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JULY, 1974

**"HELP US TO FIND**



**The Call of Forgotten  
Men and Women on "Skid Row"**

By Robert E. Hartley

# HOPE"

"That at that time ye were without Christ . . . dead in trespasses and sins . . . having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ" (Eph. 2). How precious are such words to those who find hope in Christ.

As the Bible teacher explained why he frequently repeated a favorite illustration of total commitment to Christ, a woman in the front row, with tear-filled eyes said, "Please keep on telling us; we need to be reminded." Her face reflected the hardness of many years of alcoholism, yet there was also a reflection of peace and hope — an eagerness to hear the Word of God. Perhaps two dozen other weather-beaten, hardened faces, both men and women, mostly of middle age, looked at the teacher. Truly, some did not reflect peace and hope but were without hope and without God. Yet, even among them there was an attentiveness that seemed to cry out . . . "Help us to find hope."

This was not the usual Sunday school setting. The class was meeting in the chapel of the Nashville Union Mission on a hot, humid Friday afternoon. These were the men and women of "skid row" — nearly forgotten human derelicts drifting aimlessly and hopelessly through life, their bodies and minds tortured and wasted by years of wanton immorality, alcoholism, drug abuse, and malnutrition. A few were young, a few older — all bore the marks of wasted lives.

The teacher, a volunteer worker, also of middle age himself had accepted Christ as his Lord and Saviour after many wasted years in sin. As he had entered the mission, through the transient lodge, he had passed among the drunken and sick men of the streets, some bloodied from mishaps or beatings

suffered in the previous night. They were waiting for the evening check-in time when they would receive a free meal, a shower, a change of clothes, and a bed for the night. There is but one condition. Those who are able to understand must attend the evening Gospel preaching service. Those too drunk or sick to comprehend will be asked to voluntarily enter the detoxication unit and infirmary where they will be "dried out" under the supervision of trained personnel. Unfortunately many missions do not have this facility.

All of them have come to the mission voluntarily. Yet there are hundreds who have not come, preferring to sleep in the streets and under the bridges clutching their only friend — an empty bottle. As he passed, the teacher offered only a friendly greeting. Most of them at this stage are not capable nor prepared to receive a Gospel witness. The familiar thought, "There, but for the grace of God, go I," became a heart rending reality.

Who are these men and women? From where have they come? First, they are not ignorant, illiterate misfits unable to fill a useful place in society. They are intelligent, talented, resourceful, loyal and patriotic; however, their withdrawal from and rejection by society often distorts their values. Among them are artists, businessmen, professional men, skilled tradesmen, housewives, nurses, technicians, farmers. All walks of life are represented among these, who through often tragic circumstances sometimes nearly forgotten in the dim past, have given themselves over to dependence upon alcohol or drugs. Being given over to a reprobate mind, they have become dependent upon society; but they are human souls in

*ABOUT THE WRITER: Mr. Hartley is assistant director of the Denver Rescue Mission, Denver, Colorado. He is a member of the First Free Will Baptist Church of that city. Mr. Hartley, who is a draftsman by trade, attended Oklahoma Bible College at Moore and was graduated with honors from Free Will Baptist Bible College, Nashville, Tennessee, in 1973. Mr. Hartley was actively involved in the ministry of Nashville Union Mission and its subsidiary, Mission Acres Farm, while residing in Nashville.*

desperate need of Christ.

Sam, for example, was forty-three when he accepted Christ. He was an intellectual genius, a former gifted artist and professional painter, yet he had been unable to work steadily for many years and had spent most of his adult life in rescue missions, jails, and workhouses. Satan had neutralized the potential of this gifted man by attacking his weaknesses so that instead of making a great contribution to society he had become a liability in the eyes of the world. When he finally made a total commitment of his life to Christ, the old things truly passed away and all things became new. He became a radiant testimony, a handsome and energetic leader among others who received Christ as he had. He sought the will of God and seeing a need taught himself to play the piano by ear because there was no one else who could play at the mission.

Tex has not always been a song leader and Sunday school teacher. Just a few years ago he was a derelict of the streets, living without hope in the depths of depravity. Tex's life had seemed hopeless as long as he could remember. He had been born with just one arm and a withered leg. Even though he was gifted with a brilliant mind, he felt he could do nothing of worth.

Then he met Christ in a rescue mission and accepted Him as Saviour and Lord of his Life. Things really didn't go well for months until in another mission he fully committed his life to Christ.

Things are truly different now. Tex has served as an assistant mission director and now comes faithfully to the Denver Rescue Mission each Sunday morning to lead the singing. Then he teaches Sunday school in his church where he is active and very much involved. Tex also faithfully preaches the Gospel, conducting a monthly evening service at the mission. A few months ago he married a fine young Christian who shares with him in his dedication to the Lord. Tex doesn't seem aware of his "handicap" now. He has become a highly skilled detail draftsman as well as a radiant Christian.

All of the stories about people who come forward in response to invitations of the Gospel, seeking forgiveness and hoping to find a new life, do not end so

(Please turn to page 14)

# Reaching Juvenile Delinquents: A Local Mission Field

By Steve Lytle

In its efforts to fulfill the Great Commission, the Swannanoa Free Will Baptist Church includes the usual ministries in its program. Sunday school, worship services, CTS, visitation, Woman's Auxiliary, and even radio broadcasting are all outreaches of a church that is concerned about doing the will of God and reaching its community for Christ.

Six years ago God gave our church an unusual ministry, a local mission field that few churches have — a ministry to juvenile delinquents in a state institution.

The Juvenile Evaluation Center is located approximately 3 miles from our church, near Swannanoa, North

Carolina. It is owned and operated by the state of North Carolina, and young delinquents are brought here from all over the state for evaluation to determine what should be done with them. They generally stay for only a few weeks or months. Most are teenagers between the ages of 13 and 16 and are sent here for a number of reasons. Many come from broken homes. Some have broken the law and will probably go to a youth correctional institution. Others have been on drugs and alcohol, and occasionally girls are sent here who have had children born out of wedlock. Sad to say, some children are sent here, not because of anything they have done, but because their parents don't want them and they have nowhere to go. All these children are in desperate need of attention, proper discipline, and above all — love.

Our pastor, the Reverend Milton Hollifield, and our people felt a strong burden to take the message of Christ to these unfortunate ones, so in 1968 several of our teachers left their classes at the church and began to teach at the Center. During the nearly six years since that beginning, more than 25 teachers and helpers have had the opportunity at one time or another to share Christ with these children. We have assumed the responsibility for as many as six cottages at once, with each cottage housing anywhere between 10 to 25 girls or boys.

It is not always easy for those who go and teach. Sometimes a teacher has to face teens who resent him. Occasionally a teenager with a wicked past and an evil heart will almost boastfully recount to his bewildered and embarrassed teacher the sordid, detailed story of a life of sin. Some pay no attention to the godly teacher who pours out his or her heart to them — frequently talking and disturbing those who do want to listen. A common sight is a teenager sound asleep, snoring loudly. At times several intently focus their attention on a comic book while the teacher tries to present a lesson.

Thank God, there is another side to the story! Using Sunday school literature written for the Junior age group (ages 9-11), the teachers present very simple Bible truths; for many of these teens have never been to church in their lives. At best their religious background is limited. Yet, in spite of the difficulties involved, they are taught the Word of God.

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*ABOUT THE WRITER: Mr. Lytle serves the Swannanoa Free Will Baptist Church as associate pastor. He assumed this position upon graduation from Free Will Baptist Bible College, Nashville, Tennessee, in 1972.*

Through much prayer, infinite patience, and lives that reflect the love of Christ, the men and women who teach delinquents have seen hearts melted and lives opened to God's Word. Mrs. Lou Etherton, who has spent five years teaching a girls' cottage at the Center, believes that these young people are only won to Christ when they know the teacher loves them. She states, "I had some girls in my class who were very bitter and hard. It seemed impossible to reach them. After the lesson was over and most of the girls had left, I would go to these who were so hard, put my arms around them, and say 'I love you, and Jesus loves you.' There was a tremendous difference in their attitude the very next Sunday." When these children who have known little love in the past come face to face with God's love expressed by a dedicated teacher, they can be won to Christ.

Many *have* accepted Christ at the Center. Mike Baldwin who has taught there almost a year has one or two boys almost every Sunday who indicate that they wish to receive Christ. "I present the plan of salvation to them each week," Mike says. "I have found that it pays to speak out plainly and forcefully on subjects such as sin, Christ, Heaven, and Hell."

On one occasion Mike taught a 15 year-old boy who claimed to be an atheist. The second or third week he was in class, the Holy Spirit spoke to this boy; and he was saved. Mrs. Etherton told of a girl who had been involved in Satan worship. She came to her teacher with a broken heart, wondering if she could ever be saved after such an involvement with the Devil, and before long she had gloriously found the Lord.

Just like the Psalmist of old, we at Swannanoa Free Will Baptist Church can say concerning our JEC work: "The Lord hath done great things for us, whereof we are glad" (Psalm 126:3). We rejoice in the opportunity we have had to minister in the past, yet we are continually challenged by the ever-present need among these young people.

Brother Wallace Rumbough, who has been teaching at the Center since 1968, best expresses how our church feels about the JEC work. He says, "I consider that class at the Center to be my mission field." △



# what's your problem?

By R. Eugene Waddell

*QUESTION: Would you please explain the Scripture Luke 22 :35-38 for me?*

**ANSWER:** Jesus contrasts the scope and conditions of the earlier missions of the disciples (Luke 9:3 and 10:4) with the permanent mission of evangelizing the world. When they were engaged in missionary activity closer to home, their needs were not as great. But their future ministry would require much preparation and even protection. There would be serious dangers. So Jesus authorizes His disciples to make the necessary preparations. This would include a sword, since it was customary for travelers to carry a sword for self defense against the robbers.

The disciples searched their company and reported that two of their number already had swords. Jesus cuts the conversation off with the curt reply, "It is enough." He probably meant "enough talk" because he immediately went to the Mount of Olives.

*QUESTION: I heard a well-known Free Will Baptist preacher say he didn't believe that there were very many death bed conversions. He talked as if there had to be evidence in a person's life to indicate he had been saved. This sounds more like a doctrine of salvation by works than of salvation by God's grace. Does the FWB Doctrine teach there must be an evidence of good works before a person is saved?*

**ANSWER:** Free Will Baptists definitely believe that salvation comes by grace through faith and does not depend upon any good works on man's part.

But genuine salvation will produce good works. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8,9).

James emphasizes the truth that saving faith will prove itself by good works (James 2:14-26). The order is important here — salvation produces works; works never bring salvation.

What happens if a new Christian dies before he can perform any good works? This is the part of the problem we humans can't solve. Only God, who saves and knows the hearts, can determine the reality of one's conversion. So if you have a loved one who professed faith and died shortly afterward before he could do any good works, we must simply trust that soul into God's tender care, trusting his case to be like the thief on the cross. Someone said that there is one case of a real death bed conversion (the dying thief) so that none need despair, but only one so that none need presume.

While we labor to win the souls of the dying, we must warn the living against the risky business of putting off salvation to the last moment. We preachers are leary of death bed repentance because we have known so many who thought they were dying who only pretended repentance. After recovering, they proved to be phony in their profession of Christ. △

# SEEING IS HEARING

By Lou Ella Spears

"I pray God I find church. You come see me. Now I in church happy."

My heart was blessed as I saw Mary form these words on her hands, and once again I had the assurance from the Lord that I was in the will of God doing His work as He wanted me to.

The ministry to the deaf was started in the First Free Will Baptist Church of Tucson, Arizona, about five years ago, and as far as I was concerned it was a good job for "someone else." I was glad the deaf could come to hear the preaching, but I was too busy to get involved. If they came to church, it was fine. If they didn't, I wasn't concerned. Oh, I went to visit some of them with our interpreter once in a while; but it was really *her* job, not mine.

Everything was going very well until one Sunday night. The pastor's wife came to church and told me that the interpreter would not be back. That night I could not stop thinking about deaf people with no place to go to "hear" the gospel. Deafness is an unseen handicap. Most people are unaware of the deaf around them. They are for the most part an abused people. For years they were thought of as deaf and "dumb." And now, it was as if the foundation of their faith was crumbling. All of these thoughts and more ran through my mind. I could not bear the thought of these people having no place to go where they could hear about the love of God. But always in the back of my mind was the thought, "Who can we get for this ministry?"

We were able to contact a lady who was happy for the opportunity of serving the Lord by interpreting in our church.

I felt relieved that the Lord had sent "someone." She stayed with us three or four months until her husband was transferred from Tucson. Once again I prayed. The Lord answered by allowing us to "borrow" a girl from another church. We knew, however, that we could not "borrow" her forever. She needed to be in her church, and we needed to prepare our people for this work that had been started.

I praise the Lord for the wisdom He gave our pastor, Malcolm Fry, and for his efforts to convince me to learn the sign language. I started taking lessons.

I arrived at Sunday school one Sunday morning, after having only three or four lessons in signs, and someone came to tell me a deaf woman had come. I stood on the steps in front of the church and cried. Here was a soul, hungry to hear the Word; and I was not prepared to teach or share this wonderful news with her. It broke my heart and I wept and prayed. This time I did not pray, "Lord, send someone"; but I prayed, "Lord, here am I; send me. And, Lord, you will have to prepare me."

## Is Nothing Sacred?

THE MANAGER of Abingdon Press Music Resources, Robert O. Hoffelt, says the apparently widespread practice of photocopying copyrighted sheet music is legally as well as morally wrong.

Mr. Hoffelt says that in many instances churches simply obtain a copy of sheet music, then from it produce the number of copies needed for choir members. The same situation exists in some high schools, he added.

"I can appreciate their problem when they need to do a musical

number and need three parts for clarinets, but on the other hand it's just like breaking into a hardware store to get nails," Mr. Hoffelt pointed out.

An example: The composer of "Sons of God," an anthem now sung around the world, netted its author only \$40.17.

*EDITOR'S NOTE: This article reprinted from the NASHVILLE BANNER further substantiates, Mr. John Gibb's article "Is Christian Piracy Justifiable?" carried in the February issue.*

*ABOUT THE WRITER: Mrs. Spears is the wife of Charles Spears, Sr., a deacon in the First Free Will Baptist Church, Tucson, Arizona. She has been involved in the ministry to the deaf for 4 years both as an interpreter and teacher.*

He was with me in the delivery of the Sunday school lesson. I was so busy with the lesson that I had not thought about the church service or how I would get through it. Just before class was dismissed, my husband came in and told me there was a deaf man in the congregation. Then the thought came, What will I do? I am not capable of interpreting a sermon, and for a moment I was panic stricken. God did send the deaf man to our service, but He also sent his fiance who was an interpreter. This filled the need of an interpreter for the man and also for the woman who had been in the Sunday school.

I continued with my sign class, and each Sunday I prepared for Sunday school and church with fear and trembling, wondering when the Lord would feel that I was ready for the task of interpreting. From Sunday to Sunday He was faithful. If He sent the deaf, He also sent an interpreter with them. I prayed, "Lord, you know better than I when I am ready. I will know when you send someone who can't hear, and you don't send 'someone else' to interpret."

One particular Sunday morning I will never forget. I arrived at Sunday school and looked around as it was time for classes and was relieved to see there were no deaf in attendance. However, about halfway through the lesson a deaf lady named Mildred came in. I thought, "That's all right, Lord, you still have time to send an interpreter before church starts." I looked at the clock. It was 10:55 and no interpreter had come in. Oh, well, the Lord still had five minutes... 10:57 and still no one... 10:58, 10:59, 11:00. The music started, and I knew the time had come. My knees knocked; my hands trembled; and I thought my heart would jump out. Then I stood up in front of Mildred. When I stood up, the Lord took control. From that moment until

the last amen I had no thought of myself, my signs, or the congregation. It was as if someone else had control of my hands. As I watched the expression of Mildred's face, I could see that she understood the message. It is thrilling to hear the testimony of these who "hear" the gospel message with their eyes instead of their ears.

Hazel, a woman in her 50's, who had lost her hearing 4 years before, contacted our church through a letter to the newspaper. She started coming to church, accepted the Lord and was baptized. She is one of our most faithful workers in the church now. Her testimony is: "I praise the Lord for this church. I sat in my apartment and cried for four years because I could not hear. Now I have the Lord in my heart, and I am happier than I have been in all my life." Hazel is different from many of the deaf people. She can talk. She had also heard the gospel before she lost her hearing.

Many of the deaf people have been deaf all of their life or were very young when they lost their hearing and, therefore, have never heard our words; and their vocabulary is quite limited. One of the biggest thrills I have experienced was in the salvation of a young boy named Jim. I had been witnessing to my sign language teacher, a deaf man named Robert; but he didn't have time for the Lord. However, Robert came to class one day and gave me a paper with Jim's name and address on it. He said, "This boy came to me and had a paper about Jesus. He wanted me to explain. I tried; but two weeks later, Jim came back and asked me again to explain about Jesus. I told him that I don't know how to explain about Jesus, but I can get someone who can." I thanked him and promised to get in touch with the boy.

I talked with Mrs. Mae Fry, the pastor's wife, about the boy; and as we discussed the problem, we heard that Nicky Cruz was to be in town at the local university. I thought of Nicky's background and thought that if there would be an interpreter at the meeting, it would be a good time for Jim to hear his testimony and learn about Jesus. Mrs. Fry called the Crusade headquarters to find if they had made provisions for a interpreter. They had, she reported. Then she told me who the interpreter would be... me. I was petrified. I could interpret in our church

where people knew me and understood my signs, but for people I had never seen before? I was not sure about this. I prayed, "Lord, if You will be with me and if You think I am capable, then let Jim say "yes" to our invitation.

Mrs. Fry and I went where Jim lived and found no one home. The devil said, "See you are not ready, ha." We started to leave. Before we reached the car a boy came up on a bicycle. The boy was deaf. I signed, "I am looking for Jim \_\_\_\_\_." He signed, "Me." Then I explained that we had come to invite him to go hear Nicky Cruz tell about Jesus, and he smiled a big smile and accepted our invitation. I picked him up about 7:15 and took him to the meeting. There was no place provided for us as had been promised. So Jim sat in one row, and I sat in the row in front of him and tried to turn around so that he could see the signs. I don't know how I got through the message, but when the invitation was given for those who wanted to accept Jesus Christ as their Saviour, Jim responded. I went with him to the place where the counsellors were, but there was no one there to explain the plan of salvation to a deaf person. I opened the Word of God and showed Jim that God wanted to save him. I remember the sweet smile that came on his face as he prayed and accepted Jesus Christ. Jim was baptized and joined our church. Jim is away at school most of the year now, but when he comes back to Tucson he lets me know so that he can be in church.

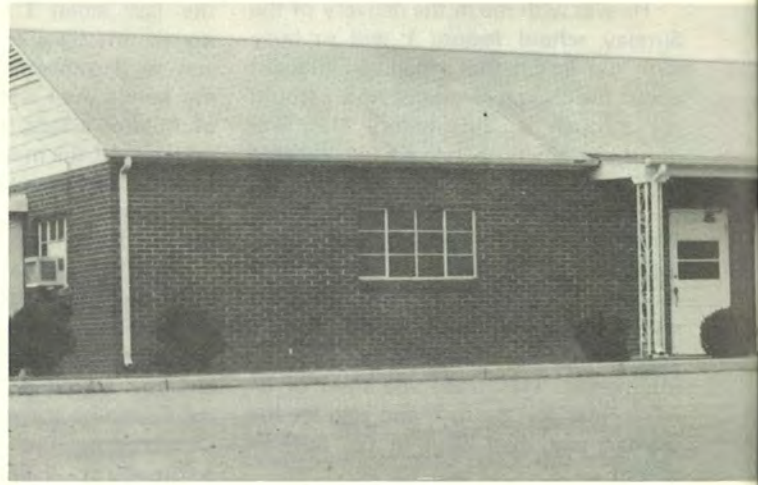
It is so thrilling to teach these "babes" who know nothing about God's Word, His love, or His grace, the wonderful truths that we so often take for granted. When I see their faces light up with each new revelation, I am reminded that Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He didn't say only teach those that can hear, but the commission is to **TEACH ALL**.

When you think of those poor people in foreign lands who have never heard the gospel, also, think of those here in the United States who cannot turn on the radio and "hear" the gospel, who cannot turn on the TV and watch a religious program, and who have very little choice as to what church they can attend, because they must "hear" with their eyes. △

#### **OTHER DEAF MINISTRIES**

*Editors Note: Only three other Free Will Baptist churches are known currently to be ministering to the deaf. They are Bethel Church in South Roxanna, Illinois (Jim Walker, pastor); Woodbine Church, Nashville, Tennessee (Richard Cordell, pastor); and Faith Church, Goldsboro, North Carolina (Frank Davenport, pastor).*

# PIEDMONT BIBLE INSTITUTE:



## A PIONEER

By Eugene Workman

The Cramerton Free Will Baptist Church in Cramerton, North Carolina has a unique ministry beyond the regular, traditional church program. The church, begun in 1945 by Reverend Roy Rikard as an outgrowth of a radio ministry in the North Belmont, North Carolina area, is one of the leading churches in Cramerton with an average Sunday school attendance of 215. People, however, were not content with just building a church. They wanted a more mature knowledge of the scriptures.

At first when Rev. Rikard realized that the laymen of his congregation and community, as well as the pastors in the surrounding communities, had a desire to become more knowledgeable in the Scriptures, he reacted as any typical pastor — he encouraged them to attend the Free Will Baptist Bible College in Nashville, Tennessee. He realized, however, that the Western Piedmont Association of Free Will Baptists had a number of people who needed and desired further schooling but could not afford to go to a formal college. As a result, the idea to begin a Bible institute in the Cramerton Church resulted in the birth of the Piedmont Bible Institute.



*EIGHT STUDENTS completed the cycle of study at Piedmont Bible Institute in 1964 to become the first graduating class. Left to right, seated are Rev. Oscar Gray, Mrs. Nina Rikard, and Mrs. Fannie Rikard; standing are Rev. Homer Savage, Mr. Mac Burchum, Rev. Weldon Key, Rev. L. D. Gray, and Rev. William Calvert.*





*PIEDMONT BIBLE INSTITUTE is located across the street from its founding mother, Cramerton Free Will Baptist Church.*

## EDUCATIONAL ENDEAVOR

Therefore, eleven years after the church was established, it extended its ministry to include the first Bible institute to be established in a Free Will Baptist Church. The Rev. Leroy Forlines, professor at Free Will Baptist Bible College in Nashville, Tennessee, came to Cramerton to teach the first two weeks of the institute in 1956. There were 28 people who enrolled that first year. During the ensuing years, an enrollment high of 196 was reached; however, the average enrollment is now 48.

The three year cycle of study needed to receive a diploma from the institute was recommended by the administration of Free Will Baptist Bible College. It includes speech, English, Bible survey, personal evangelism, two courses of music, Free Will Baptist doctrine, Pauline, homiletics, and a study of cult religions. The classes meet each Monday and Tuesday nights for 45 minutes for approximately 18-20 weeks. The cost of a class is approximately \$25.

One hundred and eighty-three have finished the three year cycle program. Of these, six have gone to Free Will Baptist Bible College and received degrees; five have gone to Bob Jones University; and one has gone to Columbia Bible College, Columbia, South Carolina. Of the 183 who have finished the three year course, 137 are ministers.

Brother Rikard always uses Free Will Baptist people to teach in the institute. These teachers have all had outside, formal training and many of them hold accredited degrees. At the present time, William Calvert, pastor of the First Free Will Baptist Church in nearby Gastonia, is dean of the institute. Mrs. Robert Parris, clerk of the Cramerton Church, serves the institute as registrar and secretary. In addition to Calvert, the faculty consists of Dean Bryant, a layman, and Mrs. Regina Phillips. Both are members of the Cramerton Church and alumni of the institute. Two additional teachers will be added for the 1974 fall term.

Brother Rikard, president of the institute, attended Fruitland Bible Institute in Hazardville, North Carolina. Although he holds no accredited degree, it is a great joy to him to see students leave the institute and give further pursuit to a formal education. Besides pastoring the Cramerton congregation, Brother Rikard serves on the public school board of Cramerton and on the Jane V. Love loan fund of Burlington Industries. The latter loans students money to pursue higher education.

The Cramerton Church has built the facilities that now house the institute. They furnish and maintain these buildings as the needs arise. However, a large part of the finances needed to operate the institute, including the salaries of teachers, comes from yearly contributions made to the work of

Piedmont Bible Institute by textile executives, doctors, merchants and other interested individuals in the Western Piedmont area. The church and institute property is now appraised above \$400,000.

Free Will Baptists of North Carolina and the denomination owe a debt of gratitude to Roy Rikard, a businessman turned minister, for his foresight in realizing there existed a need for education at the local level and for extending the outreach of his local church to pioneer the Bible institute work in Free Will Baptist ranks. Today, Piedmont Bible Institute, with 18 years of service, is the oldest of 10 institutes known to now be functioning in Free Will Baptist churches.     △

## CALIFORNIA CHURCH HONORS ITS "SENIOR SAINTS"

FRESNO, CAL. — Every member over 60 years of age of the Memorial Free Will Baptist Church was honored in special services Sunday, April 21.

Using the theme "Claim your Mountain," the congregation paid special tribute to these older members. Signs, posters, and the bulletin board conveyed the thought of the day and carried adages relating to the joys of aging. One "senior saint" brought the devotion during the Sunday school assembly and another directed the senior citizens' choir. A special message based on the life of Caleb entitled, "Claim Your Mountain," was delivered by Larry Hampton, minister of education at the church. The desire to pay tribute to these older leaders of the congregation was augmented by Herman Hersey's article, "Bonus Years That Count" in the October 1973 CONTACT, according to Mr. Hampton.

Pastor, Lonnie Rolen states that this age group regularly has the largest Sunday school class of the church.



FREE WILL BAPTIST

**newsfront**

## FORMER MISSOURI PASTOR NAMED TO OHIO STATE OFFICE

COLUMBUS, OHIO

— The Reverend Alton Loveless, a Free Will Baptist minister for 19 years, has been named to fill the position as Ohio's state promotional secretary. The announcement comes from Paul Thompson, chairman of Ohio's Board of Directors.



LOVELESS

The Reverend Loveless has been

affiliated with Scripture Press, headquartered in Wheaton, Illinois, for the past six years. He served as regional sales manager for the Southern United States and the Caribbean from 1973 until he accepted his new position. Prior to this promotion, he was employed for four years as the Christian Education Consultant in the southeastern United States. Mr. Loveless, who resided in Atlanta, Georgia, is also a free-lance writer and public speaker.

Mr. Loveless served as editor of the Missouri GEM while pastoring in that state. He was pastor of the First Church at Joplin prior to his service with Scripture Press. He has done resident study at Hendrix College, Conway, Arkansas and Free Will Baptist Bible College, Nashville, Tennessee. He has done extension study at Moody Bible Institute, Biola, and Conway Baptist College. He has had additional training in the field of Christian education both in Canada and the United States in relation to his position with Scripture Press. The Loveless's have two sons, Randall and Stephen.

As the work among Ohio Free Will Baptists has grown, the need for a promotional man has become more of a necessity, according to Mr. Thompson who pastors the Welch Avenue Church in Columbus. Mr. Loveless assumed his new position June 1 and will direct all phases of the state work from the state offices at 1542 Parsons Avenue. Since the promotional office was created in June, 1972, by the Ohio State Association of Free Will Baptists, Mr. Thompson has served as overseer of the state work except for a brief period in late 1973. Mr. Homer Willis, former Director of the National Home Missions Department, accepted the Ohio post in the fall of 1973 but left the position at the end of the year.

## TORNADOES CLAIM OTHER FREE WILL BAPTISTS

NASHVILLE, TENN. — Two Free Will Baptist women died as a result of injuries received in the disastrous tornadoes of April 3.

According to the reports reaching the National Offices, Mrs. John Taylor, who resided in Xenia, Ohio, died April 9 of injuries received in the tornado. She and her husband were members of the Eastmont Free Will Baptist Church in Dayton.

Mrs. Ruby Mansell, 63, of the Dry Valley community near Cookeville, Tennessee, died Friday, April 26 from injuries received from the same series of storms which racked the central states 23 days earlier. Mrs. Mansell was alone in her rural farm home when the storm struck, completely demolishing the dwelling and blowing her several hundred yards. She was the tenth victim of the storm in the Putnam County area.

Mrs. Mansell was a member of Stone's Seminary Free Will Baptist

Church. She is survived by her husband, Harvey, five daughters, four sons, seventeen grandchildren, and four great grandchildren.

An article in the May issue of CONTACT Magazine reported the need for financial aid to help Free Will Baptist storm victims of Ohio and Alabama in getting re-established. The Reverend Norman Livingston, pastor of the West Dayton Free Will Baptist Church in Dayton, spearheaded the funding of the Xenia Disaster Fund at the Farmers Merchant Bank in Beaver Creek, Ohio. He reports that approximately \$1500 has been dispersed to victims for use in re-establishment. Churches in Michigan and Ohio also responded with food and clothes. In Guin, Alabama, the government was reported to be sending a large number of trailer homes to be used by tornado victims, rent free, for a year while they rebuild their dwellings.

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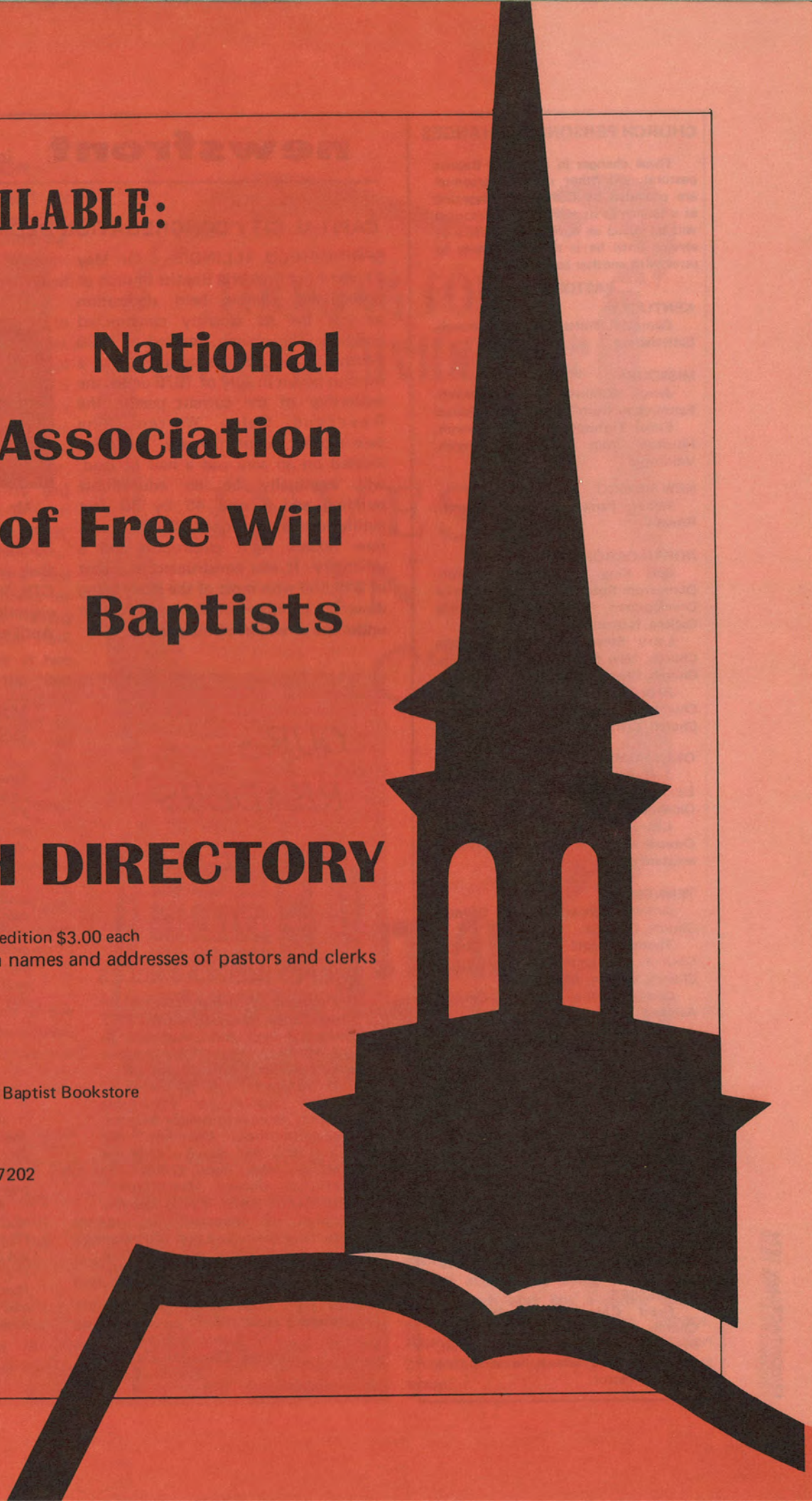
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## CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by CONTACT Magazine as a service to its readers. No personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

### PASTORATES

#### KENTUCKY

George F. Watts to Mavity Church, Catlettsburg

#### MISSOURI

James McAllister to First Church, Farmington from First Church, Monett  
Elmer Turnbough to First Church, Houston from Viburnum Church, Viburnum

#### NEW MEXICO

Walter Parry to First Church, Roswell

#### NORTH CAROLINA

Bob King to Prospect Church, Dunn from Special Assistant, Office of Development, Free Will Baptist Bible College, Nashville, Tennessee

Larry Stevens to Pleasant Acres Church, New Bern from Rock Springs Church, Charlotte, Tennessee

Jerry Williams to Zephyr Hills Church, Asheville from Shady Grove Church, Clarksville, Tennessee

#### OKLAHOMA

J. R. Proctor to Spring Hill Church, Lexington from Trinity Church, Oklahoma City

Leonard Pirtle to Owasso Church, Owasso where he previously served as assistant pastor

#### TENNESSEE

Arnold Shrewsbury to Gorman Church, Gorman

Thomas Scott to Loyal Chapel Church, Columbia from Liberty Church, Vernon, Alabama

Cecil Boswell to Friendship Church, Ashland City

### OTHER PERSONNEL

#### MISSOURI

David Hellard to Trinity Church, Bridgeton as Minister of Youth and Music

#### NORTH CAROLINA

Larry Gill to Liberty Church, Durham as Associate Pastor from Woodbine Church, Nashville Tennessee where he served as Bus Director

Rodney Whaley to Peace Church, Wilson as Minister of Music and Youth

#### TENNESSEE

Fred Carraway to Woodbine Church, Nashville as Assistant Pastor from Grace Church, Rocky Mount, North Carolina where he served as Assistant Pastor.

# newsfront

(continued)

## CAPITAL CITY CONGREGATION DEDICATES NEW FACILITY

SPRINGFIELD, ILLINOIS — On May 21, the First Free Will Baptist Church of Springfield, Illinois held dedication services for its recently constructed building. The church, located at 3436 South Douglas, is the outgrowth of a mission begun in July of 1970 under the leadership of the current pastor, the Reverend Galen Warren. The two-storied contemporary building, located on an acre and a half of land, will eventually be an educational building, and a new 40 by 80 feet auditorium is envisioned. The structure now houses eight classrooms and a sanctuary. It was constructed at a cost of \$19,550 with most of the labor being done by members of the congregation under the direction of the pastor.



Mr. Warren expresses the hope that now the church will soon reach a large number of the 400 families residing in their area with worship, Sunday school, CTS, Vacation Bible School, and weekly visitation. The average attendance for April was 20.

## OUR READERS COMMENT

### THREE TIMELY ARTICLES

February, March, April — These three issues of CONTACT contained very good material. In each of these issues there was one especially significant article.

In February, T.S. Rendell's "7 Golden Rules for Profitable Reading" is exceptionally helpful. "Denominational Checkers" by Jack L. Williams stands out in the March edition. John Gibbs' "Is Christian Piracy Justifiable?" (CONTACT, April, 1974) touches an area of concern that has frequently disturbed me. Christian piracy (an obvious contradiction in terms) is not justifiable as Mr. Gibbs aptly demonstrated. I heartily commend you for publishing these timely pieces.

— Larry D. Hampton  
California Christian College  
Fresno, Calif.

### MAGAZINE FACING ISSUES

... CONTACT has proven to have a wealth of information concerning the issues facing our Free Will Baptist churches and people today. The articles have shown insight into the life and work of the Christian. The articles have served as a guide and as a source of encouragement to fulfill our goals as Christians. It is reassuring and gratifying to have a denominational publication that can be counted worthy among the religious periodicals of our day....

Mrs. James G. Stancill  
Charlotte, North Carolina

### LIKED BOOK CRITIQUE

Just a note of appreciation for the splendid work you are doing for our... denomination, especially as reflected through the pages of CONTACT.

The critique by my friend Jack Williams of George Dollar's A HISTORY OF FUNDAMENTALISM IN AMERICA was a rhetorical masterpiece! I, for one, thank the Lord that the pungent and prolific pen of Mr. Williams is dedicated to Free Will Baptists.

Malcolm Fry  
General Director, CTS  
Nashville, Tenn.

**CTS ANNOUNCES FALL PROMOTIONAL CAMPAIGN**

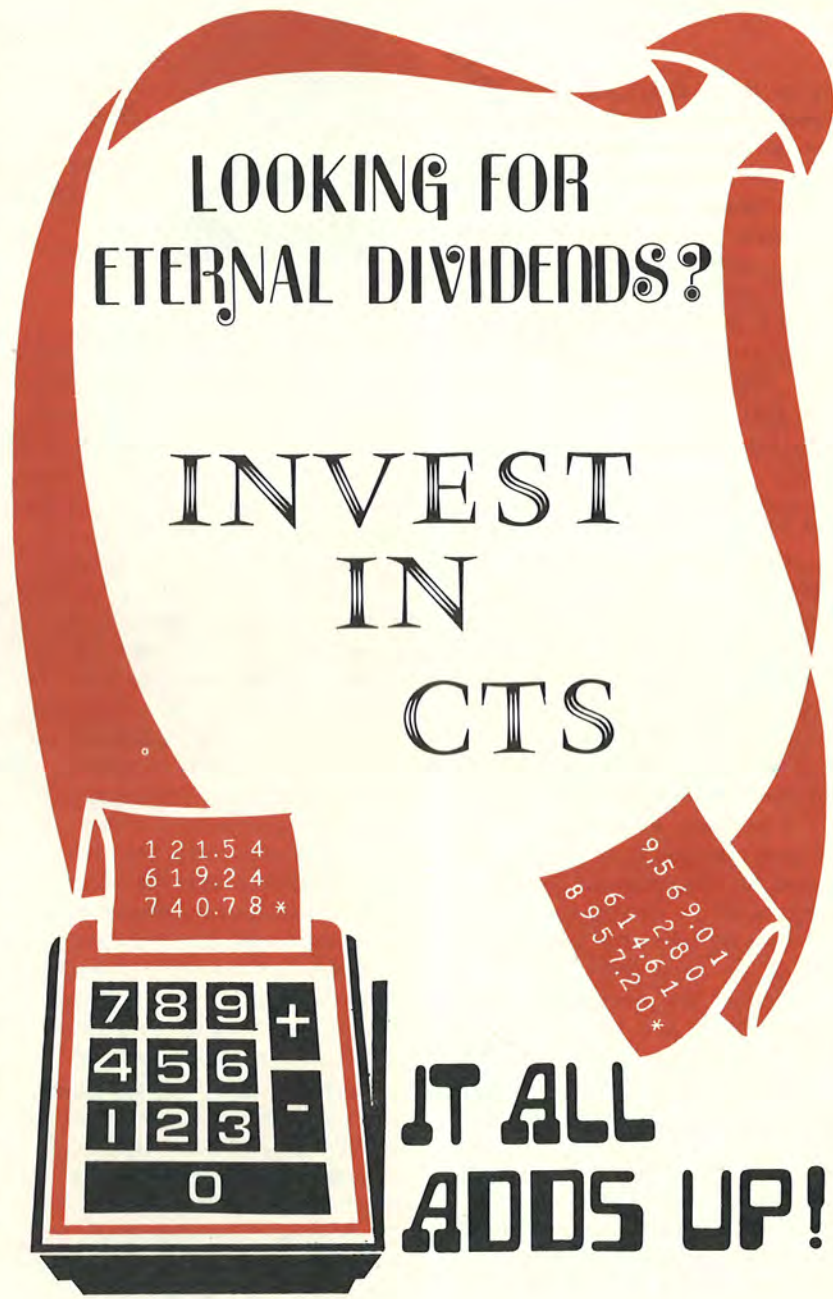
NASHVILLE, TENN. — "INVEST IN CTS" has been chosen as the theme for the 1974 National Promotional Campaign, according to Mr. Malcolm Fry, General Director. The annual campaign is set for September.

The campaign develops the theme in the local church by choosing two teams, BANKERS AND BROKERS. The goal is to produce more "dividends for CTS" by adding more visitors and new members to the group." To aid the local church in achieving this goal, a promotional packet containing poster, campaign ideas, progress charts and attractive buttons is available now from the National CTS office, P.O. Box 1088, Nashville, Tennessee, 37202.

The campaign begins on the first Sunday of September and continues for the five Sundays of that month. Results tabulated from the campaign will determine the top ten finalists in two national categories: the top ten churches in DIVIDENDS, selected on the basis of the best percentage of attendance increase; and the top ten GAINERS, composed of the best per capita contribution to the National CTS work. The percentages will be based upon the statistics of April, May and June 1974.

Church Training Services wishing to participate in this campaign must register by August 15, 1974. Registration should include the names and addresses of the church, the name of the CTS director and the average CTS attendance for April, May and June.

National awards will be given to the winners in each division, and the winners will be announced in denominational publications.



**KANSAS CHURCH OBSERVES TWENTIETH ORGANIZATIONAL ANNIVERSARY**

WICHITA, KANSAS — Twenty years and four locations later, the First Free Will Baptist Church here observed the anniversary of its organization Sunday, May 26, 1974.

Pastor Grover Terry was joined by John Staggs, a former minister of the church, for these special services. Mr. Staggs now pastors in Lawton, Oklahoma.

The church was organized in a rented garage at 1338 South Fern on May 24, 1954. The Reverend Dave Casteel organized the church and became the first pastor. The church constructed its present auditorium at 1701 South Sedgwick in 1957. In 1962, an educational unit was added to the structure. Brother Terry is the eighth pastor to serve with the congregation.

He assumed the pastorship on November 20, 1967.

The current membership of the church is 128 with the average Sunday school attendance being 88 in April. The church also has a junior church service, Church Training Service, Woman's Auxiliary, a weekly visitation program, and sponsors a boy scout troop.

## "HELP UP TO FIND HOPE"

(Continued from p. 3)

happily as those about Sam and Tex. Some seek freedom from bondage of sin only to go back into the streets and, after a while, to return to dependence upon the bottle, and, ultimately, to appear again at a rescue mission somewhere, seeking as before. Why had Christ not worked a change in their lives? Many are deceived by the false teaching of cults. Others are the victims of the well-intended social gospel doctrine that they are victims of an incurable, but excusable, disease called alcoholism.

How can we help these men and women? First, we must care. We must believe that Christ can make the unlovable lovable, that God is not a respecter of persons and that He did not exclude anyone from the "whosoever" of John 3:16. Then we must teach and preach the whole Word of God in Spirit and in truth, that God is a Holy God who sees sin as exceedingly sinful, and that his Holiness demands that His love provide a payment of the penalty for sin. We must continue to emphasize that Christ died for the unlovable derelict of the streets as well as for you and me, for in God's eyes we were once as unlovable as he. And we must show them by a living testimony that dependence upon alcohol and drugs can be replaced by complete dependence upon the real, living Jesus who stands ever ready to fulfill His promises. We must also teach that God cannot be bargained with nor can anything be withheld from Him. Then we must practice and teach that He demands a complete commitment of our lives and a complete placing of our trust in Him by faith in Jesus Christ. In Him alone can hope be found.

God has not forgotten the forgotten men and women of "skid row." Have we? △

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## WORDS FOR WOMEN

# "Blindfolded" By Satan

by Sue Calvert

Has Satan ever "blindfolded" your eyes to the point that you didn't realize a spiritual desire of your heart was not being fulfilled? Such was my experience a few years ago.

When I became a Christian, I had a burning desire in my heart to learn all I could about the Bible and the Christian life. The first time I heard about the Piedmont Bible Institute at Cramerton, North Carolina, I told myself that I must attend. Well, just as he does in every Christian's life, Satan interfered. I let two precious years slip by before I even realized what he had done. As a result of his telling me that I knew enough about the Bible to be able to live a fair Christian life, I did not think anymore about the Bible Institute. I finally came to my senses when friends and relatives began asking me questions about the Bible. I could not even begin to answer their questions. I also realized that this lack of knowledge had a great bearing on my witnessing.

I began my first year at the Institute in September 1973. Although I have only attended one year, nothing can replace what I have learned nor the good Christian fellowship that I have enjoyed there.

I have always liked history, but the history of the world in the Old Testament is the greatest history one can read. *The Heart of the Old Testament* has helped me to be a better teacher. Now when I study background information, I

seem to be able to understand so much easier.

The Institute has also shown me the right way to witness. Many Christians go through their life not knowing how to witness. Since my greatest desire was to be a better witness, this was one of my favorite classes. I know this class alone will not make me the soul winner I should be, but it enhanced my desire to see souls saved. Through reading God's Word and through prayer, I am sure I can apply what I have learned to my life the way God wants me to.

I cannot begin to tell in words what the Institute has meant to me and its effects on my life as a Christian. I'm sure that I am a better teacher and witness; but most of all, I am a Christian who can read and understand God's Word with a greater insight than I had before.

Therefore, women, if God has given you the desire to attend a Bible institute or college in order to better prepare yourself as a Christian, don't let Satan thwart that desire. If you are unable to pursue formal training in a classroom situation, your desire to learn should lead you to Christian books that will give you a better understanding of Scriptures and help you to achieve a more victorious Christian life. Ask a mature Christian to recommend books for you to read.

*ABOUT THE WRITER: Mrs. Calvert is a member of the First Free Will Baptist Church in Gastonia, North Carolina.* △

# REACTIONS TO ACTIONS

By Raymond Riggs

*"So Apollos and I should be looked upon as Christ's servants who distribute God's treasure, explaining God's secrets to others. Now the most important thing about a servant is that he does just what his master tells him to. What about me? Have I been a good servant? Well, I don't worry over what you think about this, or what anyone else thinks. I don't even trust my own judgment on this point. My conscience is clear, but even that isn't final proof. It is the Lord Himself who must examine me and decide. So be careful not to jump to conclusions before the Lord returns as to whether someone is a good servant or not. When the Lord comes, He will turn on the light so that everyone can see exactly what each one of us is really like, deep down in our hearts. Then everyone will know why we have been doing the Lord's work. At that time God will give to each one whatever praise is coming to him." 1 Corinthians 4:1-5 (Living Letters)*

Not too long ago I was coming home from making a hospital call, meditating and thinking of the goodness of God and the responsibility of the ministry. In particular I was thinking of the many sick in our church. I was preoccupied in thought and perhaps was driving slower than I should in city traffic.

All of a sudden the man behind me blasted his horn and pulled around to the side, rolled down his window and gave me, as we used to say, "a piece of his mind." "Why don't you get that blasted, blasted \_\_\_\_\_ off the street? Do you have a license to park? Don't

**ABOUT THE WRITER:** *Being a long-time Free Will Baptist minister and leader, the name of Raymond Riggs is well known in the denomination. He formerly served as General Director of the Foreign Missions Department. He is now pastor of Central Free Will Baptist Church, Royal Oak, Michigan.*

you know that you're holding up traffic?" He really gave it to me with both barrels.

Well, really I was pretty close to the car in front of me, and his remarks did not upset me; but it was quite obvious that my action had really set off some reaction in this man.

As I thought about this man and his reactions to my actions, I thought how reactions affect many other facets of life, even our relationship to the church, His Word, and His other servants. I realize I have quoted a paraphrase, and I am not saying that I accept the Living Bible in every respect. However, I certainly like the way it reads in 1 Corinthians 4:1-5.

These Scriptures, along with the tremendous instructions that the Apostle Paul gives us in Romans chapter 14, should cause us Christians to be very careful about our reactions, even to the actions of others.

In the past thirty-five years I have traveled across this country holding missionary conferences, itinerates, evangelistic meetings, etc.; and on many occasions my ears have been filled with words of reactions from laymen, preachers, and evangelists concerning the actions of others.

Sometimes one denomination will say, "We won't have anything to do with that group. Even though we both love the Lord and are members of the body of Christ, we're going to scratch them off our list." Then the other group responds, "If that is your decision, then

we'll scratch you off our list." Thus, each group controls the other by actions and reactions.

One preacher reacts strongly to another preacher and writes a scathing letter to him. The second preacher then retaliates with a letter of the same kind. Here again two persons are controlled by each other. They're both defeated at the same level.

Sometimes church business meetings can be very interesting, to say the least. If one person stands up in the business meeting and says something in anger or bitterness, someone else is likely to respond in the same way. Angry and bitter words beget angry and bitter words. The person who acts in that way is controlled by the person who acted that way in the first place.

Sometimes our reactions are more sinful than the original initial action of those to whom we react. It seems that often ministers of the liberal rank or of some other persuasion control some of us evangelicals. Our reactions to their actions on many occasions have been everything but Christian. These unfortunate and unpleasant reactions often occur within the denomination as one preacher judges another and reacts to his works, or to his method, or the place he has chosen to serve God.

I think in the light of Paul's instructions to the church at Corinth we ought to note some of the main points. First of all, it is clearly indicated that Paul had in mind here the ministers of Christ who were stewards of the mysteries of God. In the Apostle Paul's life the following characteristics are observable:

#### FAITHFUL

Paul makes it clear that it is required in stewards that a man be found faithful. The minister, first of all, should be faithful to preach the mysteries of God not what others think or believe.

(Please turn to page 18)

# BAPTISM NOT ESSENTIAL TO SALVATION

## Part II

By Leroy Forlines

In this article, I would like to point out why I do not believe that baptism is a condition of salvation. In later articles, I will deal with problem passages that make some people believe that baptism is a condition of salvation.

The first reason for believing that baptism is not a condition for receiving salvation is the fact that there are numbers of verses that state that faith is the condition of salvation with no reference made to baptism (John 1:12; 3:16,18,36; 5:24; 19:31; Acts 16:31; Romans 3:28; 10:9,10; Galatians 2:16; and I John 5:13).

The second reason for not believing that baptism is essential to salvation is that if there are three conditions of

salvation there is not one passage in the New Testament that presents the way of salvation which combines the three. Those who teach that baptism is a condition of salvation usually say there are three conditions — repentance, faith, and baptism. The only place these are mentioned together is Hebrews 6:1 and 2 where the author says, "not laying

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## CHRISTIAN DOCTRINE

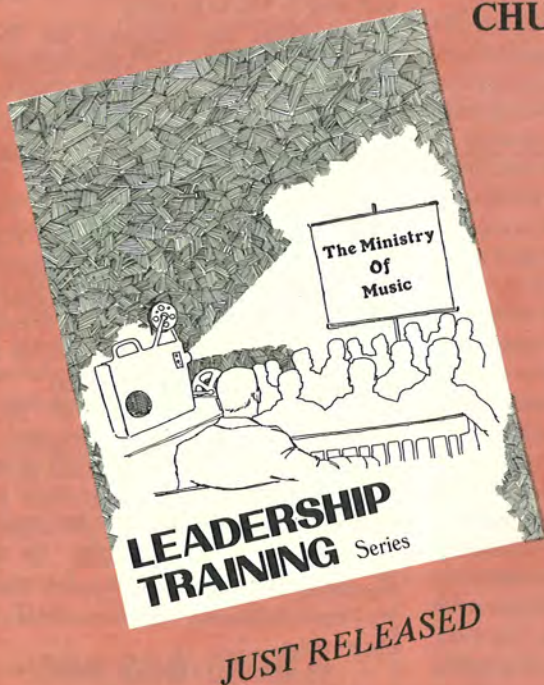
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again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." The mention of these three in a series of basic doctrines certainly offers no proof

that each is a condition for salvation. That each is a basic doctrine is the only needed explanation for their appearing together here. Would it not seem strange if there are three conditions of salvation that they would nowhere be presented together in an explanation of how to be saved or in an offer of salvation?

A third reason is the fact that the thief on the cross was saved but was not baptized (Luke 23:42-43). When Jesus said to him in response to his request, "Lord remember me when thou comest into thy kingdom," "Verily I say unto thee, To day shalt thou be with me in paradise," his salvation is implied. How else could he be that day with Jesus in paradise? To deny his salvation by making it read as a question — "To day shalt thou be with me in paradise?" — is to have Jesus tantalize the man in his misery and despair. Such is unthinkable. If he was saved without baptism, baptism cannot be a condition for salvation. △

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# Little Things Make Big Differences

By Dr. Robert Picirilli

Sometimes a very simple little thing makes a big difference in the correct understanding of something in the Bible-like the presence (or absence) of the little word "the," for instance.

Let's look at I Timothy 2:8 for an example. Here's the King James: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." The word "men" is the one we're interested in here. As this verse reads in the King James, we would probably see this as a general instruction for all Christians, men and women included.

The trouble is that "men" has an article ("the") with it in Greek. Paul is asking *the men* to pray. This means "the men" in particular rather than "men" in general.

Maybe you know that there is more than one Greek word, in the New Testament, that gets translated "man." The Greek word *anthropos* means "man." This word can include *any* humans, male or female. But this is not the word used here in I Timothy 2:8. The word, *aner*, is used here, and it never includes women. This word specifies an adult male only, often a husband in particular, always a *man* specifically.

You can also see that this is true in the context. Verse 8 instructs "the men" in the churches. Verse 9 turns to "women" and what is expected of them.

What does Paul mean? Evidently he means that the men in the congregation should take the lead in the congregations' prayers and worship.

## The Rewards of a Jail Ministry

By Arnold Woodlief

Although today is a time when a man can preach almost anywhere, I became burdened to go to the people at the jail in the area where I live. The different instances of God changing the lives of some of the inmates has led me to see that they must be reached and persuaded to accept Christ, one by one. Although there is not too much of an opportunity to follow up the converts, it is encouraging when you can observe evidences of conversion a week and even years after a person has been saved.

Some of the inmates who have been converted have a new desire to worship God. They have participated in the worship time by giving testimonies, reading portions of God's Word, and by offering prayer. They have also asked for Christian literature which indicates that they have a relish for God's truth and a desire to obey Christ's commands. The witnessing of one converted inmate led to the conversion of another.

A few inmates have been transferred to the Florida School for Boys. It has been good to learn that some there have borne witness of God's being with them to guide them in a fruitful and prosperous life of service. It is very rewarding to have men who have been converted in jail meet you on the street and express their desire to become more like Christ.

A letter from an inmate who had been transferred to a medical center after his salvation stated that he was a witness of the great things God had done for him, and he presented the following request to be read at church: "Fellow Christians, I come to you in the name of Christ asking that you pray for my forgiveness and that I might return to my wife and kids and live a Christian life."

A jail with God's church in it can have a great spiritual impact upon a community.

*ABOUT THE WRITER: Mr. Woodlief is a Free Will Baptist evangelist residing in Marianna, Florida.*

Does this mean that women should not pray at all? Of course not: the woman's spiritual life and development are as important as the man's. Does it mean that women should never lead in public prayer? Probably not. Some would take the restriction that far. And, considering the shame attached if women were publicly active in Paul's day, the early church may not have allowed women to lead in prayer in public. My view is that the men should take the lead.

Other aspects of this verse are interesting. "Everywhere" is literally, in Greek, "in every place." This probably means each congregation's meeting place. Remember, they met in smaller groups than we do, because they met in homes rather than in central church houses.

What about "lifting up holy hands"? Is this literal? I think not. I think the expression is a metaphorical one for prayer. Prayer is, in a sense, holding out one's hands in supplication to God. The point is, the Lord will only respect clean hands. If you entreat Him with impure heart and life, you need not expect Him to hear.

Notice also the phrase "without wrath and doubting." These are two attitudes that especially hinder prayer. "Wrath" concerns our attitude toward our fellowmen. Compare Ephesians 4:26; Matthew 5:23,24; Matthew 6:14,15. "Doubting" concerns our attitude toward God. Compare James 1:5-8. In these two ways in particular, then, hands lifted up to God in supplication must be clean, without wrong attitudes toward the brethren and without unbelief toward God. Especially is this true of those men who are selected to lead in the public worship services of the congregation. Δ

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**gems**

from the  
Greek New Testament

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## REACTIONS TO ACTIONS

(Continued from p. 15)

Paul instructed young Timothy to preach the *Word*. We ministers are administrators of Gospel truths. Paul infers in Romans 11:25 that if we are not knowledgeable and faithful in the presentation of the mysteries of the Gospel, we could become blind in our own conceits. Not everyone has the same gift. Yet every Christian has at least one gift and in the exercising of our gifts, be they one or many, let us be faithful in our area and not be too quick to find fault or judge our brother.

### FEARLESS OF THE JUDGMENT OF OTHERS

Not only was the Apostle Paul faithful in declaring the mystery of the Gospel, but Paul did not object to others judging him. He says, "But with me it is a very small thing that I should be judged of you or of man's judgment." Often our reactions to others and to situations are prompted out of fear of what others may think of us. If our faith is anchored in God and we are knowledgeable and faithful in the exercise of our gifts and are walking in the light as He is in the light, we should not fear the scrutiny of others. Our conduct and general manner of living should be such that we would not offend even the weakest Christian (Romans 14).

### FATALISTIC . . .

. . . to the point that God is sovereign and knows the outcome of every man and his work. Like a railroad track there are two rails over which man is carried to his eternal destiny. They are the sovereignty of God and the free will of man. These two rails never cross; also, they are irreconcilable and yet they're in the Scriptures. I think what Paul is saying here is that he is willing to prolong judgment on others until the Lord Jesus comes. He knows that God is just and knows the end from the beginning. We show our lack of faith and lack of yieldedness and submission to the very God who has redeemed us when we endeavor to take His place and judge others. Neither should we react to their actions in a way that is displeasing. I especially like verse 5, in the King James Version, where Paul says, "Therefore judge *nothing*, before the time, until the Lord comes, who both will bring to light the hidden things of

darkness and will make manifest the counsels of the heart; and *then* shall every man have praise of God."

We should strive to have the praise of God. We should pray that our

fellow-ministers and Christian servants, and laymen, regardless of their theological persuasion, should also have the praise of God. Until then, God give us patience to wait! Δ

## Thank You for Your Gifts to the . . .

### COOPERATIVE PLAN OF SUPPORT

May 1974

#### RECEIPTS:

State	May '74		May '73	Yr. to Date
	Coop	Design.		
Alabama	\$ . . .	\$ . . .	\$ . . .	\$ 972.04
Arizona	. . .	. . .	. . .	524.00
Arkansas	1,830.39	. . .	1,496.90	6,576.35
California	589.27	. . .	450.43	2,647.63
Florida	1,066.87	. . .	25.00	4,394.58
Georgia	81.00	. . .	604.14	952.35
Idaho	57.22	. . .	82.57	172.27
Illinois	1,041.33	. . .	1,095.68	5,702.13
Indiana	225.04	. . .	. . .	428.79
Kansas	280.59	. . .	. . .	991.62
Kentucky	. . .	. . .	. . .	172.50
Maryland	125.00	. . .	5.00	315.54
Michigan	. . .	. . .	47.28	86.68
Minnesota	62.65	. . .	43.80	150.25
Mississippi	42.02	. . .	142.58	378.29
Missouri	2,870.00	(2,870.00)	3,344.48	14,478.68
New Mexico	66.24	. . .	. . .	66.24
North Carolina	125.00	. . .	75.00	744.46
Northwest Assoc.	. . .	. . .	. . .	45.75
Ohio	10.00	. . .	147.60	2,136.14
Oklahoma	3,263.97	(3,263.97)	310.17	14,770.93
Tennessee	293.56	. . .	134.50	1,532.91
Texas	. . .	. . .	. . .	875.45
Virginia	30.22	. . .	79.95	205.52
West Virginia	. . .	. . .	. . .	57.33
Wyoming	50.00	(50.00)	. . .	75.00
<b>Totals</b>	<b>\$12,110.37</b>		<b>\$8,085.08</b>	<b>\$59,453.43</b>

#### DISBURSEMENTS:

Executive Dept.	\$ 5,085.85	\$ (816.20)	\$4,232.27	\$25,094.35
Foreign Missions	2,465.21	(2,038.45)	1,320.63	11,905.79
Bible College	1,551.86	(1,119.30)	1,089.04	7,739.91
Home Missions	1,342.52	(1,042.15)	784.87	6,738.10
Church Training Serv.	784.73	(536.20)	304.88	3,741.53
Retirement & Ins.	566.63	(400.96)	212.32	2,687.46
Layman's Board	246.88	(180.60)	83.06	1,141.47
Commission on Theo- logical Liberalism	66.69	(50.11)	53.41	315.36
Miscellaneous	. . .	. . .	4.60	89.46
<b>Totals</b>	<b>\$12,110.37</b>		<b>\$8,085.08</b>	<b>\$59,453.43</b>

By Executive Secretary  
Rufus Coffey



# Companions in Compassion

In times of disaster — such as earthquakes, floods, storms, famine or pestilence — the compassionate Christian must decide how and to what extent he should express humanitarian concern for those suffering misfortune and physical deprivation.

Recent disastrous tornadoes have brought into sharp focus the misery of human suffering inflicted not only on fellow Americans but on fellow believers and fellow members of our denomination.

Oftentimes Christians shrug off the responsibility of sharing in the plight of others by quelling the inward, nagging concern for persons enduring great distress. Particularly is this so if the sufferers are far removed from us such as in Bangladesh or Africa. But the thundering commands of God's Word are hard to silence when a brother or sister is sinking in despair, regardless of geographical location.

## COMMANDS OF CHRIST

The Scriptures are crystal clear about our Christian duty to a brother in the Lord who is in need. John tells us, "Whoso hath this world's good (or resources), and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). James' words are even more piercing: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body what doth it profit?" (James 2:15, 16).

Jesus went about doing good and healing the sick (Acts 10:38). He

delighted in relieving pain and restoring a person to wholeness. Christ not only fed the multitudes but gave the story of the Good Samaritan to teach us a lesson in personal responsibility to those in need. Our Lord also promises that if we give a cup of cold water in His name we will not lose our reward. Again He reminds us that when we help those who are the least of His brethren we have done it as unto Christ.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10), the Word admonishes believers.

Sharing benevolently with people in need demonstrates love for fellow believers, faith in God's promises, Christian compassion and a willingness to obey God's commands.

Paul requested churches to give assistance to the saints in Jerusalem who were not only undergoing persecution but were apparent victims of a famine. In response to these needs, "then the disciples every man according to his ability determined to send relief to the brethren in Judaea" (Acts 11:29).

Concern on the part of the Church to share with believers is further evidenced by deacons being selected to minister to the physical and social needs of widows (Acts 6:2).

## CONCERN IN CRISIS

Free Will Baptists need desperately to exemplify this principle of sharing with those in need. Some churches respond spasmodically when someone

suffers misfortune. But a more effective plan needs to be devised to render immediate assistance when disaster strikes.

In the past our denomination has demonstrated a willingness to respond in measure during crises situations. The Cuban Emergency Relief Fund became a lifeline to aid refugees who swarmed into Miami several years ago. The several children's homes are another avenue whereby we express compassion for children. Occasionally churches in a given area respond to appeals from a particular rescue mission, the Salvation Army, or some other local welfare agency. But even so, the aid is usually quite meager.

Regrettably, many believers are content to let the government or some secular agency, such as the Red Cross, come to the rescue of unfortunate disaster victims.

I believe we ought to render adequate aid in the name of Christ. We must allow the Spirit to impel us to respond in obedience to the Word of God and in accord with the Lord's concern for His children.

While we are grateful for the several hundreds of dollars given towards helping tornado victims in Xenia, Ohio, we must give more serious consideration to developing a plan whereby we can respond in a greater way to the physical and temporal needs of believers when the needs arise. △

# VIEWPOINT

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## REACHING OUT

The work of a rescue mission, in my opinion, is probably one of the least desirable avenues of service for a Christian. Most people feel that the men and women who frequent rescue missions are so "far gone" — spiritually and physically — that there really isn't much use in giving them any undue attention. Just give them some clothes, a meal or two and throw in a sermon for good measure.

But despite this image, there is a need to minister to those who are the

"down and outers" of society. Whether they be adult men and women on the streets of Denver, Colorado or Nashville, Tennessee, or whether they be young people who have been classified by the state as juvenile delinquents, there is a mission to perform.

This month, we are focusing attention on reaching out to meet the needs of people where they are. This will take us to a skid row typical of almost any large city, to a state rehabilitation center for juveniles in the mountains of North Carolina, to Tucson, Arizona where the ministry to the deaf was first begun in our denomination, and to a church in Western North Carolina that saw a need of providing further educational opportunities for the people of its congregation and community.

Too often the outreach of a local church is limited by the vision of those who compose that congregation. Some

are satisfied for the outreach of the local church to consist of Sunday school, Sunday morning worship, an evening preaching service, and perhaps prayer meeting on Wednesday evening. This is a good start, but there are people with needs that will never be met if local congregations are satisfied just to have the typical, traditional church program.

I'm glad there are some Free Will Baptists who are reaching out to meet the needs of people.

### Currently . . .

By  
**EUGENE WORKMAN**  
Administrative Editor

