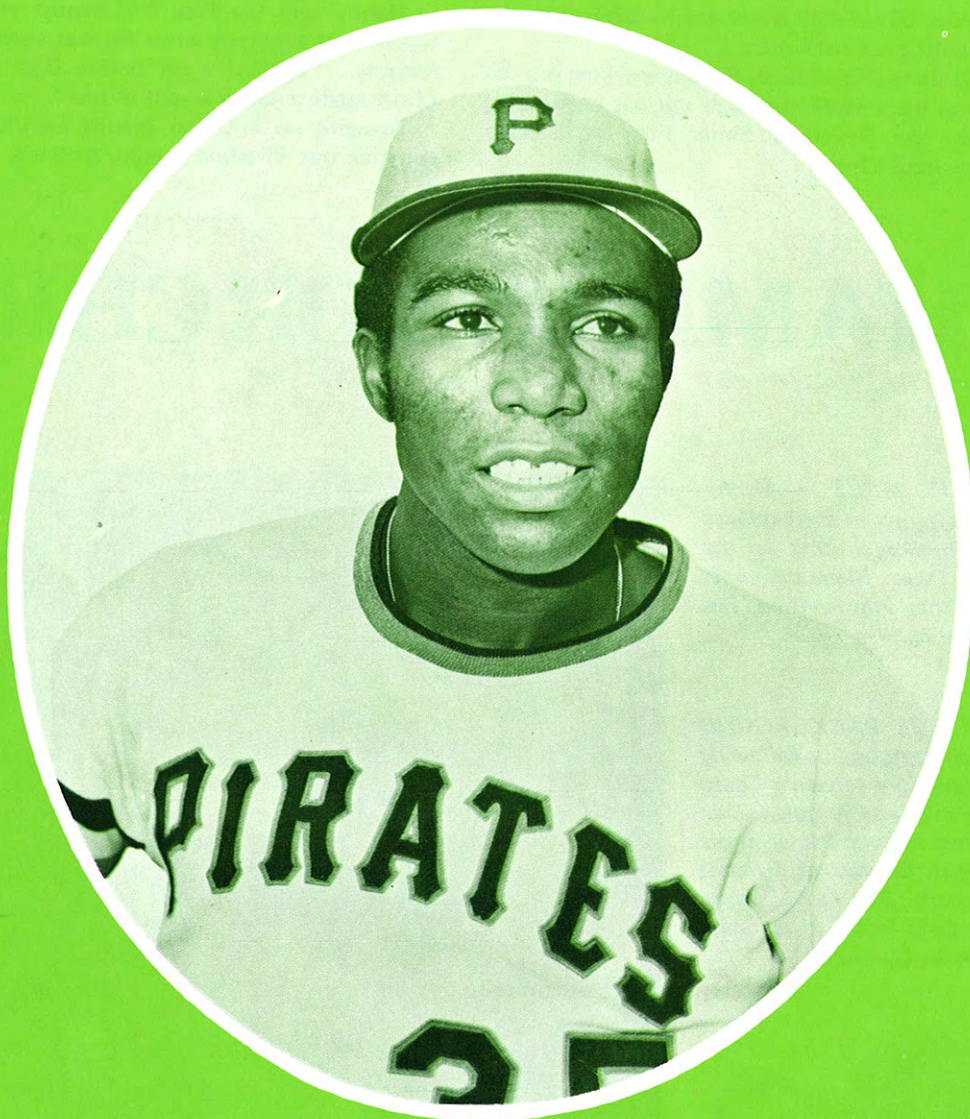


# contact

Of The National Association  
Of Free Will Baptists

MARCH, 1973



**Manny Sanguillen**



by Genevieve J. Waddell

Last winter the Pittsburgh Pirates' all-star catcher Manny Sanguillen preached at the Night of Champions, sponsored by the First Free Will Baptist Church of Panama City, Panama. Manny, a native of Colon, Panama, is famous for three things: his grin, his Number 35 baseball jersey and his big hands, one of them covered with a catcher's mitt.

Make that four things. The fourth thing is speaking out for Christ. That's what the versatile baseball star has been doing since 1963 when the Reverend Elmer Fehr of Canada introduced him to Jesus Christ.

"That's one of the things I appreciate about Manny," Missionary Tommy Willey, the host pastor, says. "He is never ashamed to speak out for Christ. He's also willing to give his testimony in our churches or on television whenever an opportunity comes."

Manny told the Free Will Baptist young people what he was like at nineteen when he was saved, off the streets of Panama. "I'd tried a lot before God saved me. But Jesus Christ made a new man out of me!"

Growing up in Colon, Manny used his powerful hands to win five out of seven boxing matches. Outside the ring, he

## A CHAMPION FOR CHRIST

*SINGING ABOUT JESUS — Manny Sanguillen strums his guitar as he relaxes with his only Christian brother on the Pirate team, Jose Pagan. Since this time, Pagan, who is from Puerto Rico, has been traded to the Phillies.*

*STANDING IN THE BACKGROUND while Manny signs autographs following the Night of Champions service is Tauro Howard-Blake, Panama's Olympic javelin thrower. He serves as song leader in the Free Will Baptist Church at Panama City. On February 27, 1973, Tauro earned another Gold Medal in competition at the Bolivian Games.*



fought in the streets. He was determined above all else not to be poor all of his life.

Today the rugged 5-11, 190-pounder testifies that neither money nor fame are important to him. Jesus Christ has satisfied every longing of his heart.

Missionary Bill Fulcher's son, Billy, photographed Panama's popular hero. Naturally, Manny signed a lot of autographs for the young people and adults, too. Several of Manny's old school chums were in the service. To them, he is just plain Manny, not the baseball catcher who is champion in his field with only Johnny Bench of the Cincinnati Reds his only competitor for all-star honors.

Manny's old friends admire him today because he has maintained a Christian testimony while climbing to the top of his profession. "I knew Manny when he attended the Bible Institute where I taught literacy classes," Tommy Willey says. "He hasn't changed, except to grow stronger in Christ."

But Manny admits that keeping his testimony pure is difficult. Unlike the football world which has many professing Christians, baseball has only a few here and there. Not all of Manny's teammates appreciate his Christian standards. Both players and sportswriters have ridiculed Manny for reading his Bible and speaking up for Christ.

"But why should I complain? Christ was the only perfect human being. Yet, people killed him. I should expect some criticism," Manny says, shrugging his powerful shoulders.

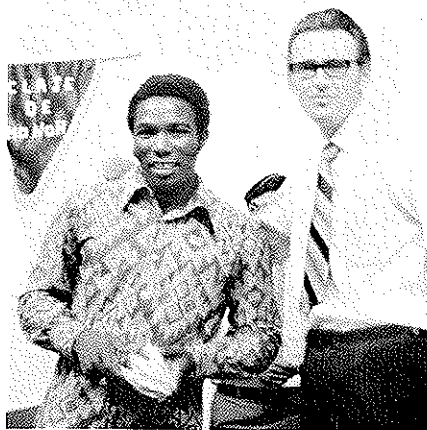
Now, this baseball season has brought a new problem for Manny, one which he knows he can face only because of Christ living in him. Manny's close friend and only Christian brother on the Pirate team, Puerto Rican Jose Pagan, has gone to the Phillies. On the road, Manny will have no one with whom he can pray, discuss his problems and look to for Christian fellowship. Manny and his wife, Kathy, are praying desperately for him to be able to win someone on the team to Christ very soon. He needs the Christian fellowship.

"Sometimes when I am discouraged, I tell the Lord to let me quit baseball. I want to go and tell people in the streets about the Lord. But I know I have to stay in baseball until the Lord releases me. I have a contract with Him!"

When Manny signed a pro contract with the Pirates in 1964 for \$5,000, his only baseball experience had been playing with a team he helped the Reverend Fehr organize. He struggled in the minor leagues and later in the majors to learn to run properly and to understand coaches' signals. Manny struggled particularly with the language as he spoke no English when he left Panama.

Today Manny has a mental notebook on the hundreds of players in the National League. He knows each hitter's strengths and weaknesses. Few players can steal a base on Manny.

Unlike some athletes whose lifestyles resemble a Bohemian, Manny believes in hard work. Baseball requires hours, days and months of tough physical and mental labor. Manny doesn't grin at the idea of loafing. He knows that he will keep his job only as long as he hustles. "The Bible says that if you don't work, you aren't suppose to eat. My work is



*Sanguillen and  
Tom Willey, Jr.,  
Missionary to  
Panama*

baseball and I try hard to be the best."

But Manny knows the value of relaxing, too. After a game, he plays hymns on his guitar and sings, sometimes all night long. "At home, Kathy sings with me. We play records together. We love beautiful humns," Manny says. Manny, Jr., 18 months old, likes having Daddy around strumming the guitar and playing with him, too.

But life is made up of more than hard work and relaxing, according to Manny. "It takes Bible study and prayer to make you grow as a Christian. I know from experience that I fail when I don't study the Word and pray. The devil tempts me all the time. I am strong only when I stay in the Word and look to the Lord."

This is the formula Manny gave the Panamanian young people for growing in grace. He explained that a person could be a champion for Christ only if he followed Him daily.

Another champion for Christ was present in the service, too. Olympic javelin thrower, Tauro Howard, a member of the First Free Will Baptist Church in Panama City, plans to enroll in the Latin American Bible Seminary in Puerto Rico.

But neither Manny nor Tauro are interested in promoting themselves. Real champions for Christ, they'd rather talk about Him than themselves.

One day Manny hopes to return to Panama permanently to preach the gospel. He is especially burdened for boys who roam the streets with no purpose in life, because he once felt that way.

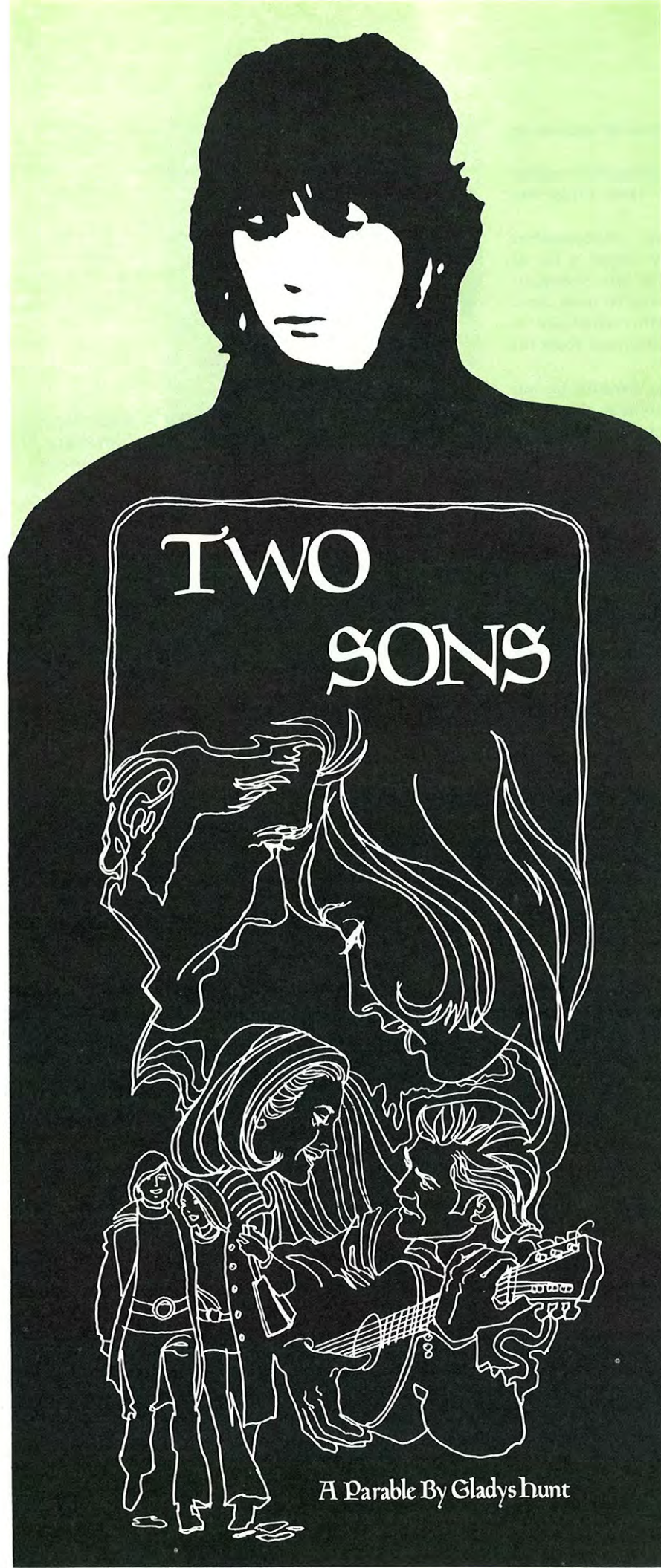
But right now, Manny is satisfied to stay in professional ball, regardless of whether his team wins or loses. The Pirates won the 1971 World Series and their Eastern Divisional title in 1972. Their chances for another pennant look good this year.

But win or lose, Manny knows that he is on the spiritual championship team, God's team. And he's anxious to speak out for the Captain of the team — Jesus Christ — on the ball diamond or off. Missionary Bill Fulcher noticed this and said, "I thank God for his straightforward testimony. Manny talks like a Christian. He doesn't beat around the bush in his preaching."

In spite of his famous grin, Manny is serious about testifying for Christ all the time. After all, that is his job. Playing baseball is an occupation. Living for Christ is Manny Sanguillen's life. That kind of dedication has made him a real champion for Christ. ▲

**ABOUT THE WRITER:** Mrs. Waddell, who is a free-lance writer, is the wife of the Reverend Eugene Waddell, pastor of Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee.





*Are we so steeped  
in tradition that we reject  
an individual  
because we dislike the way  
he dresses . . .  
or the length of his hair?*

Behold, there were once two sons. And they came from two different families who attended the same church.

The first son was named David, a comely boy, who was both a high achiever and a sensible lad. His parents had pleasure in him for he caused them no trouble and was not a spendthrift nor given to wild escapades. He was pleasant of nature and obeyed the family rules.

When he was grown they sent him to the university where he studied mathematics and computer programming. His parents were joyful for the university seemed not to spoil him and he never argued of controversial ideas. His hair he kept cut and attired himself in expensive leather boots and knitted body shirts of the latest style. He had few friends except for his best girl, Jeanine, with whom he spent much time.

In his room was an electric frying pan, an electric coffeepot and a corn popper. The dorm rules read: No cooking in rooms. But David said it mattered not because he hurt no one with them. He often cooked a late Sunday breakfast in his room for Jeanine and himself. His parents knew not of Jeanine, and when they could not reach him by phone, it was because he was studying at the library.

His parents thought he went to the Oak Hills Church because he spoke once of visiting there. Howbeit, sleep hung heavy in the air on Sundays and David found it of more value than many church services. His mother, hearing of a campus Christian group, inquired of

A Parable By Gladys Hunt



David concerning it, but when David described the Christians as square and dull, she understood for she knew David would not fit that description.

It came to pass that David began to deceive his parents more and more. He spent much money on rock records which he played at high volume, but when his parents came to visit, he said they belonged to his roommate. And also the posters on the wall. Of other matters that would have concerned his parents he spoke not, nor of Jeanine because she believed not.

When time came for vacation he returned to his parents' home where he was received with joy. He said little and when asked of his sojourn at the university, he spoke pleasantly, but said nothing. He gave answers others were wont to hear. He dressed as others were wont to see him dress, and always he was neater than most others.

And behold, the congregation of believers looked at him and they were satisfied. We rejoice, they said, for David has gone off to the university but he has kept himself unspotted from the world. He hath neither long hair nor beard; he getteth good grades and acteth sensibly.

The son of the second family was named Jeremy. He was of fair height and lean, with smiling eyes. He was much beloved by others and of a bright mind also. His family had known happiness with the laughter and discussion of their children around the round oak table in their kitchen.

At length it came time for Jeremy to go off to the university. He bethought himself that he might be a teacher or a social worker. He was confounded by the onslaught of ideas that were daily fare at the university and struggled much within himself. How did what he heard here fit in with the faith he had been taught at home? He argued the issues with his father during many expensive telephone calls home. When

the family met around the oak table, lo they often prayed diligently for Jeremy for he was seeking.

Jeremy had many friends because he listened to people and they perceived that he cared. A fat Jewish girl who lived on the other side of the dorm often ate at his table in the dining room and poured out her sadness to him. And Jeremy told her a truth so great she was loath to believe it. He said God loved her. And when Peter was searching for life's meaning, it was to Jeremy that he came. And Jeremy explained about the cross, and behold he was speaking with conviction. The pieces were fitting together, and so was the Bible which seemed to have print so alive it verily jumped off the page into his heart.

He oft times went to the inner city to work in a Teach and Preach project. There he tutored small boys and on Sunday taught a Bible class, often taking all the little boys in his class to an inexpensive restaurant for Sunday dinner.

His hair grew shaggier in the manner of other men on the campus and he visited the barber less often because it seemed unimportant and too expensive. At length he let his chin whiskers grow, which greatly pleased the small boys in his class who thought he looked manly and handsome. He spent little on clothes for indeed he was more generous to others than was sensible. But he lacked nothing and was content with his mission, his studies and his blue jeans.

When vacations brought him to his family they rejoiced over his adventures which he recounted at length. And they gathered around the oak table to give thanks for God's redemption of Jeremy's friends.

At the church the believers looked askance, but Jeremy did not notice. He was glad to be worshiping God and being taught again after such strenuous service. At the midweek service he asked prayers for a small folk-rock group and

some of his friends, for they were having a beach mission project over the holidays. He marveled in himself that no one prayed for his request, but he did not understand.

The congregation of believers were not satisfied. Behold, they said, Jeremy has not kept himself unspotted from the world. They mourned not, but rejected him, for they saw not his heart, but only his hair, his beard and his blue jeans. Nor did they hear him, for they placed much stock in the traditions of the elders.

*And Jesus passing by said, "Behold these two young men! Which of them does the will of my Father who is in heaven?"*

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## 3-In-1

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# A Taste Of France

By Trudy Haas

"Who me? Go to France? As a summer missionary? You're absolutely crazy!" Dennis Teague just could not believe that the Lord would want him to go to France as a summer missionary. But that is when it all started — when he told the Lord that he would spend a summer in France between his junior and senior years at Free Will Baptist Bible College.

So in the summer of 1970, Dennis and Jerry Gibbs flew to France for the first time to help in a missionary capacity. Actually, their summer missionary work consisted of much manual labor since they did not know the French language. They helped the Haas family to get settled in their French home at Rennes by doing such jobs as painting and putting up wallpaper. Also, they printed and distributed tracts. Both Dennis and Jerry proved to be a real asset to the work. Their neat and clean appearance, along with their helpful friendly smiles, impressed the French people and they

were instrumental in winning French souls to the Lord.

Both boys returned to the states at the end of that summer with their hearts heavily burdened for the country of France. They could see it is a forgotten country with millions of lost souls groping around in darkness for the LIGHT!

When Dennis returned to Nashville that fall (1970) as a senior at FWBBC and president of the Foreign Missions Fellowship, the burden for France was still heavy on his heart. He told the Lord that he would again return to France after his graduation that May. So, this time Dennis came back to France with Gary Madray and plunged whole-heartedly into the missionary work. That summer he could understand a little more French, so the people were able to open up to him and began to place more confidence in him.

During that summer, Dennis wrestled with the suggestion that he return to France that fall and stay for one full year. This time, he would be able to reach the thousands of university students found in any of the seven universities in town. This possibility

challenged his heart so much that when he returned to the states at the end of that summer, he was able to sell his car and get a job for about six weeks. The Lord supplied his money.

Some of his friends thought that he was crazy to return to a foreign country and work without being paid a salary, when he could be earning good wages if he stayed in the states. He would be in France on faith — not supported by any local church, but by the Lord, who says in Philippians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Even though he could have earned a good salary working in the states with those who spoke his own language, the vision of lost souls, marching rapidly to hell, burned much brighter in his heart than the temporary pleasures of making money.

So, in October of 1971, Dennis returned to France for a third time. He rented a room in one of the university dorms and went to classes each day. He went to the university for two purposes: one, to learn the French language; and two, to win souls (or to sow the seed) for Christ. He wanted to have these hearts molded (by Bible study and consistent Christian living) so that they could blossom into beautiful fruits fit for the Master's use. What a wonderful opportunity!

Dennis met students who claimed to be atheists and Communists. The challenge to really burn out for Christ and be a shining light to those in darkness was embedded deep in Dennis' heart. Consequently, the Lord was able to use him tremendously. Many students wondered what Dennis had that made him so different, yet full of life. For example, in one of his classes, he met Louis, who was from the Dominican Republic. Louis could speak a little English and a little French (Spanish is his native tongue). Dennis started telling Louis about Jesus Christ. Louis was interested. Dennis invited him to the weekly services... the English Bible study, the prayer meetings, and the Sunday morning services. It was



**AFTER-CHURCH FELLOWSHIP** — With the hospitality of an "Okie," Dennis Teague, right, who hails from Ardmore, entertains some of the young French students with light refreshments following a Bible study session.



rather difficult for them to communicate since Louis could not speak very well in English. He showed such an interest that at one of the weekly prayer meetings, he called missionary Joe Haas aside and began to ask him questions concerning sin, life after death, etc. Mr. Haas happened to have a Spanish Bible on hand, so he gave Louis the Spanish Bible and found verses for him, while he looked on in the French Bible. Mr. Haas did not understand any Spanish, but the Holy Spirit is capable of working miracles. So with a mixture of Spanish and French verses, Louis came to the realization that he was a sinner and needed Christ. He humbly asked Jesus into his heart (in Spanish) and went happily into the meeting place where the French Christians were and told them (in halting French) what had taken place! From that day on, he and Dennis grew to be real friends and Dennis was able to help him grow in Christ. Together they witnessed to their classmates. Many of them found Christ and told others about their new-found joy in Jesus.

Also in Rennes, there are many foreign exchange students. Dennis witnessed to many students from Laos and Japan. They came to the Bible studies with Dennis and showed a real interest. Dennis sowed the seed and their hearts are still soft, but many of them have not yet made a decision for Christ. Will you pray for them?

Dennis has now returned to the states and is planning to come back to France as a foreign missionary. The fruit of his earnest labor can still be seen. He was the first Free Will Baptist student to go to a foreign country, supported independently, to share the gospel of Christ. Many Free Will Baptist students around the states who are interested in sharing the love of Jesus with others in foreign countries have been challenged by Dennis' ministry. Perhaps you will pray that the Lord will burden more young people to give a year of their life to help give eternal LIFE to those lost in sin in other countries.

**ABOUT THE WRITER:** Miss Haas is the daughter of Joe and Barbara Haas, missionaries to France. After spending her freshman year at Free Will Baptist Bible College in Nashville, Tennessee, she returned to France in late 1972 and will be assisting her parents with the missionary work in Rennes while attending the university there. ▲



*WITH GOSPEL TRACTS IN HAND, Dennis Teague is joined by several young French Christians in passing out literature on a street in Rennes.*

## DEATH OF A DREAM

By Jan Wood

Dreams begin in obscurity —  
Living in shadows; lurking in the fog.  
Dim outlines of the dream are seen —  
Though the total picture can't be viewed.  
But the shadowy silhouette can't be dismissed —  
It is always in sight, no matter how vague.

Ignore the shadowy figure —  
You ignore growth and progress.  
Move towards the shadowy figure —  
You approach fulfillment of self.

Each step towards the cloudy picture  
Gives more insight — a clearer vision.  
Clearer vision of the dream  
Produces a broader horizon of reality.

California had a dream —  
A shadowy, cloudy, foggy silhouette of a dream.  
Laying of a foundation gave birth to our dream.  
Monies, prayers, and time gave growth to our dream.  
Students moving in the dream gave reality to our dream.

Today we bury our dream — it is real.  
Tomorrow we give birth to a new dream.

Our dream was not aborted —  
It died of natural causes — reality.

**ABOUT THE WRITER:** Miss Wood shared this poem last fall during the dedication of Alathia House, the new women's dormitory on the campus of California Christian College in Fresno. The Campbell, California senior serves as student body president.



## RETIRED MINISTERS QUALIFY FOR TAX-FREE TREATMENT OF HOUSING ALLOWANCE

ATLANTA, GA. — Appropriate action by denominational retirement boards can result in tax-free income to retired ministers to the same extent as that enjoyed by active ministers who receive rent-free use of parsonages or a rental allowance.

A ruling by Internal Revenue Service (Revenue Ruling 63-156) provides that a retired minister of the gospel may exclude from his income amounts officially designated as a rental allowance by the board from which he receives retirement income to the extent actually used by him for expenses directly related to providing a home.

The retirement board must adopt an official resolution designating a specified amount as a housing allowance. The resolution cannot be retroactive, but can apply only to payments made after adoption of the resolution. If the retiree spends less to provide himself a home than the amount stated in the resolution, the excess cannot be excluded from income.

This benefit is available only to ministers and retired ministers and is not available to widows of ministers.

The IRS ruling is based upon Section 107 of the Internal Revenue Code.



FREE WILL BAPTIST

**newsfront**

## HOME MISSIONS DIRECTOR RESIGNS NATIONAL POST

NASHVILLE, TENN. — After serving 16 years as General Director of the Department of Home Missions, the Reverend Homer Willis has tendered his resignation as the head of that national department.



WILLIS

In a called session February 27, the Home Missions Board accepted the resignation to be effective May 31. However, at the request of the Board Mr. Willis agreed to serve in his present capacity through June 30.

The Board has not released the name of Mr. Willis' successor.

Mr. Willis accepted the directorship of the department September 1, 1956, three years after the office had been opened in the National Offices in Nashville. Prior to this time, there had been only two missionaries to serve under the Board — the late Mrs. Lizzie McAdams in 1941 and the Reverend John Postlewaite who began work in the Northwest in 1953.

Under Mr. Willis' leadership, the work began expanding in 1958 into Alaska, Hawaii, Mexico, then the Northeast and Canada. More recently, missionaries have established works in the Virgin Islands and Puerto Rico. Church extension here in the states has also greatly enlarged during Mr. Willis' tenure. There are now 23 missionary families serving under the Home Missions Board.

The department enjoyed its greatest year of receipts in 1972 when giving exceeded \$281,000, an increase of over \$56,000 above the budget for 1972.

Mr. Willis will continue to live in Nashville and continue his ministry in evangelism and related work.

## KENTUCKY CHURCH PURCHASES ADDITIONAL LAND, EXTENDS OUTREACH IN COMMUNITY

PAINTSVILLE, KY. — Realizing the outreach of their church was limited because of a small structure and inadequate parking facilities, the congregation of the Southside Free Will Baptist Church recently took a step by faith to alleviate this condition by purchasing the adjacent Texaco service station site. The property, which encompasses more than an acre, was purchased for \$90,000.

Pastor Edward J. Young states this now gives the church adequate parking space and allows for the formulation of far-range plans to construct a new church building.

On the last Sunday of 1972, the Sunday school attendance reached a peak of 156. This Sunday also climaxed

two months of diligent soul winning efforts which saw over 30 decisions made for Christ. Most of the decisions were first time ones and the new converts ranged in ages from 7 to 70.

Last November, the church purchased a new Chevrolet van to use in the bus ministry. Today, three runs are necessary each Sunday in order to pick up the 50 passengers which include some adults as well as children.

The activated program of outreach for Southside Church can be attributed to the visitation ministries that are now a regular part of the church's program. Participants in the Thursday night visitation now number 25. Several others are working on the bus visitation on Saturday mornings.

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## FELLOWSHIP CHURCH BEGINS CONSTRUCTION OF NEW PLANT

NASHVILLE, TENN. — The Reverend Wallace Hayes, pastor of the Fellowship Free Will Baptist Church here, was joined by Mr. Leo Degges, chairman of the church's Trustee Board, and the Reverend J. L. Welch, long-time Free Will Baptist minister who is now retired, in turning the first shovels of dirt at the site of Fellowship's new \$75,000 church plant.

Members of the infant church, which was organized less than a year ago, were joined by a number of other Free Will Baptists for the groundbreaking on Sunday afternoon, February 11. Brother Welch was the special guest for the occasion.

Construction on the new facility, which includes 15 classrooms and an auditorium to seat 200, began in late February. The church is using the services of Executive Church Bonds in financing the building project.

The church was born out of a concern of several individuals to reach people in the southeastern section of Nashville where there was no Free Will Baptist church. For this reason, the church purchased 8 acres of land on Una-Antioch Pike which is easily accessible to Interstate 24 South and Murfreesboro Road. The site is only a short distance from two new housing developments and an apartment complex.

## HIGH SCHOOL SENIOR REACHES 14 YEAR MARK

BLAKELY, GEORGIA — Keith Henderson, a high school senior, was recognized for his fourteen year record of perfect attendance at the recent Sunday School Banquet of the First Free Will Baptist Church here. Pastor Billy Bevan stated the banquet was held for the purpose of reporting the success of the Sunday school during the past year and of awarding perfect attendance pins to those who have earned them. This year, 52 people received pins for their attendance records.

According to Superintendent Jack Henderson, the Sunday school has seen a steady growth from an attendance of 55 two years ago to a high attendance of 205. The Sunday school now has an average of 150 in attendance.

## INCOME TAX WITHHOLDING NOW AVAILABLE FOR MINISTERS

ATLANTA, GA. — Ministers currently making quarterly payments of estimated federal income tax may now have their tax withheld from their salary by their church or agency.

Section 3402 (p) of the Internal Revenue Code permits an employee to request voluntary withholding by filing Form W-4, Employee's Exemption Certificate, with his employer. The agreement becomes effective when the employing church or agency accepts it by beginning the withholding. The agreement may be terminated at any time by either party by furnishing a signed written notice to the other.

Additional withholding, over and above the regular withholding rates, may be requested by the minister to cover his self-employment tax. He may also wish to request additional withholding to cover taxes on income from revivals, weddings, etc.

Churches which withhold taxes from the minister's salary would file Form 941E, Quarterly Return of Withheld Federal Income Tax, with the District

Director of Internal Revenue. (Form 941E should not be confused with Form 941, which is filed by ordinary business employers.) The church would have to obtain an employer identification number from IRS. The tax exempt status of the church will not be affected.

It is recommended that the church or agency adopt an official resolution agreeing to such an arrangement.

Withholding rate books are available free from IRS. Churches or ministers needing further information or assistance should contact their nearest IRS office.

## VIRGINIA CHURCH SETS RECORD ATTENDANCE

NORFOLK, VA. — Following two successful enlargement campaigns and a Sunday school revival directed by Lay Evangelist Keith Kenemer, Bethany Free Will Baptist Church has broken all previous attendance records for Sunday school, reports Superintendent Frank Slaughter.

Peak attendance prior to the recent upsurge was 352, a record set in March, 1972. The new all-time high for Bethany, set four months ago, was 405. Bethany's Sunday school is presently averaging 75 more persons per week than during the previous five years.

The Reverend Winford Floyd is pastor of this growing congregation.

## NORTH CAROLINA PASTOR DIES IN LUMBER MISHAP

GLENDAL SPRINGS, N.C. — The Reverend Clate Kilby, pastor of the New Home Free Will Baptist Church at Piney Creek and a lumber industry employee, died January 20, 1973, of injuries received when he was struck by a falling log while operating a tractor.

The New Home Church is affiliated with the New River Conference of the Maryland State Association of Free Will Baptists.

## HOME MISSION CHURCH BREAKS GROUND FOR FIRST STRUCTURE

MURFREESBORO, TENN. — Billy Van Winkle, pastor of the First Free Will Baptist Church here, and members of his congregation concluded worship services on Sunday, February 4, 1973, with groundbreaking for the first unit of their church plant.

The two-storied structure will house ten classrooms and a temporary auditorium. It will be constructed on the 6.8 acre site which the church purchased in December, 1971, on Sulphur Springs Road.

Construction is expected to begin in March. The church is using the services of Executive Church Bonds to finance the construction of this project.

The church was started in September, 1970, as a joint missionary project of the Tennessee State and National Home Missions Boards. Services were first held in the pastor's home and the group later rented facilities on the outskirts of this college town to accommodate their services. The church growth has been consistent and the average Sunday school attendance is 45.

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## A Dream Come True

Just four years ago, the state ministries for Arkansas Free Will Baptists were housed in one room of the home of Promotional Director Fred Warner in Conway.

Today, the promotional director's office, the state bookstore, a warehouse and shipping department, a conference room and additional offices are housed in a spacious new facility situated in a prime business location at the intersection of U.S. Highways 64 and 65 in Conway. The new structure, which contains 4,108 square feet, was formally occupied in January, 1973.

The property, which was formerly the site of a service station, was purchased at a cost of \$25,000. Remodeling of the existing structure and additional construction was completed for a modest cost of \$22,000, making the total investment less than \$50,000.

Since this prime location was purchased, plans for a proposed shopping center to be located directly behind this new state office have been announced. As a result, the value of this choice piece of real estate has now increased to almost triple the monetary investment that Arkansas Free Will Baptists have made to provide this facility for the increased outreach of their state ministries.

Equipped with keen foresight and

awareness of God's direction, the Executive Board of Arkansas led the state association to undertake the building project that has just been completed. The occupancy of this new facility gives further evidence that the Lord has been and will continue to do some marvelous things for the furtherance of His Kingdom through the Free Will Baptists of Arkansas.

A review of the work in recent years shows that giving among Arkansas Free Will Baptists has more than tripled in the last decade. Arkansas is one of several states in which the leaders actively urge the churches to adopt the Cooperative Plan of Giving to undergird the ministries of their state and national work.

Arkansas is now one of about 15 states which ship the Sunday school

literature to the churches of their state from the state bookstore. This arrangement with the National Sunday School Department allows each state office to retain a percentage of the sales. The new warehouse and shipping department will expedite the shipping procedures.

In the summer of 1971, the people of Arkansas used the facilities of the newly constructed Camp Beaverfork for the first time. The camp, located in a wooded area several miles from Conway near Lake Beaverfork, replaced their old camp facilities located inside the city of Conway which had become inadequate for the state's needs.

Promotional Director Fred Warner is assisted in his various state ministries by Mrs. Debbie Osborne, secretary, and Mrs. Doris Kirkland, bookstore clerk. ▲



*ASSISTING A CUSTOMER is Mrs. Doris Kirkland, a clerk in the Christian Supply Store, Arkansas' new state bookstore.*



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# How Peaceful Is The Peace Symbol?



One of the best known logos around the world in modern times is the so-called "peace" symbol, an upside-down broken cross encased in a circle.

Worn in metal jewelry as necklaces, rings and bracelets, the insignia is also embroidered into clothing and inscribed on autos and other possessions by mod young people and even Christians who are not aware of the dark implications. A priest in Davenport, Iowa, wore a large symbol emblazoned across the front of his vestments as he celebrated a "folk mass."

But even of those who wear them, many do not have any explanation of the meaning of the symbol, and many give diverse answers when inquiry is made.

A look into the history of the symbol, which is really not modern at all, discloses that it is far from being a peace symbol, and indeed has been considered a symbol of Satan from medieval times.

Even in modern days, the peace designation is obviously questionable. The sign has been used by Marxist

revolutionaries who desecrated the flag by removing the stars from the blue field and substituting the broken cross. It has also been used beneath the Communist clenched fist to publicize the Reds' fall offensive November 15, 1968 and a clenched fist emerging from the center of a peace symbol was the insignia of a Black Panther rally in New York in 1970.

Jerry Rubin, radical anarchist, who habitually wore a "peace" symbol, was quoted in a 1970 speech at Kent University as saying "Kill your parents and I mean that quite seriously because until you're prepared to kill your parents you're not really prepared to change the country. Our parents are our first oppressors."

## COMMUNIST TIES

The paradox of a so-called peace emblem being used by known militant groups who advocate violence is not inconsistent with Communist techniques of communication.

Writing in "Language as a Communist Weapon," Professor Stefan Possony states that special attention was given in Moscow to avoiding the use of "sectarian language," the object being to create a language for revolutionaries that would be pleasing

to non-Communists while at the same time conveying revolutionary commands to the Communists.

He writes, "Every communist communication must convey an orthodox, that is, revolutionary activating message to the Party and its followers. This same communication must convey a different, i.e., soothing, pacifying and paralyzing message to the opponent of Communism."

The modern day peace symbol was supposedly designed by Lord Bertrand Russell, an atheist long linked with Communist organizations, and first used in the Aldermaston Easter Peace Walk in England. Gerald Holton also claimed to be the designer of the emblem and said the devise represented the semaphore signs "N" and "D" for "Nuclear Disarmament". However, he later changed his mind and said it was intended as a substitute for the cross since it was first used on Easter.

## NAZI'S USED SYMBOL

However, the symbol is older than that. It was used by both Communists and Nazis as early as 1936.

In pre-Christian days, Germanic tribes used the symbol and attributed strange and mystical properties to it. It was said to have been used by "black



magicians" in pagan incantations and condemnations. The upright figure was said to designate man, the upside down figure, death. It was used by Hitler's National Socialists on German death notices and as part of the official inscription on the gravestones of Nazi officers of the SS.

In 711 A.D., the Saracen hordes decorated their shields with the symbols when they invaded Spain and in 1099 when they fought the Crusaders.

In ancient times in Austria and Italy, the right-side-up sign suggested fertility, the downward cross, evil and death.

This is in keeping with the fact that the sign has, for centuries, been a favorite sign of Satanists. Michael Wurmbrand, formerly of Rumania, claims "The symbol of the Communist peace is a very well-known symbol. It was called the witch's foot in the middle ages and it was a common symbol of the devil with the cross reversed and broken."

It is also described as "a symbol well-known in the middle ages as an insignia of Satan" by Rudolf Koch in his "The Book of Signs."

#### CALLED NERO CROSS

The symbol is also known as Nero's cross and is tied in with the fact that when Peter was crucified, he requested he be crucified upside down since he was not worthy to die as his Master had. Nero is said to have granted his request by having constructed a cross, the arms of which were broken, upon which Peter was crucified upside down and burned.

Since that time, the symbol has been known as the "sign of the broken Jew" or the "symbol of the anti-Christ." In 70 A.D. the anti-Christ signet was carried by the Romans who ravished the city of Jerusalem.

The Nero cross was adopted as an appropriate sign by satanists and wherever evil is practiced as a cult it is displayed.

Peace symbol? Only if one defines peace as Lenin did more than 40 years ago when he wrote in "The Tasks of the Youth League," "As an ultimate objective 'peace' simply means Communist world control."

Think of that the next time you are tempted to buy or display a "peace" sign.

(Courtesy of Morris Cerullo Evangelism)



# what's your problem?

By R. Eugene Waddell

*QUESTION: What does Hebrews 13:2 mean? Does it imply that we must take care of any person who comes to our door begging or asking our help?*

ANSWER: This challenge to Christian hospitality should be applied literally. Some think the text refers to Abraham's warm reception of the three messengers enroute to Sodom.

Gracious Christian hospitality brings blessings; however, I do believe there are factors which may limit our response to some requests. It is not advisable to give money to a "drunk." Such well intended generosity often hurts more than it helps. So I share food with drunkards but not money.

Some people make unreasonable demands assuming that the world owes them a living. Someone told about a family asking for help, pleading that "the baby has no crib. He has to sleep in the box the color TV came out of."

Paul accuses the man who neglects the needs of his family of being worse than an infidel (I Timothy 5:8). But even the most impoverished should remember the blessed example of the widow who shared her last meal with Elijah and ate out of God's meal barrel for the rest of the famine.

Each person must account for his own actions. If an individual takes unfair advantage of the Christian, he must answer to God. Likewise, every Christian must give account to the Lord for his response to opportunities to help.

*QUESTION: How should the Christian feel toward those who left home to keep from being drafted?*

ANSWER: Christ commanded us to love all. Therefore, the Christian attitude toward the individual draft dodger should be one of love which leads to prayer and witnessing.

However, the Bible demands Christian citizens to support their government. Romans 13:5 appeals to the Christian conscience as the best motivation for such responsibilities as paying taxes and respecting leadership.

Paul calls the person who enforces the law "the minister of God" (Romans 13:4). Therefore, it seems reasonable that if our country calls upon us to come to its defense, we should be willing to answer that call.

I am not a conscientious objector and know of very few Free Will Baptists who are. Our country does provide noncombatant roles of service for the bona fide conscientious objector.

It is my impression that many left our country to escape the draft, not because of conscience, but of cowardice. I believe those who chose some other place when our country needed them must bear the consequences of their choice. I feel they should be welcomed back to the USA but not without certain penalties or special terms of service to remind them that they possibly let someone else die in Southeast Asia in their place.

*Readers may address their questions to Mr. Waddell at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.*





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## WORDS FOR WOMEN

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# The Art Of Trusting God

By Barbara Dunbar

Proverbs 3:5-6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

As a teenager, these verses became very precious to me as over and over again I learned to look to God for direction for my life. As I learned to trust in Him and not my own understanding, He surely did direct my path.

Then later when my children were small, I experienced quite an ordeal with my nerves and general health, and at times really became discouraged about the situation. I just couldn't understand why God was allowing this to happen to me. We moved to a new pastorate and I had all my medical records copied to give to the doctor in our new location — so he would understand my needs. But, you know, I never did need those records nor the prescriptions for tranquilizers! I learned

to quit trying to understand why and just place myself *fully* in God's hand and He gave strength. In a few weeks time I felt strong and, oh, so happy because I knew He had directed my path.

Many times in the years since then I have had an opportunity to share my experience with someone who was facing similar problems. Now I understand more fully *why* God allowed me that experience.

We talk about trusting God, but our lives say something else. Many Christians today are placing their trust in savings, jobs, abilities, homes, money, prestige, friends, etc. (just like the worldly crowd is doing). They have never learned to depend upon God for even the little things. Many are afraid to let God direct their paths and are not willing to acknowledge Him in all their ways. They want God's blessings and approval but they do not want Him to have any "say" about certain things in

their lives. This is because they know that some habits or activities in which they are involved are not "acknowledging Him."

Because of the shallowness of so many adults, the youth of today are not seeing the genuine example of faith and trust that I believe God would be pleased with. I can't help but wonder if we are not cheating our children out of some great lessons they could learn. Many have too much pride to let their children hear them ask God for victory over a habit or problem.

As a child, I watched my parents lean upon God for strength and wisdom as they faced many problems and decisions. Perhaps this lesson of "trust" that I learned from godly parents is what made me want to trust my mother's judgment as I grew up. As she trusted God, I was learning to trust also.

May God help us to take a good look at ourselves and see what kind of example we are. My sincere desire is that my own children as well as others can see in me a living example of a Christ-filled and directed life. Can others trust your example?

**ABOUT THE WRITER:** Mrs. Dunbar is the wife of Galen Dunbar, pastor of the First Free Will Baptist Church of Hazel Park, Michigan. She is secretary of the Michigan State Woman's Auxiliary. ▲

# WOOLSEY COLLEGE: A BOLD VENTURE

by Robert E. Picirilli

You've probably never heard of Woolsey College (unless, of course, you've read Paul Woolsey's *God, A Hundred Years, And A Free Will Baptist Family*). It was a Free Will Baptist educational institution, probably the *first* such undertaking in the southland.

William Bonapart Woolsey lived in the mountainous region of Greene County in eastern Tennessee. In 1842 he was both converted and married. He immediately set himself to an intensive and regular study of the Scriptures. Soon he was conducting prayer meetings in the homes of folks in the area, and before long he became pastor of a church. Working together with a

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## HISTORY CORNER

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handful of fellow ministers he pioneered the establishment of the Tow River Association of Free Will Baptists in 1850. This association included churches in Tennessee, North Carolina, and Virginia, and was probably the "grandfather" of most of the Free Will Baptist work in that area.

Following the Civil War, with many schools having completely disintegrated during that destructive period, a long-standing idea of Woolsey's began to take more specific form. He began to teach, anywhere children could be gathered. By 1872, he donated land and timber, and a brick structure was

completed, 60 by 30, with eight classrooms and two larger auditoriums. The Home Missions Board of the Free Will Baptists (North) helped with funds, by the way.

Perhaps we should use some designation other than "College" for Woolsey's school. At any rate, the institution served grades one through twelve, and continued its extraordinary ministry until about 1904, when the Greene County school board took over the building for use as a public school.

It was a bold venture in Christian education. The influence of Woolsey College was long-lived. The spiritual and academic contributions made to the area are still lasting. William Bonapart Woolsey's light burned brightly, and his example is one we still follow. ▲



# Personal Witnessing

By Claude Hames

No other subject could arrest my attention as much as "Personal Witnessing." I'm persuaded it is the key to the growth of our churches. It was the writer of Proverbs that said "A true witness delivereth souls:" Proverbs 14:25a. If this is true (I'm sure that it is) why not a great deliverance of souls among Free Will Baptists? Where have we failed? If the New Testament church without a sanctuary, fellowship hall, kitchen, Sunday school bus, sound system and all the other materialistic items we hold so important in our day could experience revival, then why cannot we as Free Will Baptists do likewise today? The answer is evident, it is revealed in the Scriptures.

First we have not used —

## I. THE METHOD OF GOD.

(Genesis 3:1-21)

In this passage, where Adam and Eve sinned, we find the Righteous seeking the unrighteous. You will notice the Lord did not build a sanctuary and try to persuade them to come to meet Him. God went seeking after sinful man. It was the Lord that asked Adam "Where art thou?" "Hast thou eaten of the tree?" This was the method used by the Lord. We find others using this same method throughout the Bible:

— Elijah the prophet with Ahab the King — "I have found thee." I Kings 21:20;

— Nathan to David — "Thou art the man." II Samuel 12:7

— Peter to the Jews — Acts 2:14-40;

— Paul to the sorcerer — Acts 13:8-11;

— Jesus to the woman at the well of Samaria — John 4:1-30.

Quite often, the religious folk of Jesus' day were critical of Him because He was spending His time with sinners. Our problem is this: we ought to be out among the unsaved with our message. We have a "sanctuary" sickness. We have limited our message to the church buildings and these soon become like "mausoleum".

Secondly God uses —

## II. THE MAN OF GOD.

(Ezekiel 22:30)

The Lord has always worked through men. This is the plan of His Word. God is looking for men today. I'm persuaded we have some of the best preachers in the world today filling the pulpits in our Free Will Baptist churches. But we need more than that. We need men who can witness, eyeball to eyeball, face to face and house to house. The greatest cowards in the world are preachers who spend all week loading their "gospel gun" for Sunday to blast away from behind the safety of the pulpit.

Psalms 126, verses 5 and 6, gives us what it will take to be that man for God. He must be a man that will go forth (not lazy) and sow in tears (weeping with compassion). The results will be this one coming again "rejoicing," bringing his sheaves with him.

What is it that will motivate a person to be God's man and to lose his life for the sake of Christ? Every man in history that has lost his life in Christ's work has had a twofold motivation. (1) knowing the terror of the Lord we persuade men, (II Corinthians 5:11); (2) The love of Christ constraineth us, (II Corinthians 5:14).

Then we must use —

## III. THE MESSAGE OF GOD.

(Romans 1:16)

Paul was not ashamed of the Gospel and believed it was the power of God unto salvation. Why the great growth in the New Testament church? They used the Gospel. They related it to individuals and they shared it with

others. The church of this century has not given out the message except from the pulpits. When visitation teams go out from our churches two by two, what do they speak about? Many times they discuss politics, sports, weather and current events. Of course, this is not the message committed unto us. We should investigate and take inventory as to why souls are not being delivered. Read the book of Acts. What caused the growth therein? In Acts 2:41-47, they were daily in the temple and house to house preaching and teaching Jesus Christ as Lord. What were the results? The Lord added to the church daily souls that were saved. They were accused of filling Jerusalem with their doctrine in Acts 5:28. Their message was Christ and it enthused and thrilled their souls to proclaim it. Paul relates in Acts 20:17-35 about his ministry at Ephesus. He taught both publicly and house to house. He was free from the blood of all men because he had declared the full counsel of God to them.

As a child, I was brought up in Oklahoma. We moved to a place that had a pump on the well. The first time I went after water I couldn't get the pump to work. Then Dad showed me how. The pump had to be primed by first pouring in some water. The reason many altars are dry and the baptistry water almost stagnated from the lack of use is because we have not primed the pump. On a recent Sunday in our church, we prayed at the altar with some 13 people. Some came for rededication, some came to be saved and some came to profess publicly that they had accepted Christ in their home during the week. It was easy to preach that day. I enjoyed giving the invitation. Why? I knew that during the week many of our people had "primed the pump." Let's get busy with this business of "Personal Witnessing" DURING THE WEEK. Then when Sunday arrives we can know the blessings of the Lord will be experienced because we have primed the pump.

*ABOUT THE WRITER: Mr. Hames' presentation on "Personal Witnessing" completes this series of articles which were first presented at the 1972 National Association for laymen and pastors. Mr. Hames is pastor of the First Free Will Baptist Church of Bakersfield, California, a church which is presently enjoying an enlarged outreach in the community.* ▲



# VIEWING SIN LIGHTLY

By LeRoy Forlines

Cheap-easy believism thrives on shallow feelings about sin. There is enough concern about sin for a profession of faith, but not enough for a real conversion. It does not take a very deep feeling of guilt to make a person feel some sense of religious need. But it would take an indescribable sense of guilt to make a person even feel as though he deserves being sent to an eternal hell. It takes a serious view of sin for one to believe that the only cure for man's sin is the substitutionary death of Jesus Christ on the cross in which He suffered the full wrath of God for our sins. It takes a serious view of man's sinfulness to believe that fallen man is in need of an experience so drastic that it is called the new birth.

There was a time when the church and the Bible had so influenced society that people realized the seriousness of sin. Other influences have come on the scene. The evolutionary view of the origin of man has weakened the sense of moral guilt in society. Man is viewed as an animal. We do not think of real moral guilt being imputed to animals. Also, according to evolution everything is changing. Therefore, the advocates of this thought deny the idea of moral absolutes. This means that what was sin yesterday may not be sin today. It is easy to see that people influenced by such thoughts would not have very serious thoughts about sin.

What is even more alarming is that the church has weakened its standards and preaching about sin. Something must be done! We must size up the need and by God's grace meet the challenge with power and holy boldness. We have the tremendous task of facing people whose moral sensitivities have been numbed by the age in which they live. We must face them with such power that they can see themselves as sinners with all the significance this has in the light of the Bible.

We need some prophets in our pulpits. By a prophet I am not talking about one who reveals things about the

future. I am talking about a man of God who knows the issues, and confidently faces them under the anointing power of the Holy Spirit. I am talking about a man who makes an impact for God. He sizes up his task. From his spiritual arsenal, he chooses the kind of weapons that are required to do the job. He does not hunt elephants with a BB gun. He knows that the walls of rebellion and resistance are thick. He knows that the morally asleep are hard to awaken. He knows the need of the hour. With all the earnestness of his soul, he preaches as a dying man to dying men. He does not leave anything unsaid that should be said. He may not always get results, but people always know they have been preached to.

I am not saying that every sermon needs to be the kind that exposes sin and tells of judgment and hell. I am saying that there *must* be sermons of that kind. There must be times that the light of God's truth is so focused on sin

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## CHRISTIAN DOCTRINE

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that fear and heart searching will come upon the saints; that unconverted church members will see their lostness and be converted; that walls of rebellion will be broken down; that the morally asleep will be awakened; and that sinners will flee from the wrath to come into the hands of a loving Savior.

There is a need for various kinds of preaching. We need the kind that calls attention to the goodness and greatness of God. We need the kind that expounds the great themes of the Bible.

We need the kind that gives comfort to those who sorrow and encouragement to those who are discouraged. The needs to be met through preaching are many. But we cannot meet the other needs of people if they have not first of all seen sin for what it really is. Without this there can be no salvation. If this awareness is not at times sharpened among the saints, their vision will be blurred. Their commitment will be weakened. Their whole experience will suffer.

We need the kind of men in our pulpits who stand out in the minds of people as being Men of God. There was a time when a minister by his habits and dress created somewhat of a spirit of awe in people. This was followed by a time when it was thought that the minister should prove by his habits and dress that he was just an ordinary fellow. This went so far at times that he was called by his first name by the members of his congregation. He was a regular guy. Maybe some of the things in this trend served a good purpose. But the time has come for the minister to rise above the ordinary. The task of restoring the proper moral awareness to the church and to sinners is not the task of the ordinary fellow or the regular guy. It is the task of those men who by submission and obedience to God have been raised to the level of extra-ordinary. It is the task of those who without question deserve to be called Men of God. We need more men to whom the words of God to Ezekiel apply when He said, "And they, whether they will hear, or whether they will forbear... yet shall know that there hath been a prophet among them" (Ezekiel 2:4). ▲

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# Be Watching For Christ's Return

By Dr. Robert Picirilli

First Thessalonians 5:10 indicates that Christ "...died for us, that, whether we wake or sleep, we should live together with him." I have always thought that this means "whether we are living or dead" when He returns, but my recent study of the Greek words has me wondering.

In order to understand this, we must go back into chapter four where the subject of the Second Coming is first introduced. You will remember that the Thessalonians were upset about some who had died, and Paul comforts them about "the dead in Christ" (4:16). In that section, Paul refers to the dead in Christ as being "asleep" (4:13), and as "them which sleep in Jesus" (4:14).

Then, in chapter five, Paul moves on to prod us to be prepared for the Second Coming. He warns, in verse 2, that the day of the Lord comes "as a thief in the night;" but he declares that Christians do not need to be caught off guard (overtaken) as by a thief (5:4). So he urges us to "watch" and "not sleep" (5:6). It is obvious that *this* word "sleep" does not mean *death* (as in chapter 4), but is urging us to be wide awake rather than unconcerned and uninterested, "not spiritually dozing" we might say.

## gems

from the  
Greek New Testament

In fact, the two Greek words for "sleep" in chapters four and five are entirely different. In 4:13 and 14, the word is *koimao* (the very same as the one Jesus uses in John 11:11). In 5:6, however, the Greek word is *katheudo*.

Now the point is that 5:10 uses the second word, not the first. Further, the word in 5:10 for "wake" is the very same as the word for "watch" in 5:6. Therefore, it is very hard to avoid the conclusion that 5:10, "wake or sleep" is referring consciously back to 5:6, let us watch and not sleep. If this is true, Paul is saying, in 5:10, that "whether we are watching and wide awake for the coming or not," Christ died for us that

we might be raised at His coming.

If this is the correct understanding, then you can see what Paul is telling us. He is urging us to be watchful Christians, alert and eager for His coming, instead of spiritually drowsy and unconcerned

and not daily conscious of "the blessed Hope." Either way, Jesus' coming will not be hindered, and His purpose will be fulfilled; but we will find it much more pleasant to face Him if we are watching and wide awake and ready. ▲

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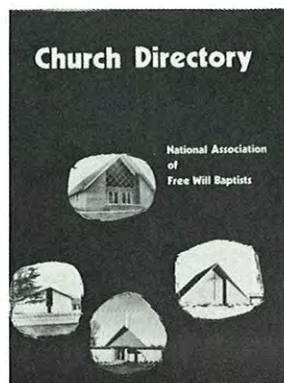
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by the  
*Executive Secretary*  
*Rufus Coffey*

Understanding and guiding teenagers is not easy. Yet failure to do so will result in serious consequences. The lack of a harmonious relationship between adults and teens often leads to friction, tension and alienation. In order to bridge the gulf between teens and the older generation certain factors need to be considered.

## Youth Problems Are Complex

The gap dividing youth from their predecessors is nothing new. While progressing from a teenager to the age of twenty-five, Mark Twain was amazed at how much his father had learned during the same period of time. Therefore, it is not surprising to discover that the present generation of youth retains a degree of scepticism about their elders.

In every generation young people are apt to feel intellectually superior to their parents. They adjust more readily to changing conditions of society. They are naturally more idealistic. Oftentimes they wonder why the previous generation was not more successful in achieving the better life. They are usually unaware of life's complexities and the difficulties that one encounters trying to achieve lofty goals. Teens are prone to take things for granted. They often overlook the benefits they enjoy because of what their parents have done.

On the other hand, adults react, often adversely, to the judgements of the younger generation. They forget all too often the struggles which they experienced during adolescence. They grow impatient with the restlessness and indifference of teenagers. They become indignant at the seemingly lack of appreciation on the part of teens. They are particularly exasperated when young

# Bridging The Adult-Youth Gap



people challenge their values or ask for an explanation of their decisions. This questioning of parental authority or the merits of traditional values has come to be a source of real conflict.

### **Influences that Hinder Teenagers**

In addition to the educational philosophy today which emphasizes questioning, we are reaping as never before the final fruits of the evolutionary theory. In the struggle of life, it is claimed, only the best species survive. Thus, every new generation must be better than the one before. In such an environment, traditional values are lost. When tradition loses its value, the important thing is what lies before and not what lies behind. The impact of evolutionary optimism is further strengthened by technological advances. Every new thing is bigger and better than the one before. Every new invention improves life. Technological idealogies have swayed past generations but they have been accelerated in this secular generation.

Several environmental factors are strongly influencing the attitude of youth today. A general breakdown in discipline and respect for authority is evident. The detrimental influence of television takes its toll on the minds of young people. The portrayal of violence, sex, and the glorification of every form of sin on T.V. is demoralizing. Other social problems such as war, poverty, racism and injustice have a profound influence.

Young people today are certainly more informed than previous generations. But the pressures of an exploding world contribute to the problem of loneliness and emptiness. The inability to find purpose and meaning in life adds to the frustration of growing up.

It is sometimes difficult to understand and relate to teens. Yet, it is the responsibility of adults to take the initiative. If understanding does not mean condoning their behavior or attitude, how can an adult establish an understanding with teenagers?

### **Personal Needs of Teenagers**

Teens want acceptance by their peers. They do not want to be left out or to be considered an odd ball. They want to be accepted as an individual with inherent worth. They must be accepted for what they are as well as

what they are capable of becoming.

To accept young people means that adults accept them at their worse as well as at their best. It means a willingness to accept their ideals and standards even when they differ from ours. It means accepting their resistance and hostilities while trying to show them love and understanding.

The basis of acceptance is understanding. To help teens they must first be understood. We must try to see life from the young person's frame of reference in order to understand his feelings about a given situation. Putting ourselves into the young person's place will help us to understand his feelings, ideas, and struggles. Young people need advice and counsel in decisions such as clothes, social activities, courtships and education. We must be willing to listen to their point of view before jumping to conclusions or trying to persuade them to change their mind before they have had an opportunity to fully express themselves.

Young people want to achieve and to be good at some particular thing. It is important to find a particular interest and encourage them in this area. However, care must be taken not to push young people too fast from one phase of development to another. It is better to allow them to pace themselves. Adults can expect too much of children and teens.

It is only normal that young people should have questions about the church or doubts about their spiritual experience. During these periods it is important for adults to stand behind young people and encourage them to stand up for their convictions.

Of particular importance is the fact that a young person is seeking identity. He wants to be an individual in his own right. He is not a parent made over. Neither is he an adult in miniature form. In the refrain from a popular song the teen is saying, "I've got to be me." Young people need security but this security is not necessarily found in things. The greatest security is in a personal relationship that does not change with circumstances — a relationship which will not find rejection when the teen does wrong. Even though we would prefer that our teenager not make a mistake, we must accept the fact that he will. Even

though he may make a wrong decision or he may do wrong, the teen must not be rejected.

Above all, teenagers need love! There is no substitute for this personally satisfying need. Parents have the responsibility of showing and demonstrating love.

### **Suggestions for Understanding Teenagers**

Understanding teens is not a simple matter. But we must recognize them as people and treat them as people. We must begin to deal with them as young adults. We cannot permit ourselves to talk down to them.

We must recognize that our relationship with our teenager depends upon the twelve previous years. Failures in early life cannot be easily corrected. Problems that are the results of parental neglect must be patiently dealt with. We must recognize that the teenage subculture, their fads, their hair styles, their choice of friends, their gimmicks are not always in themselves destructive. Neither are they signs of some particular philosophy.

Parents play the most important role in a teenager's life. We ought to be a trusted friend and a responsible guide. We must accept the young person for what he is, not what we want him to be at the time; therefore, we should always avoid ridicule, shame or embarrassment to him.

Adults should recognize that the world has changed and it is different from the one most of us grew up in. Young people have pressures today that we did not have and the parental role is now more complex and demanding. Young people generally have more freedom today and they must be taught responsibility. We must keep the lines of communication open by being available but not nosey. We should be open and sensitive but not pushy or nagging. If we are going to help young people, we must communicate with them instead of criticizing or condemning.

It is imperative that adults set a Christian example. Young people are quick to detect hypocrisy. They detest phonies. Above all, the solution to the youth-adult gap is Christ. A life committed to the Lord on the part of youth and adults will close the generation gap. ▲

# **VIEWPOINT**



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## Contents

MARCH, 1973



Editor-in-Chief: Rufus Coffey / Administrative Editor: Eugene Workman / Circulation: Lucy Boyle, Jean Stone

## NOTES from the Editor



Eugene Workman

I recently heard an evangelist say you could tell a great church not by the number of buses it has, not by the attendance in Sunday school, nor by the amount of money received in its offerings, but by the number of young people who have been channeled from its midst over the years into active Christian service.

I am inclined to agree with him.

There are a number of criteria that can be used to measure the greatness of a magazine. But regardless of how good the contents and format are, it cannot be classed as a great magazine if there are no readers.

If *Contact* is to become a more vital part of our denominational literature program in this decade, which is my desire, then I must gain the readership of today's youth *now* with some timely articles. Without the youth, the readership of tomorrow will not increase.

I would hope that every issue has some articles that are read by members of the younger group. But, just to make certain there is at least one issue that has special appeal to that "set" of readers, I have devoted this issue to articles written about or by young people or articles of special interest to that age group.

I hope those over 30 also enjoy this emphasis. ▲

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