

Happy Friday, New South Family. Welcome to the 81st edition of the Weekly Word – this for the week ending February 19, 2021.

-----**Announcements and Resources**-----

Announcements

- 1) **The Latest Issue of Light and Life Weekly Magazine** [is available by clicking here.](#)
 - 2) **The Weekly Newsletter of the Free Methodist Foundation** [is available by clicking here.](#)
 - 3) **FM Pastors and Leaders' Newsletter** – [the latest issue is available here.](#)
 - 4) **Denominational Annual Reports** This is different than the personal reports that most have submitted to me – these are reports submitted to the World Ministry Center by pastors about local churches – statistics, etc. Several have asked about those since they are usually requested to be turned in by now. Due to changes in this process, those requests have not yet been made and are not expected before March 1. So pastors...watch for those in the next few weeks.
 - 5) **Conference Annual Reports Past Due** If you are an appointed person in the New South Conference and / or a licensed pastor, Conference Ministerial Candidate, Deacon or Elder – or, in other words, if you have an official relationship with the conference, your annual conference report for the year 2020, indicating your appointment preference, was due on January 31. The only exceptions are retirees, but we'd still love to hear from you and that all is well, or otherwise, with you. You who have not turned in your report risk being appointed to a church situated atop a nuclear waste dump for the next conference year. Please get those reports in ASAP or you will be moving, and glowing, very soon. Check your e-mail from me on or about January 7 for the appropriate form.
 - 6) **A Note About Annual Conference** AC for us is scheduled for May 21 – 22. At the moment, our Bishops are trying to decide whether or not in-person conference events should be encouraged / held. Of course, the situation changes week to week, so we will not likely know for sure about how conference will take place for a month or more. Just the same, please note the May date on your calendar.
 - 7) **Spring Conference Women's Retreat:** April 9-11, Murphy, North Carolina
Vickie Reynen, wife of Africa Area Director, Mike Reynen, speaker. Activities include worship, prayer, breakout sessions, silent auction, many sight-seeing and shopping options in the beautiful Carolina mountains and more!
- Registration/Lodging Details: Free event, but you will be responsible for your own lodging on Friday and Saturday nights in an area hotel or B&B. The Murphy FMC will provide lunch and dinner on Saturday. Husbands are also welcome to all meals and worship times, should a couple wish to experience spring in the mountains together.
- With questions or to confirm attendance, contact Lois Huff at 828.361.5568 or loismhuff@kih.net.
- 8) **The latest Free Methodist Historical Society Newsletter** is attached / below.
 - 9) **MEG Interviews:** All who are expected to interview with the MEG should have received an invitation / schedule yesterday. If you anticipate being interviewed and have not received an invitation...or would simply like to be interviewed / connect with the MEG, [please e-mail me.](#)
 - 10) **Living Up to Christian Principles in a Fallen World** - a helpful article and reminder for all Christian leaders of the importance of integrity.

Christian celebrity culture is toxic, and it has terrible long-term effects.

Ravi Zacharias was the head of an international, \$40-million-a-year apologetics ministry devoted to explaining and justifying Christianity to a watching world. The position brought him international fame and fortune. When he died there were an outpouring of hagiographies of him from Christian circles.

But increasingly, evidence shows that Ravi Zacharias was guilty of significant levels of adultery and sexual abuse, and lying.

Ravi lied about his academic credentials, claiming degrees from Oxford and Cambridge, along with a fake doctorate. Worse was his years-long sexting scandal with a married woman that he repeatedly lied about and, more recently, the discovery that he was a part owner of a number of "massage clinics" where he sexually abused women.

Zacharias and his ministry apparently spent years denying, obfuscating, and covering up piles of evidence of his misconduct. Finally, after Ravi's death, the executive committee of the board of Ravi Zacharias International Ministries has admitted that there is credible evidence that he engaged in sexual misconduct for many years. In a statement clearly designed to claim a show of transparency, the board noted: "We are heartbroken at learning this but feel it necessary to be transparent and to inform our staff, donors, and supporters at this time, even while the investigation continues."

In truth, the board seems to have been far from transparent. Only now, almost a year after Ravi's death, and after years of obfuscation, has the board finally admitted that the stories about Ravi are true. To its credit, the board hired a law firm that has already investigated and authenticated many of the allegations and has engaged victim-advocate Rachael Denhollander as a consultant and a separate compliance firm to evaluate RZIM's board. But frankly, for many, this comes far too late.

Sadly, Ravi's story is not unique among Christian ministries. It is increasingly obvious that the abuse scandal some thought was only in the Catholic Church is widespread in Protestant and evangelical churches. In the last two years, numerous pastors, from James McDonald to Carl Lentz and John Ortberg, have been publicly fired from large megachurches for financial or sexual abuse, or both. Moreover, Christian colleges are not immune. Jerry Falwell Jr. was ousted from Liberty University this summer for sexual misconduct, along with a litany of allegations of financial abuse. Thomas White was reinstated as president of Cedarville University after it came out that he had knowingly hired a sexual voyeur as a professor and basketball coach.

At one level, none of this should be a surprise to Christians. Christianity, after all, begins with the story of God's creation of the world and everything in it and of original sin: man's rebellion against God.

No, the surprising thing is not that Christian leaders commit error; that pastors and ministry leaders abuse their authority. The astonishing problem is how many Christian institutions almost seem to be set up with the implicit assumption that leaders never commit gross misconduct. Even worse, often Christian institutions actively hide abuse while gaslighting and blaming victims. And in many Christian circles, a culture of shame and sin is used to silence victims.

There are common threads in many of these abuse cases: leadership should always be trusted and obeyed, women are not trustworthy, and outsiders, like the media, should never be told of allegations. Moreover, as watchdog groups such as MinistryWatch and the Roys Report have extensively noted, many Christian ministries are run like family businesses. Ravi Zacharias' ministry was a family affair: it was named after him, and his wife and several daughters were on the board or employed by the ministry at six-figure salaries. The same is true at Liberty University, where Jerry Falwell Jr. followed in his father's footsteps and his son is a vice president.

A central tenet of Christianity is that we are sinful creatures, prone to do wrong and then cover it up for our own benefit. That is why we need salvation. So, it is profoundly strange that so many Christian institutions seem to be deliberately set up to insulate their leadership, which often wields immense power over its members, from any private or public criticism, and designed to keep bad news from seeping out.

This creates a perverse world where ordinary Christians are supposed to recognize their problems while simultaneously predators can be propped up on pedestals.

The Christian, of course, should recognize that we are all hypocrites, that none of us live up to our principles, which is why we need Christ. But it is past time for our institutions and our institutional leaders to act in ways that demonstrate they recognize and believe that our sinful nature applies to them as well to ordinary people.

Dr. Verbois is an assistant professor of political science at Grove City College and an affiliated scholar at the John Jay Institute. He teaches American Politics and Political Theory and specializes in American constitutional thought.

11) *When Bad Seems Good and Good Seems Bad* Some wise words from retired Free Methodist Bishop, Don Bastian:

Ecclesiastes is a puzzling book of the Bible. At the same time, it speaks powerfully to the confused human state we are in.

Kathleen and I have worked our way through the book several times in our daily Bible reading across the years. It has triggered many rich conversations.

One morning we read verses 10 and 11 of chapter 8 (NLT): "I have seen wicked people buried with honor. Yet they were the very ones who frequented the Temple and are praised in the same city where they committed their crimes! This too is meaningless. When a crime is not punished quickly, people feel it is safe to do wrong."

The writer seems to pose two problems for people who believe there is such a thing as righteousness: (1) How is it that those who have done evil things seem to get away with it, and are even given accolades at their funerals? (2) Why do others not see that when wrongdoing is unaddressed, this encourages others to do the same?

A couple of sentences later (verse 14), the writer voices a third perplexity: Why do good people sometimes get punished as though they are wicked?

And this is not all that is meaningless in our world. In this life, good people are often treated as though they were wicked, and wicked people often treated as though they were good. This is so meaningless!

As we reflected on this passage, Kathleen mentioned the name of Sarah Palin, former governor of Alaska. Certainly she was a controversial figure, particularly when running as a vice presidential candidate in 2008. And still, by all fair reports, she has been a decent person. She is married to her first and only husband, and faithful to her family, especially to her Down's syndrome child. She has been an accomplished mayor and governor, and to our knowledge has never been indicted.

Yet such public abuse was rained down upon her back then! It seems to us that there was more negative press coverage by far than for a contemporary, Bernie Madoff, whose Ponzi scheme bilked investors of billions.

There is also the late Dr. George Tiller, usher in his Lutheran church and infamous for the thousands of late-term abortions he performed in Kansas. Yet in death he was praised for his service to the cause of women. Killing babies perfectly able to survive outside the womb and weeks away from natural birth seemed to be hailed as a great service to humanity.

And we have more recently the worry that there are two systems of justice in North America: One for selected politicians and bureaucrats, and another for the rest of us. While the actual merits of each case are open to argument, the perception that Lady Justice is no longer blind is widespread indeed.

But for the writer, these dilemmas are not completely unresolved. He writes in verse 8:12 that when you take the long view of life there is resolution:

But even though a person sins a hundred times, and still lives a long time, I know that those who fear God will be better off.

Jesus speaks the final word on this issue. He says in John 5:28 and 29:

Don't be surprised! Indeed, the time is coming when all the dead in their graves will hear the voice of God's Son, and they will rise again. Those who have done good will rise to eternal life, and those who have continued in evil will rise to judgment.

We are sobered to know of the eventual punishment of the unrepentant wicked. Their future is unspeakably bleak. But, at the same time, our Lord's words prompt us to live upright lives. And this knowledge of eventual justice is a balm for the wounds of injustice we experience in this world.

And above all, when we know that there is to be an absolute resolution at the Final Judgment of both good and evil, we can settle into the life of faith in God in Christ Jesus, in the midst of our dilemmas.

12) The Ecclesiastical Season of Lent began two days ago with Ash Wednesday. So what is Lent, and why is it important?

Lent is a season of soul-searching and repentance...a season for reflection and taking stock. Lent originated in the very earliest days of the Church as a preparatory time for Easter, when the faithful rededicated themselves and when converts were instructed in the faith and prepared for baptism. By observing the forty days of Lent, the individual Christian imitates Jesus' withdrawal into the wilderness for forty days. All churches that have a continuous history extending before AD 1500 observe Lent. The ancient church that wrote, collected, canonized, and propagated the New Testament also observed Lent, believing it to be a commandment from the apostles.

Because Sunday is the day of the Resurrection, the Western church skips Sundays in its calculation of the length of Lent. Therefore, in the Western Church, Lent always begins on Ash Wednesday, the seventh Wednesday before Easter.

In many countries, the last day before Lent (called Mardi Gras, Shrove Tuesday, Carnival, or Fasching) has become a last fling before the solemnity of Lent. For centuries, it was customary to fast by abstaining from meat during Lent, which is why some people call the festival Carnival, which is Latin for "farewell to meat."

The Eastern Church does not skip over Sundays when calculating the length of the Great Lent. Therefore, the Great Lent always begins on Clean Monday, the seventh Monday before Easter, and ends on the Friday before Palm Sunday—using of course the eastern date for Easter. The Lenten fast is relaxed on the weekends in honor of the Sabbath (Saturday) and the Resurrection (Sunday). The Great Lent is followed by Lazarus Saturday and Palm Sunday, which are feast days, then the Lenten fast resumes on Monday of Holy Week. In the Eastern Church, Holy Week is a separate season from the Great Lent.

But The Word "Lent" Isn't In The Bible! Well, the word "Bible" isn't in the Bible, either...so what we're really asking is the origin of the name.

Originally, "Lent" was nothing more than the English name of the season between winter and summer, the season when the snow melts and the flowers bloom. German and Dutch have the same word, but with slightly different spelling. In German, "Lenz" is the poetic word for "spring." In Dutch, the word "lente" never changed its meaning; it is still the name of the season between winter and summer, and it is still used with that meaning in everyday life.

The church observance took place during the season of lent. In England, "Lent" came to mean the observance rather than the season, leaving the season without a name. Instead of saying stupid things like "Lent happens during lent," English-speaking people invented the word "spring." Today, instead of calling the seasons winter, lent, and summer, we call them winter, spring, and summer. We use "Lent" instead of "spring" when we refer to the church season.

The purpose of the liturgical calendar is to relive the major events in Jesus' life in real time, which is why Lent is forty days long. If Jesus were born on 25 December, then His conception—thus also His incarnation—would have been nine months earlier, on about 25 March. That is when the angel Gabriel would have announced Jesus' birth to Mary. Thus 25 March is known in the historic church as The Annunciation.

(By the way, roughly speaking, the western Church consists of Protestants, Catholics, and Anglicans. The Eastern Church consists of the Eastern Orthodox churches, the Oriental Orthodox churches, and the eastern-rite churches affiliated with the Roman Catholic Church.) (All this courtesy of Ken Collins - <http://www.kencollins.com/holydays/holy-04.htm>)

February / March Birthdays

Cook, Dean – Feb 24

Diddle, Annette – Feb 29

Kidwell, Brian – March 1

Hale, Myrna – March 11

Fiskeaux, Charlie – March 14

Wittenberg, Christopher – March 21

Ryan, Roger – March 27

This Week's Passage, Quote and Joke

Passage: This Sunday, the first Sunday in Lent, I begin a new series at Wilmore that looks at the eternally profound things that happened at every place Jesus visited in the last days of His life, beginning with John 18's reporting of Jesus at Gethsemane.

Quote: "I find in myself a desire which no experience in this world can satisfy; the most profitable explanation is that I was made for another world." ~ C. S. Lewis

Joke:



Blessings on your worship this weekend!

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Free Methodist Historical Society

Newsletter

WINTER / SPRING 2021 — Volume 20, No. 1

KEEPING THE FAITH: A MILITARY SON'S LETTERS HOME TO THE PARSONAGE

BY JULIANNE CLASS

An email came to us at the archives about a collection of letters written during World War II between a Marine and his parents, Rev. James and Mary Bright. These letters had come to the sender's mother, the executor of Mrs. Bright's estate. She kept these precious items safe and now it is our turn to honor the legacy.

The Brights served the Free Methodist Church in Wabash Conference. Their only son, Richard, served in the Marines during World War II. These letters show a boy growing into his own and experiencing the world and his faith on his own for the first time. They also show the faith of parents back home.

Richard was drafted just after high school graduation. Like others of his age, his letters show a preoccupation with food, his dislike of boot camp food and how even the good stuff didn't compare to his mother's cooking. Depending on the day, he went back and forth over whether he would like to make the Marines his career.

Being a Christian came with its set of challenges. Richard wrote to his parents on April 5, 1944 about another Marine that he met who was also a Christian. "I sure got a swell break. Yesterday a fellow came into our platoon who is a Christian. He don't smoke or drink and he reads his Bible. He sure is a swell fellow and I

imagine he will be a help to me."

In August 1944, Richard boarded a ship for the Pacific Theatre. Before leaving, he told his parents how he would put a code in his letters to let them know where he was. They were to take the first letter of every sentence in the second paragraph.

To be honest, it's surprising he got it past the censors. He wasn't very subtle in the beginning; he underlined the letters spelling out where he was. In a letter from August 24, 1944, in code, he lets his parents know that he is in the Marshall Islands.

In letters to their son, James and Mary kept him abreast of the work going on in the conference and how family and friends were doing.

Amid their worry, they reminded him to lean on the Lord and seek His face, that God was in control.

The last letter the Brights received from Richard was from March 10, 1945. They learned two months later that Pvt. Richard L. Bright was killed March 13, 1945 in the Battle of Iwo Jima. Knowing how the story ended made it harder to read the increasing worry and heartache in those last letters from James and Mary. But what a testament to trust in the Lord. Even to the end, they believed God's will would prevail. What a joyous reunion it must have been: Richard, James, Mary and Jesus.



Published by the
**Marston Memorial
Historical Center**

ISSN 1546-4199

Cathy Robling, Director
Julianne Class, Archivist
Kyle Moran, Digital Librarian

World Ministries Center
770 N. High School Road
Indianapolis, IN 46214

(800) 342-5531

Email
history@fmcusa.org

Website
<https://fmcusa.org/historical>

Newsletter
Mindi Grieser Cromwell
(Editor)
Cathy Robling
David Bundy
Howard Snyder
Julianne Class

Layout & Design
Andrea Anibal

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The Mission of the Free Methodist Historical Society is to preserve Free Methodist heritage and transmit it faithfully to each generation in order to assist the Free Methodist Church in fulfilling its mission.

“CHURCHMEN AT THEIR STAUNCHEST.”

THE FREE METHODIST AND WESLEYAN DEBATE OVER SCRIPTURE

By Rev. Dr. Bob Munshaw

The Free Methodist Church has historically taken a view of Scripture as infallible, and containing all things necessary for salvation. We have not, however, generally used the term “inerrant” to refer to the Bible. This issue came front and center when the Free Methodist Church and the Wesleyan Methodist denomination considered merging.

Both denominations had separated from the parent Methodist Episcopal Church over slavery and perceived issues of declension in the parent body (particularly concerning the doctrine of holiness), so it is not surprising that discussions about merger have come up through the years. Moreover, the history of the two churches are deeply intertwined. Some early Free Methodist ministers occasionally served in Wesleyan Methodist churches. For example, while Free Methodist Bishop Leslie Marston’s parents were Free Methodists, his father sometimes pastored in Wesleyan Methodist Churches.

In this article my focus is not so much on what the Wesleyans were doing, but how the attempt at merger forced the FMC to think carefully and make decisions concerning doctrines of fundamentalism. Studying the reasons such a merger never happened sheds light on the ways in which the two churches have handled fundamentalist doctrine, and also reveals the long-term rejection of fundamentalism within the FMC.

Throughout the twentieth century, leaders within both churches had recognized the deep similarities and kinship between the two denominations. The first conversations on merger originated in 1903. Free Methodist Bishop Wilson T. Hogue was a visiting delegate to the Wesleyan General Conference that year and suggested that the two churches consider merger. Though there was discussion by both churches for years to follow, merger talk was put aside for a time. Then, in 1943 leaders in both churches began to take more serious action on the issue of a merger. A joint commission was formed, and after a few years of discussion a report was published and presented to both churches in 1947. The commission noted that there needed to be future conversations, but their ultimate recommendation was: “Following long study and conference on the question of church union it is our consensus that merging of the two denominations is possible if there be the will to union among our respective groups.” They also included a proposed tentative plan of union, as well as outlining a planned name (The United Wesleyan

Methodist Church of America).

Throughout the ongoing merger negotiations in the 1950s, a collaborative *Book of Discipline* and hymnal, *Hymns of the Living Faith*, were produced. But the committee also noted several areas as potential problems for any plan of union. One was the relationship of the denominations to their colleges. The Wesleyans owned their schools, while the Free Methodists did not. Another significant issue was related to the authority of Scripture, and whether or not they were considered inerrant.

In trying to write the Article on Scripture within the proposed constitution, this became an important point of contention. The Wesleyans wanted to include the word “inerrant.” The Free Methodists did not. In 1955, the Wesleyans decisively voted against merger, and subsequently formulated a new statement of their own on Scripture which strengthened their position on inerrancy.

Discussion about potential merger came up again in the 1970s, and again, though merger seemed imminent, issues arose. The final attempt at merger was again stalled by the Wesleyans concerning the relationship of their churches to their colleges, as well as the statement on Scripture. At their 1972 General Conference, a motion came to the floor to preserve their 1955 statement on Scripture. There, Wesleyan superintendent emeritus Roy Nicholson argued passionately that the strong and comprehensive language on inerrancy from 1955 be retained. Though he was opposed by those who sought to sustain merger hopes, the motion passed. If merger were to come to fruition, it would be the Free Methodists who would have to acquiesce. The Wesleyans were unwilling to accept a compromise statement on Scripture, preferring their more robust statement on inerrancy.

The Mid-Week Reminder #552 of the Greenville FMC, dated May 14, 1974, provides us a window into the debate. There, future bishop Donald Bastian made observations about the merger meetings he had attended. He described the committees of the two churches as “churchmen at their staunchest.” He noted that “the debate was careful and respectful,” and that there were a few intense moments. Finally, he stated, “The doctrinal issue that excited the greatest debate was the statement on the Scriptures.”

In anticipation of a likely merger, in 1974 the FMC made the compromise position, that of inerrancy, their official Article of Religion. While many FMC leaders

were not satisfied with the inerrant position, it was the official statement of the church for more than 15 years, and many within the church did desire and support such a strong statement on inerrancy. But this did not guarantee a merger. The Wesleyans still needed to ratify such a statement at their upcoming 1976 General Conference, for they had previously determined that an adequate statement on Scripture was “a prerequisite for eventual merger” at their last general meeting.

The FM compromise notwithstanding, in 1976 the Wesleyans voted to bring an end to the negotiations. On Oct. 27, 1976, at the third seating of the Board of Administration of the Free Methodist Church, merger talks between the FMC and the Wesleyan Methodist Church were officially put to rest. Perhaps merger fatigue had set in, but by 1976, the will to merge was no longer pursued by either church. The 1976 decision was particularly painful, bringing to termination a process that had practically begun with a joint commission between the two bodies which was set up and which began three decades earlier.

It seems clear in this instance that while the FMC struggled with whether to maintain a conservative view on Scripture, or whether to compromise with the Wesleyans and accept an inerrant position, the Wesleyans were definitely fighting for what must be seen as the fundamentalist position in this instance. There is no question that there were Free Methodists who desired the FMC to embrace the fundamentalist positions on this and other issues. American religious historian George Marsden described fundamentalists as “militant” in their “fierce opposition” to modernism. As these two denominations, so similar in history, theology, and doctrine, considered merger, such opposition is important to keep in mind. The issue of inerrancy became a firm test of the faith for fundamentalists. We see in this case study the Wesleyans exemplifying both the fundamentalist mindset and doctrine.

Bishop Marston went on to remark that “while al-



Committee on merger exploration, November 1970

ways conservative in doctrine, the Free Methodist Church has never been characterized in any general sense by the temper of a belligerent fundamentalism.” This is not completely true, for there have been times when individuals and the church have embraced fundamentalist doctrines and have demonstrated fundamentalist belligerence. However, the rejection of inerrancy, as well as the choice not to antagonistically fight for entrenched positions, will enhance the church’s ability to engage with and interpret Scripture in a healthy and supportive environment, with honesty and integrity in an ever-changing cultural landscape.

The Free Methodist Church may purport to value the components of Wesley’s theological methodology as essential hermeneutical lenses, but it is important to recognize that how a person or group conceives of Scripture and how they use it do not always line up. Most people find it easier to embrace interpretations that line up with their own theology—not recognizing that their opinions have been formed by culture, family and the church—than to rigorously and consistently follow a demanding methodology that can push them to question their own views. Generic modern evangelicalism has been rightly critiqued for offering a Gospel that is comfortable, and that often allows one to ignore the ethical entreaties of the Gospel which begin with the call to love God and neighbor. This is why it is so important for Free Methodists to look back at their history and methodology, and to have these inform the church as it continues to engage culture in the future.

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BOOK REVIEW

Matthew Nelson Hill, author. *Embracing Evolution: How Understanding Science Can Strengthen your Christian Life*. Downers Grove, IL: IVP Academic, 2020. ISBN: 978-0830852833.

Matt Hill, FM elder and Asbury Seminary graduate, teaches philosophy at Spring Arbor University. His book *Embracing Evolution* proposes a reconciliation between the Bible and evolutionary science, with a focus especially on holiness and discipleship.

Hill frankly “embraces” evolution, while also making clear that God alone is Creator. Having studied the subject in some depth, Hill goes further in affirming evolutionary processes than some FMs will be comfortable with. His main point however is that if we faithfully follow Jesus, we ourselves can “evolve” spiritually, growing more and more into the likeness of Christ. Evolution, understood in a way submissive to biblical authority, can help us better understand holiness and the formative effects of Christian community.

Over the years Hill has “met dozens of people who have turned away from their faith—unnecessarily so—because they were told they had to choose between faith and science.” He seeks to undercut that myth. Insights from evolution can help us understand how God works, and how the world works, so that we can better cooperate with grace. As Christians “we can teach and cultivate our behavior—nurturing positive proclivities while learning to avoid rather detrimental instincts” (p. 2). “When we acknowledge the full [evolutionary] picture of human origins, we can learn to nurture traits such as altruism, kindness, and empathy” (7).

Hill’s intended audience is Christians who already largely accept “an evolutionary account of human origins” (5) but who don’t see its relevance to Christian life and discipleship. There is “no reason why God couldn’t have started this process of [human] evolution 3.7 billion years ago when organic life started on earth” (48). Agreed. God is capable of creating humans directly (as pictured beautifully in Genesis 2) or indirectly,

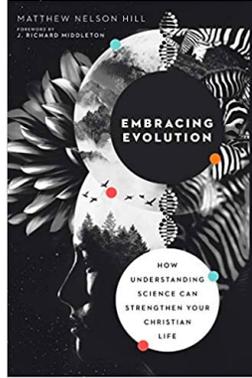
through divinely-guided evolution. I have no problem with either option, or a blending of them, so long as we remain fully submissive to biblical authority. We can be open to more fully understanding Scripture over time as scientific discoveries accumulate, as we already do with things like DNA and earth’s rotation around the sun.

I am largely persuaded by the book’s main argument, though not totally. Is it really true that knowledge and acceptance of evolutionary theory better equip us to “nurture positive traits” in ourselves?

Perhaps. Also, there are still big holes in evolutionary theory. The science itself is still evolving, and with time may actually converge at some points with Scripture. (It wouldn’t be the first time.)

There is and needs to be a debate within the church about compatibility between scientifically-verified evolution and full trust in biblical authority. John Wesley said God has given us two books, the Book of Scripture and the Book of Nature—both true. The Bible in its unique revelation of Jesus has priority over the Book of Nature, but each book helps us understand the other and thus walk in God’s ways. Matt Hill’s *Embracing Evolution* is a welcome contribution to our ongoing debates.

— Howard A. Snyder, Wilmore, Kentucky



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