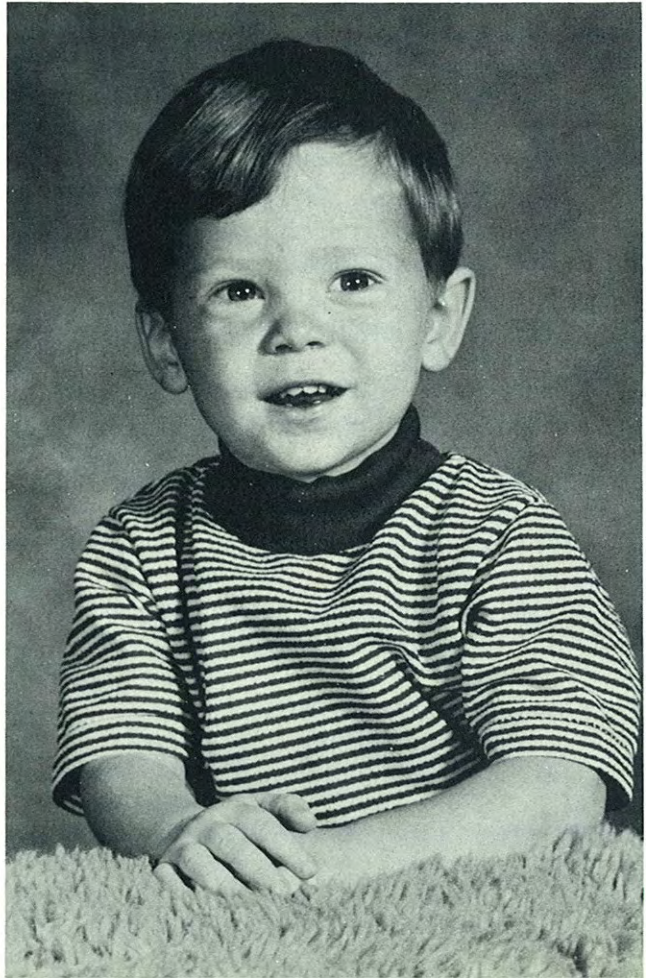
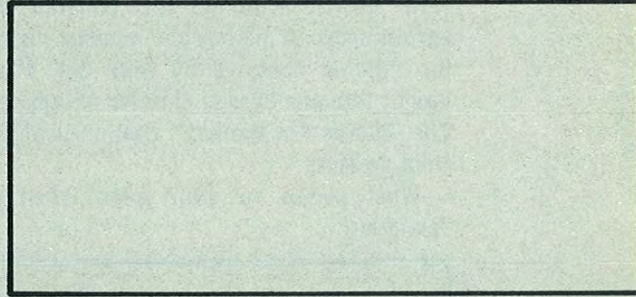




contact

MAY 1972

Of The National Association Of Free Will Baptists



I Didn't Want My Baby!
Reaching Children In The Ghetto Areas
Real Kids In A Substitute Situation



NOTES from the Editor

Eugene Workman

Children! Children! What meaning have those words!
Children change lives! Children change routines! Children
change plans! Children generate love! Children bring
happiness! Children bring tears! Children will be children.

The theme of this issue is children. It begins with the
cover and pervades the features of this issue.

The moving story "I Didn't Want My Baby!" written by a
Free Will Baptist woman who desires to remain anonymous,
should prove to be a blessing to a great number of our Free
Will Baptist wives (and husbands) who did not plan on the
arrival of a child.

A college professor takes us to the ghetto of his city to
talk about winning the children who live in that
environment. A newspaper reporter visits one of the homes
for children operated by Free Will Baptists to give some
insight into the lives of children who have substitute parents.
The "Words For Women" column depicts the opportunity a
child presents.

What comes to your mind when you see the word
"children?"

THE TEACHER SEES A BOY

His trousers are torn, rolled up
to the knee,
A hole in his shirt which he
caught on a tree;
But I see a soul for whom Jesus died,
Clothed in His righteousness,
pressed to His side.
I see not labor and hours of prayer
Spent for that freckled-faced
naughty boy there,
But I see a Saviour with arms open
wide
Waiting in Heaven to take him inside.
I see not freckles, but man fully
grown,
A heart filled with God's Word
I've each day sown;
O Lord for this boy I most
earnestly pray.
I see no mischief, but energy bent —
Put to the task where the Lord
wants it spent;
O God, make this lively,
mischievous boy
A power for Thee, to Thy heart a joy.

— anonymous

contact

Official publication of the National Association
of Free Will Baptists

MAY, 1972

Vol. XIX, No. 7

Features

- I DIDN'T WANT MY BABY! 3
Anonymous
- REACHING CHILDREN IN THE
GHETTO AREAS 12
Jack Williams
- REAL KIDS IN A SUBSTITUTE
SITUATION 15
Connie Denney

Departments

- NOTES FROM THE EDITOR 2
Eugene Workman
- VIEWPOINT 5
Rufus Coffey
- FREE WILL BAPTIST NEWSFRONT 6
Contact Staff
- GEMS FROM THE NEW TESTAMENT 8
Dr. Robert Picirilli
- STEWARDSHIP STUDIES 13
Rue Dell Smith
- THE HISTORY CORNER 14
Mary Ruth Wisehart and Robert Picirilli
- CHRISTIAN DOCTRINE 16
Leroy Forlines
- WORDS FOR WOMEN 17
Delma Gunnels
- RELIGIOUS NEWSCOPE 18
Contact Staff

Editor-in-Chief: RUFUS COFFEY
Administrative Editor: EUGENE WORKMAN
Circulation: MARTHA BURTRAM

Published monthly by the National Association of Free Will Baptists,
Post Office Box 1088, Nashville, Tennessee 37202. Address all
correspondence and subscriptions to this address. Subscription rates:
1 year, \$3.00; church family plan, \$2.52 per year; church bundle
plan, 23 cents per copy. Second class postage paid at Nashville,
Tennessee. Copyright privileges reserved. © 1972, Member of the
Evangelical Press Association.

LOOKING AHEAD TO JUNE

- A Preview of the 1972 National
- The Christian Day School Movement
- Are Free Will Baptists Being Subsidized?

This is a true story. Only the names have been changed to protect the innocent.

I DIDN'T WANT MY BABY!

Dear Janie,
Bob and I were glad to see you at the family reunion. And, congratulations! Aren't you glad Baby Number Five will arrive before cold weather?
Incidentally, I'm writing because I felt so hypocritical when you said, 'I only wish I could be as graceful about this baby as you were about Ronnie.'

That wasn't the time or place to tell you that I didn't carry him very gracefully or joyfully — *not at first*. Would you and Kent believe that I despised the idea of another baby at first? You wouldn't believe how many other families have struggled with the same experience. Many still suffer a lot of guilt because they didn't want their baby at first.

Bob and I were disgusted when I went for my regular checkup and discovered I was pregnant — just 2 weeks after buying our much needed new car. How could we afford a baby the same year? Also, we knew that Kim and Kelly would be ready for college before this baby started to school. We thought the baby would stretch our budget to the breaking point.

But looking back, I don't think the financial problems upset me as much as the emotional and time angles. Honestly, Janie, every time I thought about a baby, I had to repress a scream. I was already torn in so many directions. With one child begging for a new formal; one failing math; one needing braces on her teeth; and one still wetting the bed — I couldn't stand another baby!

Time-wise, I was working over 30 hours every week at home, plus keeping house, cooking, sewing, trying to be a good mother and helping Bob in his work. I didn't have enough time to do the things I needed to do *before* the baby came. How would I manage with a new child?
Janie, this sounds horrible in black and white, but it's exactly how I felt, except worse. I just didn't want that baby.

Neither did Bob. I felt sorrier for myself than him, though, because he was still trim and not sick. *He* didn't have to fight nausea every time he stood up too suddenly or smelled bacon cooking or stayed in a stuffy room too long. And *he* wasn't as tired in the morning as he was at night. I'd been lucky before and never was sick. This time, I felt awful day and night.

I was angry with Bob and vice versa. You know how close we've been in our marriage. But we stopped communicating. I guess we blamed one another like a couple of kids, but we were desperate.

Yet, we both knew and loved the Lord. We've been used by Him to lead others to Himself. We've helped others through trials and tribulations. God had seen us through deaths and births before, but we seemed at a loss for help then.

I couldn't discuss my feelings with anyone, but I missed my husband's closeness most of all. I felt that I was robbing my whole family of so much because I threatened to miscarry the first three months, ruining our plans for a vacation we'd dreamed about for years. The doctor didn't want me to go; all the clothes I'd made for the trip didn't fit anymore; and, the money we'd saved would have to pay the doctor and hospital bill.

And you know how people feel about big families today!
Most of the time, I lay on the couch, watching Tippiie play. I fixed lots of instant meals and I let clothes pile up that needed washing, ironing and mending. I just didn't care about anybody or anything.



“Well, since you didn’t plan on this baby, the Lord must have had a special purpose in sending it to you.”

You’ve never seen anybody as sorry for herself as I was! But we never considered abortion because we feel it’s wrong to take another life, even before it’s born. So there was nothing to do but wait.

“Me.” That was the key word to my feelings. All my thoughts were centered on myself, not on Christ.

Janie, I’m ashamed of the way I acted, but now I can understand how others, such as yourself, suffer when you don’t want the baby that didn’t ask to be born in the first place.

But I guess you’re wondering if I woke up one day with a new, more Christ-like spirit. It wasn’t that simple.

I suppose the turning point was one particular visit I made to my doctor one day. I was nearly four months pregnant then. Physically, I felt some better. The danger of miscarriage wasn’t over, but the doctor told me I could go on the long trip. I had bought material and made three “Sunday” dresses and two at-home outfits which lasted the rest of the pregnancy. You might know, I’d given everything away after Tippiie was born!

Emotionally, I didn’t feel one way or the other by then. I was going to have a baby. I couldn’t do anything about it, so I simply tried not to think too far ahead.

Bob and I seldom talked about the baby. We decided to borrow money, if necessary, to take our vacation and worry about the medical expenses when the time came.

Neither of us were acting like ourselves. Death could not have affected our lives more than this unexpected pregnancy. We were saved. We served God. We wanted His will in our lives, but we had no joy about this child I carried.

But that particular day at the doctor’s office, the nurse remarked, “Well, since you didn’t plan on this baby, the Lord must have had a special purpose in sending it to you.”

I couldn’t shake off her words. She didn’t know it, but she had struck a responsive chord. That night I searched the Scriptures for examples of “miracle babies.” I hadn’t thought of it before, but, suddenly, our baby did seem like a miracle baby!

I read about Isaac, Samuel, Joseph and John the Baptist. And, of course, I read about the Lord Jesus Christ, too, the greatest miracle Baby of them all. Job 1:21 came to my mind, too, although I’d never heard it used in connection with birth before. “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

No scientist can create life. Only God gives life. And God had created the life stirring in my body.

I couldn’t understand why God would send us a fifth child when some of our friends longed for just one. But God isn’t obligated to explain His will to us.

God had been speaking to Bob, too, for he came home one day and said, “Isn’t it wonderful to think what God might have in store for this child?”

No, our attitudes didn’t change suddenly, but they began to change. We found ourselves planning for the baby. We talked about a name and I began looking forward to the baby’s ticklish kicks and punches.

But when Ronnie was born I cried and cried. I was nearly hysterical, but my doctor assured us that all mothers react this way when they reject a baby at first. Of course, I was exceptionally tired, too, because Ronnie was born right at Christmas time. But right there in the hospital room, I asked God to remove all guilt I had carried because I hadn’t wanted the baby at first.

I had expected to forget my little career for at least a year, but when Ronnie was three weeks old I was working at home parttime. In six weeks I was working 30 hours a week again.

From the first, Ronnie has never kept us up at night. So God has even supplied the rest I needed by sending an unusual baby. He’s been a delight from the beginning, so loveable and affectionate. Ronnie has always enjoyed a good schedule. Even now, he likes to eat and go to bed by himself with a bottle or with his toys.

Now, I realize how much Tippiie needed a playmate. He has enjoyed his little brother. The older children are so proud of Ronnie. They compete for his attention every day and he thinks they’re the grandest people in the world.

And this might encourage Kent. This last baby is a real daddy’s boy. One of the first words he learned was “tie.” He puts every string he can find around his neck and says “tie.” His daddy thinks that is great!

Bob’s mother says Ronnie is the first grandchild who looks just like his daddy did as a baby. Also, he’s the first grandchild who’s been a grandmama’s baby, too!

And another special blessing is that my own mother who went home to be with the Lord recently enjoyed three glorious weeks with Ronnie last summer. He was her last grandchild and a much beloved one because he would play in his playpen and entertain her while she was bedridden.

I’m ashamed that I didn’t trust the Lord to meet all our needs when I first learned I was pregnant. I don’t like to hear anyone brag about “running from the Lord,” but I hope what I’ve written will help you and Kent. Just remember that you aren’t alone in this thing. God loves you and He will provide for you in every way. He knows that your pastor’s salary is small and He’ll send money you never dreamed of having.

God will give you extra physical strength. He’ll provide the patience that every mother and father needs. I’ve been a better mother — a better Christian — since Ronnie was born because I reached the point of total commitment to the Lord. I had to accept the fact that my life is in His hands. There are problems and situations I cannot handle. I need the Lord every moment of my life. And, once I realized this, I grew spiritually. I learned to trust Him — and to praise Him — no matter what my circumstances are.

Ronnie is 18 months old now. Through the Lord’s strength, I’ve been able to accomplish more these 18 months than I had hoped to accomplish in five years. God has opened doors for me and given me blessings that would never have been mine if I hadn’t learned to lean completely on Him. Through my unplanned pregnancy, God broke my will.

Believe me, Janie, this Mother’s Day I’ll think about all five of our children and I’ll thank God for each one. But if I can get Ronnie still long enough, I’ll hug him especially close to me and tell the Lord a special “thank-you” for Him — the baby we want so very much.

Love and prayers,
Beebe Carol

WINNING CHILDREN TO CHRIST

Increasingly, Christians are coming to realize the wisdom and value of bringing boys and girls to Christ at an early age. There was a time when it was felt that an individual must be a teenager or older before he could be saved. Fortunately, the pendulum is swinging in the other direction. However, much apprehension still exists about the advisability of seeking children for Christ. Because of the wide spread indifference and neglect of child evangelism, the church faces an urgent challenge.

In order to meet this challenge, it is necessary to recognize that children can be and ought to be won to Christ. Jesus says in Luke 18:16 "Permit the children to come to me and stop hindering them, for the Kingdom of God belongs to such as these." (NASB)

Some further lessons in child evangelism are set forth in Matthew 18:1-14. The disciples inquired of Jesus "Who is greatest in the Kingdom of Heaven?" Before Jesus answered, He called a little child and had him stand among them as an object lesson. The meekness, humility and faith of a child were used to illustrate the mark of true greatness. While attention was still focused on the child, Jesus taught not only the need of a conversion experience through simple childlike faith, but He warned of the tragic results of causing a little one to stumble by corrupting him or leading him astray rather than leading him to a saving faith in Christ. Condemnation is pronounced upon those who cause children to do wrong by their influence.

It is a serious matter to neglect or take lightly the duty of winning children. Jesus affirms in Matthew 18:6 that children are capable of believing in Him.

How old does a child have to be before he can savingly believe and be regenerated? A child is old enough to be saved when he can clearly understand the difference between right and wrong. This "age of accountability" varies according to circumstances such as the amount of Christian training received in the home or in the church. Whenever a child comes to fully realize that wrongdoing is sin and the only means of cleansing and forgiveness is through faith in Christ, he can be saved.

Usually a child is easier to win during his junior years. Matthew Henry was

converted at the age of twelve. Jonathan Edwards came to Christ at age eight. Richard Baxter was six years old and H. G. Morrison, founder of Asbury Seminary, was only five. Charles Spurgeon, who was saved at the age of eleven, wrote that "a child of five if properly instructed can really believe and be as regenerated as anyone."

The need of winning children is evident for several reasons. First of all, children come to Christ more readily than adults. Boys and girls are more susceptible to the Gospel because they are trustful, teachable, humble and dependent upon others for guidance.

Secondly, it is important to win children in order to spare them from the ravages of sin. The older a child becomes before being saved, the greater the possibility of falling into deep sin. It is much harder to reach a person "when the evil days come." Winning a person early in life saves many wasted years. Building Christian character in a young life is much easier than trying to reform the dissipated character of an older person.

Thirdly, each child has an immortal soul. If he does not find Christ by the time he reaches accountability he will be lost. Jesus tells us in Matthew 18:14 that "it is not the will of your Father which is in heaven, that one of these little ones should perish." These solemn words remove all doubt regarding our Lord's concern for the salvation of "little ones." All Christians should have the same concern.

Who then is responsible for winning children? The primary responsibility falls upon parents. God specifically commands parents to teach the Word diligently "unto thy children." Fathers are especially exhorted to bring up children "in the nurture and admonition of the Lord." Timothy exemplifies the value of teaching a child the Scriptures which are able to make one wise unto salvation.

Closely associated with parents in winning children is the Sunday school teacher. Child evangelism is often a cooperative venture of parents and



THE SECOND COMING OF CHRIST AND MISSIONS was the subject on which Executive Secretary Rufus Coffey spoke to Free Will Baptist College students at the annual missionary retreat April 7-9. The week-end conclave is annually sponsored by the Foreign Missions Fellowship of the college. This year it was held at the Na-Co-Me Campgrounds near Nashville.

teacher. One sows, another waters, and God gives the increase. Because many parents fail in their God-given duty to lead their child to Christ, it is particularly important for teachers to be alert to the opportunity of reaching the child.

Peter was instructed by our Lord in John 21:15 to "feed His lambs." It is inferred that children are to be won so they can be fed. Therefore, we conclude that all ministers and Christian workers are held accountable for winning children.

Because of the tendency to neglect child evangelism, our Lord warned not to "despise" one of these little ones. The word despise means to look down on children with contempt and scorn. Child evangelism is often played down. It is considered of little value. Where this attitude prevails child evangelism is overlooked as being insignificant and those who do express their faith in Christ are discouraged because so many question their conversion. Rather than holding child evangelism in disrepute, it is the solemn obligation of every believer to win every child possible and feed these "babes" on the milk of the Word. The possibility of children perishing ought to ring in our ears. The fact that eternal souls are at stake who are helpless to find the way alone ought to burn in our hearts. God is ready to bless every true effort to evangelize little children. It is our compelling duty to go and win children to Christ everywhere. ▲

by the
Executive Secretary
Rufus Coffey

FWB CHURCH AVERAGES ATTENDANCE GREATER THAN TOWN'S POPULATION

HOOKERTON, N.C. — Mount Calvery Free Will Baptist Church, located in the town of Hookerton which has a population of only 335, averaged 342 in Sunday school attendance for the month of March. The high attendance for the March campaign was 366.

During the months of December through February the attendance had averaged 245 per Sunday.

The church operates a Christian Day school with a day care center, kindergarten, and grades one through six. The church has begun a bus ministry using van buses. One bus averaged about 28 during the March contest. Plans are being made to purchase larger buses.

Pastor Willie Justice stated the church is also in a building program. The program includes an addition of approximately 3,500 square feet of floor space and a complete modernization of the entire church.

NEW MEXICO FREE WILL BAPTISTS PLEAD FOR HELP

ROSWELL, NEW MEXICO — The Free Will Baptist denomination is dying in New Mexico!

This evaluation of the denomination's work in that state comes in a plea for workers from the Reverend Blaine Bishop, the only fulltime Free Will Baptist minister now pastoring in the state. He is serving the church at Roswell.

According to Brother Bishop, three of the six established Free Will Baptist churches have closed their doors. These are the churches at Grants, Carlsbad, and Artesia. A Sunday school is reportedly still being conducted at Artesia by one lady of the congregation. The church property at Grants has already been sold.

The churches at Albuquerque, Roswell, and Hobbs are reportedly struggling. This is also true of the church at El Paso, Texas, which is a member of the New Mexico State Association of Free Will Baptists. The churches at Hobbs and El Paso are without a pastor.

The people are there. The church buildings are there. But there are no shepherds to lead the flocks. The need is great. If any minister or layman wants to work for the Lord in a needy area, they are invited to correspond with Brother Bishop at 316 South Sycamore Street, Roswell, New Mexico 88201.



FREE WILL BAPTIST

newsfront

DEATH CLAIMS TWO FREE WILL BAPTIST PASTORS

NORMAN, OKLA. — Kermit Argo, thirty-eight year old pastor of the Straight Street Free Will Baptist Church, died Monday, April 17, 1972, as a result of cancer.

The Oklahoma native was graduated from Free Will Baptist Bible College Nashville, Tennessee, in 1964. His pastorates had been in his home state. He had accepted the call to the Straight Street Church about three months prior to his death, after resigning the First Church at Lexington, Oklahoma.

Funeral services were held at the Straight Street Church on Wednesday, April 19, with the Reverend Bob Duncan officiating, assisted by the Reverends James Cearley and O. T. Dixon.

Brother Argo is survived by his wife Anne and four children all of the home.

GRAND RAPIDS, MICH. — The Reverend Gene Anderson, a native of Hazel Park, Michigan, succumbed April 18, 1972, at the age of forty-one. Death was due to open heart surgery. Mr. Anderson reportedly had a life-time history of heart disease.

The 1961 graduate of Free Will Baptist Bible College was pastoring the First Free Will Baptist Church of Grand Rapids at the time of his death. He had held other pastorates in Tennessee and South Carolina.

Funeral services were conducted Friday, April 21, at the First Church in Hazel Park by the Reverend Leo Worley, with the Reverend Galen Dunbar assisting.

Surviving are his wife, Eve, and four children, three of whom remain at home.

ALABAMA BUILDS NEW SUPERINTENDENT'S RESIDENCE

ELDRIDGE, ALABAMA — Superintendent Carlton Lambert and his family are now occupying the new home for the superintendent on the grounds of the Free Will Baptist Children's Home.

The completion of the four bedroom home enabled the remodeling of the apartment which the superintendent's family had occupied for the past 13 years. It is now being used for additional office space.

Also recently remodeled due to a fire last May was the teen age boys'

department. Current remodeling includes the little boys' department. Superintendent Lambert stated they were now raising funds to completely renovate the girls' dorm. "Our building is old and we felt it was very important to try to get the entire building remodeled in order to provide better service to our children."

The Home now has 38 resident children ranging in ages from four to nineteen.

The Home is operated by Alabama Free Will Baptists.



COLLEGE SOCIETY SEEKS MONETARY MEMORIAL FOR LATE TRUSTEE MEMBER

NASHVILLE, TENN. — The Pi Gamma Chi Society of Free Will Baptist Bible College is appealing to Free Will Baptists to help them recognize the late J. R. Davidson of New Bern, North Carolina, with a monetary memorial for his widow.

The Reverend Davidson, who went to be with the Lord January 9, 1972, was one of the founding fathers of Free Will Baptist Bible College. He served on the Board of Trustees from 1943 through 1964.

Archie Ratliff, president of the sponsoring Society, said the monetary memorial would be an expression of appreciation for the outstanding work Brother Davidson did on behalf of Christian education and particularly FWBBC. For further information, contact Mr. Ratliff at 3606 West End Avenue, Nashville, Tennessee 37205.

SUNDAY SCHOOL DEPARTMENT DEDICATES NEW FACILITIES

NASHVILLE, TENN. — Representatives from both the business and religious community were present for the formal dedication services of the new Sunday School Department facilities, 114 Bush Road, on Tuesday, March 14, 1972.

Principal speakers for the occasion were Dr. L. C. Johnson, President of Free Will Baptist Bible College, and Dr. Joseph Ange, pastor of Liberty Free Will Baptist Church, Durham, North Carolina.

Following the dedication service, the Reverend Herman Hersey, Chairman of the Sunday School Board, presented General Director Roger Reeds with an attractive desk set in recognition of ten years service to the Department in his current position.

A special pictorial brochure entitled "Decade Of Miracles" was distributed to each person in attendance. With words, pictures, graphs, and charts, the brochure vividly illustrated the strides

of progress made during the past decade.

Following the dedication, the guests were served refreshments and given guided tours of the facilities.



SPRING CAMPAIGN WINNERS SHOW GAINS FOR FREE WILL BAPTIST SUNDAY SCHOOL ENROLLMENTS

NASHVILLE, TENN. — Free Will Baptist Sunday schools in twenty-three states utilized the theme "Jesus Christ Is Lord" in marking outstanding gains in average attendances for the Spring Sunday School Enlargement Campaign sponsored by the National Sunday School Department.

The increase listed represents the percentage of increase in attendance for the campaign, which included the five Sundays of March, over the average attendance for October, November, and December of 1971.

Reports reaching the Sunday School

Department indicate a growing usage of buses to bring people into the Sunday schools. Expanding enrollments mean the opportunities for soul winning are also increased.

The first and second place winners in each division will be awarded a plaque. The divisions are determined according to the Sunday school enrollment: Division A — 500 and up; Division B — 400 to 499; Division C — 300 to 399; Division D — 200 to 299; Division E — 150 to 199; Division F — 100 to 149; Division G — 50 to 99; and Division H — 0 to 49.

DIVISION	CHURCH — LOCATION	OCT.-DEC. AVG.	MARCH AVG.	INCREASE
FIRST PLACE WINNERS				
A	-----	---	---	---
B	Collinswood — Portsmouth, Va.	409	505.6	23.7%
C	Grace — Greenville, N.C.	380	500	31.5%
D	Trinity — Greenville, N.C.	264	465.5	76.5%
E	Troy — Clawson, Mich.	157	239	52.2%
F	First — Newport News, Va.	133	301	126.3%
G	Union Chapel — Afton, Tenn.	60	120	100.0%
H	Sumter Mission — Sumter, S.C.	35	75	114.2%
SECOND PLACE WINNERS				
A	-----	---	---	---
B	Central — Royal Oak, Mich.	463	501.5	8.4%
C	First — Johnson City, Tenn.	300	386	28.6%
D	First — Dothan, Ala.	260	403.75	55.3%
E	Kirby — Taylor, Mich.	170	256	50.5%
F	Capitol Hill — Okla. City, Ok.	126	242.25	92.2%
G	First — Roanoke, Va.	57	112.5	97.3%
H	Pine Prairie — Huntsville, Tx.	33	64.2	94.5%

ARSON SUSPECTED IN BURNING OF FREE WILL BAPTIST CHURCH

JOELTON, TENN. — In the pre-dawn hours of Monday, April 3, 1972, the Harper Road Free Will Baptist Church, a Methodist church, a service station, and two mobile homes in the Joelton community were destroyed by fire. Authorities suspect arson was involved in the destruction of these properties. No arrests have been made at this time.

The Harper Road congregation does plan to rebuild their church but construction plans are indefinite. Currently they are meeting in the basement of the home of one of the members. The Reverend John Smith is pastor of the church.

During the week of April 23-29, the Reverend John Vick of Michigan conducted revival services in a tent erected on the church property. The meeting had been scheduled prior to the fire.

The destroyed building was constructed about eight years ago. Prior to that time, the congregation had worshiped in temporary quarters for about a year following the church's inception.

IMPROPER ADDRESSING DELAYS DELIVERY OF NATIONAL OFFICE MAIL

NASHVILLE, TENN. — Several hundred pieces of mail daily reaches the Free Will Baptist National Offices at P.O. Box 1088, Nashville, Tennessee. Sometimes many pieces of this mail, some of which necessitates an immediate reply or contains a much-needed literature order, are delayed in reaching their desired recipient due to improper addressing.

Rufus Coffey, Executive Secretary for the National Association, urges church and associational officers who correspond with the departments of the National Offices to clearly mark the department or the person whom they wish to receive the correspondence. In this way, the staff of the National Offices will be better able to more promptly serve the people of our denomination.

Correspondence which is not marked properly must first be opened and the recipient determined before it can be channeled to the proper person or department. This not only causes a delay in reaching the intended destination but also enhances the chances of routing checks for gifts or merchandise to the wrong department.

"300 CLUB" ADDS TWO NEW MEMBERS

NASHVILLE, TENN. — The Woodbine Free Will Baptist Church of Nashville, Tennessee, and the Hyde Park Free Will Baptist Church of Norfolk, Virginia, are the latest additions to the "300 Club" sponsored by the National Sunday School Department. The membership now stands at 32 churches.

This honor comes to those Free Will Baptist Sunday schools which maintain an average attendance of 300 or more for at least thirteen consecutive Sundays. An engraved, bronze name plate of each qualifying church is affixed to a large plaque which hangs in the Sunday School Department. In addition, each church is awarded an attractively engraved plaque for display in the local church.

The Reverend Roger C. Reeds, General Director, recently presented the Reverend Richard Cordell, pastor of the Woodbine Church, with the church's plaque during a morning worship service. He shortly will be making a personal presentation to the Reverend Billy Morris, pastor of the Hyde Park Church.

Mr. Reeds has given these two churches a new challenge — to become members of the "600 Club." ▲



by Robert Picirilli

gems

from the
Greek New Testament

Romans 12:11, in our King James Version, says: "Not slothful in business; fervent in spirit; serving the Lord." The English reader doesn't always get as clear a picture of these instructions as he needs for a thorough understanding of them.

Let's look first at "not slothful in business." The English reader may get the impression that this refers to the avoidance of laziness in one's business-affairs, but this is not the case. The Greek word translated "business" is *spoude*, a word that occurs several times in the New Testament, with this being the *only* time it is translated "business."

Indeed, the King James translators seem to have had difficulty deciding upon any sort of consistency in translating *spoude*. Twice (Mk. 6:25; Lk. 1:39) it is translated "haste." Three times (2 Cor. 7:11,12; 8:16) it is translated "carefulness", "care", or "earnest care." Once (2 Cor. 8:8) it is translated "forwardness." Most often (five times: Rom. 12:8; 2 Cor. 8:7; Heb. 6:11; 2 Peter 1:5; Jude 3) it is translated "diligence." In all these,

spiritual matters are involved, not secular business matters.

The word originally means *haste*, and so it comes to refer to an attitude of urgency about something. The idea presented is one of eagerness, enthusiasm, earnestness. In other words, *spoude* always refers, in the New Testament to a spiritual eagerness or spiritual urgency. Perhaps the single best word, in English, would be "zeal," which Webster defines as: "Ardor in the pursuit of anything; ardent and active interest; enthusiasm; fervor."

The other word in the clause, translated "not slothful," is *okneros*, from the verb *okneo*, which means "to be slow, to delay, to hesitate." The verb occurs only once in the New Testament, at Acts 9:28, when those who sent for Peter (because of Dorcas' death) urged him *not to delay* in coming. The noun occurs only twice (other than here in Romans 12:11): in Matthew 25:26, the servant who hid his talent is called *slothful*; in Philippians 3:1 Paul indicates he is not *holding back* or *reluctant* (King James: "grevious") to write what they need.

In other words, the reference is never really to laziness, but to "wicked delay": tardiness, holding back from what one knows he ought to be or do. What Paul means, then, is that we should not be lax in the exercise of spiritual zeal. There ought to be a sense of eagerness, enthusiasm, earnest care about spiritual things, and about serving the Lord. And we must not allow wicked hesitation to dull the keen edge of this zeal for the things of God. ▲

LAYMAN'S BREAKFAST

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
FORT WORTH, TEXAS

7:00 a.m.
Wednesday
July 12, 1972
Cost: \$3.50

ADVANCED TICKETS
AVAILABLE

Write: Kenneth Lane
P. O. Box 151
Norman, Ok. 73069



RUSSELL ANDERSON, Speaker
* A Layman * A Soul Winner
* A Successful Businessman
from Ypsilanti, Michigan

HEADQUARTERS HOTEL: SHERATON – FORT WORTH NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 10-13

Fort Worth, Texas

SHERATON – FORT WORTH
(1 blk. from Conv. Center)

\$15.00 single
19.00 double
21.00 three adults
to a room
24.00 four adults
to a room

(NOTE: Children under 17, who share a room with their parents, are free.)

BLACKSTONE HOTEL
(2½ blks. to Conv. Center)

\$11.50 single
13.50 double
16.50 triple
19.50 quad

(NOTE: Rollaway beds – \$4.00 extra per night.)

DOWNTOWNER MOTOR INN
(1 blk. from Conv. Center)

\$13.00 single
17.00 double
18.00 triple (2 dbl. beds)
4.00 for each add'l. person

(NOTE: The Worth Hotel will not be used to house convention guests as was first advertised.)

Clip and Mail Today

RESERVATION REQUEST NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Please reserve the following (see list of accommodations):

HOTEL OR MOTEL

First Choice _____ Second Choice _____

Third Choice _____

ACCOMMODATIONS DESIRED	RATE DESIRED
_____ Room (s) for one person (one full size bed)	\$ _____ to _____
_____ Room (s) for two persons (one full size bed)	\$ _____ to _____
_____ Room (s) with twin beds for two persons	\$ _____ to _____
_____ Room (s) for two, three or four persons (two double beds)	\$ _____ to _____
_____ Suite-Parlor and () one bedroom () two bedrooms	\$ _____ to _____

I will arrive at _____ (a.m./p.m.) on _____ and
depart at _____ (a.m./p.m.) on _____.

This reservation requested by, and to be confirmed to:

NAME _____ MAILING ADDRESS _____
CITY _____ STATE _____ ZIP _____

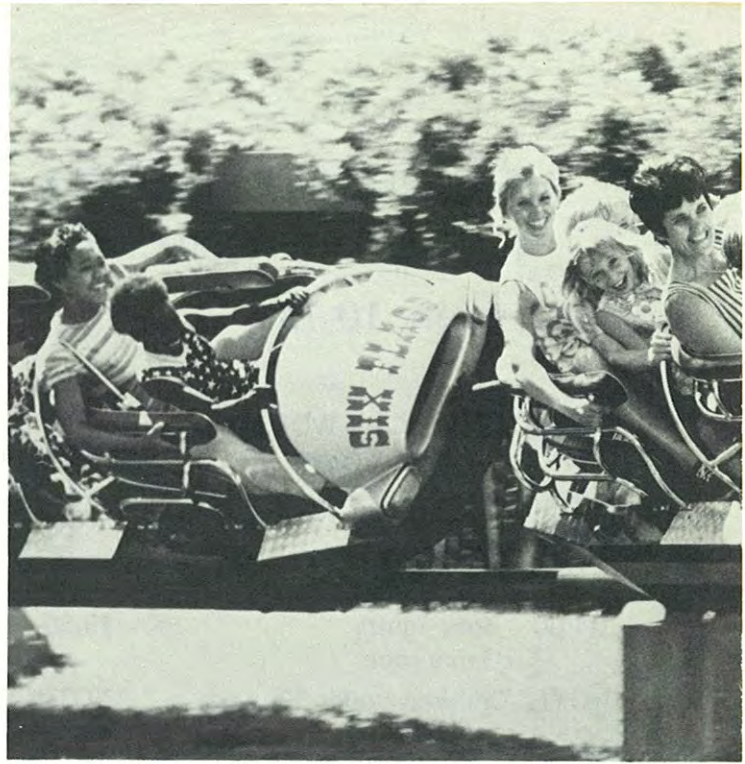
Please list names of all additional persons included in this reservation.

We cannot confirm unless rooms requested balance with number of persons listed.

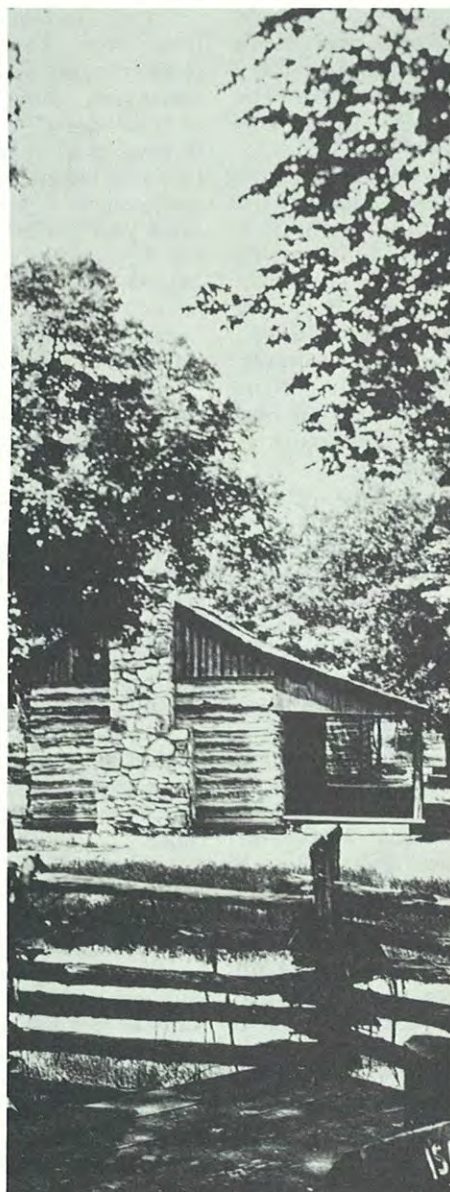
1. _____ 2. _____
3. _____ 4. _____
5. _____ 6. _____

MAIL TO: Central Housing Bureau
700 Throckmorton
Fort Worth, Texas 76102

After
The National
Is A Great Time
For A Family
Vacation In The
Fort Worth-Dallas
Area!



NEW
4 BLOCK
CITY PARK



(A) TARRANT COUNTY CONVENTION CENTER, Fort Worth, Texas, is the site for the 36th annual convention of the National Association of Free Will Baptists July 10-13, 1972. A Reservation form for accommodations is found on page 9 of this issue of CONTACT. Additional forms may be obtained from the Executive Department. All reservations are to be made with the Central Housing Bureau, 700 Throckmorton, Fort Worth, Texas 76102.

(B) SEVEN SEAS, Arlington, Texas — The good ship BONA VENTURE, a replica of an 18th Century sailing ship, is moored in the Caribbean Sea section of Seven Seas. It was constructed at Kettensburg Marine in San Diego and then disassembled and shipped to Texas via rail. The average visit to Seven Seas, located on a 35-acre site, is approximately 5½ hours. Admission is \$3.75 for adults, \$2.75 for children under 12 years, plus a \$1.00 parking fee for each automotive vehicle.

(C) LOG CABIN VILLAGE, Fort Worth, features authentic reconstructions of early pioneer dwellings. Admission price for adults is 25¢, children 10¢.

(D) SIX FLAGS OVER TEXAS, Arlington, Texas — The fastest ride in the nation, The Big Bend, roars around steeply-banked curves at speeds up to 50 miles an hour. The huge ride, first of its kind in the western hemisphere, was built, in West Germany especially for SIX FLAGS over Texas. Adult tickets are \$5.75. The price for children under 12 is \$4.75. Children under 3 are admitted free. The one-price ticket allows a visitor to ride all the rides and see all the shows and attractions as many times as he likes during a single day without additional charge. The only extra cost is for food or souvenirs.

(E) LION COUNTRY SAFARI, Grand Prairie, Texas — An entire family of human visitors is shown staring in fascination from within their "cage" as a majestic leonine couple enjoys an afternoon stroll along one of the many miles of jungle trails. The Lion Country Safari is the world's largest assemblage of African animals—all roaming free in natural habitat. One price admission includes the safari drive, free use of a special narrated tape tour by the chief game warden, all rides and attractions and free parking. Prices: adults, \$3.75; children 5-11, \$2.75; under 4, free.

GROUP RATES AVAILABLE

Most points of interest give special rates to groups. Usually plans for group participation must be finalized at least two weeks in advance. For further information and a complete list of points of interest write: Fort Worth Tourist and Visitors Information Center, 700 Throckmorton Street, Fort Worth, Texas.

REACHING CHILDREN IN THE GHETTO AREAS

By Jack Williams

The story begins quite unplanned in the Fresno Rescue Mission at 6:30 one Saturday morning in September of '71. It's a prayer breakfast; happens every Saturday. A 19 year old junior ministerial student from California Christian College is there. His name is Ron Wood. He's from Salinas.

A tired white bus is offered as a mobile chapel to travel into Fresno's ghettos. The need is for a team of workers to man the vehicle. Ron approached the mission superintendent in as unofficial a capacity as any student who ever acted without delegated authority on behalf of a Bible college. A tentative experimental agreement is reached. That's how the evangelism-on-wheels practical work ministry originated here at CCC.

Thirty-one children have been led to Christ since that tumble-down beginning. The first services were conducted by an all-volunteer student group from CCC. They all were previously assigned to practical work ministries all over Fresno. Thus, they assumed double practical work loads spontaneously. Perhaps those very ingredients of unconstrained willingness and vision have made the work what it is today... an integral part of the official practical work outreach of the college. Even now, though, more volunteers inquire than positions are available.

Each Saturday at 2:00 p.m. seven students leave campus and drive the five miles to the Fresno Rescue Mission, pick up the new mobile Chapel, and then make the final run to the Edison district in West Fresno. The old bus has been exchanged for a newer and fully equipped vehicle. Capacity for the old bus was 50, but 84 were at one time in it for the services. Seating for over forty is available in the new chapel. The weekly outings average 60-70 now. That's standing room only!

When they first began, students would park the service vehicle on the street and go up and down the area sidewalks knocking on doors asking anybody who would listen to come hear a Bible story. After the first day, they drove in and honked the horn several times to draw a crowd. Now, however, when the large vehicle appears in the neighborhood, children come running from all quarters with no door-knocking or horn blowing necessary.

Each child is greeted outside the chapel door by a student worker. The chapel is equipped with chairs and piano. These children like to sing. Their song titles may sound strange to you: "Stop, And Let Me Tell You," "Somewhere In Outer Space," "The ABC Song." This is total group participation. Sometimes a filmstrip such as the "Prodigal and the Puppy" is shown or the group is divided into age levels for a Bible story, flannelgraph, a missionary story, or the "Big Picture Book" class. The service is flexible without rigid structure. Average length for each stay is usually 45 minutes to an hour. An invitation is extended after each visit. Those who want to be saved are asked to raise their hands. They are then invited to stay for counseling while the others are dismissed. Effort is made to follow up each conversion. Church attendance is urged. A small Bible is given each one who is saved with selected Scriptures to read. New converts meet in a special class each week. But the turnover is high, probably

40 per cent weekly. New faces turn up continually. This 2-14 age group is unpredictable at best.

The best picture of the mobile ghetto evangelism is reflected in the statements of the students interviewed. They are all attending CCC and are working in this area by choice.

Wanda Brownlee, 18, freshman from Eugene, Oregon:

"When I'm driving to the area I'm thinking, 'what can I do for them this time, how can I show them Jesus?' ... they're not like S.S. kids; they never seem bored. They are excited and they come because they really want to come ... They're so hungry for attention ... God put a love in me for them ... I try to leave each one I talk with a part of myself."

Donna Arnwine, 20, sophomore transfer student from Hartnell Junior College:

"The one thing that I remember from every assignment is how the children want someone to talk to so desperately, someone to touch ... All of them up to 7-8 years old want to sit in your lap to be carressed ... One little two year old girl was brought out of the government housing project by her three year old brother; she was ragged and dirty and so sick. I held her till she fell asleep ... Some of the bigger kids poked fun at first, but not now."

Pam Hershman, 20, sophomore from Concord, California:

"I first remember their song and their faces ... I went the first time only to see. Oh, the need is so great ... It's not only a ministry of convenience but of inconvenience, but it is also a ministry of necessity ... they're so different from most children ... We need teachers in 18-25 year old category ... our churches simply must take over this work."

Ron Wood, 19, junior from Salinas, California:

"I was assigned to the Street Team when I heard about the bus ministry; it seemed like the Lord spoke right out to me to try it ... The Spring FWB Church and the Gideons furnish us with Bibles ... I teach the new converts class from John ... we need to start a Free Will Baptist church in there; a Free Will Baptist church could start off with 60 children in Sunday school ... maybe I'll be the one to start a church ... the children would fit into our churches; some of our members would be misfits if they did though ..."

ABOUT THE WRITER: The Reverend Williams is Dean of California Christian College, Fresno. The former Arkansas pastor is a 1965 graduate of Free Will Baptist Bible College, Nashville.



THIS MOBILE CHAPEL makes a weekly appearance in Edison, one of Fresno's ghettos.



GETTING ASSISTANCE from a neighborhood lad in teaching a song is CCC student Jan Lobaugh.

These children in Edison are like children everywhere. Sadly, Edison is like too many crowded city jungles. Edison is "West" Fresno. That name has a smell to it. You know what I mean. It's gut living in the ghetto. And just like you thought, the community is impossibly black. They live like stacked cordwood. In some places it is slum dirty. The chief businesses in their neighborhood seems inevitably to be the age old trap of prostitution and the 20th century Russian roulette called *dope*. Edison is like a thousand other places you don't take your family to. You read about it and then you turn the page thinking that simple motion has solved the problems.

But it's the kids that break your heart. They're everywhere. They're going nowhere fast and are growing up the same way. Older teens and adults are there in name only. They check in, change clothes and check out again. But it's those kids who won't let you sleep at night. Senior citizens there say they are running wild and the only deterrent is the Gospel once a week. The children don't notice the filth... yet... but they will. From two years old and upward they roam all over their concrete and blacktop "playground." They don't hate yet, either. But they will soon enough. They like people. "People" don't seem to like them. They're hungry for the things we smother our children with... a smile, a quiet "don't do that," just love.

Multiply the problem and the opportunity of Edison by hundreds and you have the U.S. today. There's a "Fresno West" near you. Maybe you call it the "Jefferson Street area" like Nashville. Or perhaps you label it "those lower 9th ward people" like New Orleans. The children are there. Win them or lose them. They resent being bussed out to church. You can't bus the church in to them. The answer for us here and for you where you are is to build the church in them and with them. CCC students are facing this crisis head-on. Are the rest of us? ▲

STEWARDSHIP STUDIES

The Stewardship Of The Holy Spirit - - Part II

The Fourth In A Series
By Rue Dell Smith

The Holy Spirit, whose mighty life force brought order and energy from the chaotic darkness of a void and formless universe, has continued His ministry through history. When it is understood that life exists only as it is imparted and sustained by the Holy Spirit, we can understand, more easily, the Spirit's work in redemption. The Apostle Paul showed no doubt as to the source and sustenance of life. He was positive when he said on Mars Hill, "... In Him we live and move and have our being;..." (Acts 17:28). The kingdoms of the animate and inanimate have life, or life giving properties, because of the perpetual life force of the Holy Spirit. The Apostle Paul referred to universal life order when he said, "And he is before all things, and by him all things consist," (Col. 1:17). Being persuaded then, that God is sovereign Creator of all things through the agency of His Son, and being convinced that the Holy Spirit is the life force of all creation, we can more easily comprehend the Spirit's work in Redemption.

B. Redemption effected by the Holy Spirit

While it is true that the Spirit comes in contact with every creature as the sustaining force of life, it is also true that man must be born again. Jesus said, "Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The work of the Spirit in redemption is not unrelated to His work in creation. In creation He kindled the spark of natural life; in redemption He kindles the spark of eternal life. The character of the work is the same, but in redemption He far surpasses His work in creation as He

creates the Christ-life within the believer. Christ, therefore, becomes the life of the believer. This is confirmed by Paul as he states, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

Care should be taken not to minimize the stewardship of the Son in redemption, for by Him redemption was purchased on the cross and He presently is the mediator of our redemption. But, the Spirit also has a stewardship responsibility in relation to redemption. Though Jesus paid the redemption price (ye are bought with a price), redemption was effected by the Spirit's operation. He was as the one appearing in God's presence with the price of redemption in His hand (Christ's blood) and as the one saying to the captive, "ye are free indeed." In relation to the Spirit's operation from man to God, it is said, "... but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). In relation to His work from God to man, we read "... the love of God is shed abroad in our hearts by the Holy Ghost which is given to us" (Rom. 5:5).

The Holy Spirit, Who had before convinced the unbeliever of his sin, has now effected the redemption purchased by the Son. He has taken the heart cry of the sinner to the Father and in turn carried assurance of salvation and sonship from the Father to the forgiven sinner. The regenerated believer (Titus 3:5) is assured by the Spirit that he is no longer a slave, but a son. The Bible says, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16).

The Spirit also takes from the believer the sense of condemnation of past sin, as full realization is brought to the redeemed heart that he is "free indeed." Full of God's grace to the redeemed are the words "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the

ABOUT THE AUTHOR:

The Reverend Smith is pastor of the Purcell Free Will Baptist Church, Purcell, Oklahoma. He attended Oklahoma Bible College and has most recently pursued his education at Oklahoma University.



STEWARDSHIP (continued)

law of sin and death" (Rom. 8:1-2). To them, redemption is not just a judicial pronouncement in a court room some where in heaven, but it is a life changing experience which motivates the "new creature" to release all his energies into the Kingdom's work of his Redeemer. The work of the Spirit in redemption establishes a basis upon which the redeemed may fulfill the Father's purposes. As he is motivated to give himself in consecrated, obedient service, the believer realizes he is no longer "his own." It is then that Christ is exalted as Lord in the life of the believer.

C. The Holy Spirit Exalts Christ as Lord in the Life of the Believer.

At the descent of the Holy Spirit on the day of Pentecost, Peter said, "... God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). This could be said only after Jesus had been "by the right hand of God exalted." As the stewardship of the Spirit began at the exaltation of Jesus, it follows also that we can become stewards under the Lordship of Christ, but only as He is exalted as Lord of our lives by the operation of the Spirit. Unless the Holy Spirit reveals to us His lordship, we cannot know it. Neither then could we tell it because, "... no man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3).

As the Lordship of Christ becomes a

reality to the believer, he can no longer be content with intellectual stimulation, or an emotional stirring. This Lordship demands a complete surrender of the will. The will surrendered to Christ remains a free will, but it is to move within a will that is sovereign. It then becomes quite an impossibility to ignore our stewardship responsibilities if the Spirit has exalted Christ as the Lord of our lives. Can we allow Him to be our Lord and fail to keep His words? Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Through the Stewardship of the Holy Spirit, we become the ones sent forth, apostles of God's grace, to a world in rebellion. We know by word and experience that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," (Rom. 5:5), and the exhortation of Jesus, "If ye love me, keep my commandments" (John 14:15). The method or purpose of God has not changed. When Jesus appeared to His disciples (except Thomas) after the resurrection, He said, "... Peace be unto you: as my Father has sent me, even so send I you and when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost:" (John 20:21-22). The evidence of Christ's Lordship was not seen in the cloven tongues of fire, nor in the many languages of Pentecostal preaching, but rather in the power with which they witnessed and the boldness with which they spoke. True to the Master's promise of Acts 1:8, "But ye shall

receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," the power came as He had said. This power, coming through the stewardship of the Holy Spirit, made the purposes of the Father and Son real to the believer.

The power was evidenced as the believers had all things common, to meet the needs of the Church in infancy. It was witnessed in the preaching of Stephen when "they could not resist the power and spirit with which he spake." It can be observed in the Gentile church of Antioch, as they ignored thousands of years of racial prejudice, and sent provisions to the Jewish church in Jerusalem. The Spirit's power was also felt when He spoke to the Antioch Church while in prayer and said, "separate unto me Barnabas and Saul for the work where unto I have called them," and so convinced was the church by the Spirit's power that they sent them forth.

Realizing, then, that the Holy Spirit is the life force of creation, and that He effected our redemption, He must be allowed to exalt Christ as Lord in our lives. The success of our stewardship endeavor is dependent upon His Lordship. Our mission in the world is not so much dependent on our strength, intellect, or abilities, but upon our willingness to be directed by his Spirit. "... Not by might, nor by power; but by my spirit, saith the Lord of hosts," (Zechariah 4:6). ▲

The History Corner

By Mary Wisheart
and Robert Picirilli

Only recently did we learn that brother G. W. Million authored not one but two books about Free Will Baptist history. One small book we all knew about. But he co-authored another, with G. A. Barrett, entitled *Brief History of The Liberal Baptist People*. The book contains 351 pages, and was published in 1911. It contains a great deal of material about all Arminian Baptists, including General Baptists of England and America, and Free Will Baptists of the North and South. Particularly emphasized is the history of Free Will Baptists in Arkansas and Missouri.

At the present we do not have a copy of this book for the Historical

Collection, though certainly several of them ought to be preserved here. Any readers who know of the whereabouts of one are encouraged to notify us. One good brother in Arkansas has loaned us his for a brief time.

Many of the editorial comments of the writers of the book are very interesting; like this one, which refers to a meeting of the Social Band Association (Arkansas) held in 1892:

The next association was held right in one of the Campbellite strongholds. The members of the Campbellite Church carried their Bible in their pockets and challenged

every one of the delegates that they thought bore a resemblance to the trees in summer time to an argument. The Campbellites even went so far as to go into the altar with their Bible open in their hands to convince the penitents that they were wrong. They also persisted in staying with the penitents to give advice until they were removed by pure physical strength and informed that when needed they would be called upon. This advice caused the zeal of the followers of Campbell to suddenly abate to a surprising extent. While the adherents of Alexander Campbell were walking around with their Bibles the delegates could be heard humming:

"My soul be on thy guard,
Ten thousand foes arise.
The hosts of sin are pressing
hard
To draw thee from the skies."

Real Kids In A Substitute Situation

By Connie Denney

To borrow a phrase used by the superintendent of the Free Will Baptist Home For Children at Greeneville, Tennessee, the children living there are in a "substitute situation." It IS a substitute home but the kids are REAL.

What is life like in a child-care institution such as this, where so many young lives are being shaped?

The children live in "cottages" rather than dormitories, one way of making life there as much like a normal home life there as much like a normal home as possible. Also, sisters live in the same cottage and brothers are kept together most of the time so that they are more of a family unit.

It even seems, at times, that family ties at the Children's Home may be Brothers and sisters are often seen sitting together during church services.

Whether or not they have a brother or sister who also lives at the home, most of the children have relatives and do not really think of themselves as "orphans." Ironically, they can and do even make jokes about being "poor little orphans."

They have chores to do daily. Girls within a cottage rotate jobs such as cooking and cleaning. Boys at the Free Will Baptist Home help out with farm work, which included putting up some 4,000 bales of hay and painting a barn this year. On the home's farm are dairy cattle which the boys help milk, beef cattle and hogs. The boys also maintain the grounds. They have their own garage where older boys who know how to do so can work on the home's vehicles.

The children get a weekly allowance or are paid for the work they do, depending on their ages. A number of them have their own savings accounts and money is put in savings monthly for the older boys who work at the dairy.

Something New

An experiment in the form of a group cottage for teenage boys has been

ABOUT THE AUTHOR:

Mrs. Robert Denney is a reporter for the Greeneville Daily Sun at Greeneville, Tennessee. The essence of this article first appeared in that newspaper. Mrs. Denney is a member of the Limestone Free Will Baptist Church, Limestone, Tennessee.

conducted at the home since July and there has been "no problem yet," according to Ray C. Turnage, superintendent of the home. Three boys — two high school students and one graduate who has a job — live in a cottage with limited supervision. They are responsible for maintaining their own cottage and complying with rules and regulations. The penalty if they don't? They go back to living in the regular cottages. It's up to them.

Activities

The grade school age children attend Camp Creek School and the high school students go to South Greene. They participate in all phases of school activities. For instance, the high school football team's quarterback lives at the home.

Church is very much a part of their lives. The children attend Sunday worship and Wednesday night services at Harris Memorial Free Will Baptist Church, which is within walking distance of almost all of the cottages.

Businessmen and civic clubs sponsor the attendance of the home's residents at a number of special activities, such as traveling circuses and the recent magic show. For group trips the home has a bus which was purchased a few months ago with donations earmarked for that purpose and with trading stamps.

What about the summer when there is no school? Last summer the days were planned with work from 8 a.m. till noon and recreation from 1 - 4 p.m. The children swam three afternoons a week in the pool on the home's grounds. There were also weekend cookouts and old-fashioned weiner roasts.

Nine of the older kids had summer jobs at Greene Valley Hospital and School.

"Felt My World Had Ended"

How do the kids feel about being at the home?

One teenage girl said she "felt my world had ended" when she knew she had to go to the home. Then her first night there, the girls in the cottage helped her unpack, showed her the rooms and told her about the rules. Now she feels like they are her sisters and will "really hate to leave" them.

One high school senior says that she is thankful for being able to finish high school and realizes "If I had not come here, I would not be able to finish school. I would not be a senior in high school like I am now."

One 14-year-old from a family which had a "lot of trouble" says being at the home "helps you grow up faster."

Purpose

Turnage says that the purpose of the work at the children's home is to prepare them for successful lives as useful citizens and to instill Christian principles through teaching and example.

Upon reaching age 18, a boy or girl may leave the home or stay longer if he or she wishes — "as long as they need us" is the phrase Turnage uses. The home will help the new high school graduate find a job or go on to college, the first year of which is practically guaranteed. If a girl decides to get married, the home finances a church wedding for her.

One boy from the home is now at Berea College. Another recently returned from the service and is attending Tennessee Tech. Some who formerly lived at the home return to visit and the word is that they appreciate it more on these return visits than when they were a part of its everyday routine.

Problems

Sure, there are problems in running such an institution. There are problems in every household and with the number of people compounded, the problems are compounded.

The number of children in the home fluctuates. There are around 40 now, the lowest number in years for the home, which is licensed to care for 64 children.

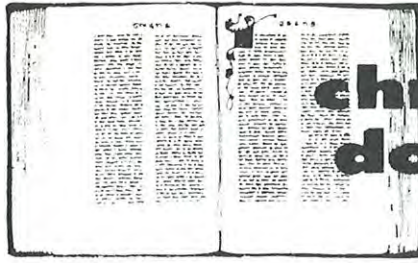
Superintendent Turnage compliments his staff of house parents and office personnel, who also live on campus. He explains that houseparents "must be dedicated" people; that the job is "very confining," not a big paying job and that they have to care about children and want to help them.

And of course, the kids have their problems too. What would they change if they could? One girl, who thinks most of the rules are fair but some are too strict, feels that senior girls should be less limited as to the amount of time they can spend and where they can go on dates.

Another youngster at the home suggested that they should be treated the same as their houseparents' own children — "We want to be wanted too."

Then there is that party line. Not being able to get the telephone line free,





christian doctrine

BY LEROY FORLINES
Professor and Dean of Men
Free Will Baptist Bible College

Those of us who are no longer classified with the "young" people can remember when the idea of being saved by faith was not set forth with complete clarity. The idea of works was associated with faith in a rather confusing way at times. It was as if a person was saved by faith and works. This resulted in a lot of people not having assurance of salvation. They were sincere. They tried to live right, but they lacked the understanding and assurance that would make them good witnesses.

A period of welcomed relief followed. Salvation by grace through faith came to be understood by more people. More and more people began to testify of a "know-so" salvation. People were told that the only condition of salvation was faith in Christ. Scriptures such as John 3:16, 18, 36; Acts 16:31; Ephesians 2:8, 9; and I John 5:13 were used to back up this truth. Scriptures like Ephesians 2:8 & 9; Romans 3:28; 4:1-8; and Titus 3:5 were used to prove the fact that we are not saved by works. It was made clear that Jesus paid the full penalty for our sins and that salvation is free (Romans 6:23 and Ephesians 2:8).

Along with this clear preaching on salvation by faith, there was a strong stand for orthodox doctrine. The fundamentals of the faith such as Biblical inerrancy, the virgin birth, deity, bodily resurrection of Christ, and His second coming were staunchly defended.

The Church of Jesus Christ has always been under Satanic attack. If he cannot destroy it, he will try to weaken it. Many Christians are so firmly committed to the fundamentals of the faith listed above and to the fact that forgiveness of sins comes through faith that the devil cannot get a break through with them at these points. How could he possibly enter such a group and confuse the gospel message to the point that many professions of faith would turn out to be empty and meaningless? He has done just that.

While those of us who go by such labels as Evangelicals, Fundamentalists, and Conservatives were defending the faith against an attack on the fundamentals of the faith, "another gospel" found its way into our midst. Their so-called gospel is the gospel of "cheap-easy believism". It arises when faulty reasoning is applied to the idea of

salvation by faith apart from works. It is their faulty reasoning that has led to such statements as: "You don't have to give up anything to be a Christian. You only believe in Jesus Christ as your personal Saviour." Or, "You have received Jesus as your Saviour, but have you received Him as Lord?" This implies that they could have received Him as Saviour at conversion while rejecting Him as Lord.

Now, let us see what reasoning led to making these statements. In one's mind he would say, "Believing in Jesus and giving up things are not the same thing." The Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved," (Acts 16:31). If believing and giving up things are not the same thing, and believing is the only condition of salvation, then it follows that a person does not have to give up anything to be saved." It is generally conceded that a person might become a better Christian if he gave up a few things, but it is said that it is not involved in becoming a Christian.

The same logic is applied to believing in Jesus as Saviour and receiving Him as Lord. A distinction is made. The result is that one could receive Him as Saviour at conversion, but not as Lord since they are two different things and only believing is necessary for salvation. Again, it is conceded that it would be a good idea to receive Jesus as Lord, but it has nothing to do with whether one will go to heaven when he dies.

The result of all of this is that we have many people who have made very little change in their lives. They have not submitted themselves to the Lordship of Christ. They have been assured that neither of these facts will endanger their entrance into heaven. We try to coax them into making these changes since they would enjoy their Christian life more and would be worth more to the church in getting others to believe in Jesus as Saviour. They may agree with our logic, but fail to be moved enough in their hearts to give a lasting response.

Every person who hates sin and loves holiness is deeply concerned with the prevailing situation. Where is the fallacy? It is not to be found in the conviction that faith is the only condition of salvation. It is not to be found in the conviction that salvation was fully paid for by Jesus Christ and is thus free. These facts are too clear in Scripture to be questioned. The fallacy is to be found in the idea that salvation just refers to the forgiveness of sins and the changing of our destiny. This free salvation that forgives our sins and changes our destiny *also changes our lives. Those whose lives are not changed have not received the forgiveness of their sins.*

In following installments these matters will be discussed at length. They will be discussed thoroughly in the light of Scripture. ▲

REAL KIDS (continued)

then knowing when a call is made that someone is probably listening on the line is a nuisance at the home just as it is on many busy party lines.

Runaways

There are those who run away. Why do kids decide to run away? Maybe he feels the houseparents or superintendent are too strict. Maybe the discipline dished out on a certain day did not seem justified. There are those who have relatives they think they should be with and "run off to be at home."

Another youngster found a different solution. There was an argument with houseparents over a smoking incident. (Smoking is against the rules.) Running away was contemplated but the idea

was dropped for a good night's sleep and "I got up the next morning and everything was just fine."

Wanting more lenient dating rules, equal treatment, wanting to use the telephone more, thinking about running away from home or really giving it a try — these are not things uncommon to normal households where children are growing up.

And although the environment may be different for youngsters at a child-care institution, they are REAL kids.

The Free Will Baptist Home for Children is located on Rt. 10, Greenville. It was founded in 1939 and is a church owned private agency. It is governed by a 15-member board. It is financed by churches and friends and also receives money from the Christian Children's Fund, Richmond, Va. ▲



words for women

By Delma Gunnels

Pick a child. Any child. What do you see? A child! How interesting to ponder the scripture where Jesus called a little child to Him and set him as an example before the disciples (Matthew 18:3). What an awesome responsibility – this business of teaching children.

Several years ago I found an anonymous poem that has continued to speak to me.

"My opportunity? Dear Lord, I do not ask that You should give me some high work of Thine, some noble calling, or some wondrous task. Give me a little hand to hold in mine.

I do not ask that I should ever stand among the wise, the worthy, or the great; I only ask that softly, hand in hand, a child and I may enter at Thy gate.

Give me a little child to point the way over the strange, sweet paths that lead to Thee; give me a little voice to teach to pray; give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear is this – that I may teach a little child how beautiful, O how divinely fair is Thy dear face, so loving, sweet, and mild. I do not need to ask for more than this.

My opportunity? Tis standing at my door; what sorrow if this blessing I should miss.

A little child. Why should I ask for more?"

In John 16:21, Jesus said, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

On January 30, 1972, at 8:05 p.m. the doctor declared, "Mrs. Gunnels, you have a son!" A son! My son! My opportunity to "train up a child." The above poem swept over me like never before.

My husband was waiting when the nurses took me to my room after delivery. He took my hand, knelt beside

my bed, and together we thanked God for our son, then gave him back to the Lord to be used for His glory.

Children are universal. They're basically the same anywhere you go. So – go ahead. Pick a child. Any child. Teach him. Love him. Learn from him. Point him to Christ. (Matthew 18:5).

Mrs. Gunnels is the wife of the Reverend Vern Gunnels, pastor of the Demaree Free Will Baptist Church, Visalia, California. She is the former Delma Wright, a 1964 graduate of Free Will Baptist Bible College, Nashville. ▲

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT March 1972

RECEIPTS:

State	March 1972	March 1971	Yr. to Date	Design.
Alabama	\$. . .	\$. . .	\$ 1,271.24	\$. . .
Arizona	. . .	262.32	632.28	. . .
Arkansas	1,190.60	667.28	2,723.63	. . .
California	577.57	666.02	1,772.36	135.66
Florida	213.65	572.35	1,933.41	. . .
Georgia	562.30	547.11	1,565.01	. . .
Idaho	. . .	148.45	116.29	. . .
Illinois	1,201.27	872.15	3,394.39	. . .
Indiana	121.00	. . .	121.00	. . .
Kansas	171.00	254.55	543.00	. . .
Kentucky	226.64	46.73	1,075.48	. . .
Maryland	90.00	. . .
Michigan	. . .	139.31	460.86	. . .
Minnesota	53.14	61.92	160.86	. . .
Mississippi	38.28	. . .	229.84	. . .
Missouri	2,205.00	2,197.75	7,362.59	2,205.00
North Carolina	85.00	86.02	255.31	. . .
North West Assoc.	114.07	. . .
Ohio	828.70	458.62	1,378.70	. . .
Oklahoma	2,703.53	1,721.67	6,673.47	. . .
Tennessee	101.03	249.98	481.12	. . .
Texas	123.47	90.96	370.19	. . .
Virginia	27.16	42.95	235.63	. . .
West Virginia	25.00	. . .	50.00	. . .
Wyoming	6.00	. . .	12.00	. . .
Totals	\$10,460.29	\$9,086.14	\$33,022.73	\$2,340.66

DISBURSEMENTS:

Executive Dept.	\$ 3,220.92	\$3,294.51	\$ 9,769.59	\$ 465.50
Foreign Missions	2,323.50	1,845.87	7,482.45	713.13
Bible College	1,992.62	1,629.88	6,348.21	484.20
Home Missions	1,366.38	1,120.16	4,453.30	408.33
Church Training Serv.	683.33	527.92	2,242.20	147.00
Retirement & Ins.	502.66	376.99	1,577.04	73.50
Layman's Board	292.73	230.41	894.32	24.50
Commission on Theological Liberalism	78.15	60.40	244.31	24.50
Miscellaneous	11.31	. . .
Totals	\$10,460.29	\$9,086.14	\$33,022.73	\$2,340.66

EXPLO '72 EXPECTS TO ATTRACT 100,000 TO TRAINING SESSION

DALLAS, TEXAS — "Dear America and the World: Please find enclosed 6 million brochures, 3 million prayer stickers, 95,000 bumper stickers, 5,000 T-shirts with emblems, 1,000 color films, and 550 billboards all inviting you to join us in Dallas, June 12-17.

"R.S.V.P. EXPLO '72, Dallas, Tx. 75222.

"We're getting together to help change the world."

So might read an invitation to EXPLO '72, the Christian training conference expected to attract 100,000 people and help ignite a spiritual EXPLOsion — taking the Gospel of Jesus Christ to the entire U.S. by 1976, and throughout the world by 1980.

EXPLO, sponsored by Campus Crusade for Christ International, is expected to be the largest training conference ever held in America. Billy Graham, EXPLO's Honorary Chairman, Arthur Blessitt ("Minister of Sunset Strip") and Bob Harrington ("Chaplain of Bourbon Street") are among the 145 noted Christian leaders who will speak. Johnny Cash, Larry Norman and Kris Kristofferson will provide Jesus Music.

The Cotton Bowl will be utilized every night for mass rallies. The all-day Grand Finale, a Jesus Music Festival to be held on Saturday, June 17, is expected to assemble one-quarter million.

The purpose of the conference is to train the delegates in how to experience the abundant Christian life, and how to share their faith in Christ.

After EXPLO, "Operation Penetration" will be implemented. This direct extension of EXPLO during August and September will involve the organization of some 100 smaller conferences to be held throughout the U.S. as EXPLO delegates seek to find five others each to be trained.



religious newscope

NAE SCANS ALLIANCES, DOES NOT ENDORSE KEY '73.

ST. LOUIS, MO. — A careful look at its history, its present alliances and future opportunities characterized the 30th annual convention April 11-13 of the National Association of Evangelicals which drew a registration of just over 1,000 to St. Louis where it was born in 1942.

Outgoing president Dr. Hudson T. Armerding warned against trust in "might or power," and admonished the leaders representing some 38,000 churches to continually recognize that God is the Spirit of witness, and that every biblically sound effort to announce the "good news of salvation" ought to have the strong support of NAE.

NAE could not agree, however, on whether to endorse, or to urge participation in, the nationwide Key '73 evangelistic effort. Many, remembering the 1953 withdrawal of the Christian Reformed Church which objected to NAE's becoming "functional" in evangelism, and noting also that the National Council of Catholic Bishops the same week had voted to participate in Key '73, strongly argued against NAE's backing of the Key '73 effort.

Dr. Harold J. Ockenga, a featured speaker and past president, suggested that since Carl McIntire was out of the American Council of Christian Churches NAE might approach that group seeking fellowship.

The Rev. John Huffman, 31-year-old pastor who ministers occasionally to President Nixon at Florida's Key

This "compilation" of church news is to acquaint our readers with what is happening in the church world. The CONTACT staff does not necessarily endorse any of the activities reported.

Biscayne Presbyterian Church, noted five dangers confronting NAE leadership: The dangers of (1) passing on an inherited religion to young leaders, (2) defective Christian education which institutionalizes faith, (3) lack of confidence in the Bible, (4) fear of change, and (5) neglect of family by Christian leaders.

A \$22,000 check was handed to Dr. Everett S. Graffam, executive vice president of NAE's World Relief Commission by the Rev. Clifford Bjorklund of the Evangelical Covenant Church for "brothers ... who are hurting."

Free Methodist Bishop Myron F. Boyd is the new NAE president; G. Aiken Taylor, editor of the (Southern Presbyterian Journal, is first vice pres.; and Nathan Bailey, president of the Christian and Missionary Alliance is second vice president. The 1973 convention will be held in Portland, Oregon, May 1-3.

NAE ENDORSES CAPITAL PUNISHMENT

ST. LOUIS, MO. — The ultimate penalty of capital punishment should be retained for premeditated capital crimes, the National Association of Evangelicals said in early April.

The resolution was passed with no floor debate during the NAE's annual convention here.

"The gravity of any crime is measured by the penalty it incurs," the resolution on capital punishment read. "We know how seriously God regards sin because He has declared, 'The soul that sinneth, it shall die'. But even God does not forgive without appropriate penalty for our redemption.

"If no crime is considered serious enough to warrant capital punishment, then the gravity of the most atrocious crime is diminished accordingly. It follows then that the attitude of criminals will be affected. From the biblical perspective, if capital punishment is eliminated, the value of human life is reduced and the respect for life is correspondingly eroded."

FIVE DIE IN CRASH OF WYCLIFFE PLANE

UKARUMPA, NEW GUINEA (EP) — Fire in the cockpit of a plane operated by the Jungle Aviation and Radio Service, air arm of Wycliffe Bible Translators, caused a crash April 7 which took the lives of five missionaries.

Veteran pilot Doug Hunt of New Zealand was flying the Piper Aztec from Lae on the coast to Wycliffe's base at Ukarumpa when the fire led to an explosion and a crash in remote terrain. Dead along with the pilot are his passengers, Darlene Bee, a Ph.D. linguist from the U.S., Kathleen McNeil, a nurse and Wycliffe linguist from New Zealand, and Oren and Francine Claassen, Mennonite linguists working with the Rawa tribe.

Mr. Claassen is the nephew of

Theodore Epp, founder of the Back to the Bible Broadcast in Lincoln, Nebraska.

Airman Paul Carlson, flying in the opposite direction at 5:30 p.m. saw the fire in Doug Hunt's plane, observed the explosion, and noted the area where the plane fell. At the time the message was flashed to EP News Service the site had not been reached by foot.

"We're trusting that the impact of the homegoing of these missionaries will result in a great number of recruits to take their place," said Ben Elson, executive director of Wycliffe Bible Translators.

Wycliffe has been working in New Guinea since 1956, serving 93 tribes in the developing country.

EDITOR ANALYZES ORAL ROBERTS' RETURN TO METHODISM

DALLAS, TEX. (EP) — Why did Oral Roberts decide to join the Methodist Church and what have been the consequences?

Never before completely answered, these questions received candid responses from the 54-year-old evangelist when interviewed recently by *Texas Methodist* editor Spurgeon M. Dunn III.

Roberts, reared in the Methodist Church, said he felt in 1968 a "distinct awareness of the Holy Spirit" to return to his Methodist heritage. When he was critically ill with tuberculosis at the age of 17 he joined the Pentecostal Holiness Church because "they showed an interest in my affliction. Through their prayers I was healed."

Roberts joined Boston Avenue United Methodist Church in Tulsa in 1968. Although appreciative of his Pentecostal relationships, Roberts said he had never been fully comfortable outside the Methodist Church and that "for the first time since I was a boy I feel fully at home."

CALIFORNIA GOVERNOR CITES BIBLE IN SUPPORT OF DEATH PENALTY

SACRAMENTO (EP) — Capital punishment is approved in the Bible, Governor Ronald Reagan declared here.

Referring to a ruling of the California Supreme Court in February in which the death penalty was considered unconstitutional, Governor Reagan said, "I believe society has a right to take a life to protect society."

He said he would support an amendment to the state constitution to reinstate capital punishment.

On Feb. 18, the California court declared that capital punishment was cruel and unusual, and that it "degrades and dehumanizes all who participate in its processes."

SURVEY FINDS VERY RELIGIOUS MARRIED WOMEN 18-34 HAPPIEST

NEW YORK (EP) — The happiest of all Americans are very religious married women, aged 18 to 34, in the middle-income bracket.

That was the finding of a telephone survey conducted by the advertising firm of Batten, Barton, Durstine & Osborn.

"Unhappiness is approximately five times higher among non-religious people than among those who claim to be 'very religious,'" the report stated.

The report concluded: "One wonders . . . where are the alienated, anomic, sick, guilty, the people at the breaking point? . . . The average American seems to be a relatively contented individual."

In the face of anxieties, Roberts said he felt convinced that God was leading him in the direction of joining the Methodist Church. While contemplating the move, Roberts admits that he had two primary anxieties: fear of misunderstanding and probable loss of revenue. "Most of my staff were appalled by the idea. They knew that many who had supported me would not understand that the move was a response to what I felt was God's will. They would think I was compromising what I believed."

To some degree his fears materialized. Response from his supporters was largely negative at first. "I was charged with having gone liberal, turning communist and being a backslider by many of my supporters. Some claimed inside information that I had made a deal to become a bishop in return for giving Oral Roberts University to the Methodist Church. Some Methodists felt my motivation was to make inroads into Methodism for personal gain. Nothing could be further from the truth."

Roberts said he chose not to answer the accusations. "I did what I felt the Lord was leading me to do in joining the Methodist Church . . . Striking out and answering everyone who criticized me would have violated the spirit of Jesus. Jesus didn't strike back at his critics. He relied on his personal relationship with God rather than the opinions of men. I try to do the same."

FRAGMENT OF DEAD SEA SCROLLS STIRS BIBLE WORLD

ROME (EP) — What might be the Biblical discovery of the century was announced here by a Spanish Biblical professor.

The Rev. Jose O'Callaghan has pieced together bits of papyrus found in 1947 among the Dead Sea Scrolls and has concluded the material dates to around 50 A.D. Until now, the earliest known New Testament fragment was dated from 135 A.D.

The priest said he thinks he has succeeded in identifying one of the papyrus scraps as Mark 6:52-53 which tells of Christ walking on the Sea of Galilee.

If correct, the discovery would mean, in the words of an associate, that they could burn several tons of solid German scholarship. (Many German biblical scholars and others had placed the writing of Mark's gospel around 65 A.D.)

Father O'Callaghan's thesis is that the gospel is instead almost contemporary with the life of Jesus, assuming that the Qumran fragments are copies of an original.

HERBERT W. ARMSTRONG'S SON REPORTEDLY 'IN THE BONDS OF SATAN'

PASADENA, CALIF. (EP) — Officials of the Worldwide Church of God deny it, but Garner Ted Armstrong, number two man in the empire built by Herbert W. Armstrong, is reportedly out of favor with the Lord and with his father. Earl Hansen, religion editor of the *Seattle Post-Intelligencer*, stated that he was able to confirm at a Seattle service of the Worldwide Church of God that Garner Ted had confessed he was "in the bonds of Satan."

The public relations director at Ambassador College here, one of three schools operated by the sect in addition to a vast radio network and literature outreach, would say only that Garner Ted was taking a much-needed vacation.

ILLINOIS GOVERNOR TELLS TEENS BEER OK WITH HIM

CHICAGO (EP) — Illinois Governor Richard B. Ogilvie told Chicago suburban high school students that he would be in favor of allowing beer drinking at 18, "but not hard liquor."

"I think we kid ourselves if we think you aren't drinking at 18," he told assembled students in the Little Theater of Oak Park-River Forest High School.

Ogilvie, on tour with his wife to talk to community leaders, offered his view of legalized drinking in answer to a question from the students who queried him on a number of issues.

He predicted flatly that addictive drugs will not be legalized (for nonprescription usage) in two years or at anytime in the future.

Concerning the death penalty, Governor Ogilvie said there are "certain types of crimes for which nothing but the death penalty is sufficient."

GUNSMOKE'S 'DOC' SAYS PRAYER RESTORED HIS HEALTH

HOLLYWOOD, CALIF. (EP) — "What happened to Milburn really makes me a believer," said James Arness, star of TV's popular "Gunsmoke" series.

He was referring to 67-year-old veteran actor Milburn Stone, the show's "Doc."

Milburn told a reporter for the *National Enquirer*, "I prayed my way back to life," following a heart attack in 1968.

"The operation was a success but God really saved my life," Stone told the *Enquirer*. "My wife Jane and I prayed night and day . . . I'm showing my gratitude now by telling others to believe in God. Pray to Him. He is with you all the time." ▲

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

MAY 1972

OUR READERS COMMENT

Dear Mr. Workman,
I read and appreciated your articles in CONTACT. Your articles on Oral Roberts and Superstar were right to the point. We publish a monthly Bible Study Paper. I am enclosing a copy and also a booklet we've printed on the rock opera. I think you'll appreciate it. We have already printed 20,000 of them.

Yours by His Grace
Judd Simonson
Business Manager
SWORD AND TROWEL
Allentown, Pa. 18105

Dear Mr. Workman:

I was especially interested with the article, "Oral Roberts and Superstar," as printed on Page 13 of the March issue of CONTACT. I am enclosing the October 13, 1971, issue of THE FREE WILL BAPTIST in which I expressed my opinion of the currently popular folk rock opera. In my opinion this musical is unchristian to say the least, and advocates of it are walking much too near sinking sand.

I appreciated Mr. Lee's article of January, 1972, in which he quoted a portion of the editorial I'm enclosing.
God bless you as you continue to serve our Lord well.

Yours in Christ,
Tommy Manning
Editor
THE FREE WILL BAPTIST
Ayden, North Carolina

Dear Mr. Coffey:

In the January issue . . . I read the article "This, Too, Is Our Heritage" which disturbed me very much. I thought I knew the Free Will Baptist stand on integration, but now I wonder . . . In view of all that integration has brought about in schools and elsewhere and in view of what the Bible teaches on it, I am somewhat puzzled at the statements made in the article.

Can you give me a little more detailed view of the Free Will Baptist position on integration in 1972? And if the Bible College has any intentions of integrating? I will add I appreciated the article on "Jesus Christ Superstar" and that Free Will Baptists are taking a definite stand against it.

Sincerely,
Mrs. J. J. O'Hern
Lake Butler, Florida

Dear Mr. Workman:

As a member of the Commission on Theological Liberalism, I would like to commend you for the recent article in CONTACT exposing the Armstrong heresies. Our people need to be made aware of the false doctrines preached by this master orator. This persuasive speaker has deceived thousands including many of our own people. Our commission will be doing more to expose this heresy at the National Association.

Sincerely,
J. D. O'Donnell
Treasurer, Commission on
Theological Liberalism
Springfield, Missouri

Dear Brother Workman:
CONTACT is getting better all the time. Keep up the good work.
Mack Owens
Home Missionary
Newbury, Vermont

Dear Gene:

We enjoy CONTACT even more than before . . . It carries a more personal theme which we all enjoy here . . .

Mrs. Audrey Bigelow
Raytown, Missouri