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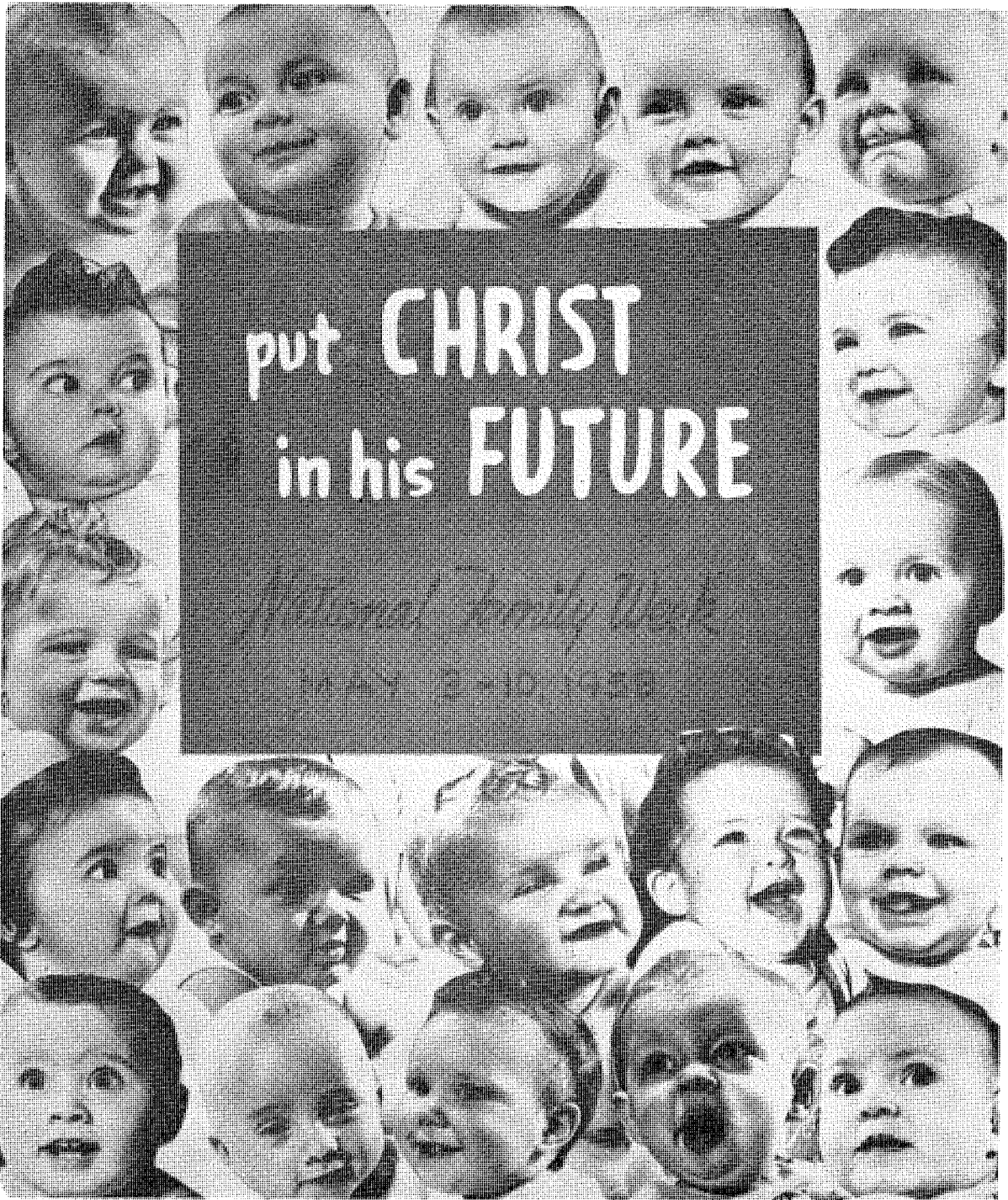
APRIL, 1958

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THE CHILD WHO FOUND THE WAY

■ BEHOLD, A CHILD WENT forth on a Sunday morning to learn the way of life. Arriving at the church door he found it open but no one there to show him the way he was seeking. He, being naturally active and of an inquiring mind, saw no reason for wasting time in idle waiting. So he employed the moments with playing leap-frog over the chairs, investigating the internal workings of the piano, and drawing silly pictures on the blackboard.

When his teacher arrived, late and quite breathless, she found that her words must be scattered among the thorns of mischief sown during the first fifteen minutes, and the thorns grew up and choked them. Moreover, the child, thinking this to be the way of life, continued ever after to be tardy at all appointments and to behave in disorderly fashion in the church.

Another child went forth on Sunday morning to learn the way of life. More than all things else he desired a story which would make the interpretation of things about him plain so that he might understand.

And so his heart burned within him as this teacher began with the time-honored phrase, "Once upon a time." But as she scattered her words the door swung to and fro many times. The shepherd of the flock did convey his greeting to her with a handshake. The scribe came to speak with her in whispers pertaining to the enrolment of this child and some others.

He who held the moneybag tapped her on the shoulder and demanded something for his bag. These officials, having eaten up many minutes, flew away to their several tasks, and the story did not reach a conclusion. And the child did not find the way of life that he was seeking.

Another child went forth on a Sunday morning to learn the way of life. He received the words of his teacher with all readiness and listened to a story from the Holy Book with great eagerness. But on turning around he beheld a copy of that same Holy Book stacked in the corner with old Sunday school papers and magazines and he said to himself, "Lo, this book is not holy, for if it were, it would not be left in this manner."

Then he beheld his teacher whispering to her neighbor during the prayer and he said, "Is this God they are praying to a holy God?" Thus the words of this teacher, although they sprang up straightway because

of the eagerness of the child, withered away because there was no soil of reverence where they might take root. Moreover, the child, thinking this to be the way of life, continued in the spirit of irreverence toward all holy things.

Still another child went forth on Sunday morning to learn the way of life. As he entered the church door his teacher put into his hands a task for his itching fingers and busy brain. As he finished the gift which was to speak of love to the missionary he knew, his teacher said, "Lo, this is the way to serve Christ." And the child

said within his heart, "So will I serve."

In the quiet of the classroom where the door did not swing to and fro he told him of the One who loved him and died for him. "Lo, this is the way of life, to love Him as your Saviour," said he. And the child said within his heart, "So shall I love."

With reverence the teacher bowed his head and worshipped God in prayer. And the child worshipped too. The words of this teacher tell upon good ground and yielded fruit so that this child walked in the Way of Life.





Our Teen-age Problem

by BILLY GRAHAM

THE GREATEST AND MOST alarming social problem facing the United States today is teen-age delinquency. This message deals with how parents should deal with their young people.

Despite the fact that thousands of youth centers have been built; that psychiatrists, psychologists, criminologists and sociologists have racked their brains; and that the Children's Bureau of the United States Department of Health has tried to come to grips with our juvenile problem, our teen-age problem has continued unabated and at this very moment a youth crime wave is sweeping over our nation.

Many of our experts affirm that this comprises a greater problem than communism. Communism works from without; delinquency bores from within. Billions of dollars, millions of man-hours and the genius of the best brains has been applied to the problem of communism, but too many of us are indifferent toward this moral polio which is infecting a great segment of our American youth and bids fair to paralyze the effectiveness of the next generation, if not this present one.

In Brooklyn, Jack Koslow, a teen-ager, with three of his buddies, confessed to horsewhipping young girls and pouring gasoline over an old man and setting him on fire just to see him burn.

At Chanute Air Force Base, recently inducted men were found to be members of the "Pachuco" gang and carried with them score-cards, chalking up sessions of marijuana smoking, and brawls in which they used switch-blade knives, blackjacks, brass knuckles and pistols.

In Atlanta, a gang of teen-agers tortured several younger children for hours in a secluded place, and then forced them to participate in perversions.

In Memphis, two boys shot a sixteen-year-old girl in the stomach because she wouldn't cooperate with them.

In Kansas City, nine young boys brutally beat a man who refused to sell them cigarettes.

APRIL, 1958

In Galion, Ohio, a teen-age boy wounded a woman and her small daughter with a knife when the mother resisted his attempted rape.

This current wave of delinquency is not perpetrated by the boys alone, but our teen-age girls have also been deluged by its power.

In Chicago, two teen-age girls went on a crime spree and committed four burglaries, a robbery and a slugging, and threatened the stepfather of one with a pistol as he drove them to the police station. The girls confessed to the crimes in which they obtained \$2,000 in jewelry and \$520 in cash. Their ages were 14 and 16.

Everyone is asking the question: "What is happening to our teen-agers?"

Allow me to inject this one little ray of light and say that *all* of our teen-agers are not bad. We have approximately 20 million youngsters in America between the ages of ten and eighteen. About five per cent or more than a million of these are in some sort of trouble with the law every year. But it is the behavior of this five per cent with which we are concerned.

The number of teen-agers brought into court for violations of the law has doubled in the last thirteen years. The total of juvenile offenders in 1953 was 435,000. The United States government estimates that this total will jump to 540,000 by 1960.

According to FBI figures, the crime rate of adults only increased one and nine-tenths per cent in 1953, but the juvenile crime rate climbed to seven and nine-tenths per cent. One out of every ten assaults in the United States is committed by teen-agers. They are responsible for nearly half of the auto thefts. The percentage of juvenile infractions have increased alarmingly in: murder, burglary, rape, weapons-carrying, liquor-law violations and assault.

Where this tidal wave of lawlessness will stop nobody knows. We only know this:

That it is completely out of hand, and as yet no one has come up with a remedial answer.

Psychiatrists have given us a number of rather vague and theoretical explanations. They say that it is all the result of our youngsters' need to set themselves up as individuals apart from their family. They speak also of the "need of rebellion" in the adolescent life. Such limbo leads us to believe that these learned men have no valid answer to this challenging problem.

The mother of a teen-age murderer in Brooklyn sobbed out this pertinent question: "What did I do wrong?" This distraught mother in the throes of mental anguish was sounding the depth of the problem.

Parents have done wrong by failing to perform their chief function in life, namely, to make a home for their children. Even sociology claims that "the old-fashioned authority of parents is disappearing too completely, and that too many homes have lost the basic idea of refuge."

Too many mothers have yielded to the economic pressures of modern living and have become "bread-winners" instead of "home-makers." The old-fashioned motto was: "What is home without a mother?" Now, a more appropriate one would be: "What is home without a can-opener?"

The center of a child's life should be the home. When its center is the drug store, the teen-canteen, or the youth center, it becomes eccentric—off center, and when the energy of youth gets off center, juvenile delinquency is born.

As Judge Leibowitz has said: "A million cops and a thousand social centers can't cure this cancer of crime." The law and sociology can only beat at the symptoms of the disease; the actual cure is not so simple.

Parents have done wrong by failing to love their children. One prominent sociologist has said: "The biggest trouble is that there doesn't seem to be enough love

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The Prodigal Home

The American home is making headlines! But they are headlines of a sordid nature and feature homicide, juvenile delinquency, divorce, and alcoholism.

A problem boy develops into America's second most notorious killer who without motive or reason brutally murders eleven people. A Hollywood actress discards her fourth husband and sets out again on the sea of matrimony with her fifth mate. Juvenile hoodlums terrorize a New York school and drive a principal to suicide. A father goes berserk and murders his wife and four children. A fourteen-year-old youngster calmly relates how he pumped bullets into his grandmother's body "until she stopped quivering."

The story of the American home is becoming the story of prodigal parents and prodigal children. Psychiatrists and psychologists seek to analyze the situation and explain away human depravity. Sin has been labeled impulses and violence has been attributed to frustrations.

Prodigal children come from prodigal homes. We have so many prodigal sons and daughters because of the lack of godly examples to be found even in the so-called Christian home. Only too many fathers and mothers preach religion to their children and do not live it. The parents tell the children what they should be but they themselves do not live that way. Our fathers and mothers send their children to Sunday school but they never take them. They urge their children that *they* need religion, that *they* be good, that *they* read the Bible, and yet the parents themselves do not set an example.

Another reason why we have so many prodigal children is because of the lack of discipline in the home. The children control the parents instead of the parents governing the children. The youngsters give the orders and say how much spending money they should get, how many evenings they should spend out, and what time they should come home. They establish the laws, the rules and the regulations. And father and mother are so lacking even in common character that they yield to every wish and whim of the demanding child instead of establishing a code of ethics, rules and regulations such as God expects should be established in a Christian home.

Some children become prodigals because there is entirely too much gossip and criticism in the home. Church members, pas-

tors and Sunday school leaders are discussed, torn apart, criticised, gossiped about; and thus children lose confidence in the church and the leaders of the church. Where respect for people has been lost there can be no respect for law and order and ethics.

Still another reason why children become prodigals is because there is too much materialism in the home. Because of economic pressures quite frequently both mother and father are too busy to take time to pray and to talk to and give advice to the children in the home. Few mothers take the time to read Bible stories to their youngsters. The television has been substituted for the midweek prayer service. In many homes both mother and dad are so engaged in the race for economic security and the securing of nicer furniture, cars, homes and other physical assets that the spiritual needs of the children have been completely ignored and the claims of God upon the life have been entirely devaluated.

The parable of the prodigal son as told by Jesus reveals that the father was indulgent to the point of weakness. The son actually became a prodigal long before he left home. Had his baser passions been subdued under discipline and had his will been brought into submission to the wise and kind will of his father he never would have become a prodigal.

The prodigal son described by Jesus is shown as a selfish creature. The theme of his life was "Give me." We are part of a spoiled, selfish generation today. Selfishness is a habit and grows with alarming rapidity when discipline is not applied. Our economic system is built upon human greed and dissatisfaction and envy. Our home economy is founded upon the installment plan rather than upon the "Buy what you need and pay for it," a system which was the principle practiced by our forefathers.

The prodigal son was foolish. We are told that he wasted his substance in riotous



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living. He expended his money, ruined his health and lost his possessions in the gratification of sensual lusts and desires.

It is true that the prodigal son returned home and received a loving reception and glorious restoration. But we must never forget that years were wasted, lives blasted and hearts broken unnecessarily for there need never have been a prodigal son.

It is my firm personal conviction that every case of juvenile delinquency, of divorce, of marital unfaithfulness, of parental delinquency need never have occurred. All these are the normal and to be expected harvest of the sowing of certain evil principles.

Our educational system with its stress upon non-scientific hypotheses is undermining the faith of our youth in the Word of God. Our economic system with its stress upon greed, gain and materialism is choking the life out of essential spiritual emphases.

The elimination of old-fashioned gospel truths from our pulpits and Sunday schools is to blame for sending out into the world

Shall I Force My Child To Go to Sunday School?

SHALL I MAKE MY CHILD go to Sunday school and church? Yes! And with no further discussion about the matter.

Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school anymore? You know! Junior goes. How do you answer when Junior comes in very much besmudged and says, "I'm not going to take a bath." Junior bathes, doesn't he?

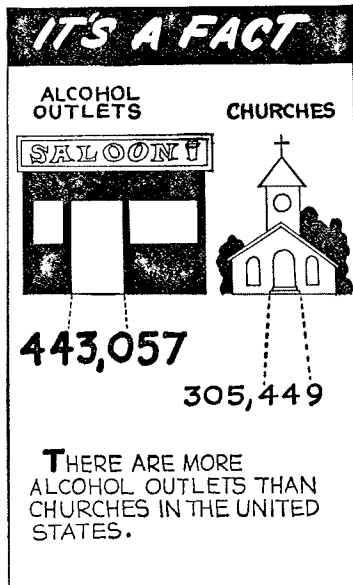
Why all this timidity, then, in the realm of his spiritual guidance and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quit your kidding!

You didn't wait until you were old enough. You don't wait until he's old enough to decide whether he wants to go to school or not to start his education. You

don't wait until he's old enough to decide whether he wishes to be clean or dirty, do you? Do you wait until he's old enough to decide if he wants to take his medicine when he is sick? Do you?

What shall we say when Junior announces that he doesn't like to go to Sunday school and church? That's an easy one to answer. Just be consistent. Tell him, "Junior, in our house we all go to church and Sunday school and that includes you." Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experiences in personal Christian living.

The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency, if our mothers and fathers will take their children to Sunday school and church regularly.



a generation with no spiritual foundation and no anchor to hold them firm in the storms of life. Our substitution of entertainment by way of radio, television, theatre and questionable amusements for rich and satisfying worship is certain to produce a baneful harvest in the present and future generations.

Put the blame where you will. Upon our educational systems; upon our churches; upon youth itself, but an honest diagnosis of the situation will eventually point the finger to the home. We need godly, consistently living mothers and fathers. We need to have the Bible put back into the home. We need time for family life; time to play and time to pray together. We need a revival of a vital living faith in the Lord Jesus Christ. If we solve the problem of the prodigal home, we have solved all other problems.

He Didn't Need God

This is a story about a young man named Hugh. It is a true story.

His last name I cannot reveal nor can I reveal my own name. I was stationed with Hugh during the Korean War at an airfield in the Far East where we flew combat missions together.

Before each mission, we all went to the chapel and offered a prayer to God for our safe return. That is, all but Hugh. He never went himself and he laughed at the rest of us.

Many times I talked with him about his soul, but he would laugh and say that he didn't need God. He had gotten along very well without God thus far, he would say, and he could still do it.

One day in late October 1952 we were both to fly our last mission. After that flight we were being grounded because of our physical conditions. We were both happy—and anxious to get the flight over

with. When we went to the chapel for our prayer meeting that day, Hugh refused to go as usual. He said he had flown all the other missions without God and that he didn't need Him now.

Those were the last words I ever heard Hugh speak. His plane was knocked down by flak that day and Hugh was killed. He went into eternity without God—in fact, without even feeling a need for God.

There are two words of admonition I would like to give. One is to parents. Hugh was not reared in a Christian home so he had no background for a religious experience. Don't let your children drift out into sin and die without God. Rear your children in the fear of the Lord.

The other is to young people. Please turn to God and accept His Son as your personal Savior before it is too late. Someday you will need Him.—Name withheld by request



Your Home— on the Rock or the rocks?

I am confident that the reason so many homes go on the rocks is because they are not built upon the Rock. Parental neglect of spiritual training is one of the greatest causes of juvenile delinquency which is plaguing our country at this hour. The reason so many children are growing up with a satanic scale of values is because we have not assumed the responsibilities of parenthood with more of a desire to glorify God. While we point the finger of blame in the direction of the school because God has been ruled out of modern education, and we lift our voices against the church because in many instances it has failed in the substitution of a humanistic philosophy for the Divine, yet the principal cause of moral failure among our youth harks back to the breakdown of homelife.

We believe Billy Sunday was right when he said, "the wave of lawlessness which has been sweeping our land is largely due to the lack of control in the home. Outlawism is not settled by the street mob; it's a question of obedience in the home." We confront signs everywhere which say "Safety First" but in this tragic hour we could well change them to read, "Home First." Who will deny that the mother of Moses did more for the world than the king who built the pyramids of Egypt or an Alexander who conquered nations?

As we face this subject let us give consideration to what we choose to call

Parental Deliberations

Parents need to sit down and engage themselves in a frank discussion of their task. Their duties need to be examined in the light of divine revelation. The Bible has much to say about fathers and mothers and also about the rearing of children. Home life is not neglected upon the pages of the sacred Guide Book. God would not be so cruel as to call upon parents to rear children for His glory without teaching them how to do it and also providing the necessary wisdom for it. Our dawdling delinquency as parents is due to our dull perception of divine revelation.

David wrote, "I thought on my ways, and turned my feet unto thy testimonies" (Ps. 119:59). With carelessness we have plunged into parenthood and given little consideration as to what God has had to say to us. Most of the world's calamities have happened because men and women did not stop to think on their ways.

The father needs to take stock of himself, and like David of old, stop and think on his way. Fatherhood must be the greatest thing in the world since God reveals Himself in this highest and most sacred of all relationships. God has manifested Himself as supreme, as the Creator of all things, but the best of all is the revelation of Himself as Father, and as such He is the source and imparter of life.

A hush of silence sweeps over us as we breathe the word "mother". Christianity exalts motherhood as no other religion in the history of the world. In His incarna-

tion our Lord entered our humanity through the portals of a woman's life and thus in a special sense sanctified motherhood. To be a mother is to hold the reigns of a nation. A mother's hand is mightier than a king's scepter and this being true every mother is called to utmost consideration of her high office.

God's Word calls upon us to redeem the time because the days are evil. We believe there is no better way to redeem it and to make it count for most than to spend some of it meditating upon the duties which belong to parenthood. To slight the office by neglect is to bring children into the world with the gravest of handicaps, when they are entitled to the best possible advantages.

Earnest heed must be given to

Parental Diligence

God has not left parents in the dark as to that which must diligently concern every one of us. Possibly the reason we have on our hands as unruly, unsettled and an ungodly generation is because we have been loathe to do what God has commanded us to do. We read, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7).

The pity is we give greater diligence to a hundred non-essentials and neglect the

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YOUR CHURCH and **Baptistic Policy**

**The last in a series of two discussions on the
local Church, its government and relationships**

by Leroy Forlines

IT IS THE FIRM CONVICTION of the writer that Baptistic church government is in keeping with the teachings of the New Testament. Those who believe it have always contended that it is the only system of church government that does not to some degree do violence to the teachings of the New Testament.

The first reason for believing in this type of church government is that the New Testament presents churches as independent bodies. They chose and ordained their own officers, as is illustrated in the choosing of the seven deacons (Acts 6:1-6). The church at Corinth chose those who were to carry their offering to Jerusalem (1 Cor. 16:3). These two instances illustrate the fact that the local church conducted its own business. There is also an absence in the New Testament of authority higher than the local church, which gives added proof that the New Testament church was an independent body.

Many will agree that the New Testament church was an independent body, and that there was an absence of a highly-developed, detailed system of church government. However, they say that enough time had not been allowed for its development; and therefore the New Testament does not furnish a pattern for church government.

The first reason for disagreeing with the above-given conclusion is that should God have desired for the church to have a highly-developed, detailed system with centralized authority, the time was ripe for such an organization. Judaism was a well-organized system with centralized authority. Had God so willed, much of the old system with a few adjustments could easily have been transferred into Christianity, thus giving it its organization. The Jews who became Christians would have had a background that would have well prepared them to accept such a system. It would have

even helped ease the pain that the radical difference between Christianity and the system of law brought to some.

Another factor that would have favored a highly-developed system of organization was the fact that the Romans, who were in control of the known world at that time, were noted for their well-developed government. In fact, the influence of the Roman system of government later manifested itself in the development of the Roman Catholic church which has a highly-organized government with centralized authority, its headquarters being at Rome.

So the people who entered into the early church, whether Jew or Gentile, were well prepared to accept a highly-developed system of church government with centralized authority, if such had been the will of God.

When one examines the teachings of grace as contrasted with that of law, he realizes that Baptistic church government is an outgrowth of the principles of grace. Instead of the government of the church in the New Testament being the victim of a lack of time, it is seen to be the product of the will of God.

Grace is directly adverse to a highly-developed system of church government with centralized authority. Before Christ, God dealt with His people through a detailed system of objective regulations known as the Mosaic law. The New Testament teaches that we are delivered from the Mosaic law.

An understanding of grace reveals that not only is the believer delivered from the Mosaic law, but that no other detailed system is to take its place. Paul says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). The liberty that one has in Christ is deliverance from any detailed system of objective law, such as was brought down on God's people in the Old Testament.

Should a local church be subjected to a detailed system of church government imposed upon it by a higher authority, the liberty that its members have in Christ would be invaded. Such an invasion would be bringing people into bondage and would violate the principles of grace, just as it would to put the believer back under the Mosaic law.

Along with this freedom from having an outward system of detailed law brought down upon the believer, there is an increased responsibility on the part of the individual to find out the will of God. Under the law people were told what to do in almost every detail of life. Under grace we are told a few things to do and must under the leadership of the Holy Spirit apply the principles taught in the Bible to things not specifically named in the Bible.

It is the will of God for people under grace to accept more personal responsibility in finding out His will than was expected under law. A detailed system of church government brought down on churches seeks to remove from people that individual responsibility that God has willed that they have under grace. Not only does it remove this responsibility from people, but actually becomes a hinderance to those who wish to bear such responsibility.

One of the essentials of centralized authority is a class of people who stand in a different relationship to God and man than the ordinary Christian does. These are they who are in the position of finding out the will of God for others, and are invested with the authority to enforce obedience on others. Let it be said that grace knows no such group. With the passing of the Levitical priesthood and the prophets, such a class disappeared. The production of centralized authority calls for a violation of the basic principles of grace.

Some say that the survival of the church in a day like ours requires centralization as a unifier. Before any other refutation is

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to go around anymore." He further says: "There's too much divorce, too few normal homes. So what can you expect from these kids?"

The Bible says: "Many waters cannot quench love, neither can the floods drown it: If a man would give all the substance of his house for love, it would utterly be condemned."

Unloved, unwanted children become resentful, rebellious children. I know parents who have provided their children with everything but love. They have given them television sets, convertibles and every material luxury, but deep down these youngsters are starved for affection.

Too many parents maneuver their children out of the house to the movie, the drug store, or the teen-canteen, so they themselves can drink, gamble and carouse with other delinquent, degraded, depraved adults; and then they have the audacity to ask why their children are going bad. Our plummeting morals as parents are responsible for the most part for the rising tide of juvenile delinquency. Drinking dads and mambo-dancing mothers are breeding a generation of unstable youngsters who will be totally inadequate to grapple with the world's growing problems in future years.

Parents do wrong by failing to exercise wise and loving authority over their children. Children are born with an innate instability and with a desire to be directed and guided. If they discover that their parents are weak instead of strong and incapable of leading them properly, their personalities are affected. They will then seek and find unwholesome and improper leadership in hoodlum gangs, terror clubs and sadistic rings.

The juvenile mind yearns for the hand and voice of authority, and the parent is the only God-ordained superior for the growing youngster. God never intended that youngsters should be disciplined by the courts, but by the parents.

Someone has said that everything in our modern homes is controlled by a switch except the children. If we had more switches in the home, we wouldn't need so many clubs in the community. The Bible says: "Foolishness is bound in the heart of the child; but the rod of correction shall drive it far from him."

Of course we are not advocating brutality. All discipline must be meted out in the spirit of love. The Bible says: "And ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord."

Parents do wrong when they fail to set a good example before their children.

Long before the phrase "juvenile delinquency" had entered our vocabulary, Plato wrote in his republic: "You know also that the beginning is the most important part of any work, especially in the case of the

young and tender thing; for that is the time at which the character is being formed and the desired impression is more easily taken."

I have a young son who, when he was two years old, understood little of what I said, but who watched everything I did. He watched me eat, talk and work. One day when at home I heard an awful noise in my study. I hurried up to see what was happening, only to find that my boy had slipped his tiny feet into my "number tens" and was lumbering proudly across the floor. "Daddy's shoes," he gleefully acclaimed as he strutted noisily.

Every boy wants to walk in "daddy's shoes." What kind of an example are you setting before your children, parents?

Of a wicked king the Bible says: "He did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother . . . who made Israel to sin."

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Commandments for Youth

1. Don't let your parents down. They brought you up.
2. Stop and think before you drink. Then don't drink.
3. Be smart; obey. You'll give orders yourself someday.
4. Ditch dirty thoughts fast or they'll ditch you.
5. Show-off driving is juvenile. Don't act your age.
6. Pick the right friends to be picked for a friend.
7. Choose a date fit for a mate.
8. Don't go steady unless you're ready.
9. Love God and neighbor.
10. Live carefully. The soul you save will be your own.

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Of a good king it says: "And he did that which was right in the sight of the Lord, according to all his father did."

And last, but certainly not least, parents do wrong by not having a Christian home.

A Chinese proverb reads: "If there is righteousness in the heart, there is beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world."

J. Edgar Hoover, the chief of our FBI, says: "If there is to be peace and happiness in our homes, then we as a nation must turn to God and to the practice of daily family altars."

Not all homes can be rich. Not all homes can all afford, and can ill do without. homes can be furnished in the best of taste. But all homes can be and should be Christian! This is the spiritual luxury we can all afford, and ill do without.

Another mother of one of the killers in

the Koslow case sobbed out to the judge, "What can we do?"

Perhaps in her case, and in many cases, it is almost too late to do anything. It does little good to shut the barn door after the horse has run away, they say.

But I think in the anguished question of this broken-hearted mother is real meaning for all of us. There is something we can do about juvenile delinquency.

First, we as parents can yield ourselves our lives and our all to Jesus Christ. To produce and rear children who will grow up to be worth while, constructive, Christian citizens of our great land will be worth your giving up the cheap glitter of modern living. Are not the lives and destinies of those youngsters which God has given to you worth infinitely more than the fleeting, cheap pleasures which have side-tracked you from your parental responsibility.

Second, we can make the Bible, God's word, a living book in our lives and homes. The sweetest hour in our home (I try to practice what I preach) is when Mrs. Graham and I shut ourselves into a room with our four children and we re-read the tender stories from God's word and then hear the simple prayers of our children as they pour out their little hearts to their Heavenly Father. Heaven and earth are brought together in that sacred moment, and I would much rather miss a meal (as well as I like to eat) than to miss one of those sessions.

Abraham Lincoln once wrote to a confused friend: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance upon faith, and you will live and die a better man."

It is the great builder of integrity, the creator of honesty and the designer of wholesome character.

Third, we can create a God-consciousness in the hearts of our children by the establishment of a family altar. This problem of juvenile delinquency is not sociological—it is spiritual. The family which prays together, stays together.

"That house shall be preserved,
and never shall decay;

Where God and Christ are worshipped,
day by day."

Fourth, we can take our families to church regularly.

John Kelman said: "May God pity a nation where factory chimneys rise higher than her church steeples."

There is a revival of church-going in America, and let us pray that there shall be a revival of God-serving as well. It is a well-established fact that scarcely any juvenile delinquency has been found in families who regularly attend church together.

Fifth, we can make our homes a place of love and affection where our young people are welcome and wanted. It takes

(Continued on page 12)

given, let it be said that if the early church survived during its infancy in the midst of the unfriendliness and persecution of the Jews and heathen, it surely should be able to stand today after nineteen centuries have passed.

The real objection to the above-given defense of centralized authority is that it has the smell of the Old Dispensation and seeks to take the place of the Holy Spirit. The effort to bring unity by a program designed by centralized authority is using the same approach that God delivered us from through Christ; namely, an outward system brought down on people. In the period of grace the Holy Spirit works in the hearts of believers to bring about unity in the church. The plan of bringing unity through centralization is a man-made system seeking to do the work of the Holy Spirit. Here again, it is seen that centralized authority is a violation of God's program in this age of grace.

Our conclusion is that the type of church government pictured in the New Testament is the will of God for the church, because it is the only system that properly recognizes: the liberty under grace; the responsibility under grace; that grace knows of no select class who can find the will of God for others and has the authority to enforce it; and that the Holy Spirit is the unifier of the church.

It is admitted that the liberty granted by Baptist church government is subject to abuse. But this does not disprove its true value any more than the value of religious liberty is disproved by the fact that the same liberty we use to become Free Will Baptists is used by others to become Roman Catholics, Jehovah's Witnesses, Christian Scientists, etc. History has proved that the cause of Christ has always suffered when men have not been permitted to have religious liberty.

Baptistic church government runs the risk of losing churches. This risk is not involved where the church is subject to a higher authority which holds its deed. But let it be said that the risk of Baptist church government is not so great as those systems that have authority over the local church. Misused liberty is not as dangerous as misused power. Misused liberty only affects a part where misused power can affect the whole. Under Baptist church government a few churches may be lost, but under centralized authority, if the wrong person or persons are in authority, the whole denomination can be hurt. It is better for a part to be damaged than for the whole to be damaged.

Recommendation for the Preservation of Baptist Church Government

Baptistic church government does not have the inherent power to guarantee self-preservation. The moment it has such powers, it ceases to be Baptist, because

such powers call for an authority which Baptist church government opposes. Its only hope of survival is for the people to have a living conviction of the importance of its principles and a vigilant watch for anything that would undermine it.

A few suggestions will be given on how we as Free Will Baptists can preserve our Baptist system of Church government. The letter of the system can be preserved by adhering to two basic rules:

1. The deed for local church property must be held by the local church. When this is violated, Baptist church government ceases.

2. Local churches, Quarterly Meetings, Yearly Meetings, State Associations, and the National Association must remain independent bodies with no organic connection.

The *letter* is always easier to maintain than the *spirit* because the letter is tangible. It can be described. The spirit is somewhat intangible and is comprehended only by those who can discern. It is possible to obey the letter of Baptist church government, and for all practical purposes fail to accomplish its aims, and thus be the same in result as a system with organic connections between bodies headed by centralized authority. Since the spirit is not so easily seen, but if lost gives the same practical result as a loss of the letter, we need to be very cautious in order to preserve it. The following suggestions, it is believed, if followed will make a contribution to the preservation of the spirit of Baptist church government.

1. We must acquaint ourselves with the difference between the principles of law and the principles of grace. All policies in church should be kept in harmony with the principles of grace.

2. On the local level we must be careful that boards and committees do not interfere with the liberty and responsibility of the members to give careful thought to matters concerning the policies of the church. If these principles are violated on the local level, they will invariably be on higher levels also.

3. We must be constantly examining our programs on every level from the local church to the National Association to see how they measure up in the light of the principles of Baptist church government.

4. Care must be exercised in the wording of resolutions, motions, and reports on all levels above the local church. The lack of careful wording could easily imply greater power than is granted by Baptist church government. This could eventually lead to an exercise of such power.

5. In preaching and teaching, our convictions on church government must be given attention. This is especially true when we meet in the various bodies above the local church.

Writer Plans Study

Dr. Forlines has plans for doing research and writing a documented paper for publication on Baptist Church government. If you have any suggestions for this paper, or if you have a question you would like to see discussed in it, address all correspondence to him at 3609 Richland Avenue, Nashville 5, Tennessee.

6. The requirements of denominational loyalty must not be expanded beyond allegiance to Free Will Baptist doctrine, the church covenant, and the basic principles of church government. Even on these matters a person must be allowed to have liberty to follow his conscience wherever such liberty is permitted by the treatise.

7. A person must be allowed the liberty of following his own convictions concerning the programs adopted by the various bodies of the denomination.

8. A person must be able to exercise the liberties mentioned in (5) and (6) without having to wear such labels as "disloyal", "non-progressive," "back number," "fanatic," etc. We must be willing to protect another person's liberties, though we disagree with him.

9. We must exercise caution in the realm of suggestion concerning the details about the operation of the local church. Some people take a suggestion from a higher body as being law (though it is not), and label everyone who does not conform as being disloyal. Thus that which was intended to unify in reality may divide. Suggestions should follow the lines of principle and not detail.

10. We must promote our cause by laying the facts about matters before the people, so they can vote intelligently. We must avoid scheming, maneuvering, and "politicizing" to accomplish our ends.

11. We must read more of the writings that have been published on Baptist church government.

In its de-emphasis of a highly developed system of church government, Baptist church government is not to be considered as favoring slipshod and sloppy organization. It does favor a properly-organized program, but it stands for allowing details to be worked out by the local church. The details of the program of the local church are supposed to be worked out in accord with the conviction of the people and the peculiar needs of the church.

Any plan submitted from a higher body that requires or desires the acceptance in detail on the part of the local church makes the church the servant of organization. It should be the reverse. Organization should be the servant of the church. Organization serves as the servant of the church only

(Continued on page 12)

GLANCING AROUND THE STATES



Ronald Creech and Bill Stevens, pastor and evangelist at Edgemont church, Durham, N. C., hand a few of the 30,000 invitation pamphlets which were dropped on the city to Odell Wilkins and Hubert Stewart.

Edgemont Church 'Flies High' in Sunday School Campaign with 657

DURHAM, N. C.—A Sunday school campaign which climaxed a revival at Edgemont church was an outstanding success, according to Rev. Ronald Creech, pastor. An attendance record of 657 was established on March 23, closing Sunday of the revival which saw 125 people make varied decisions for Christ. Fifty-six of these were saved. The evangelist was Bill Stevens.

Theme of the Sunday school campaign was "Flying High" and each department was given a model airplane in a race to see which one could have the largest attendance. The Adult department won the contest.

On Saturday preceding the big day, the city was covered with 30,000 leaflets dropped from an airplane inviting people to attend church the following day. The goal of 652 was exceeded by five. This was 225 more than was present when the campaign began on March 2.

Arkansas Churches Report Progress

BATESVILLE, Ark.—One new parsonage is being constructed and improvements on building and grounds are reported from the White River quarterly conference by the clerk, Rev. Austin Mullen. The parsonage is being built by the Allen's Chapel congregation. A new auxiliary was organized at the Newport church during the past quarter.

Texas Association Gets Two New Churches

FORT WORTH, Texas—Two new churches have been organized in the Fellowship association within the past month. The first was organized in Fort Worth on March 20 and was named the Friendship church. Fourteen charter members joined and called Rev. James Bandy as pastor.

The other was scheduled to be organized April 5 in West Weatherford, Texas. Named to the organizational council for this new church were A. L. Baber, James Bandy, Owen Barger, and M. L. Sutton.

Georgia Camp Schedules Sessions

ASHBURN, Ga.—Five sessions of camp activities have been scheduled at Camp Mt. Bethel this year. The summer activities will begin with an all-day sing on May 4. A Bible conference will be the first session. This is scheduled for June 17-18 under the direction of Rev. J. B. Lovering and Rev. Bruce Clenney. The state Woman's Auxiliary will meet June 19.

Three youth sessions will be held in June, July and August. The first is set for June 22-27 with Ray Turnage as special speaker. Miss Fleta Mercer will be a special worker during the week of July 13-18 and Rev. I. J. Blackwelder will direct a music course during August 3-8. The annual camp

meeting will be held August 18-22 with Rev. Thomas G. Hamilton in charge of the planning.

Powers Scholarship Set at Mount Olive

MOUNT OLIVE, N. C.—The establishment of an annual scholarship in the amount of \$250 at Mount Olive Junior College was announced recently by President W. Burkette Raper.

The annual award, to be known as the Fred S. Powers Scholarship, is a gift of Rev. and Mrs. Powers of Timmonsville, S. C., and is to be made to a Free Will Baptist student from the Palmetto state. Selection of the recipient for the scholarship, the first of which will be awarded during the 1958-59 school year, will be by the executive committee of the college faculty.

Ohio Church Has Mortgage-Burning

FAIRBORN, Ohio—A mortgage-burning and dedication service for the Fairborn church was held March 2 with Rev. Andrew Workman preaching the dedicatory sermon. The church was organized in 1952 with eleven members. Present membership is 108. Rev. Hobert Ashby is pastor.

New Work Started In Dayton Area

DAYTON, Ohio—The home mission board of the Little Miami River Conference has initiated plans for a new church organization 39 miles north of here. A three-day meeting was scheduled to be held this month to begin the work. Rev. Johnny Walker will be in charge of the pre-organizational services.

Services Underway In Elk City, Okla.

ELK CITY, Okla.—A new church is in the first phase of the organizational process here with rental of a building at 716 West Avenue C. Regular services are being held under the direction of Rev. Clarence Shepherd, Butler, Okla. The new work is being sponsored by the Oklahoma state home mission board.

Jacksonville Church Elects 1958 Officers

JACKSONVILLE, N. C.—New officers to serve the first church here were elected March 22. They are as follows: Rev. Paul E. Lee, pastor; Mrs. Blanche Tosto, clerk; Mrs. Catherine Oliver, assistant clerk; Kirby Worrell, treasurer; Louis Painter, superintendent; Leslie Varnador, assistant superintendent; Mrs. G. K. Rhodes, organist; Priscilla Rhodes, pianist; Mrs. Paul E. Lee, music director, and Graham Jenkins, Harry Deal and Leslie Oliver, ushers.

Arkansas Expands Summer Camp Facilities

CONWAY, Ark.—A ground-breaking ceremony was held March 22 at the Arkansas state camp grounds here with members

of all state boards present. The service marked the beginning of the expansion of facilities for a full summer program. Buildings to be erected will be two dormitories, dining hall and concession stand. A complete recreational area will also be developed. The facilities will increase the capacity of the camp to 200.

Cost of the program will be about \$10,000. It is being financed through the "One Thousand Club", an organization whose members contribute \$10 annually to the camp.

Camp sessions this year will be held July 21-26. Rev. Lawnie Coffman is chairman of the building committee and in charge of planning the new program.

Master's Men Sponsor Father-Son Banquet

BRYAN, Texas—A father-son banquet was held March 20 under the sponsorship of the Master's Men of the Fellowship church. About thirty of the fathers and sons attended the affair.

Ohio Pastor Will Enter Evangelistic Work

SPRINGFIELD, Ohio—Rev. Andrew Workman, pastor of the Springfield church, has resigned his church effective in June to return to full-time evangelistic work. Before accepting the Springfield church, he was state evangelist. He will be available for meetings after June 15.

Oklahoma City Gets Church in Northwest

OKLAHOMA CITY, Okla.—Oklahoma City's newest church organization, the Northwest Free Will Baptist church, has purchased three acres of ground at North Barr street and N. W. 36th Ave. and plans call for the construction of an educational building to begin soon. The church was organized recently and called Rev. E. E.

Morris as pastor. The membership is now 26.

Services are presently being held in a rented building at 4002 N.W. 10th.

Fourteen Members Join Odessa Church

ODESSA, Texas—Fourteen charter members joined the Bible Free Will Baptist church when it was organized here January 26. Several additional members have joined since that time. Officers were elected as follows: Rev. A. F. Ferguson, pastor; Mrs. A. F. Ferguson, clerk; Russell Adams, treasurer; Rev. S. M. Aragon, superintendent, and Floyd Sawyer, League president.

In the first business meeting, the congregation voted to tithe their offerings to the denominational work. The new church is located on Bryan Road and West 49th street. (See picture below for additional information.)

Ohio Schedules State Association

MIDDLEPORT, Ohio—The Ohio state association will be held June 20-21 at the Silver Run church, two miles out of Middleport on Route 7.

REVIVALS . . . Cofer's Chapel church, Nashville, Tenn.; Arthur Billows, evangelist; John L. Welch, Pastor; May 4-17.

First church, Savannah, Ga.; Harold Pitts, evangelist; Louis H. Moulton, pastor; April 6-13.

Trinity church, Fort Worth, Texas; J. B. Estes, evangelist; M. L. Sutton, pastor; April 6-.

Henryetta, Okla.; W. S. Mooneyham, evangelist; Waldo Young, pastor; May 11-18.

PASTORAL CHANGES . . . Charles Moyers to Spring Hill church, Lexington, Okla., from Farmington, Mo.

Roy Bingham to Blue Bell church, Sapulpa, Okla.

Round-Up of **WORLD-WIDE** Religious News Reports

● THE LIQUOR INDUSTRY is desperate and advertising efforts will become more and more frantic in the months ahead. A recent Gallup poll on America's drinking habits revealed a marked decline in percentage of drinkers. In 1957, 58 per cent of those over 21 said they drank on occasion. This year the percentage dropped to 55. Since 1945 the percentage of drinkers has dropped 12 per cent.

● TWO AUCA WOMEN came out of the jungle recently and it seems clear they were seeking rest and peace from the terrible killings that constantly beset the tribe. One gave a terrible list of killings and said, "I am an orphan, my children are dead (killed like the others?), my husband has been speared, so we have come out to you." Just before fleeing she had apparently buried her little daughter, and when speaking kept pointing to a little girl about ten years old. Her grief was such that every now and then as she told her story, she burst into tears and sobbed.

● SOUTH AFRICA'S "BILLY GRAHAM", the Rev. Nicholas Bhengu, will be in America in September of this year. This South African evangelist was a Communist before his conversion. His evangelistic campaigns brought him into national prominence in 1951.

● ALMOST THREE OUT OF every four Protestant ministers classify themselves as "conservative" or "fundamentalist," according to a recent poll. According to the findings, 39 per cent of American Protestant clergymen say they are "conservative" in their theological position, while another 35 per cent consider themselves "fundamentalist." The survey showed 14 per cent of the interviewed ministers in the "liberal" category and the remaining 12 per cent "neo-orthodox." The survey found 89 per cent of all clergymen in favor of teaching and preaching the doctrine of the unique deity of Christ as Son of God.

● ISRAEL RECEIVED MORE than 71,000 Jewish immigrants from all parts of the world in 1957, according to official sources. The largest number—30,600—came from Poland. Only 180 came from the United States.

● AMONG OTHER THINGS, Congress is investigating rock 'n roll music. Musicians and composers of international reputation have appeared before a Senate Interstate Commerce subcommittee to say that the craze is boosted by a corporation owned by an association of networks and broadcasters. Parents have long suspected somebody was boosting it.



Ministers present for the organization of the Bible Free Will Baptist church, Odessa, Texas, are shown above (left to right): Lonnie Hall, S. M. Aragon, Bailey Thompson, A. F. Ferguson, E. E. Zoellers, and W. V. McPhail. Rev. Tommy Sullivan was present but is not shown. Mr. Ferguson was called as pastor. (See story above.)

Your Home

(Continued from page 6)

most important of all, namely, the Word of God. Through His servant Moses, God was laying down the method by which children were to be reared.

The New Testament is equally clear concerning our diligence in relation to those whom God has put into our hands. Paul wrote, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). This is not the task of a day. It is line upon line, precept upon precept, day by day and hour by hour. Every sensible parent realizes it takes time and patience to comply with these divinely given instructions, but our diligence will be well rewarded in the end.

Next, as parents we need to give serious thought to the matter of

Parental Discipline

Some one asked a farmer how he was able to produce such beautiful sheep. His reply was a classic for parents: "I take care of the lambs." Taking care of lambs involves more than merely feeding them day by day. Every shepherd realizes that certain disciplinary processes need to be pursued if his lambs are to become the kind of sheep he desires.

The Apostle Paul wrote, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). To deprive children of that discipline which will bring them to the place of obedience is to do them irreparable harm for time and eternity. Some one has well said, "If more of our boys wore stripes while children, fewer of them would be wearing stripes after they got to be men."

Theodore Roosevelt once said, "If you are going to do anything permanent for the average man, you must begin before he is a man. The chance of success lies with working with the boy and not the man." A boy was asked why a certain tree in the garden was crooked. He replied by saying, "I suppose somebody must have stepped on it when it was a little fellow."

We are not to hamper nor pamper our children, but we are to deal wisely with them, and when necessary, discipline them for their own good as well as for the glory of the One who entrusted them to us. Far better would it be to spoil any possession we have rather than spoil the child. I believe most thoughtful parents will agree with me that the present generation is the only unspanked generation in history, hence a generation headed for plenty of trouble. The real difficulty behind an impudent, disobedient child is in the parents who have failed to bring up their child as God has commanded in His Word.

All of us as parents need to give head to

Parental Demeanor

Paul's injunction to Timothy in 1 Tim. 4:12 applies just as much to parents as it did to the young preacher of the Gospel. Paul wrote, "But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." We must never get away from the fact that our children will talk as we talk, they will walk where we walk, and they will act as we do. "Mom and Dad did it" is an excuse often upon the lips of children, and if not expressed audibly, it remains in their thoughts.

Knowing the power of example our Saviour said to His disciples, "For I have given you an example, that ye should do as I have done to you" (John 13:15). By washing the feet of His disciples, the Lord Jesus was showing them how they should be willing to humble themselves and to take the place of servants. "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16).

Lastly, I wish to have each one regard with utmost concern

Parental Devotion

God calls upon every parent to provide a home for his child. The Scriptures say, "Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children" 2 Cor. 12:14). Just as the risen Saviour has gone to prepare a home for His children, so all of us should seek to provide the right kind of a home for ours.

All of us need to stop and consider the unconscious influences at work either for or against the home. A little Scripture motto which hung on the wall of the kitchen in my boyhood home made a profound impression upon me. It was a simple statement ornamented with little blue forget-me-not flowers and framed in gold. It was taken from John's epistle, "God is love." If, as a child, I repeated that text once it must have been hundreds and hundreds of times. A wise and godly mother placed it there not merely as a decoration on the wall, but as a testimony for the spiritual well-being of her brood.

Christian parents will accept the challenge of instructing children in prayer privately and through devotions. Christian living will be the expected thing of parents first and of children as well.

It is a grave responsibility to be a Mom or Dad. It is a wonderful privilege, too; and it will be a most blessed experience for the parents who, with Joshua, say, "as for me and my house, we will serve the Lord."

Your Church

(Continued from page 9)

when the local church has the liberty to make the necessary adjustments that are required by the peculiar needs of the church.

In its liberty to differ with the decisions of higher bodies, Baptist church government is not to be understood as favoring disunity. It does, however, oppose a unity that is bought about by a program designed by a centralized authority and brought down by force either in the form of law or pressure. The unity favored by Baptist church government is spiritual unity wrought within people's hearts by the Holy Spirit. Spiritual unity does not require that there always be a unanimous agreement on details. In fact, an insistence for a unanimous agreement on detail is a blockade to spiritual unity.

May it also be said that the contention that a person should be at liberty to disagree with the recommendations of the higher bodies of the denomination is not meant to encourage disrespect for such bodies. Such bodies can render a real benefit and a cooperative spirit should prevail concerning them, but never at the cost of getting people to compromise their convictions. Wherever opinion only is involved a person should willingly follow the recommendation of the higher body, but God will never bless a people who compromise their convictions.

It is the firm conviction of this writer that Baptist church government is founded on Scriptural principles, sufficient for our needs, and should always be held by Free Will Baptists.

Teen - Age

(Continued from page 8)

more than a large television screen and a sleek convertible to fill the empty void of a growing youngster's heart. It takes love, understanding and affection.

Judge Leibowitz, in an attempt to analyze this staggering problem said: "We've got to combine church and home, then maybe we'll stop worshipping electric iceboxes and we'll have a resurgence of faith and religion."

Law enforcement men, court officials, and sociologists agree that our problem is spiritual.

In the light of this, I hurl this challenge to you, both parents and children: Yield your life unreservedly to Jesus Christ. Let Him fill the empty void of your hungry, starved soul.

Every night during our city-wide crusades the problem of teen-age delinquency is solved for scores of young people. Christ is the only adequate answer to this difficult problem. It will be solved not nationally, but individually, as young people and parents find peace with God through Jesus Christ.

Women at Work

Taft, Calif.—A new auxiliary was organized here in February with a membership of twelve. Officers are Mrs. Genoma Watts, president; Mrs. Patricia Holland, vice-president; Mrs. Dixie Young, secretary, and Mrs. Fannie Maples, treasurer.

Lake Charles, La.—At the installation of officers here, each officer was presented with a torch which was lit from a master torch on the installation table, signifying the "Pathway of Light" for each member. Rev. Malcolm C. Fry, pastor, led the installation prayer. A candlelight buffet followed the installation.

Nashville, Tenn.—The YPA officers of Palmer Memorial church were installed during the evening worship service March 30. The young people joined and adult auxiliary in the pre-Easter week of prayer by providing a special feature for each service.

Carlsbad, N. Mex.—The Lydia and Dorcas circles conducted a combined study course on the *Manual of Methods* and *How We Got Our Best Seller*.

Kermit, Texas—The district convention of the New Mexico association met here recently. Among other items of business, they report having received the Kermit auxiliary into the convention.

Nashville, Tenn.—At the recent Executive Committee meeting, Mrs. Avis Sublette submitted the following resignation: "It is with the deepest regret that I find I must resign the office of WNAC youth chairman. It is not an impulse, but a decision which has come about by much prayer and thought these past few months. I will continue to have much interest in the national Auxiliary program and will continue to pray that the Lord will lead to greater things in the future."

Mrs. Luther Sanders was elected to serve this term as youth chairman. All declamation contestants' names and essays should be sent to Mrs. Luther Sanders, 206 Euclid Ave., Monett, Mo.

Little Creek, Va.—The Tidewater district convention met here April 12. Mrs. M. E. Howard, Richmond, brought the devotional. One of the important activities during the day was the declamation contest with Mrs. Eugene Waddell in charge. An offering was received for the WNAC project.

Nashville, Tenn.—Total receipts for the national YPA project up to April 1 were \$214.56 with an additional \$25 going directly to the Foreign Mission Board. The GTA project totalled \$80.44 with an additional \$10.00 going directly the Foreign Mission Board.



Womans Auxiliary

LABORERS TOGETHER WITH GOD

Intimacy in Prayer

MRS. LAVERNE MILEY, WNAC President

In the tenth chapter of Luke we read that Jesus had organized teams of men to go before him into the towns he would visit. When they returned with a joyful report of their itinerary, Jesus looked up and—as though his Father's face was visible—spoke to Him from an overflowing heart. He was always conscious of God's presence and it was only natural for him to speak in this natural way.

They were intimate with each other and were always within speaking distance of each other.

Such should be our relationship with Christ. Prayer, or communion with him, should be the centralizing and unifying factor in our busy lives. In every experience our hearts and minds should naturally be drawn to God.

A friend comes to our door in great despair and in our weakness we pray, "Help me, Father."

We are faced with a decision. Should I attend this meeting or be a keeper at home? Before any plans are made, we plead, "Show me, Father."

Our lives are miraculously spared in an automobile accident and we spontaneously cry, "Thank you, Father."

Intimate friends share experiences as soon as possible. So it is in prayer. Our communion with Christ makes us so intimate with him that we hardly pass through any experience before we have shared it with him—either in thanksgiving, fervent request, bitter tears, or in adoration.

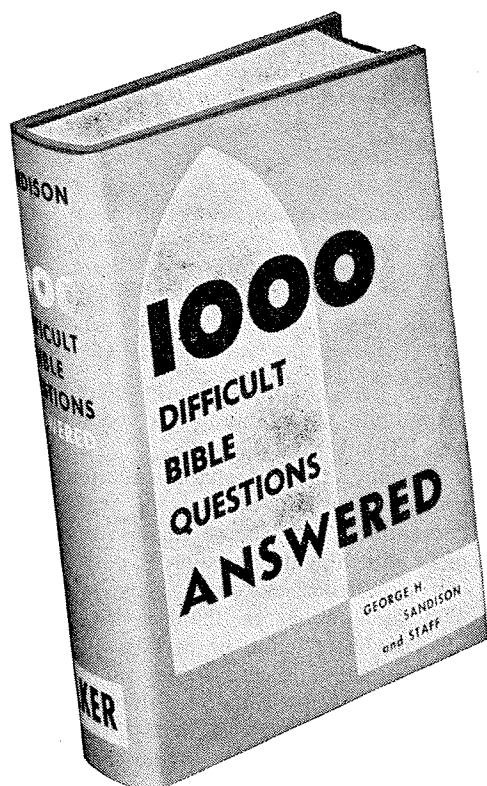
What sweet release comes in prayer! Is it really the most important thing one does. For the effectiveness of one's thoughts and deeds is determined by the amount of prayer that has preceded.

The WNAC is concerned with reaching the \$10,000 goal for the African mission station, in helping many students with much-needed loans, and in aiding our missionary program. But there is something even more important than these.

And that is this—that our nearly 12,000 women would become intimate with Christ through prayer. He would then see that his program would not go wanting.

Financial Report—July-March, 1958

State	Co-Laborer	Loan Fund	Afr. Sta. Goal	Paid
Alabama	\$ 25.00	\$ 29.50	\$ 450.00	\$ 54.65
Arkansas	153.94	112.00	200.00	332.68
California	262.99		450.00	
Florida	75.26	10.00	250.00	65.33
Georgia	202.71	103.61	600.00	168.53
Illinois		37.00	300.00	190.00
India		10.00		
Kentucky	19.56		200.00	30.00
Louisiana		6.00		
Michigan	66.26		600.00	560.00
Mississippi	29.50		250.00	182.82
Missouri	153.54	176.20	1,000.00	586.71
New Mexico	16.13	7.00		
North Carolina	636.38	74.00	1,750.00	53.32
Ohio	12.00		200.00	23.00
Oklahoma	559.74	41.00	1,000.00	363.94
South Carolina	207.12	15.00	800.00	1,069.68
Tennessee	145.19	701.89	1,000.00	273.27
Texas	57.82	15.00	550.00	201.21
Virginia	99.61		200.00	253.76
West Virginia			200.00	2.50
TOTALS	\$ 2,722.75	\$ 1,339.20	\$10,000.00	\$ 4,411.40



**A Book for Everyone
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This book will answer in a satisfying way the many questions which arise in your Bible reading and in the course of your everyday Christian living. Here are a few of the questions answered:

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- What is the "baptism by fire"?
- Does conscience ever approve anything that is wrong?
- Will infants be saved?
- Will all heathen be lost?
- How can we feel assured of God's pardon?
- Was Jesus a babe like an ordinary babe, or did He know all things?
- What would be the present value of the thirty pieces of silver for which Judas betrayed the Saviour?
- Is marriage of a Protestant and Catholic advisable?
- What likelihood is there of true church union?
- What is the way of salvation?

The answers will be satisfying to you because they are found in, or based on, Scripture.

This book is the result of the combined efforts of the work of a number of ministers, professors, and various authorities on Scripture interpretation. The editor was George H. Sandison, well-known Christian layman in New York. He was editor of The Christian Herald Press.

This volume will soon be a favorite with you. It will be a constant source of enlightenment, edification, and instruction. Its value as a reference book is enhanced by the detailed Index which quickly guides you to the answer to the question of the moment.

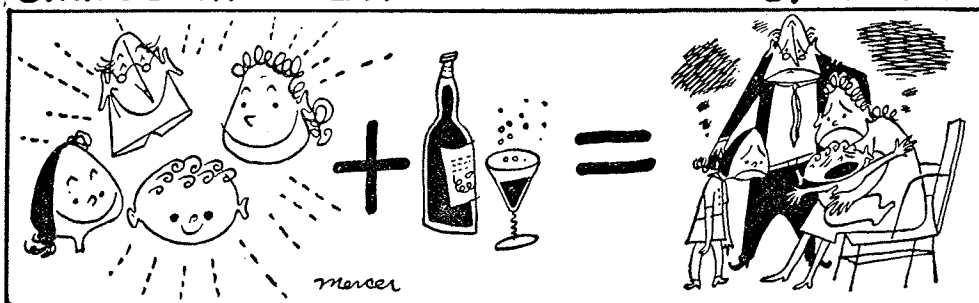
Whether pastor, Bible student, professional man, shopworker or mother — this book will supply a real need in your life. Get it today.

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Order from Free Will Baptist Headquarters

SIMPLE 'RITHMETIC

by Mercer



Cooperative Receipts Over \$4,000 for March

NASHVILLE, Tenn. — Cooperative receipts for March held their own in relation to January and February, but there has been a slight decrease in undesignated receipts since January 1. The average monthly gifts for 1957 were \$4,382 while thus far in 1958 they have averaged \$4,090.

For further information and allocation of percentages, write the Executive Department, 3801 Richland Ave., Nashville 5, Tenn.

RECEIPTS

ALABAMA		
First church, Dothan	61.72	66.72
Goodwater church, Dothan	5.00	
ARKANSAS		
State association		168.35
CALIFORNIA		
State association		195.30
GEORGIA		
State association		161.04
ILLINOIS		
West Frankfort church	8.05	
Johnston City church	49.87	
Waltonville church, Mt. Vernon	19.65	
Blue Point, Rinard	48.71	
Oak Grove, Sesser	12.60	
Pleasant View, Kell	23.00	
Webbs Prairie, Whittington	8.39	
Rock Springs, Thebes	19.43	
Ina church	34.30	
Bakerville church, Mt. Vernon	19.62	243.62
KENTUCKY		
Southside church, Paintsville		70.00
MICHIGAN		
Wolverine Association		733.22
MISSISSIPPI		
Northeast association		6.64
MISSOURI		
State association	529.12	
Bethel church, West Plains	9.91	539.03
NORTH CAROLINA		
Davis church		43.00
NEW MEXICO		
First church, Hobbs	52.40	
First N. M. association	10.21	62.61
OHIO		
First church, Springfield		23.55
OKLAHOMA		
State association		332.40
TENNESSEE		
Wooddale church, Knoxville	20.94	
Trinity church, Nashville	125.00	
Olivet church, Clarksville	200.00	
South Side, Memphis	19.95	
Wooddale church, Knoxville	27.16	
East Nashville church, Nashville	325.25	718.30
TEXAS		
State association		792.61
		<u>\$4,156.39</u>
DESIGNATED		
North Carolina	123.20	
Illinois	13.81	137.01
Superannuation Board	178.56	
		<u>\$4,293.40</u>
DISBURSEMENTS		
Foreign Mission Board	1,297.69	
Executive Dept.	1,016.02	
Bible College	909.80	
Home Mission Board	600.39	
Sunday School Board	166.24	
League Board	124.70	4,293.40

Atheism Disappearing

"As an organized movement, anti-religion in the United States has dwindled to a mere skeleton of its one-time robust dimensions," George W. Cornell, Associated Press religious writer, said in his column some time ago. He said that the old fire with which atheists once tangled with the churches has faded.

Joseph Lewis, president of the Free-thinkers of America, told Cornell that organized interest in atheism has lagged because "the opposition isn't strong as it used to be. There's been a considerable liberalizing of religion. The lines of conflict aren't as clearly drawn. But from the standpoint of intellectual growth atheism is increasing."

Charles Smith, president of the American Association for the Advancement of Atheism, also reported as a cause of the disappearance of a militant atheism the lack of opposition, stating, "We don't have the old repressive religion that stimulates atheism. The churches don't preach hell-fire and Jonah-in-the-whale any more. It used to be bad for you if you didn't believe this stuff."

Smith commented further on present-day churches and religion. "Organized atheism suffers, both when religion is too widespread and influential, and when religion takes more rational positions." He said he felt the growth of church life today is mostly as social centers. "They go in for this 'cheer 'em up stuff' now," he said. "That's not the old time religion. Maybe this new sort is not so bad. They don't let it interfere with their lives. They spent more time in the old days pleasing God. Now they try to please their fellow man."

The Alliance Weekly commented in part: "Even granting that Smith is on the defensive and his explanation may need a bit of discounting, there is truth enough in his words to drive us to our knees in penitence and shame.

—*Gospel Herald*

personally . . .

THE ROLE OF THE CRITIC

One of the most dangerous—and yet probably one of the most self-satisfying—pastimes in which we can engage is that of criticism. This hobby of pointing out the faults and mistakes of our fellows and bringing them on our own little self-made carpet is an easy thing to do. It inflates our own ego to "dress them down." It is a part of our very nature to do such things and so we have no difficulty in establishing the pattern. To break the habit requires considerably more effort.

We are not suggesting that all critics be shipped to a remote island. An enlightened and constructive criticism can serve a very wholesome purpose, but because of the dangers involved on both ends we are insisting that the critics should exercise extreme care before blasting off.

Criticism is dangerous first of all for the critic. Because of our human tendency to be critical, a careless yielding to this temptation will soon become a vicious habit. Eventually only the faults are evident to the careless critic because this is the way his thought and speech pattern has been developed. Thus his mental attitude is warped and he can become quite an obnoxious fellow.

Have you ever watched a horsefly? It will fly all around a beautiful palomino pony, never for a second beholding the splendor of the animal, and finally settle on a small sore spot on the leg. Its nature and character is responsible for this action. Careless, unthought and constant criticism is very capable of producing this kind of person who sees only the sore spots.

Then, too, criticism often does violence to human relationships. The critic should weigh carefully his cause and position to determine if they are sufficiently important to justify the damage in human relationships which his words might do. If this test were applied, most of us would probably have many words that would remain unsaid. It is our feeling that the Lord would have to judge it to be a mighty important issue to be championed regardless of a disruption in the brotherhood.

Finally, criticism is all too often of a destructive nature even when coming from well-meaning people. You are familiar with the poem which tells of the builders and the wreckers and the foreman of the crew who said that it takes far less skill, knowledge and time to wreck than it does to build. A few ill-chosen words of criticism can do irreparable damage.

So without suggesting that all the critics be silenced, we would suggest that criticism is far too dangerous to be engaged in lightly or irresponsibly. The Bible says that it is not enough to speak the truth—it must be spoken in love.

NOMINATIONS, ANYONE?

A Lutheran church in Minneapolis has elected, among other officers and committees, a termite committee. It seems that termites have been a problem in this church during the past few years. Our source did not say whether the committee is intended to talk about the termites or to get rid of them. Possibly other churches ought to elect committees to get rid of other kinds of termites.

EDITORIAL JUDGMENT vs. CENSORSHIP

An editor friend of ours once received from a good brother a lengthy and scholarly treatise refuting the theory of evolution. It was hardly suitable for publication so the editor returned it with a personal note. In short order he received a letter from the budding journalist branding the editor and all his staff as evolutionists. The writer concluded that this was the only possible reason why his manuscript was rejected.

This points up how misunderstood an editor can be when it is necessary for him to exercise editorial judgment and sift out articles not suitable for publication. Sometimes he is accused of censorship, of withholding facts from the people, and varied and sundry other improper motives.

Actually, there are many factors weighed by an editor in selecting articles for publication. Rarely, if ever, is a decision made only on a personal basis. The editor's first responsibility is neither to himself nor to any contributor, but to the editorial purpose and policy of his publication and to his readers.

So remember when you are tempted to judge the motives of an editor that it is just possible he is an honest man trying to do a job to the best of his ability to serve the purpose and readership of his journal.

CONTACT

OFFICIAL PUBLICATION OF THE

National Association of Free Will Baptists

Single Subscription Price\$1.25 per year
Subscriptions through the Family
plan\$1.00 per year

Address all correspondence and subscriptions to W. S. Mooneyham, Editor, 3801 Richland Avenue, Nashville 5, Tennessee. Member of Evangelical Press Association.

Issued monthly under the direction of the Executive committee of the General Board. Members are Charles A. Thigpen, Dean Moore, Lonnie DaVoult, M. L. Johnson, H. A. Pitts, Henry Melvin, Rufus Coffey.

Vol. 5 April, 1958 No. 6

What's Your Problem?



LOUIS H. MOULTON

Q. In the November issue of **CONTACT** you were asked if you believe in intermarriage. Your answer was no. Now in the February issue you say you belong to a mixed ministerial association of both blacks and whites I believe that is one step toward integration. I wonder what you are. Integration will lead to intermarriage in the future. Let the colored people have their ministerial associations and the whites theirs. I cannot see any good it can do to begin mixing in churches. I am a Free Will Baptist or at least I thought I was, but if they are going for such things I'm not one. I probably think as much of a Negro as you do but I am for total segregation. I believe in them having their own churches and schools. I am a Christian and have been for a number of years, but it makes me wonder about you.

A. I wish you could have been present at the recent Bible Conference at our Bible College in Nashville and heard the Rev. Frank Sells of Columbia Bible College speak on halfway hypocrites—those who say they are interested in the black man in Africa yet show no interest in the black man here in our own southland. Mr. Sells said that as a Christian he was not primarily for segregation or for integration but for the salvation of all colors of men. He pretty well expressed the only viewpoint a Christian can have. I wonder if you are acquainted with the "all nations" part of the Great Commission in Matthew 28:19 and the "every creature" part of Mark 16:15? Do you know also that Free Will Baptists above everything else are a missionary people? Are you in favor of what the Sparks and the Merks are and will be doing in Africa as our missionaries there? They will be fondling and fellowshiping and loving and living with black people, the Negroes. All of this because they are concerned about their souls. Here in our own country the Catholics, the Communists, the modernists are all interested in the colored man. Why shouldn't we Christians be?

The purpose of the mixed ministerial association to which I belong is not to

bring about integration or intermarriage—none of the whites or the blacks who are members are in favor of either of these—but the purpose is to try to solve some of the mutual problems which affect both races. There are problems aplenty since the Supreme Court edict of May 17, 1954 and I know of no better group to work on these problems than men called of God to preach the gospel, both white and black. I am very much in favor of the Negro having his own church and his own school. I am, as someone has said, a southerner-born, a southerner-bred, and when I'm gone, I will be a southerner-dead. Yet I am not small enough to put my southern heritage ahead of my Christianity.

Q. I have been driven almost to distraction by a drinking husband. Should I divorce him?

A. No. Jesus said in Matthew 19:6 "What God hath joined together, let not man put asunder." I certainly sympathize with you but let me suggest that you ask the Lord to search your own heart, get thoroughly right with God yourself, filled with the spirit through a yielded and consecrated life, then live this life before your husband. At the same time intercede without ceasing to God on his behalf. Thank God, James 4:6 says "But he giveth more grace."

Q. After many years in a backslidden condition, I recently came back to the Lord. Is it necessary for me to be baptized again?

A. This, I think, is a matter of conscience. My advice to you is to do that which gives you comfort of conscience concerning this, since baptism is "the answer of a good conscience toward God" (1 Peter 3:21).

Q. There seems to be an indication in Song of Solomon 1:5, 6 that Solomon was a Negro. Was he?

A. 2 Samuel 12:24 records the birth of Solomon and since he was David's son, he therefore was a Jew, not a Negro. Careful reading of these verses in Song of Solomon discloses that the one who is speaking of herself as black but comely is a woman. The reason is given why she is dark—"because the sun hath looked upon me." She had been tanned by the sun.

Address your questions to Rev. Louis H. Moulton, c/o **CONTACT**, 3801 Richland Ave., Nashville 5, Tenn.

Quotables

- ▶ What your conscience knows about you is more important than what your neighbors say about you.
- ▶ The ability to speak several languages is valuable, but the art of keeping silent in one is precious.
- ▶ When God measures men He puts the tape around the heart, not the head.
- ▶ Nothing lies beyond the reach of prayer except that which lies outside the will of God.
- ▶ Treasures in heaven are laid up only as treasures on earth are laid down.
- ▶ There are two ways of being rich. One is to have all you want; the other is to be satisfied with what you have.
- ▶ If Christ is the center of our lives, the circumference will adjust itself.
- ▶ Better than counting your years is to make all your years count.
- ▶ A dew drop does the will of God as much as a thunder storm.
- ▶ It is when we forget ourselves that we do things that are remembered.
- ▶ One evidence of the value of the Bible is the character of those who oppose it.

Third Honor Roll

"Every Church Family" Plan

Conway church, Arkansas
Waltonville church, Illinois
New Ebenezer church, Cochran, Ga.

The third honor roll now lists three churches with 47 to go for completion. However, we are still some six or seven churches short of 100 who are using the Family Plan because of a few churches which have dropped it since beginning.

We hope to complete this third honor roll by convention time in July, but this will take a quick response on the part of quite a number of churches. The Family Plan will save you 25 cents on every subscription and is the best way for seeing that every family in your church has the denominational paper. Will your church be next on the honor roll?

Rules for Honor Roll

1. Send names and addresses (zone numbers, too, please) of all families in the church. You need not send any money.
2. Your list will be checked against our circulation. Refunds on any subscriptions in effect will be credited to the church account.
3. The church treasurer will receive a bill quarterly for 25 cents for each subscription and a form for adding or dropping any names desired.
4. The plan remains in effect until the church requests that it be discontinued.

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