



contact

Of The National Association Of Free Will Baptists

MAY 1971

Hear These Speakers at the National Association July 12-15



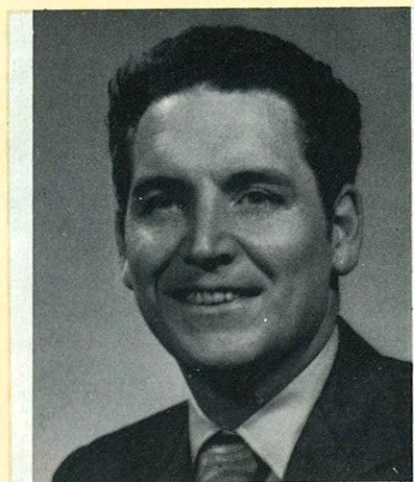
REV. HERMAN HERSEY,
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AND DIRECTOR OF THE
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RETIREMENT AND
INSURANCE OF THE
NATIONAL ASSOCIATION.



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BAPTISTS.



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MISSIONARY TO THE VIRGIN
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REV. RICHARD CORDELL,
PASTOR OF WOODBINE
CHURCH, NASHVILLE,
TENNESSEE.

Viewpoint

by the
Executive Secretary
Rufus Coffey

OUR DRUG CRAZED SOCIETY

Today, a deadly plague stalks our country striking millions of Americans — mostly the youth of our land. This devastating disease, known as drug addiction has become an epidemic. David Lawrence, editor of U.S. News and World Report, describes it as "the worst sickness in American history."

This scourge is mounting like a tidal wave. The New York Times estimates 100 million people have used some form of mind-altering drug. Another report indicates that the use of drugs is increasing seven percent every month! Much of this increase is on the college campus while it is also sweeping the high schools. It is startling and frightening to know that drug abuse has reached such unprecedented proportions.

President Nixon pointed out the magnitude of this menace by stating that drug abuse has grown into "a serious national threat to the personal health and safety of millions of Americans." He added: "A national awareness of the gravity of the situation is needed."

What is back of this "drug scene" that is spreading like smog across our land? Why are so many adults and young people "turning on" with marijuana (pot, grass, weed, Mary Jane) L.S.D. (lysergic acid diethylamide) methylene (speed) amphetamines (pep pills, bennies) barbiturates (sleeping pills) or in some cases heroine or other hard narcotic? What can be done to cope with this rampaging evil? A variety of reasons might be offered to help parents understand the present drug explosion. From a study of this social evil I want to mention a few of the causes for the present drug crazed society.

The upsurge of drug abuse is the outgrowth of a drug-prone, drug-ridden, drug-obsessed society. Americans have become accustomed to the common use of drugs as a way of life. Drug abuse does not begin with hard drugs. It begins with more and more people grabbing a pill to relieve tension, calm jittery nerves, to go to sleep, to control weight, to avoid babies, or to kill pain. The excessive use of sedatives, tranquilizers, and other drugs, as revealed by a look in the average medicine cabinet, makes it appear to youngsters that parents accept and sanction all sorts of drugs. It is also difficult to explain to a young person why he should avoid marijuana when his parents have smoked tobacco for years. It is relatively easy to puff a marijuana joint when a lot of misinformation is being dissiminated about the harmlessness of marijuana.

Another reason for the drug binge is that drugs have

become a symbol of rebellion. They are a means of protest against the older generation and a means to express contempt for "the establishment." *Newsweek* characterizes marijuana as "a weed of dissent, a symbol of revolt," because its users reflect a defiant attitude toward law and authority.

An attempt to escape reality is a principal cause for a generation of youth to want to "blow their minds." Rather than seeking a solution to the complex problems of life, disillusioned frustrated youth take a "trip" into a world of fantasy. They prefer to "get away from it all," than accept things as they are, or assume responsibility to correct the wrongs and injustices of society. They also want to escape from their basic nature and behaviour patterns.

Actually, this escape route leads to enslavement. In seeking relief from the stress of life, young people are hooked by a craving desire for the hallucinogenic effects of drugs. The user develops a dependency upon drugs. As the body builds a tolerance to the drug, a larger dosage or a stronger drug is required to produce the desired effects. The addict is caught in a trap. What was supposed to bring pleasure now brings pain. The temporary thrill becomes a terror. Instead of euphoria there is emptiness. The addict discovers too late he has been cheated by a counterfeit experience which leaves him a bum.

Perhaps the greatest reason for the escalation of the drug syndrome is the search for meaning, purpose, and satisfaction in life. Man was made to commune with God and to serve Him. Apart from a personal redemptive experience which reconciles lost mankind to God he wanders aimlessly in a great void. Drug users are seeking to find something that will fill the inner emptiness of their life. There is a sense of inadequacy and a vague consciousness that something is missing. They do not know that it is found in a personal commitment to Christ rather than in a stick of marijuana, a trip, a pill, or a hypodermic needle. Only Christ can fill the vacuum of a life alienated from God. He alone can give real satisfying peace and joy. Any experience apart from saving faith in Christ is synthetic.

This is why the Bible has a word of warning concerning the abuse of drugs. In Galatians 5:19,20 Paul enumerates "the works of the flesh" that will prevent one from entering God's Kingdom. Along with immorality, impurity, indecency

Continued on page 11

contact

*Official publication of the National Association
of Free Will Baptists*

This issue pays attention to the home and mother. Many of the spiritual problems of the day would be solved with a return to the proper Biblical emphasis in the home. CONTACT is happy to note that the Tennessee Mother of the Year for 1971 is a Free Will Baptist. It is heartening to note that many churches are recognizing their responsibilities to the children of working mothers.

The news section spotlights the rapid growth of Free Will Baptist Churches in all sections of the country. This growth is encouraging and should serve as a challenge to other churches to do more for the cause of Christ.

A very timely article by Dr. Robert Picirilli studies the matter of fellowship. Every conscientious Free Will Baptist should study it carefully.

THIS MONTH'S COVER: The cover emphasizes prayer, a must for a sound Christian home. The cover is the second one done for CONTACT by Mr. Carl Cartee. The other one was the March cover.



MAY 1971

Vol. XVIII No. 7

Viewpoint	1
Rufus Coffey	
Fellowship: the Biblical Way	3
Robert Picirilli	
Day Care Center	8
Jerry Rhoades	
Christian Doctrine	10
Leroy Forlines	
The History Corner	10
Mary Wisheart and Robert Picirilli	
Words for Women	11
Betty Hill	
Free Will Baptist Newsfront	12
Staff	
Religious Newscope	13
Staff	
Mini-Message and Outlines	15
I. J. Blackwelder	
Gems from the New Testament Greek	15
Robert Picirilli	
The Executive Department	16
Staff	

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Fellowship:

the Biblical Way



by Dr. Robert Picirilli

There is a crucial need for study of the Biblical doctrine of fellowship. Many winds are abroad, blowing confusion and disorder. Many of us are heartbroken about the distrust and suspicion that are common today, even among good Christian people.

At the very heart of the problem is the question of fellowship. With whom shall we fellowship? Whom must we exclude? Once upon a time this was not a problem for Free Will Baptists, because we were not interested in anyone's fellowship outside our ranks, nor was anyone else offering much fellowship to us. But now we are reaching out, and that is good.

Only we must be sure we stay true to the standards of the Word of God for our fellowship. There are men and movements in the world, all claiming to be of God — even when they contradict one another. In the confusion, our tendency is to measure things by our subjective feelings. But the only safe measuring — rod is the Bible, and this applies as much to the matter of fellowship as to any other matter.

THE MEANING OF FELLOWSHIP

So let us see what the Bible says about fellowship. To begin with, there are two basic Greek words we must note. The first is *koinonia*, which comes from a word that means "common." It is translated "fellowship," "companionship," "partnership," and other ways in our King James Version. The other word, *metoche*, is from two words that literally mean "to possess together."

Fellowship, then, is to be defined as a state of having things in common, possessing things together. The two Greek words, in all their various forms, occur in the New Testament a total of about 60 times. A careful study of each reference will show that there are some seven basic ideas that can, at times, be involved in the meaning of the word. Sometimes one idea is more prominent, sometimes another; but always one or the other or more than one of the following ideas will be what is meant.

1. Sometimes the idea stressed is that of union, which is obviously the closest kind of "common sharing" there is. In 2 Peter 1:4, for example, we read that we have been made "partakers of the divine nature." We have been brought into fellowship with the nature of God by being brought into union with Christ.

2. At other times the idea is that of identification. Fellowship involves a willingness to wear the same identify as another. For instance, when Paul wrote about receiving the runaway slave with forgiveness, he said to Philemon: "If you count me a partner, receive him as myself." What he means is: if you and I wear the same name, you'll restore this fellow just as you would me.

3. Another aspect of the meaning of fellowship is that of friendship. In Galatians 2:9, Paul speaks about "the right hands of fellowship." You see, then, that warm hand-shake is based on this meaning of fellowship. This is the friendship, the intimacy, the love that causes us to rejoice to be in one another's presence.

4. Another thing involved in fellowship is sympathy, which



means to suffer along with someone else. In 2 Corinthians 1:7, Paul commends the Corinthians because they had been partakers of his sufferings. They felt his pain in their hearts. They shouldered his burdens and prayed him to peace of spirit.

5. Yet another part of the meaning of this great word is participation. When we fellowship with others, we take part in their activities. In Revelation 18:4, those in the city of "Bablon" are warned to come out, "that ye be not partakers of her sins." So by fellowshiping with those who do wrong, we can be justly accused of participating in their wrong-doing. Fellowship with others involves us in their deeds, and vice-versa.

6. Fellowship likewise includes the idea of sharing what we have with others. Indeed, about a third of the 60 references to fellowship involve this matter of giving to someone in need.

7. And if you turn the previous idea around, you get the other side of the same coin: New Testament fellowship also involves receiving when others share with you. In Romans 11:7, Paul says that we have partaken "of the root and fatness of the olive tree." Fellowship is giving and receiving.

What have we seen, then? That there is a wonderful union into which the Lord has brought us who are His children, by means of the blood of Jesus (see 1 John 1:3-7). We have been made one, and share all things in common. We wear the same name, and are glad to be publicly identified together. Love and friendship make us rejoice to be together. If one of us suffers, the rest suffer with him, and he takes comfort thereby. We work together, and are happy to participate in one another's doings. We respond to a brother's needs. We reach out to share what we have, and rejoice to find that he does likewise.

All this is part of what the Father has called us into, the wonderful fellowship of the body of Christ. And, though our practical situations never match the ideal, we all experience inspiration and joy to know real fellowship with one another in the Lord Jesus.

THE BASIS OF FELLOWSHIP

The fellowship we have in the Lord, however, is not universal. There is not fellowship when there is not a basic oneness. The two words translated fellowship involve having something in common. The Old Testament asks the question whether two can walk together if they are not agreed. The implication is clear: we must have the important things in common.

1. First, there must be a common charter, a revelation from God, the Bible as the Word of God. Theories about the Bible abound: some say it is merely the product of natural genius; others that it shows the kind of illumination any Christian has; others that only its spiritual content is trustworthy; others that it mysteriously becomes God's Word only when it "speaks" to the individual.

But none of these regards the Bible as God's perfect and infallible authority. And if we do not have God's authority, we are left with man's. The issue is nothing less than the "either-or" choice between God's revelation and man's reason. We either possess truth or are yet searching.

The difference between these two alternatives is too great for them to share a common bond. We are chartered under God's revelation, or we operate by human reason. Unless we have a common charter as a part of the common ground of fellowship, there is not fellowship.

2. There must also be a common calling. 1 Corinthians 1:9 says that God has "called" us "unto the fellowship of his Son Jesus Christ our Lord." What a beautiful phrase! This common calling involves one Lord, one Holy Spirit, one salvation.

There is much talk these days about "Jesus." Some say we can have fellowship anywhere that name is used. But the name of Jesus is not enough, for there are many "Jesuses" who are mere figments of men's imaginations, only superficially resembling the Jesus of the Bible who is our Lord and Savior. Paul, in 2 Corinthians 11:4, speaks about "another Jesus." The Jesus we preach is the One whom the Scriptures preach, the One virgin-born, sent from Heaven, Son of God and Son of man, Who died vicariously in atonement for our sins, rose bodily from the grave and ascended back to Heaven to sit at the right hand of the Father. Unless we have that Jesus, there is no bond of fellowship.

The same is true of the Holy Spirit. In Philippians 2:1,2, we read: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Therefore we cannot have the same love, we cannot be of one mind, unless we have the fellowship of the Spirit.

This common calling also involves the one salvation we have. Many wear the name of Christianity but do not preach the Christianity of the Scriptures. And sometimes we foolishly want to cultivate them as friends, have fellowship with them, join in with them. Yet most of them have sense enough to know that they are not practicing the same religion as we! Years ago, when the controversy between fundamentalists and modernists burned hot, the Christian Century (modernist) ran an editorial acknowledging that the differences between us and them are "foundational differences, amounting in their radical dissimilarity almost to the difference between two distinct religions."

They had sense enough to know that, and we have sense enough to know that. If we do not have the Christianity of the Bible based upon the Savior who came from Heaven, the new birth, salvation from sin, Heaven and Hell, then we don't have the same religion. Most of our problems would be solved if we would just face up to the fact that false Christianity is only one more false religion in the world. It is every bit as ridiculous to try to "fellowship," co-operate, or work together with false Christianity as it would be with Buddhism, Hinduism, Confucianism, or any other false religion. We must have the common calling if we are to have the common grounds necessary for fellowship.

3. There is also a common cause that unites us, the preaching of the gospel. Our mission is to carry the gospel of salvation, the gospel of deliverance from sin and Hell, the gospel of the new birth, the gospel of the blood atonement and Christ's resurrection, the gospel of abundant life here and hereafter.

Where men preach "other gospels" (Galatians 1:8,9) we do not have common ground. Paul says that even if an angel brought another gospel "let him be accursed." That Scriptural attitude must be ours, too; the "gospels" of social reform, works salvation, and the like shall bear their curse. Meanwhile we preach the gospel of the Scriptures, and where we share with men this common cause we have fellowship in the Lord.

Two cannot work together who have a different mission. Indeed, it is almost unbelievable that any would try. This is the amazement that Paul expresses with his exclamatory questions in 2 Corinthians 6:14-17: "What fellowship hath righteousness with unrighteousness?" "What concord hath Christ with Belial?" "What part hath he that believeth with an infidel?"

In another place, Paul thanked the Philippians (1:5) for their "fellowship in the gospel from the first day until now." The fellowship of working together in the gospel of the Lord Jesus is sweet, but unless we have that common cause there is not the common ground of fellowship.

4. One more thing, briefly: there is also a common citizenship we have. In Ephesians 2:19 Paul informs his readers that, though they were once strangers and foreigners, yet now are they fellowcitizens! The fellowship we have in the Lord is based on our common citizenship in the household of God. We are citizens of the same country, for the now and the hereafter. Now we are in the one family of God, the one church. And, like Abraham, we recognize ourselves as not at home here, but citizens of another country, looking for a city. Unless we have the common ground of common citizenship in the one body of Christ into which the Holy Spirit has baptized us, and the one home in Heaven toward which we all are journeying, we do not have the common ground that is necessary for fellowship.

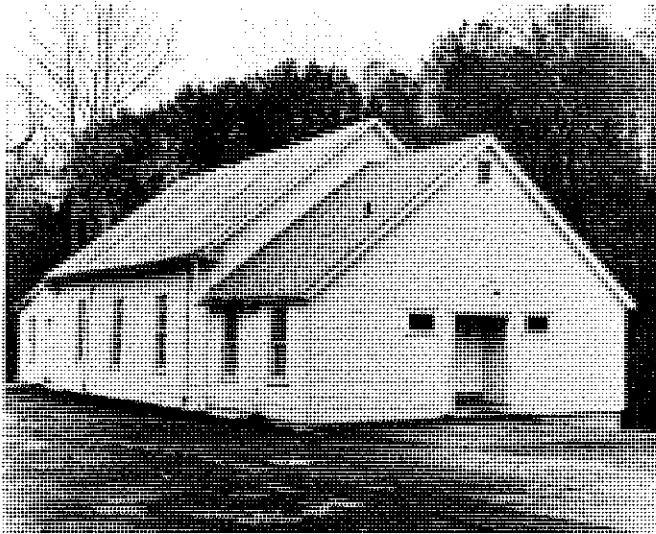
WRONG FELLOWSHIP

The Biblical teaching about fellowship is not complete without attention to the fact that there is a dangerous kind of "fellowship." There are, in particular, five verses that need to be studied carefully:

Continued on page 6

Helping Free Will Baptist Churches Build for the future...

BEFORE



AFTER



\$80,000.00 CHURCH BOND ISSUE

The Bethlehem Free Will Baptist Church had its beginning 124 years ago in 1847 under the leadership of Elder W. L. Gower. The before picture above was the original building and dates back over 100 years. The new building was placed on a ten acre tract of land bordering the new Cheatham County High School on Highway 12 three miles northwest of Ashland City, Tennessee. The new building will seat 400, with educational facilities to accomodate the congregation. The church was dedicated May 2, 1971. Rev. George Ludwig has served the church as pastor for the past ten years.

To assist congregations in their building programs, the National Association of Free Will Baptists established ten years ago Executive Church Bonds, Inc., which has assisted hundreds of churches finance new buildings through an issue of church bonds. The above church is one example. Churches interested in the services of Executive Church Bonds, Inc., should write for free information to the address listed below.

Francis Boyle
Director



Executive Church Bonds, Inc.

P. O. Box 1088

NASHVILLE, TENNESSEE 37202

Fellowship: the Biblical Way

Continued from page 4

1 Tim. 5:22; II John 11; Eph. 5:11; Rev. 18:4; and I Cor. 10:20. Each of these has the word for "fellowship" in it, although the English wording varies somewhat.

Someone may ask whether there can be "fellowship" apart from that which Christ gives. Well, these five verses speak of such fellowship, but also warn us that this is a false fellowship, and that it is both wrong and dangerous.

Look first at Revelation 18:4, "And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The word partakers is fellowshippers. So it is possible for God's people to be in a wrong kind of fellowship with the sins of the wicked. And the way to have this false fellowship is simply by failing to "come out" from them. So failure to separate from the ways of wrong-doers puts us in fellowship with their sins and makes us subject to receive the punishment due them. That ought to make us cautious about our fellowship.

Next, consider Ephesians 5:11: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Again we see that we can come to be in a wrong fellowship with evil, although here the method is a different one: the failure to reprove evil. When reproof is what God wants given, our failure to reprove serves to wrongly identify us with evil.

Now take First Corinthians 10:20,21: "I would not that ye should have fellowship with devils. . . Ye cannot be partakers of the Lord's table, and of the tables of devils." The word fellowship in verse 20 is one of the two Greek words for fellowship, and the word partakers in verse 21 is the other. What does Paul mean? Well, the context of chapters 8-10 will show that the Corinthians had asked Paul whether it was permissible for them to eat food that had been offered in sacrifice to idols. Paul answers that the food isn't hurt thereby, and an idol really isn't anything anyway. But, he continues, heathen religion is really demon worship, and to eat the food will run the risk of being identified with demon worshippers. We see, then, that participating in an activity that is specifically identified with evil intent will put us in false fellowship with evil.

Fourth, pay note to First Timothy 5:22: "Lay hands suddenly on no man, neither be partakers of other men's sins." The word for partaker is fellowships, and the "laying on of hands" referred to is that which is done in ordaining men to positions of leadership in the church. Paul's point is clear: if Timothy hastily ordains an untried man to office, and that man turns out to practice evil, then Timothy will be in "fellowship" with that man's evil. In other words, we must be careful whom we push and promote in God's work, for we bear responsibility for their actions. What a solemn truth is this!

Finally, study Second John 11: "He that biddeth him God speed is partaker of his evil deeds." Again, the word partaker is fellowships. John has been talking about teachers of false doctrine, and solemnly warns us that even to encourage or wish well a false teacher is to be in wrong fellowship with his perverse teaching. This principle is certainly appropriate for our day, seeing how there are so many false teachers abroad.

Now let us summarize what these five verses are saying. We must not fail to separate ourselves from identification with wrong-doing. We must not countenance or fail to rebuke that which violates God's way. We must not participate in any type of activity clearly identified with the anti-Christian side. We must not promote or give position or place to any who may use their favored position to further the cause of wrong. We must not even so much as wish them well who teach falsely. To do any of these things will put us in fellowship with evil.

Rereading each of the five verses will also make clear that there is a special kind of harmful result that will follow each of these paths to wrong fellowship. We can provoke God's jealousy (I Cor. 10:20-22); we can lose our grounds and opportunity for rebuking evil (Eph. 5:11); we can cause the truth to lose ground (2 Jn. 11); we can have another's sins "imputed" to us (I Tim. 5:22); and we can come under judgment ourselves (Rev. 18:4).

Clearly, then, the matter of fellowship is serious business, and God is concerned to warn us against the wrong kind. Do not these verses

have much to say for some of the problems of our time? What ought we to have to do with "churchmen" who preach something other than fundamental Christianity? What about some of the styles of dress and behavior that are originated by and associated with those who are in rebellion against truth and decency? The answer ought to be plain.

The Biblical doctrine of fellowship, then, is a two-pronged truth. On the other hand, it is a joyous matter to consider what a wonderful thing true fellowship is; to know, in the words of John, that "our fellowship is with the Father, and with his Son Jesus Christ" and that "we have fellowship one with another" (I John 1:3,7). On the other hand, this positive fellowship cannot be enjoyed apart from the practice of Second Corinthians 6:14-18: "Be ye not equally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? . . . Wherefore come out from among them, and be ye separate, saith the Lord."

Dr. Robert Picirilli is Registrar at Free Will Baptist Bible College and Moderator of the National Association.

Call-A-Thon '71

Call-a-thon '71 happened on April 18. It began with a telephone call from Manchester, Tennessee at 10:55 a.m.

Mrs. John Norris, wife of the pastor, called to report how their church, with only 33 members, had received an offering of \$80.52 for missions. A small church responded to the voice of the Holy Spirit in doing their part for worldwide evangelism.

Two churches had jumped the gun and had taken their Call-a-thon offering in March; 138 other churches called in between 10:55 a.m. and 6:15 p.m. April 18. One church called in on Monday morning. The gifts called in totalled a little over \$10,000, for an average of just over \$70.00 per church.

Tennessee led the states with the number calling in at 19. Ohio ran a close second with 15 churches calling in; and Alabama, Georgia and Oklahoma all had 13 churches calling in. Missouri was represented with the church giving the most. The First Church of Mountain Grove, Missouri called in an offering of \$779.84. The St. John's Church in Patrick, South Carolina came second with their offering of \$542.90.

But Call-a-thon represents more than just money. Call-a-thon represents a knowledgeable interest on the part of Free Will Baptists as they recognize and participate in foreign missions.

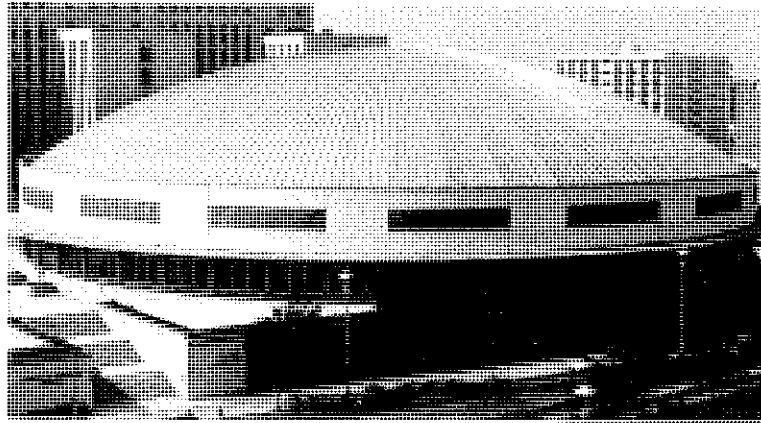
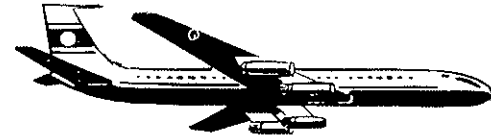
April 18 had been suggested as a special day of prayer for our missionaries and national brethren around the world. We hoped that the people who gave would sense a closeness with these brethren and would sense a personal participation in something very live and vital in their spiritual growth. And we had hoped that the Free Will Baptists in Brazil, in India, in Africa and Japan would also sense a unity of purpose and fellowship with Free Will Baptists here in the United States.

The money given on Call-a-thon Sunday 1971 will be used primarily to help erase deficit accounts. We had hoped that it would be sufficient to completely erase all deficit accounts. As money comes in from churches who did not call in, we believe that this amount will be sufficient. The Lord is to be praised and His people commended for obedience to His Voice. Only as we are all obedient can His Kingdom be extended to the ends of the earth.

It was exciting — waiting for the first call, trying to predict the call that would report the largest gift, trying to estimate the number of gifts, trying to predict the churches who would call in. But the most exciting part of Call-a-thon was hearing from churches that we didn't know about but who were manifesting a vital interest in foreign missions. We believe this interest, translated as it has been into action, will result in the evangelization of the world in our generation. This is our goal.

All Roads Lead To Nashville

Attend the National Association July 12-15



Municipal Auditorium, Nashville, Tennessee



Every local Free Will Baptist Church is reminded that it can have a part in decision-making at the national level. Each local church is entitled to one delegate to the National Association that meets July 12-15.

Printed below is the credentials card that each delegate should bring.

DELEGATE'S OFFICIAL CREDENTIALS

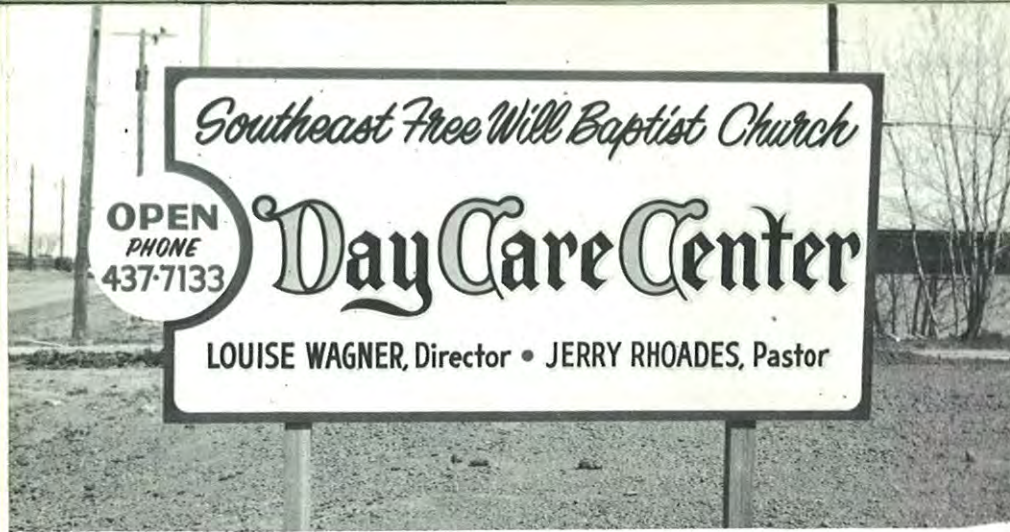
THIS CERTIFIES that _____
is a duly authorized delegate to the National Association of Free Will
Baptists from _____
(Name of church)

_____ of _____
(District Association) (City) (State)
(Only one signature is required)

Moderator or Pastor

Clerk or Secretary

IMPORTANT: All delegates must present this form properly signed to be registered.



DAY CARE

FROM INFANCY through the second or third grade, all over America, mothers are taking their children to the nearest place that will take care of them while both parents go to work. What kind of environment do these children have for the next eight or ten hours? What kind of teaching do they receive? In the years that are so vital and important to the emotional stability and development of the child's values, what kind of influence is going to be exerted by the nurse school or day care center? The question cries out to the church, "What are you doing about the needs of these children?"

The Christian Day Care Center is not the answer for every child and his parents, but it is the beginning of an answer. The Christian Day Care Center CAN supply the right kind of environment and teaching in which the child can grow and perhaps be led into a knowledge that Jesus is Lord and Savior of his life. What a tragedy that most churches, built so that the facilities they have are capable of being used as a Day Care Center, sit empty all week. Within the confines of those church walls, perhaps with just a little remodeling, lies the capability of supplying a place where children can be properly kept and taught about Jesus.

Although children from all walks of life are seen in day care centers, more and more are coming from middle income bracket families. Mrs. Louise Wagner, who operates a day care center for the Southeast Free Will Baptist Church in Tulsa, Oklahoma, sees children who are from families that have an average income of over \$12,000 per year. They live in homes that cost from \$18,000 to \$40,000. Yet, these are children that have a very great need. Many of the small children are brought to the center before seven in the morning, often without any breakfast. Some of the children are never taken to church by their parents. They are too busy making money and preparing to live than in living. The church is presented with a great opportunity — an opportunity to show the love of Jesus Christ at work.

Almost any metropolitan area has a need for a Christian day care center or nurse school. Churches often have educational units separate from the main sanctuary or units that can easily be sealed off from the sanctuary during the week. Most cities have strict laws concerning the establishment of day care centers, but the authorities are usually glad to assist the church in meeting the various rules and regulations. It would be wise for any group interested in starting such a center to check with the various welfare and health departments to get information about the regulations involved. This in no way "ties up" the church with the federal government. The day care center operated by the Southeast Free Will Baptist Church is almost completely

Mrs. Woolridge, Superintendent, (left) and Mrs. Wagner, Director.



CENTER



Not just babysitting — We learn about Jesus. There isn't anything as interesting as a story about Jesus.

separated from the operation of the church. There are no volunteer workers in the center; all workers are hired.

The center very carefully screens all its workers. Only those who are interested in the development of the child are hired. Discipline must be firm but administered with love. The work is often frustrating because the child may receive training in his home that contradicts that received in the day care center.

However, it is at this point that the church faces its greatest challenge. It is the church's opportunity to present Christ in love, concern, and in care. An indelible impression can be made on any child by a teacher in a day care center who really loves and cares about him, who is willing to share herself or himself with that child.

Rev. Jerry Rhoades is pastor of the Southeast Free Will Baptist Church, Tulsa, Oklahoma.

In 2½ years attendance has grown from 17 in Sunday School to an average of 177 with a recent record of 191.

Prayertime before meals.





christian doctrine

by Leroy Forlines

This doctrinal study is continued from last month's Contact.

E. Regeneration

Regeneration is the work of the Holy Spirit in which the person who believes in Christ is made a new creature in Christ (II Cor. 5:17). In this experience the believer is made spiritually alive. As a result of this experience the believer overcomes sin (I John 5:4). Man is made capable of restored fellowship, communion, and worship of God. There can be no spiritual experience with God apart from regeneration.

F. Adoption

One view of adoption says that it is the act of God in taking one who is not a child of God, and for adoption making him a child of God. The other view teaches that in adoption God placed New Testament believers into the position of adult sons in contrast to the position of immaturity of Old Testament believers. In the light of Galatians 3:23-4:7, the latter position seems to be correct. The position of maturity of the New Testament believer explains why we are not under a detailed set of laws like they had in the Old Testament. In the Old Testament God told his children more, but expected less. In the New Testament God tells us less and expects more. This is the type of difference we make between children and adults.

G. Perseverance

The doctrine of perseverance deals with the question of

whether it is possible for one who has been saved to become lost again. Free Will Baptists take the position that it is possible. There are some differences of opinion concerning how one would lose his salvation.

Some feel that they become lost every time they commit a sin until it is confessed. The majority would have more assurance than this position would give. The statement given in the *Treatise* to assurance would seem to call for more assurance than this.

According to one position, a person is saved as long as he keeps his faith in Jesus Christ. If he should lose his faith he would become an unbeliever and be lost. Some call this apostasy and say that such a person could not be saved again.

There are others who do not believe that a person is lost after every sin he commits until he confesses it, but they do believe that a backslider is lost if he dies in his backslidden condition. However, he can from that backslidden condition repent and make matters right with God at anytime before death.

There is some problem concerning the use of the word backslider. Some understand it to refer to living in open, unconfessed sin. This would seem to be somewhat equivalent to the use of the word backslider in the Old Testament where it refers to a person who has turned away from God. There is certainly no Scriptural ground for believing that one who has turned away from God is saved. The Bible makes it quiet clear that anyone who is saved is not ruled by sin. Sin is the exception in his life. See I John 3:6-10; 5:4, I Cor. 6:9-10; Gal. 5:19-21; and Eph. 5:5.

Some people use the word backslider loosely to refer to a person who has suffered a set back in his Christian experience, but has not turned away from God. In such cases it would be wise not to say whether such a person is saved or lost unless one has a clear understanding about what is meant by calling him a backslider since there are such wide possibilities concerning what could be meant.

The History Corner

by Mary Wisheart and Robert Picirilli

The merger of 1910 may have caused some people in our ranks to be suspicious of education, but preserved records of scattered Free Will Baptists across the country are impressive with references to the need for education. Before the National Association was formed in 1935 and the national college opened in Nashville in 1942, Free Will Baptists started schools in various section of the country. One of those schools was Eureka College, Ayden, North Carolina.

In 1896 at Spring Branch Church, Pitt County, North Carolina, a stock company was formed for the purpose of establishing a school. Early in 1898 in a frame building in Ayden, Free Will Baptist Seminary, a co-educational institution, began classes, adding the theological department in the fall. In 1910 the company gave the stock to Free Will Baptists.

By 1919, the leaders were making plans for a college. During the years 1920-22, the seminary was closed while plans were completed for opening the college on a newly-purchased site of fourteen acres. The college opened classes in 1922. President R. B. Spencer led in developing a curriculum leading to the B.A. degree in 1925.

The Board of Trustees in January, 1926 called for and

received ninety suggested names for the college. The board eliminated all but two names: Voletta and Eureka. When the votes were cast, Eureka was the unanimous choice of the trustees.

Expenses at Eureka were due in advance. The amounts required in 1926 may cause some parents and students to sigh for the good old days. Board for a quarter (twelve weeks) amounted to \$60; room, \$9; and tuition, \$18. With fees, such as matriculation, and laboratory added, the student's expense for one quarter was \$94. Even if the student enrolled for the maximum of classes requiring fees — piano, shorthand, bookkeeping, and typewriting — his bill amounted to only \$127.75.

Students enrolled at Eureka in the 1920's came from Florida, Georgia, North Carolina, South Carolina, and Tennessee. They were instructed to bring "shifting bed linens," kodak, tennis shoes and racket, and athletic uniform.

Mr. William Henry Oliver, now on the faculty at Free Will Baptist Bible College, taught at Eureka from the fall of 1927 until the end of Eureka's last quarter, December, 1928. Money was scarce in those days, and the college was struggling to exist. Sometimes the students had no money for tuition; sometimes the college had no money for salaries. Mr. Oliver recalls one student who turned in his violin on his tuition. Later the violin became a part of Mr. Oliver's salary, along with a used typewriter. That violin is a part of his salary that Mr. Oliver has managed to keep through the years.



words for women

Mrs. Betty Hill is the wife of Rev. Edwin L. Hill, Asheville, N.C. She formerly served as vice-president of the WNAC.

THE CRY OF A BROKEN WORLD

Psalms 142:4 "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul."

The cry of a broken world — this is a broken world. We need only look around us to see this, for sin, human needs, moral degradation, and a lowering of Christian standards are most evident, and this is what bothers me, for the spiritual destiny of multitudes is hanging in the balances. Shall we close our eyes to the needs, and close our ears to the cry, or shall we GO in the power of the Holy Spirit, and at the command of Christ answer the cry of a broken world with the gospel of Christ, which is the only thing that will stop the cry.

People everywhere are searching for love, peace, and joy. There is a deep longing within their souls. Much of the new generation is saying that Christianity isn't relevant in this day. However, man's needs haven't changed and neither has God's plan for man's redemption changed. Could it be that we are not the witnesses and examples we ought to be? I'm afraid our children and young people live in a state of confusion. They are being brought up in a day when black is no longer called black, and white is not called white, but everything is a dingy gray. They look at our lives and see us change our beliefs and our standards, and the change is not for the better.

There was a time when anything above the knee was considered shorts, and for the Christian who wanted to be something for God, this was definitely out! However, our standards have changed and many in our churches today wear their dresses far above the knee. But God has not changed — He is the same yesterday, today, and forever, and neither has His Word changed. A Christian is still told to wear modest clothing. Before I was saved, I wore shorts, and continued to wear them awhile after I was saved. Then one

Sunday morning, my Pastor, Rev. Wayne Smith, preached a message concerning modest clothes and used this illustration which opened my eyes about the kind of clothes I should wear. He said, "If you were to walk in someone's home and they had a picture of Virgin Mary on the wall, sitting back with a pair of shorts on and a cigarette in her fingers, you would be highly insulted and think that was a disgrace. Now why should you have one set of standards for Mary and another for yourself? Mary had to be saved by the blood of Christ just like you and you both became a child of God, so shouldn't you both have the same standards?" Well, I wanted to please Christ, so I put away my shorts. Many mothers today will wear their own dresses at a decent length, but let their daughters wear the minis. They need to realize that they have the same bodies that we do and that are no longer their "little" girls. They need to stop listening to the cries, "But mother, everybody else is wearing their dresses short, and we don't want to be different," and exercise the voice of authority. In the long run their children will respect them for this. Yes, youth still respect the *voice of love* and it needs to be used more in our homes.

The problem today is that you can't tell the sinners from the "saints". They dress the same way, go to the same places, and talk the same way. However, if we are going to win a broken world to Christ, we *must* live a *changed* life before them, and be different! They must see that Christ is just as relevant today as He was in the days of the early church. The problem is that Christians in the early church make us look sick, and we must make God sick!

How we need to hear the cry of a broken world and then reach them for Christ! You may ask "Well, what can we as women do about winning our world to Christ?" We can do the following: (1) We can begin *at home* by being a Christian example to our family and using the voice of authority. We can also get back to having time for *daily* family worship. (2) We can appoint ourselves as a committee of one to canvas the streets in our neighborhood taking our own private religious census and at every home where there is no church preference, we can leave a warm invitation to our own church and seek to win them to Christ. (3) We can *live* and *speak out* for what we believe. Christians have stood on the side-lines long enough and listened to the world. (4) We can *pray* and we can *give consistently* to Missions for the spread of the gospel. Now, may I ask, what are YOU doing to answer the cry of a broken world?

Viewpoint

Continued from page 1

and idolatry he lists "witchcraft." The word used here and again in Revelation 9:21; 18:23 is "PHARMAKIA" from which our modern word "pharmacy" is derived. According to Thayer's Greek-English Lexicon of the New Testament, the meaning of this word is 1. the use or the administering of drugs, 2. poisoning, 3. sorcery or the use of magical arts for deception and seduction of idolatry.

The implication is that pharmacology is a modern form of idolatry. Drug abuse is in reality a practice of sorcery or spiritism. Since psychedelic drugs are not used for any medical purpose we may well conclude they are tools of Satan. The Scriptures indicate that the people who become enchanted by the fantastic, bizarre experiences of mind-expanding drugs are subjecting themselves to demon influence. The "drug cult" is a delusive force which has been led astray by the wiles of the wicked one.

The perplexing question is how to combat this dreadful

evil? The solution to the drug crisis is certainly not simple. There are some things, however, that a Christian can do. We can strengthen the moral fibers of the home and create a loving environment where young people will feel a sense of security. The proper family relationship is important to help offset the youthful problems of boredom, loneliness, social alienation, and the pressure of peer groups.

Parents can become better informed about drugs and teach their children the harmful effects. Factual information and the moral evils associated with drugs must be emphasized. The failure to properly educate our youth on the dangers and risks involved have led to many hooked by ignorance.

The most important thing is to fortify our youth spiritually. We must be aware of Satan's workings to deceive but we must also point young people to Christ. Only Christ can give real satisfaction and purpose in life. As the spiritual need is met young people will see the folly of a counterfeit experience which the drug phenomena offers. The root of the problem is not the source of narcotics but the heart. ■



Churches on the Go and Growing



Central Free Will Baptist Church and Church Buses.

A CHURCH WITH A GOAL

How can a church double her attendance in one year? One way, according to George Higgins, pastor in Johnson City, Tennessee is to get a vision and set a goal. This formula seems to be working at the Central Free Will Baptist Church where a 54 percent increase in Sunday School attendance has been registered from January 1 through March 28. With a record attendance of 438, it readily appears the goal of 500 in Sunday School by the end of 1971 will be well exceeded.

The goal for the month of April was set at 50 to be saved, baptised, and united with the church. For the first two Sundays of April there were 18

professions of faith, 16 baptisms, and 19 additions.

"New convert class has been started with 22 enrolled. The C.T.S. goal for the month of May has been set for 200."

Helping to swell the attendance is the effective use of five buses that are transporting almost 150 people to church each Sunday.

"Prayer, Bible preaching, a friendly spirit, and a people on fire for God," the Pastor states, are other factors contributing to this rapidly growing congregation... Mr. Jerry Jones, an active layman in the church spoke more candidly when he said, "The growth can be attributed to hard work and the strong leadership of the pastor."

HAWAIIAN CHRISTIAN DAY SCHOOL

The Free Will Baptist Church in Waipahu, Hawaii has applied to the State Department of Education for license to open a Christian Day School. To be known as the "Mululani High School," the school is expected to open in September with classes for the seventh and eighth grade. "Mululani" is a Hawaiian name meaning "under Heaven's protection."

Pastor Luther Sanders states that the decision to start a school on the secondary level was due to a good elementary school now operating about 12 miles from Waipahu. Teachers are needed to help in this ministry. All inquiries should be sent to Rev. Luther Sanders, P. O. Box 1201, Waipahu, Hawaii 96797.

WHAT GOD IS DOING IN ALBANY, GEORGIA

While churches in the liberal and modern ranks are suffering financial and numerical lossess, God has put his stamp of approval on the conservative fundamental churches. The First Free Will Baptist Church of Albany, Georgia, is a noteworthy example of God's endorsement of fundamental Christianity. The following are some statistics to prove this point:

Total assets of this church in 1965 were \$50,000, and at present they are \$251,024.28 The average attendance in Sunday School was 186 in 1967, and the average attendance was 396 during March of this year. Since 1968, 133 have been baptised, and 130 have united with the church by letter. The total income for 1966 was \$24,126.81, and the income for 1971 was \$47,699.12. During the first six months of this church year the income has already been \$27,755.53.

God will bless those who are faithful. Mr. Aaron Lovett is Chairman of the Board of Deacons, and Charles O. Hollingshead is Pastor of the Albany church.



Rev. Claude Hames

ACTS IN ACTION

The First Free Will Baptist Church of Bakersfield, California, which advertises itself as "The Baptist Church That's Different", tries to put the book of Acts into action. It has set several new attendance records, the latest being 321 on March 14. Someone has been saved every Sunday for the last six months. Rev. Claude Hames, pastor of the Church, states that over 95% of the converts have been dealt with in the home prior to conversion.

Thursday night is set aside for visitation. Those who cannot go then, however, are urged to go some other time. Quality, not quantity, is stressed in the Program. Many of the Visitation teams have appointments to teach a class in the home of some lost person. After conversion, each convert receives ten lessons in the home. These lessons, each two hours in length, help to establish that person in the faith. One lesson is on assurance, three on the ordinances of the Gospel, and six on stewardship.

The pastor teaches a doctrinal class during Sunday School. The Church has five departments and some 30 classes in the Sunday School program. The church is in contact with over 400 families in the area. Laborers are also going out from the church to other places. Four men have answered the call to preach during the last six years. Two of these are pastors and one is preparing to go to the foreign mission field.

COLLEGE CHANGES NAME

At a special called session of the Oklahoma State Association of Free Will Baptists on April 17, the name of Oklahoma Bible College was changed to Hillsdale Free Will Baptist College. Out of the 27 suggested names, Hillsdale was chosen because of its historical significance. The name change will be effective July 1, 1971.



religious newscope

CHURCH CELEBRATES THIRTEENTH ANNIVERSARY WITH 1414 IN SUNDAY SCHOOL

The Community Free Will Baptist Church in Westland, Michigan celebrated its thirteenth anniversary on April 4, with 1414 people attending Sunday School. The church has grown steadily since it started with seven persons.

Robert Porter, the pastor, reports that 190 decisions for salvation have been recorded during the first 14 weeks of 1971. On anniversary Sunday there were 22 conversions. An educational building valued at \$300,000 is scheduled for completion in May. Plans are under way for a larger sanctuary to accommodate the rapidly growing congregation located at 33031 Cherry Hill Road.

JOE BASS CHALLENGES SOVIETS TO ACCEPT 2 MILLION BIBLES

LONDON (EP) — During an interview aired by the British Broadcasting Company, the president of the U.S. — based Underground Evangelism challenged the "enlightened, cultured Soviet Union" to accept a gift of 2 million Bibles, if its touted freedom of religion is indeed a fact.

L. Joe Bass, whose challenge to the Communists was picked up in the Manchester Guardian and the London Telegraph, said the Bibles would contain nothing but a plain cover and the Scriptural text from Genesis to Revelation.

"There would be no anti-Soviet statement whatever," he said, "and we would ask for a guarantee that the Russian Bibles would be distributed freely and that no one requesting a copy would be registered."

A registered Bible, Bass said, is a revocable Bible.

"It's an ignominious situation when a nation so cultured and enlightened as the Soviet Union would prevent its people from having a copy of one of the most influential books in history," Bass said.

'JESUS CHRIST — SUPERSTAR' ALBUM STIRS SCHOOL CONTROVERSY

GURNEE, Ill. (EP) — Is the rock opera "Jesus Christ — Superstar" poetic or profane?

The answer to that question has stirred heated argument here in a high school junior English class.

Raymond Morby Jr., an 18-year-old junior, walked out of his English class when his teacher permitted the playing of the album as a study in poetry.

His parents wrote an angry letter to the school board of Warren Township High School complaining that the title itself implies mockery. The letter said the record "maligns and mocks Jesus Christ."

FAITH WOULD SOLVE DRUG PROBLEM NIXON TELLS CHURCHMEN

WASHINGTON, D.C. (EP) — Visiting clergymen at the White House were told by President Nixon that "in the final analysis, if there is an answer to the drug problem, you have it."

He urged ministers to give today's youth "some sense of faith" as the best alternative to a life burdened by drugs.

The occasion was a day-long White House conference on drugs attended by Rev. Dale Burden, pastor of Fairmount Park Free Will Baptist Church, Norfolk, Va.

HOUSE CUTS DIVINITY DRAFT DEFERMENTS

WASHINGTON, D.C. (EP) — Draft deferments for divinity students have been voted out by the House Armed Services Committee. The committeemen voted to extend the required civilian service for conscientious objectors from two to three years.

The elimination of deferments for divinity students had been sought by the Nixon administration. A copyrighted story by the New York Times News Service said that men who now hold such deferments would be permitted to retain them, but none would be granted in the future.

Approximately 17,000 men enter divinity school each year in the U. S.

Tennessee Mother of the Year



Johnson City Press Chronicle

Left to Right: Mrs. James M. Campbell, State Chairman and State President—Mothers Committee; Mrs. Irene Miller, Mother of the Year; Gov. Winfield Dunn, Governor of Tennessee; Mrs. Kemmons Wilson, 1970 Tenn. Mother of the Year and National Mother.

MRS. IRENE MILLER, of Johnson City has been named Tennessee's Mother of the Year for 1971. She was honored in ceremonies at the offices of Gov. Winfield Dunn on March 25.

While some misguided women are running around the country trying desperately to demand equality with men, Mrs. Miller quietly goes about her job as a mother. She has reared a paralyzed son, David, reared him to manhood and taught him to work hard. Her son, a victim of bulbar polio at six, is now 26 years old. He is an honor student at East Tennessee University. Her husband was robbed and murdered in 1953. Since that time she has had sole responsibility of caring for David.

Mrs. Miller is a member of Berea Free Will Baptist Church of the Toe River Association. She is not a

wealthy woman — not wealthy, that is, as the world measures wealth. She earns her living as a seamstress. However, she is certainly wealthy in the things that count the most — in love, affection, and esteem. She is dedicated in her service to her church and is a spiritual leader in her community.

Mrs. Miller also has a daughter, Dolores, and a seven year old granddaughter, Evelyn. While life at the Miller household at times may have seemed to revolve around David, Dolores, was never overlooked.

CONTACT congratulates this fine mother and her family for the honors so richly deserved. The devotion of this good woman brings to mind the words of Abraham Lincoln, "All that I am, or hope to be, I owe to my angel mother."

THE RACE SET BEFORE US

(He. 12:1)



I. THIS IS A RACE THAT ALL WHO WILL MAY RUN

Regardless of handicaps, whatever they may be, call of Christ is to one and all to join in this race to heaven. (John 3:16; Rev. 22:17).

II. THIS IS A RACE THAT ALL WHO RUN MAY WIN

It matters not what one's means, ability, or culture is, or the length of time one runs, as an heir of God and a joint-heir with Christ, all will be rewarded. (Ro. 8:17; Mat. 20:9, 10).

III. THIS IS A RACE THAT WILL TAKE A LIFETIME TO WIN

Whether one's race for heaven is long or short, it must run to the end of life, or the race is lost forever (Mat. 24:13; Luke 23:42, 43).

IV. THIS IS A RACE THAT THE RIGHTEOUS WILL SCARCELY WIN

The way to heaven is STRAIT, or a HARD AND DIFFICULT way, so it requires courage and faithful endurance by those who win (Mat. 7:13, 14; 1 Cor. 9:26, 27; 1 Pe. 4:8).

V. THIS IS A RACE WHOSE RUNNERS SHALL RENEW THEIR STRENGTH

The longer they run this race for heaven, the greater faith, the purer their love, the brighter their hope, and their faith, the purer their love, the brighter their hope, and the faster they run (Is. 40:31).



gems

from the
Greek New Testament

by Robert Picirilli

In last month's column a part of the very great verse nine of Second Peter three was dealt with. There the discussion centered around "God is not willing that any should perish." Now our attention is turned to the last phrase: "but that all should come to repentance." As stated last month, my own translation would be: "God does not purpose for any to perish but for all to have room for repentance."

The word translated "come to" is the verb *choreo*. It is from the word *choros* which means a "space" or a "place". There are three slightly different possibilities for fitting this in Second Peter 3:9.

First, it could mean "to give place to," in the sense of *submitting to*, yielding to the repentance God has commanded of men everywhere. We often use the phrase "give place" with this connotation in

mind, as when we say we "gave place" to someone's wishes. If this is Peter's meaning, we would read the verse "God does not purpose for any to perish, but for all to give place to (submit to) repentance." This would stress the idea of repentance as God's command to which he desires that all men submit.

Second, it could mean "to make a place for", in the sense of *making room for*, opening one's heart to repentance. This would stress the idea of man's responsibility to make room in his life for God's way. If this is the right connotation, we will read Peter's words this way: "God does not purpose for any to perish, but for all to make room for repentance."

Finally, the verb may mean, here, "to have place for", in the sense of *having opportunity for* repentance. If this is correct, then Peter means that it is God's will that all men have a God-given opportunity for repentance. We use "room for" this way in English, as when we speak of *room for disagreement*".

While either one of these *might* be the correct interpretation, I am personally in favor of this last. It seems to me that Peter is saying "God does not purpose for any to perish but for all to have opportunity for repentance." And is it stretching this too much to ask if it is not partly *our* responsibility to give men this opportunity? ■

Who Supports the Executive Department?

In the March issue of CONTACT some of the work done by the Executive Department was discussed. The question arises, "Who pays for the work done by the Executive Department?"

The Executive receives support in two main ways. The major source of support is the Cooperative Program. A certain amount is allocated in the budget of the Cooperative Program for the Executive Department. Another method of support is from designated gifts to the department.

Now look at the giving of your church. Does it support the Executive Department with its giving? Many churches send money to the Cooperative Program with the money earmarked for various departments to the exclusion of the Executive Department. In those situations the church is not supporting the Executive Department unless it earmarks some of the gifts to go to the Executive Office.

As noted in the March issue, all Free Will Baptists benefit from the operation of the Executive Office. If you are not supporting the department, will you prayerfully consider doing so? WHY NOT EARMARK A GIFT TO THE EXECUTIVE DEPARTMENT TODAY?

CHURCH OF CHRIST DISCIPLINES PAT BOONE

BEVERLY HILLS, Calif. (EP) — After more than a year's "review," singer Pat Boone has been disfellowshipped or ostracised from the Church of Christ.

The disciplinary action was because he and his wife, Shirley, had embraced belief in miraculous healings and speaking in tongues.

Mormon missionaries reportedly have been contacting the Boones, trying to

persuade them to join the Church of the Latter-Day Saints.

The singer identifies most closely these days with the "Jesus Movement," whose adherents dress much like hippies. His 40-foot swimming pool in the back yard has been the scene of approximately 100 baptisms in the past year. Boone himself has baptized some 50 people in his pool — young rock musicians formerly on drugs, Jewish young people, older alcoholics, entertainers' wives.

'DO RIGHT' PUBLISHED

GREENVILLE, S. C. (EP) — Sixteen Bible messages by the late Dr. Bob Jones Sr. have been published in a book titled, Do Right.

Released by Sword of the Lord Publishers of Murfreesboro, Tenn., most of the sermons of the 317-page casebound book were delivered in Sword of the Lord conferences scattered throughout America.

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

March 1971

RECEIPTS:

State	March 1971	March 1970	Yr. to date	Design.
Alabama	\$ 262.32	\$ 1,004.63	\$ 1,124.93	\$ 262.32
Arizona	667.28	549.14	2,435.81	
Arkansas	666.02	648.15	1,915.02	189.91
California	572.35	184.88	1,714.13	
Florida	547.11	133.27	1,410.26	
Georgia	148.45	44.64	228.78	
Idaho	872.15	849.17	1,910.07	
Illinois	254.55	197.00	501.55	
Kansas	46.73	347.91	548.08	
Kentucky	139.31	159.00	770.68	
Michigan	61.92	23.70	117.35	
Minnesota	2,197.75	1,793.83	7,016.20	2,197.75
Missouri	86.02	86.99	355.27	
North Carolina	458.62	400.00	852.83	
Ohio	1,721.67	1,841.00	6,638.20	25.69
Oklahoma	249.98	133.60	705.68	
Tennessee	90.96	82.02	283.77	
Texas	42.95		114.69	
Virginia		42.91		
Washington			100.00	
West Virginia				
Totals	\$9,086.14	\$8,521.84	\$29,423.26	\$2,675.67

DISBURSEMENTS:

Exec. Dept.	\$3,294.51	\$3,435.94	\$9,735.58	\$536.57
Foreign Missions	1,845.87	1,595.95	6,241.33	754.92
Bible College	1,629.88	1,450.87	5,881.04	597.22
Home Missions	1,120.16	1,078.46	3,389.04	467.82
Church Training Serv.	527.92	571.69	1,862.25	162.68
Retirement & Insurance	376.99	240.62	1,304.18	84.79
Laymen's Board	230.41	111.23	803.43	47.78
Comm. on Theological				
Liberalism	60.40	37.08	206.41	23.89
Totals	\$9,086.14	\$8,521.84	\$29,423.26	\$2,675.67

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The Free Will Baptist Sunday School Department presents TEACH N TRAIN TAPE CASSETTES as an extension to its ever expanding ministry. Now you can benefit from these cassettes in the privacy of your home or auto, or use them in groups in or out of the church.

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TC103	NUMBERS-DEUTERONOMY	by Dr. J.D. O'Donnell
TC104	JOSHUA-JUDGES	by Dr. J.D. O'Donnell
TC105	RUTH-I&II SAMUEL	by Dr. J.D. O'Donnell-Ralph Hampton, Bible professor
TC151	MATTHEW-MARK	by Stanley Outlaw
TC152	LUKE-JOHN	by Charles Thigpen; Dean, FWBBC
TC153	ACTS-ROMANS	by Charles Thigpen-Leroy Forlines, Bible professor

Free Will Baptist Doctrine

TC201	FUNDAMENTALS OF THE FAITH	by Dr. Robert Picirilli, Registrar, FWBBC
TC202	CHURCH ORDINANCES AND GOVERNMENT DOCTRINE OF LAST THINGS PERSEVERANCE	by Dr. Robert Picirilli

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Family Altar: Key to a Christian Home

Religion has played a major role in the families of this nation. Our nation has been taught that the family that prays together stays together. The family altar has been a focal point of religious experience since time began.

However, the family altar seems to be disappearing in the present society. The change in society as a result of that disappearance is self-evident. The family as a basic unit of society is rapidly disappearing also. The change in the moral climate is terrifying.

Many parents have taken the position that the child should choose for himself whether he wants to be religious. They place this decision in his hands without any parental influence. Many parents take this approach because of the lack of faith in their own lives. Others use the shallow excuse that the family altar is too time consuming.

The future of our nation is dark if it continues to have family devotions and prayer neglected and treated indifferently in its homes. The youth problem could be treated effectively by a return to Biblical standards in the home.

Many families still practice family religion. They have a very high view of the Bible. The parents are not fooled by the new morality but teach Biblical principles to their children. As a result, they are seeing fulfilled the Bible promise: "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6

by Stephen Dowling

