I**n November another door is ajar. WNAC women will unite again for national Home Missions. Each local WAC will make special plans to bring women together for prayer. Some groups will have a prayer brunch. Others will meet nightly in local homes to pray. Still others may, in cooperation with their pastor, have a special Thanksgiving service to pray and an offering for Home Missions. All will be doing something to be involved in praying for our home missionaries. Women pray!

**W**NAC women are marching forward into the 21st century with a vision for global outreach. We are caring, praying, giving and going. Women are vital to missions! ■

Women Nationally  Active for Christ



Garnett Reid

## Caught Red-Handed

**I**t's no fun getting caught. Depravity makes us sinners think that we can get away with it. No one will catch us, we tell ourselves, so we selfishly plot and connive. Then we do the deed—only to run head-long into a witness, often someone else, always ourselves and God.

When I was younger, one form of entertainment for Friday nights was a trip to Night Court (as a spectator only, thankfully). Seeing the sullen faces of those defendants hauled before the judge for various misdemeanors provided us kids with more than just amusement, however. I understand now the sobering reality that those people were criminals, that their fortunes had turned dramatically from getting *high* or getting *away* to getting *caught!*

John 8:1-11 describes an incident in Jesus' life typical of so many of His encounters. The ingredients sound familiar—religious opponents of Jesus, their devious plot to thwart Him, a desperate sinner, and His uncanny way of foiling the plot and, at the same time, forgiving the sinner. It is a story at once tender and tragic, interwoven with grace and law. Ironically, the ones who set the trap are themselves caught while the one "caught" is set free.

A number of ways to approach the passage's structure present themselves to the careful reader. For one, the text offers an intriguing series of *contrasts* that help to communicate its message. Consider:

- the woman "in the midst" of this clamoring crowd, while later, Jesus is "left alone" with the woman
- these scribes and Pharisees—sinners themselves—and a woman "taken in sin" contrasted with the sinless Christ
- the condemning law of Moses written with the "finger of God" (Ex. 31:18) and the forgiving

grace of Christ, who writes with His finger (the only mention of Jesus' writing anything, by the way)

- the woman caught in her sin, then Jesus charging her to "sin no more"

Another feature of this passage is the series of *repetitions* it contains:

- the woman "taken in adultery" (vv. 3, 4)
- "stooped down . . . and wrote on the ground" (vv. 6, 8)
- "in the midst" (vv. 3, 9)
- "woman" (vv. 3, 4, 9, 10)
- "condemn" (vv. 10, 11)
- "without sin/sin no more" (vv. 7, 11)
- "lifted himself up" (vv. 7, 10)
- "no man" (vv. 10, 11)
- "such should be stoned/cast a stone" (vv. 5, 7)

These contrasts and repetitions as well as other features in the passage's structure help to focus the reader's attention on the important truths it reveals. Study these and other approaches on your own and let the message of the text speak to you. I have chosen to emphasize this theme of "getting caught" as it unfolds here.

### Catching the Woman in Adultery

The narrative is set in a time when many people acclaimed Jesus (7:12a, 25-26, 31, 40) while others, mainly the religious leaders, opposed Him (7:1, 12b, 25, 30-32, 43-44). Always the teacher, Jesus had been giving instructions about Moses and the law (7:14, 19, 22-23) and about righteous judgment (7:24). Those subjects would play a prominent role in the upcoming episode.

The Lord entered the temple precinct from the mount of Olives "ear-

ly in the morning." As was common for many itinerate rabbis of the day, He gathered a crowd in the outer court and began to teach. At some point, intruders broke into Jesus' circle of listeners and interrupted His teaching.

The scribes and Pharisees, Jewish leaders known for their expertise in the Mosaic law, thrust an obviously terrified woman into "the midst" of the crowd right in front of Jesus. "Master," they addressed Him with pompous hypocrisy, "this woman was taken in adultery, in the very act."

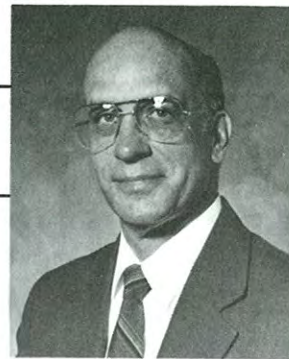
This charge raises some important issues. First, the law demanded that establishing the crime of adultery required the testimony of those who had witnessed the actual act taking place. How was it that these supposedly pious men had been present at that very place and time? What was their motive in bringing her to Jesus?

Further, what happened to her equally-guilty male partner? As Don Carson says, "Adultery is not a sin one commits in splendid isolation." Did he escape, or was it just possible that he was involved in the plot? Maybe he was one of her accusers standing in the crowd, silent in his guilt but vocal in his hatred.

### Next month: *Catching the Savior in a Dilemma and Catching the Accusers in Their Guilt*

We will explore answers to these and other questions as the plot unfolds and the Lord responds. ■

# ESPECIALLY FOR YOUNG PREACHERS



Dennis Wiggs

## Ministering from the Automobile

**D**epending upon the location of the ministry, the young preacher spends much time in a vehicle. It stands to reason that proper provisions should be readily available to function as efficiently as possible. Consider this inventory.

### *In Vehicle's Dash Pocket*

- City and area map
- Small New Testament
- Gospel literature neatly placed in an envelope
- Small book to read during unexpected interruptions
- Post cards to write a note during delays in travel
- Small note pad with pen or pencil
- Some type of breath refresher
- Travel toothbrush and toothpaste, dental floss, toothpicks

- Small book to keep travel information for Internal Revenue Service filing

- Vehicle registration

### *In Lighter Tray*

- Two dollars in quarters and dimes for emergencies (telephone, tip, etc.)
- Extra set of house and church keys
- Plug for cellular telephone
- Some mints (especially for diabetics)

### *In Box in Trunk*

- Telephone book of surrounding areas
- Flares, flashlight, roll of paper towels, pair of gloves, cap
- Spare fuses, can of motor oil, fan belt, electrical tape
- Small box of tools

### *In Billfold*

- Emergency information in case of accident
- Health insurance card
- Extra key to vehicle
- Two dollar bill for an emergency (That type of bill you will refuse to spend most of the time.)
- If you are diabetic, a red alert card

### *In File at Home*

- Copies of all credit card numbers, driver's license, registration, title
- Vehicle insurance file
- "In Case of Death" file so your wife will be knowledgeable of all of your personal affairs: insurance policies, birth certificate, list of investments, copy of will, inventory of library, etc. ■

**Leadership Conference**  
**Regal Maxwell House Hotel**  
**Nashville, Tennessee**  
**December 4-5**

# 2001 T & P 2

## Junior High Student Leadership Conference

### Dates & Locations

March 8-11 Lake Fort Smith  
State Park  
Mountainburg, AR

March 22-25 Camp Hope  
Ewing, IL

April 5-8 The Oaks  
Greeneville, TN

Junior high students get ready. The 2001 T & P 2 Jr. High Student Leadership Conference is just around the corner so make plans now to attend.

The 2001 conference will feature challenging activities, challenging speakers, awesome praise and worship, and a missionary to challenge students to follow this year's them and CO.

*This year's conference will feature*

**The Ultimate  
Obstacle Course!**



**No Reserves**   **No Retreats**   **No Regrets**

*\*The Truth & Peace 2 Junior High Student Leadership Conference is brought to you in whole by the Student & Children Ministries of the National Association of Free Will Baptists.*



Thomas Marberry

## Confirming The Pastoral Call:

*A Guide to Matching Candidates and Congregations*

By Joseph L. Umidi

(Grand Rapids: Kregel Publications, 2000, 154 pages, paperback, \$9.99).

**C**alling a new pastor is the most difficult task that the average church ever undertakes. Unfortunately, few churches are really prepared to do a good job of calling a pastor. Many times they don't know how to begin the process or what questions to ask. Sometimes churches are in such a hurry to fill a vacant pulpit that they make an unwise decision which they later regret.

There is no one correct way to go about calling a pastor. Every church is different, and every situation is different. The author has no desire to lay down hard and fast rules about how the process should work. No set of rules can replace the leadership and direction of God. Yet, a well-defined and clearly understood process can help a church determine the leadership of God, call the right man as pastor, and avoid costly and painful mistakes.

The author is well qualified to counsel churches on calling a pastor. He has been involved in Christian ministry for 25 years. He serves a professor of practical theology at Regent University School of Divinity in Virginia Beach, Virginia. He is a ministry consultant to a variety of churches and Christian organizations.

Umidi begins this book by noting that relationships between pastors and churches can become toxic. Some churches and Christian ministries have gained horrendous reputations for mistreating pastors and other staff members. They regularly terminate pastors for no significant reasons.

Likewise, pastors may develop ministry traits that are extremely destructive and may do more harm than good to a congregation. According to a recent survey, one of the most common reasons which churches fire pastors is because the congregations feel that they are unloved or conditionally loved by him.

The process to call a new pastor begins before the former pastor leaves. The author suggests that the church leadership conduct an "exit interview" with the pastor who has resigned. This "exit interview" can help the church learn a great deal about itself and prepare it to search for and receive a new pastor.

It is important that the right people be selected to serve on the search committee. Too often members selected for this committee are dedicated and well meaning, but they have underdeveloped listening, questioning or assessment skills. These skills are vital to a successful pastoral search committee.

The author suggests that the church do a self-study as a part of the process of calling a pastor. The church needs to determine what its core values are and then communicate those core values to the pastoral candidates. To do anything less is dishonest both to the pastoral candidate and to the church.

The author gives practical suggestions and guidelines on how a church can do an effective self-study. It is a difficult and time-consuming task, but it is well worth the effort.

One insightful chapter is devoted to the subject of change. All churches change, but change is often difficult. If the congregation and the new pastor have significantly different ideas on how to manage change, the stage is set for trouble in the future. Handling change is one subject that should be openly discussed by the church and pastoral candidates.

Conflict resolution is another important subject which should be discussed before a pastor is called. All churches face conflict at some point in their history. If the pastor and the congregation have some basic agreement on how to manage conflict, the

chances for successfully resolving the conflict are significantly increased.

The author devotes considerable attention to how to do a good interview with a prospective pastor. He notes that a good interview should involve the right kind of questions asked both by the committee and by the pastoral candidate. It is important that there be a good match between the pastor and the church. A good interview can help determine whether or not this match really exists.

This is a book which can be useful to Free Will Baptist churches and pastors. It offers a variety of good ideas and suggestions that can help us do a better job calling pastors. Free Will Baptists believe in a divinely-called ministry. Above all else a church should seek the leadership of God in calling a pastor. A sound process can help us determine the will of God much better than a haphazard one. ■

### Directory Update

#### FLORIDA

Bob Johnson to Pathway Church, Winter Haven, FL, from Hope Church, Bridgeton, NJ

#### MISSOURI

Kenny Simpson to Beacon Church, Raytown

### Dictator Declares Pakistan an Islamic State

ISLAMABAD, Pakistan (EP)—With the stroke of the pen, Pakistan's military leader re-instated provisions of Pakistan's suspended constitution that will allow Islam to subjugate Christians and other non-Muslims, reports International Christian Concern (ICC).

General Pervez Musharraf succumbed to demands from Muslim extremist groups by announcing July 16 that his regime will restore and enforce procedures of Pakistan's constitution that had not been enforced by Pakistan's previous governments.

In recent months, Islamic groups had been demanding that Musharraf clearly define the role of Islam in Pakistan. Musharraf's constitutional amendment, Provisional Constitution Order 2000 (PCO), is intended to "uphold all Islamic injunctions contained in the Constitution of the Islamic Republic of Pakistan," according to a Pakistani official spokesman.

ICC reports that Musharraf introduced a constitutional amendment that will establish Islam as the sole, supreme religion of the country and that all other religions will be subjugated to the laws of Islam according to the Koran. Furthermore, a newly added article distinguishes Muslims from non-Muslims, creating an apartheid system.

Shahbaz Bhatti, president of Christian Liberation Front Pakistan, the leading voice in Pakistan for the non-Muslim minorities said, "This is a death warrant for the religious minorities of Pakistan and Pakistan could very well soon witness the same unrest and violence that has been occurring in Indonesia."

### Church Gets More Comfortable

NEW YORK, NY (EP)—Church is a more comfortable place to be than it

was a few years ago, according to the *Wall Street Journal*, which ran a story about pew manufacturing. The newspaper found that about half of new orders for church seating are for padded seats, up from 20% just five years ago. Theater seats account for about 15% of all new church seating, up from about 3% in 1990.

Padded seating in church was almost unheard of 50 years ago; most churches didn't even offer seating, except to the sick and elderly, until the 1500s.

### Forced Prayer Meeting Revolt

NEW BRIGHTON, MN (EP)—A Jewish sales manager is suing Minar Ford of New Brighton, Minnesota, saying he was fired after complaining about being forced to attend Christian prayer meetings. Ira Chemers is seeking \$100,000 in damages.

Chemers told a local television station that company president Cush Minar said: "I want everyone in this organization to be a Christian. Not all will be Christians, but that will be their demise on judgment day."

The dealership is withholding comment because of pending litigation.

### Religious Police Arrest Players

KANDAHAR, Afghanistan (EP)—Religious police in Afghanistan stopped a soccer match between rival Afghan and Pakistani teams to arrest the visiting Pakistanis for immodesty. Twelve players of the 17-member team were arrested for wearing shorts which, according to an official of the ruling Taliban party, was a violation against the Islamic dress code.

A stampede of angry spectators poured into the field during the arrests, injuring several people. The 12 taken into custody were released the next day

with their heads shorn as a sign of punishment. The governor of Kandahar, Maulvi Mohammed Hosan, later apologized for the incident, saying that the Pakistanis were "guests" and shouldn't have been treated so poorly.

The Taliban official responsible for the raid has since been arrested and dismissed from his post, said sports minister Shakoor Muttmain.

### Sunday Still Segregated

NEW YORK, NY (EP)—Sunday morning is still among the most segregated hours of the week in America, according to a nationwide poll by the *New York Times*. Some 90% of white people surveyed said there were few or no blacks at the religious services they attend; 73% of black people said all or nearly all of the people in their services are black.

Other findings of the survey suggested a brighter future for race relations in the church. For instance, 91% of whites and 84% of blacks said they were open to the idea of changing to a church where the spiritual leader is of another race. About half of all persons surveyed said they thought most members of their congregation would approve of having a spiritual leader of another race. ■



Jack Williams

## How to Make a Bed Five Miles High

**D**elta flight 1564 left Atlanta at 11:52 a.m. Tuesday headed for Columbus. The plane was loaded with business passengers studying thick folders, some reading *The Wall Street Journal*, most waiting for in-flight cups of coffee. Then there was me buckled into seat 12-A, non-smoking, nursing a headache from smelling jet fuel and wishing I'd walked to Ohio.

The airline gods turned surly that afternoon. They usually do when I fly. Seat 12-A refused to lock in the approved full, upright position, opting instead to noodle slowly into a recliner.

**As the DC-9** cantered toward the runway for takeoff, I stopped a honey-eyed flight attendant hurrying to do something else and asked how to lock seat 12-A in its full, upright position.

She looked down at me, flashed her I'm-busy-don't-bother-me smile, and told me to press the button on the arm rest between 12-A and 12-B, and just lean back. But not until the plane was in flight. She saw the puzzled look in my eye, so she repeated everything, cooing that I was not to press the button until we were off the ground.

I still had that dazed look when she turned to do whatever brown-haired flight attendants do on Delta flights before takeoff.

She'd taken about four paces toward the smokin' and drinkin' rowdies when it hit me that what I thought I said and what she thought she heard were as far apart as me and my luggage. She assumed I wanted directions on how to make a bed when what I needed was a short course on how to turn my 12-A recliner into a straight chair.

**So there I was** stuck in a crowded jet with the fellow behind me in 13-A thinking I must be from Possum Trot and that this was my first plane ride since I was tinkering with the

furniture that early in the flight.

The engines screamed, the plane lurched and we hurtled down the runway. Have you tried holding onto slowly reclining armrests while a DC-9 claws its way to 31,000 feet? Take it from me, there are better ways to see the Atlanta skyline.

The fellow behind me grunted politely to let me know that he knew I was in his lap and wasn't real happy about it. But what could I do? I felt like a dog biscuit at a cat show.

**At 21,000 feet** with the DC-9 still climbing and me clinging to the seat dividers, the brown-haired attendant glided by, smiled and inquired if I'd been able to lower my seat-back. After I re-explained the problem, she smiled again and promised to have a mechanic check my seat when the plane returned to Atlanta.

No, she didn't offer to move me to another seat. No, she didn't explain my problem to the fellow in 13-A. No, I didn't yell and kick. I did whimper under my breath at the inequities in life. Only one seat in the entire Delta fleet that refuses to stay upright, and I'm strapped in it with no where to go except horizontal.

**Which is also when** I discovered, to my horror, that the guy in whose lap I almost was wasn't a guy at all, but a rather annoyed matron with shorn locks, horn-rimmed glasses and a steely gaze that would freeze a man's soul.

To spare myself further embarrassment, I unstrapped the tray table in front of me and clamped onto it in an effort to stay out of you-know-who's lap. Didn't work, but I felt noble for trying.

At least a couple of dozen times during the flight, I reached back into you-know-who's lap and pulled the seat-back up near the proper upright stance...only to see it fall from grace

again. The horn-rimmed goddess in 13-A never blinked, never offered a kind word for all my efforts, never allowed one glimmer of warmth to touch her steely eyes. She thought I was trying to climb in her lap. Brother, that was one cold flight.

**Three lifetimes later**, the honey-eyed attendant's voice dripped from the intercom reminding us to put the tray tables where we got them and return our seats to their full, upright and locked positions and prepare for landing. Which I did five times from the moment the landing gear lowered until the jet stopped at the gate.

I was last off the plane. After all, I had to get up from a reclining position. When the evil goddess in 13-A wiggled out from under the seat-back and stormed past me, the look she gave me told the world what a low-down worm I was. If looks could kill, I would have been too dead to bury.

**Dear Delta Air Lines:** Somewhere out there on one of your shuttle runs between Atlanta and Columbus, some poor stiff is strapped in seat 12-A, non-smoking, balancing a cup of coffee in one hand and a briefcase in the other, apologizing over his shoulder to some ice-goddess in 13-A in whose lap he almost is, while trying to explain to a brown-haired flight attendant who forgot to tell the mechanic in Atlanta to fix it, that all he wanted was to lock his seat-back in a full, upright position.

I believe this is where I came in.

Oh, one more thing. Six months later I told this story to the editor of a travel magazine hoping to sell it to him. He sent this two-line response: "I'm afraid we'll have to pass on the article idea. I hope, however, that you and the lady in 13-A enjoyed yourselves." ■

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# Master's Men

The Men's Ministry of the National Association of Free Will Baptists

## Helping churches equip men to be...

### ***MEN OF PRIORITY***

A multitude of demands and pleasures compete for a man's time. Men who bring glory to God understand that their first priority must be their relationship to Jesus Christ.



### ***MEN OF PRAYER***

Men stand best when they stand on their knees. The Master's Men Ministry desires to equip our men to become faithful men of prayer. The primary way this will be accomplished is through a Master's Men program called, "BURDEN BEARERS".

### ***MEN OF PURPOSE***

The Master's Men department exists to accomplish the following five stated purposes.

Fellowship Discipleship  
Stewardship Soul-Winning  
Edification

### ***MEN OF PURITY***

The Christian is constantly pressured to conform to the world. Being a man of purity in our culture is not an easy task. Master's Men through its newsletter, retreats, and study resources will continue to proclaim the biblical truths that will enable our men to live as pure men.

### ***MEN OF PASSION***

Men can be very passionate about their favorite sports team, a hobby, and even their work. Sadly, some men have little enthusiasm about being a husband or father. Satan delights in dividing husbands from their wives and fathers from their children. Master's Men will teach our men to be passionately committed their families. Every man has biblical responsibilities both to his wife and his children. Master's Men will encourage our men to fulfill those obligations and help our churches strengthen their families.

