

# CONTACT

MAY 1964

*of the National Association of Free Will Baptists*

Families That Play And  
Pray Together

Hold That Line!  
The Difficult Years  
He Wept  
Using Money Rightly  
Children And Stewardship





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# personally...

## What's Wrong With Denominational Loyalty?

Much that a person hears and reads these days would lead him to believe that there is something wrong with being loyal to one's denomination. Denominational loyalty is discredited, undermined and by inference viewed as an easy road to modernism. It is popular in some quarters to view with suspicion all denominational leadership.

Frankly, out of a personal choice, I am committed to my denomination and her program. I believe in my denomination and its future. It is my intention to be faithful to its doctrines and give myself to extend its witness for the Lord Jesus Christ.

Those who discredit denominational loyalty may be found in two places—within the denomination itself and outside the denomination. My observation has been that voices within a denomination are often prompted and encouraged by voices without the denomination. The voices without are usually identified as "independents" who may or may not have had former relationships with some denomination. Now it is not my purpose to condemn those who have chosen to have their ministry as an "independent." If that is what they believe to be God's will for their life, that is their business. What I do strenuously oppose is the effort of some "independents" to hinder and destroy the ministry of those who have chosen under God to labor in a denominational framework. The criticism of a denominational effort on the part of an "independent" is often but an invitation to come and support him and his program.

Free Will Baptists cannot afford to be ignorant of these devices. Historically we have recognized the interdependence of each local church and have consistently chosen to pool our resources, believing that through this means, we could best render a service for Christ. Our record proves the wisdom of this. We have made noteworthy progress in the last 25 years.

How can we preserve our faith and maintain the loyalty of our people? We must preach and teach denominational distinctives. We exist as a denomination because we believe certain things. This is why we are set apart by the designation—Free Will Baptist. Unless we are faithful in the propagation of these doctrines and practices which make us what we are, we will become open prey for the "independents" and even false cults.

The two crucial areas are our educational institutions and our literature programs. These two areas within a denomination will quickly determine its future theological position. That is why we must carefully guard these. We must be diligent in our efforts that all literature produced by denominational agencies faithfully presents Free Will Baptist doctrine. To do otherwise is to open the door to a diluted faith. We must be just as diligent in our efforts to see that our educational institutions are faithful in the presentation of Free Will Baptist doctrine. Those responsible for our educational program must see that our students receive instruction and admonition from men committed to Free Will Baptist doctrine.

We must also encourage our local congregations to pray for those who serve in denominational ministries. These men serve because they believe that this is the place of service to which God has called them. It is not a question of enjoying some exalted position with the right to "lord it over the people of God." I believe in the service of God all places of ministry are equal. God doesn't have "big" jobs and "little" jobs, but an appointed place for everyone committed to His will. Prayer for denominational ministries and leaders will help to keep alive one's loyalty.

And just as denominational leadership has the responsibility of propagating our doctrine and denominational loyalty, so does the pastor in the local church. Congregations need to be thoroughly indoctrinated in Free Will Baptist doctrine and practices. Our people must know what they believe and why. Many of our pastors, I fear, have been too lax at this point and as a result congregations are easily swayed by every wind of doctrine. Could it be that some pastors are more interested in having a large congregation than in straight doctrine?

Perhaps now is a good time to issue a call for some good, old fashioned loyalty—loyalty to Christ who has saved us and redeemed us by His grace, and loyalty to our denomination through which we seek to serve and make Christ known to all men everywhere.



What's it like to experience the largest earthquake ever recorded in North America? This report comes from our missionaries in Anchorage, Alaska.

## 5:36 P.M. Friday

by Carl Johnson

**D**URING THESE LAST few days, we have received letters from some of you telling of your concern for our Free Will Baptist families in this city. We appreciate your prayers and concern, and take this opportunity to write you of our welfare. As far as we have been able to ascertain, we have no physical injuries to any of the Free Will Baptist families in this area.

On March 27, 1964, Good Friday, at 5:36 p.m., God in His wisdom saw need to remind us here that He is still upon the throne. I am sure this was done to also point to the Christ who should have been the center of worship on Easter Sunday to follow.

My family and I were in the parsonage of the First Free Will Baptist Church of Anchorage at the time of the earthquake. We were awaiting the time of the evening meal, and the children were watching television. My wife has been trying to learn to play the piano for the church services, and I had moved the piano into the hallway so that she might practice with more convenience. She had just asked me if I would like to hear her play "Tell It to Jesus," and I had replied, "Yes." She was playing the tune for the first time, when we heard a roar. Then the building started to resemble a paper in the wind. The noise seemed to be coming from the church which is joined to the parsonage. Since we had been preparing the church for the Easter services by painting the interior of the sanctuary and were planning to wax the floor, that night we had the heater in the church operating. It is an old heater and

dangerous. The building itself is in poor condition. We live in dread of fire. These things being true, my wife thought the heater in the church was exploding. As the piano began to run away from her down the hallway, she called for me to come immediately and check the heater. I ran to the doorway between the church and the parsonage, and looked at the heater which is just inside the door. It was not ablaze though it was at times being lifted from the floor. I cut the switches and told my wife we were having an earthquake. We ran back to the living room to the children, and throwing them prostrate we lay down over them to protect them with our bodies. My wife was praying aloud as dishes rained from the cabinets and broke upon the floor of the kitchen area. I kept reassuring her that the Lord would protect us from harm.

All the while I lay upon the floor I could see the trees outside. They were swaying crazily, and the telephone poles seemed to be made out of rubber. The two story block building next to the church was cracking and blocks fell from the corner as though just stacked without benefit of mortar.

As soon as the tremor subsided so I could stand, I opened the door and looked outside. There seemed to be an eerie stillness. A man was getting out of his truck in the street, and we asked if he was injured. He replied he was not. We examined some cracks that had appeared in the pavement. They were very small compared to the ones we were to see in other areas.

All this had taken place in a few short minutes, but it had seemed like hours. Yet all through this and the following hours as the news of the disaster came to us more completely, we had the assurance that the hand of the Lord was with us.

One who knew the condition of our church would have thought that it would have crashed down like a child's toy building. Yet when we examined it, we found that the Lord had, by His own hand, prevented it from suffering any major damage. The Sunday school rooms had been slightly separated, and there was a light fixture shaken loose but it had not broken. Also, the oil drums, which serve the Sunday school rooms, had turned over and the oil had leaked out considerably.

Standing in the kitchen and surveying the broken dishes and the broken house plants, I told my wife we would just start over. Some of the dishes she had taken special care to haul from North Carolina. Now, they were gone.

It was over. At least we thought so. People began to arrive at the church to see if we were all right, and we began to check on those we knew. We had no power, heat, water, lights or phone, so we drove to those close by. We were still not sure of the damage to the city. Soon someone told us of the seriousness of the damage to other areas, and we realized again how the Lord had blessed us.

Having heard of the seriousness of the situation, we began to prepare for the  
*(Continued on page 10)*



# HOLD THAT LINE!

by Donald Hill



A frank discussion on the discipline of children.

**J**UST RECENTLY I RETURNED from a ten day tour of speaking and singing in Florida. My tour happened to coincide with the annual Easter vacation taken in Florida by teeming thousands of college students who gather from all parts of the United States for a vacation of riotous living. While driving down the beaches, repulsive sights of beer guzzling, scantily dressed, "twisting" college students greeted our eyes. One member of our party made the comment that juvenile delinquency was so rampant it seems almost uncontrollable. However, the thought occurred to me that the students were reacting in a way that was expected of them, and while their actions were revolting, even to the normal citizen, they were not to blame. The blame will have to be placed on the parents who allowed them to participate in such activities. It is not a case of juvenile delinquency as much as it is parental delinquency. We can no longer overlook parent-child relations.

Discipline is probably the most controversial of all parent-child relations. Thus, many things I say in this article will undoubtedly cause others to take issue. It is a known fact that such a topic would be voluminous enough to compose a book, and to try to make the points needed for such an article in a few pages is most difficult. It is my intention, though, to not so much give answers as to stimulate thinking. The real purpose of this material then is to motivate additional thinking on the part of the reader and help him to find his own answers.

## What Is Discipline?

In writing about discipline it is necessary to define the term in order for every reader to have clear thoughts about the topic being discussed. Effective living requires "discipline in behavior, discipline in listening, discipline in working." Discipline actually refers to the process whereby socially approved controls for

behavior are learned and become self-imposed. In a discussion of this nature it is imperative that the author have his point of view made clear from the very beginning. The author's point of view is very definite—*discipline is needed!* The world needs discipline; our country needs discipline; children need discipline; you cannot have a decent family without discipline.

When discipline is weak you can be sure that something somewhere, somehow has failed; home, school, church, community. When discipline is weak, you can be sure a child is unhappy. When discipline is weak, you can be positive that everybody is in danger.

Discipline need not be punishment. Really, in its best sense, discipline directs the child's energies and impulses into constructive channels and helps him to become self-directing.

One of the most serious evils of the present time is the lack of parental authority in the home. Much of the



weakness in parents is largely due to the fact that they do not take the Bible for their standard and find God's instructions for the training and disciplining of young children.

Parents need to love God intently. When parents love God they will not just try to make their children comfortable and happy for the present moments, but they will give heed to God's instructions for training them so that their lives will be not only happy but useful and glorifying to Him. Such training includes discipline.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth. . . . Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Hebrews 12:6, 11).

Each child needs to learn that God never allows a violation of His law to go unpunished. This is the basis for the discipline. Discipline, then, is instruction in training which corrects, molds, strengthens or perfects.

#### **Parent's Attitude Toward Discipline**

Children are generally more patient in disciplinary measures than are parents. The attitude of the parents toward discipline should be one of deep concern to do all they can to end misbehavior. Discipline is teaching and all teaching is slow. One of the most rewarding virtues of a parent in dealing with discipline is patience. Many parents are ready to pronounce their children as uncontrollable immediately. This does not necessarily mean that the parent has to be easy-going. It actually means that he must be understanding. We recognize the fact that a child cannot memorize a Bible verse at the first try—it takes practice. Yet, after one punishment most parents expect the child to never do the same wrong again. He too is learning, and it will take time.

Parental patterns of guidance and discipline can vary tremendously, but they must provide affection, understanding, and encouragement of the tendencies toward self-expression and individuality. One of the best ways to demonstrate the influence of a "good" home is to contrast its consequences with those of a "poor" home. One could say, in general, that a poor home is one that retards the child in achieving independence, due to any factors in the parents such as overconcern about the child, overprotection of the child, inconsistency in general attitudes of the parents toward discipline, marital discord, and the like. Looked at from a positive view, one could say that the healthiest parents are those who make themselves as dispensable as possible to their children as

quickly as their children's maturity will permit. There is ample evidence that overprotectiveness by the parents, particularly by the mother, during the child's early formative years retards the child's emotional growth and makes him unduly dependent or even maladjusted.

A child's personality development is influenced by his parents' methods of child care and discipline, and by the way of life prevalent in the society in which he grows up. When discipline is consistent and administered by an understanding, loving parent who seldom yields to anger, the child tends to be more sociable than the average, to do the right thing more often, to be more ready to face reality, and to develop a desirable degree of independence. Some parents who are confused about the best way to bring up their children need primarily to have their self-confidence restored.

Parents should be able to keep composed and patient under pressing or exciting circumstances; especially, when a child may become noisy, excited, or ill-tempered. The most effective way to quiet a stubborn screaming child is to be very composed and quiet as you deal with him. The child who has been constantly trained in friendliness and has learned that happiness always follows obedience, will seldom, if ever, be found guilty of overt acts of misbehaving in the presence of others.

Some parents have said that they could not punish a child unless they were angry with him. Discipline under such circumstances is harmful, and stirs up anger in the child and discourages him. Proverbs 15:1 says, "A soft answer turneth away wrath; but grievous words stir up anger." And in Ephesians we are challenged to provoke not our children to wrath.

If we ourselves give way to temper, we greatly hinder our children in developing a spirit of patience and self-control. Correction or punishment should always be given in kindness. The child needs to be assured that to punish him hurts you more than it hurts him, though to tell him this may be to no effect.

The story of Eli is a clear picture of the discipline of God on one of His servants because he did not control his sons. God said: "I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." For Eli's lack of parental authority and control of his two sons, both he and they died violent deaths on the same day.

#### **Children's Attitude Toward Discipline**

The story is told of a son who asked his father if he beat him when he was a child. "Why, yes! For your own good," replied the father. The son answered, "Then why shouldn't I beat you, if

beating does a person good? Besides a father deserves to be beaten much more than a child does. He has less excuse for doing wrong."

#### **Methods of Discipline**

Effective discipline redirects the child's energy and aggressive impulses into constructive channels and helps him to reach, through his own efforts, goals that seem to him worthwhile. Viewed as progressive control by which he learns to meet the demands of the social situation, discipline is essential to growing up. As the child grows older, his attitude toward discipline changes; he resents, more and more, corporal punishment—the use of force by someone who has superior power. Scolding and nagging are also especially annoying to the older child. "Please don't begin to preach" is often the remark made by a growing child. Threats are seldom worth the breath it takes to utter them; children rarely consider them of much importance. The person best fitted to deal with the child's behavior problems is the one who knows him best and has his respect and affection. Disobedience stems from different ways of looking at things: the child has his way; the parent has his way; they do not agree. Nagging and punishment do not really work. Letting the child do just as he pleases does not work. The best way to work it out is together. Generally, children are more willing to work out the differences than are parents. The parent many times feels he is losing his authority if he lowers himself to discuss problems with his child. The child wants understanding at this point.

Children really want discipline, but you face a second complication: they also want freedom. Children are rebels. But the child's one, single, biggest lifetime task is to find himself. He has to be a person, to stand out as someone special. Block this drive, for the sake of discipline, and you make a child pay too great a price. Somehow your way of working for discipline has to jive with the child's way of becoming a human. This is where the children can have their goals attached to Christian ideals and standards. Because the children have these attitudes, the parent who fails to recognize them fails to effectively discipline them.

This is the portion of an article on this topic that most people wait for. Sorry to say, there is no cut-and-dried method for disciplining children. Each child is different, each case is different. It is my purpose here to simply give a few suggestions, but the reader who would like to practice them must consider the case and child before doing so. Children naturally differ in personality and disposition. What might be neces-

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# HOLD THAT LINE!

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sary steps of discipline for one might have little effect on another.

Discipline is hard for children to learn because it is made up of so many specifics. Truth, promptness, kindness, gentleness, protection of smaller people, helpfulness toward older people, respect for property, respect for privacy, respect for personality—these are only a few of the big over-all headings.

In every situation of a child's life there are a hundred and one details. These details vary from situation to situation. A child has to learn them all, yet he never can apply any of them automatically. Every incident has some element of novelty in it, some new twist or special circumstance. Even adolescents, your oldest children, are inexperienced. They still must learn.

When a teacher of psychology writes an article of this nature there are those who wait patiently, and some not so patiently, for him to let his feelings be known concerning spanking. The time has arrived for some comments! Parents spank their children for various reasons: to control the child when other means have failed; to release their own feelings of annoyance; to meet the expectations of Grandfather or the neighbors, who do not have the child-development point of view. Spanking seems a quick way of "getting results," but these usually take the shape of temporary conformance, not of growth in self-direction and self-control. Punishment should be administered with the future—not the past—in mind. Many parents boast of the fact that they spank their child, yet the child turns right around and does the same thing or a similar thing again. Does this mean that the spanking is a justifiable action? Indeed it does not! Some spankings are effective, some are not. A spanking has no more guarantee of success in child rearing than a first driving lesson insures one against accidents.

It might sound at this point that I oppose spanking. Nothing could be further from the truth! When a spanking is effective it should by all means be administered. But the right to spank is abused by many parents as it becomes the *only* method of discipline. Other methods are just as effective. When we disobey God, He does not always punish us by a literal spanking. He, too, uses other methods to teach us lessons. Autocratic control usually produces one of two personalities: an oversubmissive child who does what he is told but shows no initiative, or a rebellious child who is constantly waging war against authority. A spanking which the child considers un-

related to the situation is likely to make him hostile to the person who administers it. It is better, whenever possible, to let the punishment fit the crime.

Acts of disobedience usually irritate the parents to make them "fly off the handle" and punish the child severely. I have heard parents say that of all the evils of a child's misbehavior the most intolerable is disobedience to a parental command. True, this is one point where children need guidance. But consider a moment why the child might hesitate to answer the call of a parent. When the child is in another room and does something he considers brilliant he generally wants to share it with his parents. But when he calls his parents to come and see, the response he usually gets is, "Wait a while. I'll come to see it in a minute." Yet parents expect the child to jump when they speak. It is admitted that the child is to respect his elders more than elders are to respect the child, but perhaps the child learns hesitation in obedience from the example of his parents. It is similar to the parents who try to teach their children manners, yet in the presence of their children, they themselves never practice them. The commands made to children must be reasonable or they might learn to disregard all rules and regulations.

Other methods of discipline have been effective and some not so effective. Threatening, scolding, and lecturing are very wrong methods of discipline or training for a child. His short memory needs more than frequent periods of wise counsel. The "line upon line and precept upon precept" methods of training, "here a little and there a little," continually is the way to prevent a lot of disobedience and unpleasant discipline. When discipline is necessary, there must be firmness and regularity. We must not be strict part of the time and let the child disobey rules at other times. A little bit of punishment at the moment is much more effective than threatening of greater punishment if he disobeys again. Allowing children to talk back, laughing at words of disobedience because we think they are cute, and countless other seemingly minute actions should not be overlooked by parents. They all require discipline, but considerate discipline from a heart of love, understanding, and concern should prevail.

Rewarding a child can have its good and bad effects, but no doubt there is not enough of it in child-rearing. The child constantly hears "don't" but seldom does he get any encouragement for the

things he does right.

The kind of punishment is not so important as the child's total attitude and relations. Deprivation of some privilege may serve as a spur to a secure child, but with an unloved child it may only intensify the need that gave rise to the disapproved behavior. Because children differ, discipline actually boils down to being a personal thing guided only by the act, the child involved, and the one giving the punishment. These three things must be considered for best results. Discipline must be saturated with *consistency, patience, and love*. These three, regardless of what method of discipline that is used, are the fundamental processes by which discipline must be administered.

Aggression, temper tantrums, nagging, showing off, excessive crying, sibling rivalry, and sex problems are all common problems demanding discipline. If space permitted ideas could be related to each of these. In fact a book could be written.

I believe a child carefully trained by sincere Christian parents, needs very little, if any, punishment. However, to excuse a child's naughtiness is to encourage more of it. When consistently taught the difference between right and wrong, the child will not resent strictness manifested in a spirit of love and kindness.

It is always possible for a parent to correct and train his children, especially when the parent prayerfully depends and waits upon God for His grace and guidance in so doing. However, it will constantly require real determination, courage, and perseverance on your part. Always be loving and kind as you apply the necessary discipline. Firmness never necessitates anger. When a wilful child becomes convinced that you will never "give in" to let him have his own way, he will not too long persist in his rebelliousness. But parents must hold that line against letting children run free. We must stop parental delinquency by rearing children with love and understanding even if it involves discipline. Verses for guidance are Proverbs 29:15, 17; Proverbs 19:18; Proverbs 13:24; Ephesians 6:1-3; Colossians 3:21; to just name a few. The Bible is filled with admonitions. Read it!



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# Round-Up of World-Wide

## RELIGIOUS NEWS REPORTS



Dan Piatt, left, director of the Billy Graham Pavilion at the New York World's Fair, and George M. Wilson, executive vice president of the Billy Graham Evangelistic Association, examine a model of the pavilion at the association's headquarters. The globe at right will stand in the lobby of the pavilion. Revolving slowly, it will show 175 cities around the world in which the evangelist has held Crusades in the past 15 years and the more than 900 cities from which his *Hour of Decision* program is broadcast weekly.

### Hollywood's Bible Stories

ST. LOUIS, MISSOURI (MNS)—“Most churchmen won't exactly relish the idea of the Hollywood entry into the 'missionary game',” says *The Lutheran Witness* (March 3, 1964). “Unless editing and routing of the films are first cleared with competent and responsible church agencies, indiscriminate showing of the Gospel according to Supercolossals, Inc., in non-Christian lands can well lead to further marring and complicate still more the already troublous tasks of Christian missionaries.”

The comment is made in view of a prediction that the production of a series of TV programs entitled “Great Adventures from the Bible” will start a “whole new cycle.” One spokesman in Hollywood sees “new Biblical adventure series beaming from all three networks within

the next couple of years.” Studios plan to combine the Bible adventure episodes into feature-length movies for showing overseas.

In view of the onslaught *The Lutheran Witness* warns that parents “ought to be giving prime time to home Bible reading and in-depth teacher training to sharpen their own and their children's judgment to distinguish between Bible fact and Bible fiction, Bible truth and Bible conjecture.”

### Recruits for Congo

BUNIA, CONGO, (MNS)—“Seventy-five new workers are needed immediately for work in the Congo,” said the Rev. Harold C. Olsen, speaking for the Africa Inland Mission here. “Especially needed are teachers, medical doctors and nurses,” he added.

“Due to the evacuation of most of the government medical staff during the upheaval in the country, there is a desperate need for doctors and nurses,” continued Mr. Olsen. “Teachers are in such demand that one Congolese leader suggested perhaps every missionary in the country should enter the teaching ministry. Yet the general missionary is still in great demand, and despite unrest in many areas of the nation, missions in general are free to present the Christian message.”

### Seminar Announced

WASHINGTON, D. C. (MNS)—An intensive Seminar on Church Growth for missionaries on furlough will be held September 14-18, 1964 at Winona Lake, Indiana, it was announced here by Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association. He urged mission executives to appoint missionaries to the seminar early so they can do preliminary studies and keep the dates open for the sessions.

### Broadcast Marks 25th Year

LINCOLN, NEBRASKA (MNS) — A milestone celebrating a quarter of a century of continuous broadcasting by Back to the Bible Broadcast will be observed here May 1-3. A special broadcast for the global Back to the Bible network will mark the occasion.

In addition to reaching most of the United States and Canada, the Back to the Bible Broadcast is heard in many other parts of the world. Its ministry includes the support of 290 missionaries and assistance in the financing of selected missionary aids such as trucks, boats, airplanes, hospitals, dormitories, radio stations, and literature efforts.

Back to the Bible also maintains a literature division which edits, prints and distributes monthly magazines, Christian booklets, tracts and other literature totaling some 8,000,000 pieces annually. Their Bible correspondence course served over 50,000 enrollees in 1963.

### Former Priest Missing

LONDON, ENGLAND (MNS)—A converted Jesuit scholar, Don Francisco Lacueva, disappeared last month. The former priest was reported missing following evangelistic meetings here.

The day his wife expected him home in Kent, she received a telephone call from a man who said that Don Francisco would not be back. The mysterious caller refused to identify himself.

Investigation has revealed that he apparently was taken to the London Airport, where he boarded a plane to Paris. His friends are emphatic in their belief that he would not have gone of his own free will.



# He Wept

by Fred Hall

*"And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept" (Mark 14:72).*

IN THIS VERSE and the ones just preceding it the account of Peter's denial of Jesus is found. The picture presented is one of a thoroughly disillusioned and discouraged man. Back in a corner of his heart there had always been the hope that perhaps Jesus would not really go away as He had said that He would. Right up to the moment of Jesus' capture in the garden there had been the possibility in Peter's mind that Jesus would set up His earthly kingdom at that time. But when the soldiers and the priests had come to take Him away, he at last realized that this was not to be.

As they led Jesus away, Peter followed afar off as if in a daze. When he arrived at the palace he found a place by the fire with the servants where he would not be noticed. He, unconsciously, was conditioning himself for the denial that was to follow. Whenever a Christian mingles with a worldly crowd and keeps his mouth shut about his testimony it becomes easy for him to deny the Lord.

While Peter stood there he was approached on three different occasions and asked about his relationship to Christ. On all three occasions he denied the Lord. But, then we find the picture of a broken man, for the text says, "And when he thought thereon, he wept." Thank God for this phrase! Without it we would have had to scratch Peter off the list of useful disciples.

He wept because he remembered. It seems that always when men become distressed or discouraged they remember better times. The man in financial straits remembers times when he had more money. The man who has lost all of his

friends remembers the times when he had many friends. Peter is no different. As he stood by the fire there ran through his mind many thoughts about happier times.

He remembered that day when Andrew, his brother, had rushed up to him breathlessly and told him that he had found the Messiah. To satisfy the enthusiasm of Andrew, Peter had gone along with him, and found Jesus the Redeemer of the world. What a thrill of joy had gone through him as he felt the relief of forgiven sin for the first time in his life. He felt, as many of us have felt, that he was a new man. He was thrilled from the top of his head to the soles of his feet. There was no mountain too high to climb, nor any difficulty too hard to overcome. He wanted to tell the world what Jesus had done for him.

How many of us can remember that day, and at the same time feel a little guilty for losing the joy and enthusiasm we felt then? That was how Peter felt at remembering that day. On that day Jesus was the dearest person in all the world to him. He would have done anything for Jesus, even die if necessary. But now, now when Jesus needed him most, he would not even open his mouth to say, "Yes, I know Him."

He remembered the day that Jesus called him. He was working at his nets that day along with others who also were called. He had been so happy since Jesus had forgiven his sins, more than he had ever been in his life. Nothing could give him more joy than for Jesus to ask him to follow after Him and become His disciple. Then, without warning, Jesus had appeared on the shore. Beckoning to him, Jesus had called him and said, "Follow me." That was enough for Peter. There were no backward looks, no lingering farewells, no hesitations at all. He willingly walked away from the only life he had ever

known and began to follow Jesus.

He had been counted worthy to become a disciple of Jesus. In Peter's mind now there must have run the thought, "I was worthy then, but worthless now." He was willing then to forsake all, but now he could not even claim to know the Lord. Somehow his mouth would not open and the joy in his heart had died. How so like many of the Christian camp today is Peter. So many can remember days when they would have gladly died for Jesus, but now they linger on the periphery of fulness of joy and satisfy themselves with false claims of faithfulness.

## Words of Jesus

He remembered the words of Jesus. This was the hardest blow. Jesus had said that before the cock would crow twice Peter would deny Him three times. Those words rang through his mind like clarion bells. He could not get away from them. They repeated over and over again in his mind to the almost exact rhythm of the soldier's feet as they led Him away. It was bad enough for him to deny his Lord, but to have been warned by the Lord Himself that he would do it and still commit the act was to multiply the grief and shame that he felt. Yes, he remembered; and remembering, he wept.

He wept because he had sinned. We do not condone in any way the sin of Peter, but we do thank God for the tender heart that is exhibited here. When the awfulness of his sin appeared to him he wept. What a beautiful picture. There could not be any more precious sight in all the world to God than a Christian weeping over his sins. Thank God for Peter's tender heart and his tears of sorrow.

We look about us in our world today and we do not find the tender heart. Instead we find men who minimize sin, or disregard it altogether. We find callous hearts that are flint hard and unemotional. We find haughty, proud Christians who have put up a facade of righteousness, but who have lost their power with God and their burden for sin. Oh, that God would send us more men like Peter who will weep over their sins.

Peter's first sin had been in following afar off. His first reaction in the garden of anger had given way to one of shame, and now he follows Jesus afar off, hiding in the shadows lest anyone should see him and identify him as one who knew Jesus. With lowered head and shuffling feet he followed just close enough to know where they took Jesus.

We are quick to judge Peter for this, but how many of us will honestly and frankly examine our lives and then declare that we are following as closely



as we ought? Not many I fear. Most of us are like the farmer's cow, who, when she tethered to a grassy plot, will stretch the holding rope to its extremity, eating only the grass on the outer edge of the circle. She ignores the rich, green grass that lies in the middle of the circle simply because she wants to see how far she can stretch the holding rope. Many Christians, instead of following close to Jesus, see how much they can keep from doing, or how much sin they can continue to practice, and still be considered a follower of Christ. It has been said that there are many followers of Christ, but not many disciples. How true. Not many are willing to pay the price of following closely the Son of God.

Peter's second sin was in mingling with the servants that surrounded the palace. He thought to be able to lose himself among them and not be recognized. In the back of his mind there ran the thought that perhaps they would capture him as well, and this he did not want. He compromised his testimony and passed over a wonderful chance to say a word for Jesus to the servants who were lingering there with him. Where he should have been proclaiming the wonderful truths of the Gospel, he shut his mouth and became as one who knew nothing.

### How Different Are We?

Peter should have been different, is what we think in our minds. He should have taken his stand and spoken up for Jesus in that crowd. But wait, how often have we hidden in the shadows and closed our mouths when chances for witnessing came along? The Christian community is characterized today by their lack of witnessing. When only five per cent of professing Christianity ever wins a soul to Christ, and even this figure is approximate, then that means the majority of professing Christians hide in the shadows and do not speak for Christ. Today there is no difference in the convictions of Christians and the standards of the world, generally speaking. Christians wear the same clothes (or leave off the same clothes) as the world, speak the same language as the world, go to the same places as the world, and try to bring into the church the same activities of the world in order to have a lively church program. How different are we? Does the sinner have to ask us are we Christian, or does he know it by the way we live, and the way we look, and the way we speak?

The last sin, and the most terrible, that Peter committed here was the sin of denying the Lord. It would have been bad enough if he had just denied the Lord by saying nothing. But Peter's denial took the form of words. He said that

he did not know the Lord. How terrible! How awful! Peter had received life eternal, forgiveness of sins, and all the happiness that he could ever hope for from Christ; and now, when Jesus was suffering cruel treatment at the hands of His captors, Peter denied he had ever known the Lord. Can you imagine the remorse that must have welled up in the heart of this man when this denial left his lips? He wished a thousand, yea a million times that he could retract it, but he could not.

We may say, "Peter should have known better; after all he was one of the disciples!" But we must remember that Peter is also a man, and as a man he was subject to the same faults as other men. In our hearts there wells up the cry, "I would never come to the point of denying the Lord!" But you can deny the Lord in many ways; by not saying anything for Him when the opportunity comes your way, by laying out of church when you ought to be there, by not praying, by not reading our Bible. Yes, all of these are ways in which we deny our Lord. Who can say which is worse than the other; Peter's denial or our own daily denial in these areas?

Then, Peter wept because he realized what he had done. The awfulness of what he had done came sweeping in on Peter like one great flood, and suddenly his heart was burdened down with grief and shame. He realized that he had not only sinned against Jesus, but he had made a mockery of all that he had believed in before. Thank God for this! Because Peter realized what he had done, he did three things:

### Recognized His Sin

First, he recognized his sin. The Bible very plainly says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Proverbs 28:13). This was absolutely necessary before he could receive any forgiveness of it. How often we look about us and see men who will not recognize their sins. They stumble over spiritual truth and go blindly on their way ignoring the joy that God has for them if they would only confess and forsake their sins. Peter recognized the sins which he had committed and was willing to do something about them.

Secondly, he was sorry, genuinely sorry, for his sin. Our text says that he wept. These were not tears of false piety, forced and unreal. These were genuine tears of sorrow. His heart was broken and his spirit was submissive to God. He did not demand forgiveness, he begged for mercy. Sorrow is a forgotten word in our vocabulary today. There was a time when men would be sorry for their sins and come weeping to

an altar of prayer, but no longer. Today they sign a card and say they want to join a church, or maybe some inexperienced saint will take them through the three steps to salvation, without a tear, without a confession, without a stirring of the heart. Let us remember this one thing, no man will ever find Jesus Christ as his personal Saviour until he is genuinely sorry for his sins. This dry eyed card signing will not get a man to heaven. Peter was sorry, and because he was sorry he wept.

Thirdly, he repented of his sin. Here is a new beginning for Peter. Now he is on the road to becoming the Peter that he soon will be on the day of Pentecost when so many thousands will accept Jesus as their Saviour. This sounds more like the Peter that will lead many men to Christ, and will head up the movement of the first century church. BUT . . . he could not become that until he forsook his sins and repented of them in genuine sorrow.

If we had to narrow down to one basic need all the many needs of the twentieth century Christian church today, we would have to say that the one basic need is a genuine sorrow over sin and a repentance from the same. When was the last time you wept over sin in your life? When was the last time you were genuinely sorry for your failings before God? When was the last time you felt the tugging of the Holy Spirit at your heart in conviction? Oh, may God somehow return to us the tender heart, the tear filled eyes, and the repentant spirit. Only until we come to this place, in lowly submission to God, can we fulfill the task God has given us to reach a world for Christ.

Charles Wesley expressed this need in his hymn, Depth of Mercy:

Depth of mercy! can there be  
 Mercy still reserved for me?  
 Can my God His wrath forbear—  
 Me, the chief of sinners spare?  
 I have long withstood His grace,  
 Long provoked Him to His face,  
 Would not hearken to His calls,  
 Grieved Him by a thousand falls.  
 Now incline me to repent;  
 Let me now my sins lament;  
 Now my foul revolt deplore,  
 Weep, believe, and sin no more.  
 There for me my Saviour stands,  
 Holding forth His wounded hands;  
 God is love! I know, I feel,  
 Jesus weeps and loves me still.

*This sermon by MR. HALL won first place in the sermon contest at Free Will Baptist Bible College. The contest was sponsored by the Ministerial Fellowship, a campus organization for all students preparing for the ministry. MR. HALL is presently pastor of the First Free Will Baptist Church in Ashland City, Tennessee.*



(Continued from page 3)

## WHAT'S YOUR PROBLEM?

by Louis H. Moulton



Your questions for use in this column are invited. All questions not answered in the column will be answered personally. Send your questions to Rev. Louis H. Moulton, 8 Richmond Drive, Savannah, Georgia.

*An upstairs neighbor has been trying to get me to go with her to her Christian Science church. What do you think of Christian Science?*

This particular group is neither "Christian" nor "Scientific." Their doctrine is not founded on the Word of God but upon the teachings of a woman who had several husbands. Her name—Mary Baker Glover Patterson Eddy. My advice is do not go with your neighbor. There is nothing to be gained from a church or group which denies the blood of the Lord Jesus Christ as the only means whereby our sins are washed away.

*Recently my family and I moved to a city where there is no Free Will Baptist Church. We are wondering just where we should go to church?*

I am glad that you agree that you should and must go somewhere to church even though one of your own faith is not to be found. I cannot advise you to any single denomination since a local congregation of many denominations oft times depends so much upon the local pastor and his leadership. Since so many false doctrines are being taught today you must be careful, but search out a good, sound, Bible-believing church where the truth is taught concerning the death, resurrection and coming again of the Lord Jesus Christ. You cannot be too careful in your selection of the church where you go for spiritual food.

*I am studying the Bible for a real understanding of it. I can not be satisfied to just go along with the crowd. We have some Free Will Baptists in our church who had rather talk and praise their church doctrine than get people saved. Is this right?*

We believe that we have doctrine second to none and there is nothing wrong with anyone standing for right doctrine. However, soul-winning should be preeminent. Proverbs 11:30 says "... he that winneth souls is wise." Daniel 12:3 "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The word "doctrine" means "teaching." If the doctrine of one's church is what it should be, soul-winning will be the major emphasis.

*In Malachi 3:10 it reads, "Bring ye all the tithes into the storehouse." Is it not true that the church is that storehouse? To keep within Free Will Baptist practices, is it permissible for a pastor to receive the tithe from individual members for his personal use?*

Radio preachers, tent evangelists and the like might argue the point, but we usually think of the church as being the storehouse into which we are to bring our tithes. Although pastors are paid from the tithes brought into the church, my answer to your second question would be "no." Individual members should bring their tithes into the church. The church is charged with distribution thereof and if done properly the pastor will receive a living wage.

long night ahead. We got all the candles we had and lit them. Soon we had seventeen people in the living room of the parsonage listening to the civil defense broadcast. We passed the night in the living room with all seventeen lying on the floor. The temperature outside hovered between 18 and 25 degrees. We had no heat, but we had enough quilts so that everyone was fairly comfortable.

The next few days were makeshift. We had to cook on a little stove and charcoal grill, and for water we had to melt snow and boil it for the children. We were blessed because at that time there was some eight to ten inches on the ground. Tremors continued to shake the area, and we had to stand ready to leave the building at any time.

We found it impossible to let the outside world know of our welfare. We prayed that the Lord would give you the assurance that we were alright, and we feel that He did.

Just as it is impossible to relate exactly the things that transpired and the sorrow and destruction evident, it is impossible to evaluate the full impact of this upon our work. We know that it is going to affect our work, but we depend upon your prayers to defeat the work of satan. We need nothing desperately at this time. Our church will suffer financially, so please pray for us.

As we begin to rebuild a city, we trust our attitude will not be the attitude of the people as revealed in Isaiah 9:8-21, but that our trust shall be put in the Lord rather than stronger building materials.

We are always appreciative of all that you have done for us. We depend upon you to keep us here. There have been those of you who have sent us needed clothing, food and other items that came just when we needed them most. May the Lord continue to lead you in a special way as we labor together. In the months to come, special trials and opportunities shall come to us.

We are happy to relate to you that there was no damage at all in the Fairbanks area. Rev. and Mrs. Whaley were with us for a few days. They are well and happy.

If you know of friends or Free Will Baptists who should attend our church, or those who you would like for us to check on, please write to us and we will do our best to fill your request.

Thank you for your prayers which were sorely needed and surely felt. ■■



# 1964 COOPERATIVE RECEIPTS

March 1964

## COOPERATIVE GIFTS FROM THE CHURCHES . . .

	March 1964	Year to Date	Total to Designated Mar. 1963 Mar. 1964
Alabama	\$ 18.00	\$ 308.94	\$ 308.22
Arkansas	399.24	888.86	527.85
California		1,957.66	1,746.85
Florida	1.70	560.12	459.60
Georgia	163.39	524.57	499.35
Illinois	450.62	1,539.70	1,292.22
Indiana		64.00	264.44
Iowa			237.70
Kansas		389.83	610.00
Kentucky	125.00	226.16	
Missouri	1,066.21	3,551.36	2,303.89
New Hampshire		65.03	46.49
New Mexico	16.54	62.49	150.38
North Carolina	213.42	577.47	563.12
Ohio	100.00	343.00	146.46
Oklahoma	1,091.68	3,161.29	3,108.72
Tennessee	196.46	1,093.10	920.27
Texas	160.50	682.04	705.96
Virginia	567.16	895.88	
Washington	27.00	27.00	50.00

## . . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts		Designated		Total
	March 1964	Year to Date	March 1964	Year to Date	Receipts to Date
Foreign Missions	\$1,333.10	\$4,906.38		625.11	\$5,531.49
F.W.B. Bible College	965.36	3,552.91		35.60	3,588.51
Executive Department	919.37	3,383.68		10.68	3,394.36
Home Missions	735.51	2,706.97		540.21	3,247.18
League Board	459.72	1,691.84			1,691.84
Superannuation	137.91	507.56		3.56	511.12
Stewardship Commission	45.95	169.16			169.16
Headquarters Building Fund				49.32	49.32

# GEMS

## FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

LAST MONTH it was observed that there are two different Greek words translated "crown" in our English Bible—*diadema* and *stephanos*. The first refers to the crown of kings while the second refers to the crown of victors.

Whereas the king's crown discussed last month was made of a ribbon of cloth, this crown worn by victors was made of vine, flowers, or leaves. It was used in quite a variety of ways in the ancient world, being worn by a triumphant general in war, or by the winner in the athletic contests in the Greek or Roman games. It was also worn by the Roman senators in token of their high position in government, by a bride and groom during the wedding feast, and sometimes even by the common folk on an especially festive day.

This kind of crown, the *stephanos*, is the only one the New Testament promises to Christians; but these promises are especially interesting. Twice we are promised a "crown of life," in Revelation 2:10 and James 1:12. It will be noted that in both of these the reason for the crown is for remaining faithful or enduring through tribulation; it is indeed fitting that tribulation is regarded as an opponent over whom we can win the victory and wear the victor's crown.

Another interesting usage is in Philip-  
pians 4:1 and 1 Thessalonians 2:19, where Paul regards his converts as his "crown of rejoicing" when Christ returns. Compare this with the Roman wearing of this crown on joyous, festive occasions; Christ's return will surely be such an occasion, and Paul expects his crown to be the people he has won, not just a braided piece of vine.

Perhaps the most fitting usage of *stephanos* occurs in 1 Corinthians 9:25, 2 Timothy 2:5 and 4:8. In all three of these passages, this crown is said to be rewarded to the Christian who "fights a good fight" or "strives lawfully" or "strives for the mastery." In all these, the Christian life is regarded as an athletic contest such as a wrestling match or race, and the Christian who wins can expect the victor's garland. But the Christian's crown will be quite unlike the original *stephanos*, for in 1 Peter 5:4 we find that it will be a "crown of glory, that fadeth not away." The original victor's crown was made of flowers or leaves that would soon lose their fragrance and freshness. The beauty of ours will never be dimmed. ■■



# Glancing Around The States



*Arrangements for the 28th annual session of the National Association in Kansas City, Missouri are well underway. Leadership for these arrangements has been provided by (l. to r.) Mr. Clifford Altis, chairman of ushering committee; Rev. Woodrow Matthews, general chairman and chairman of publicity committee; Rev. James McAllister, chairman of hospitality committee; Rev. Glen Rehkop, chairman of auditorium committee, and (standing in front) Rev. Alice Dickey, chairman of the registration committee. Dates for the session are July, 14-16.*

## Funds Needed For Hawaii

WAIPAHU, HAWAII — Approximately \$37,000 still remains to be paid on the property here. The final payment was due on December 31, 1963.

The church has sixty enrolled in Sunday school with an average attendance of 41 and about 45 on Sunday morning. For the past two months there has been an average of one decision for the Lord weekly. Missionary Luther Sanders says, "Please pray for us and if you know of any church, association, auxiliary, etc., who is looking for a project to support, please suggest the Hawaiian Land Fund."

## Card Shower Planned

HUNTSVILLE, TEX.—A card shower for Rev. H. M. McAdams has been planned for his eighty-fifth birthday, June 18, 1964. The planning committee here has asked for all wishing to send cards and offerings to send them to: Rev. H. M. McAdams, Rt. 3 Box 108, Huntsville, Texas.

Mr. McAdams and his wife organized the first auxiliary work in Missouri, Illinois, Kentucky, Virginia and West Virginia.

## Grant Avenue Church Opens

SPRINGFIELD, MO.—Opening services in Grant Avenue Free Will Baptist Church's new \$60,000 building were held April 12, 1964. The auditorium is 95 by 44 feet and has two rows of 17-foot pews seating 500 persons. The pews are set at 30 degree angles to add to the comfort of the members of the congregation and to give a better view of the raised platform.

Rev. Billy Melvin, executive secretary of the National Association, preached at the 11:00 o'clock worship service. Rev. O. T. Dixon is the pastor.

Fry, assistant pastor. Rev. Joe Ange is the pastor.

## Home Missionary Appointed

CORDOVA, ALA.—Rev. E. B. Ledlow, pastor of the Cordova Free Will Baptist Church here has been appointed to serve under the Alabama State Home Mission Board. Mr. Ledlow will be moving to Montgomery, Alabama to begin a new work in June.

## Record Attendance

DETROIT, MICH.—The Central Free Will Baptist Church here reached an all time high in attendance during the recent "March to Sunday School in March" campaign. Easter Sunday, the final day of the campaign, the attendance was 1038, exceeding a previous high reached two years ago of 1017. The average Sunday School attendance for the five weeks of March was 870, and the average church attendance was 716, with a high church attendance of 929. The campaign was directed by Rev. Malcolm

*Instructors for the first regional T N T workshop sponsored by the Sunday School and League Departments are pictured below. They are (l. to r. seated) Darlene Melvin, Jane Johnson, June Critcher, Harold Critcher (standing) Harold Harrison, Sam Johnson, Roger Reeds and Bill Hill.*







**Mrs. Fannie Polston Dies**

NASHVILLE, TENN.—Mrs. Fannie Lee Polston, well known and beloved Free Will Baptist of this city, died April 24 after suffering a heart attack.

Active in Free Will Baptist work for more than fifty years, Mrs. Polston helped organize the East Nashville Church in 1924, assisted in the founding of the Free Will Baptist Children's Home in Greeneville, Tennessee and helped to establish the National Woman's Auxiliary Convention. She actively promoted the establishment of Free Will Baptist Bible College and was a faithful supporter of the institution until her death. Though she did not live to see the proposed new headquarters building, she was vitally interested in the success of this project and made several contributions to the purchase of the property.

Faithful to attend each annual session of the National Association, Mrs. Polston flew by plane from Nashville to Detroit to be present for last year's session.

Mrs. Polston was 82 years of age at the time of her death. Rev. J. L. Welch, Rev. Henry Melvin and Dr. L. C. Johnson officiated at the funeral services.

**300 CLUB MEMBERS**

The following churches have achieved an average attendance of 300 or more during a quarter in their Sunday school and have been awarded an achievement plaque by the Sunday School Department.

**First Free Will Baptist Church**

Hazel Park, Michigan

**Community Free Will Baptist Church**

Wayne, Michigan

**First Free Will Baptist Church**

Berkeley City, Missouri

**First Free Will Baptist Church**

Mountain Grove, Missouri

**Fellowship Free Will Baptist Church**

Durham, North Carolina

**Grace Free Will Baptist Church**

Greenville, North Carolina

**Mount Calvary Free Will Baptist**

Hookerton, North Carolina

**First Free Will Baptist Church**

Elizabeth, Tennessee

**First Free Will Baptist Church**

Johnson City, Tennessee

**Fairmount Park Free Will Baptist Church**

Norfolk, Virginia

**Thomas Memorial Free Will Baptist Church**

Huntington, West Virginia

*Sam Johnson, Director of the National League Department, speaks to a group during the T N T workshop on how to develop better programs in the Sunday night training hour. Facilities of the Capitol Hill Free Will Baptist Church in Oklahoma City, Oklahoma were used for the two day meeting.*

*Harold Harrison, Promotional Secretary of the National Sunday School Department, directed a workshop on the use of audio visual aids for a number of church leaders and pastors. Oklahoma Bible College was host for the workshop.*





# The Story Behind The Hymnal

by Robert Picirilli

**Y**OU COULD NEVER have convinced us that it would be either adventurous or complicated to publish a hymnal. We soon learned better, although it seemed a fairly routine thing at the beginning, when the 1962 National Association adopted the General Board's recommendation that the Executive Committee be instructed to publish a hymnal by 1965. No one seriously thought it would take nearly that long. It almost did!

In the fall of 1962, the moderator appointed the following special subcommittee to prepare the book: Billy Melvin, I. L. Stanley, Robert Picirilli, Donald Clark and Henry Melvin. It was confidently announced that we expected to have the book off the presses by the 1963 session of the National Association. Admittedly, we were a little naïve at the time.

## Selection of Songs

The first task was, indeed, the most important one, the actual selection of the songs to be included. By now we knew that we could expect to have approximately 400 songs included—but which ones? Obviously, there are so many different types of music; what type fits our denomination best? We soon found that there were some quite pronounced differences in taste in music even on our committee—what could we expect from the whole rank and file of Free Will Baptists?

With considerable discussion we decided we wanted a book that would offer enough of a variety to please everyone. There are, we felt, about three general types of music found in our denomination: (1) hymns of worship and praise; (2) the emotionally appealing and popular "rhythmic" songs; and (3) "evangelistic" songs of salvation and testimony. We wanted a book with a sufficient and balanced number of songs representing each of these three groups giving the greatest amount of emphasis to good solid evangelistic music.

And so we went to work, each separately at first to make a list of songs the individual desired to have in the book. Later, in long committee sessions, each individual presented his selections and the majority vote determined the issue. Even though various ones of us turned out to be "champions" of one or the other of the different types of music, there was close harmony on the committee. Indeed, the headquarters building was repeatedly "filled with song" as the committee literally harmonized on most of the songs we were considering.

## Shaped Notes

We were pretty well agreed from the first that the book must be in shaped notes. It would be far too expensive to publish it both ways, and many of our people read *only* the shaped notes.

This decision forced upon us one of our most delaying and expensive complications. There were many songs we desired to include that were not already available in shaped notes. We began searching for a music typesetter whose shaped-note type would match that in which the rest of our songs were already set, but there was none to be found. We soon learned that the only music type to match was stored away in the basement

of a local publisher. Finally, we were able to persuade a local typesetter to buy this supply of type and go into the business—just for us. It was expensive, but well worth the goal we had set to have uniform type throughout the book. And as another adventure, this writer had to learn to read shaped notes in order to be able to check the typesetter's proofs.

## Copyrights

When we started, we had no idea it would be difficult to get some of the songs we wanted. Many good songs are not under copyright to any publisher, but many others are, so we confidently selected, along with the rest, about fifteen songs owned by the Southern Baptists, about fifteen owned by the Rodeheaver Company, and about ten owned by the Hope Company.

We tried the Baptists first, and one brief conversation with them put us right on the road to getting permission to use every song we asked them for. (We certainly appreciated their fine, co-operative attitude.) But we were in for a rude awakening when we moved on to try Rodeheaver and Hope! In spite of many letters, several telephone calls, and one visit to Chicago, we were never able to persuade either company to sell us the right to use but six out of the twenty-five songs we wanted—four from Rodeheaver, and two from Hope. While this was somewhat disappointing, we at least chose the best songs they had!

One outstanding success in our copyright struggle was obtaining permission to use *How Great Thou Art*. With one exception, our book was the first to go on the market including this great and well-loved hymn. The story of how we finally succeeded, after many trying and delaying experiences is a real adventure in itself.

## Denominational Emphasis

One of our chief goals was to give the hymn book a distinctive Free Will Baptist emphasis, something we felt no other hymnal had ever done. For one thing, we examined the doctrine of the songs and tried to include a sizeable number of songs by Arminian writers like Wesley; we also omitted some songs clearly written from a Calvinistic viewpoint, like *Once For All* which denies the possibility of apostasy.

Another task in the denominational area was to get some songs on foot-washing. Admittedly, there had been one or two available, although for some reason they never had "caught on" with our people. We felt the need for some new words that would be devotional and dignified, set to old, familiar, singable tunes. The results of our quest will be seen in the two new hymns found in the book. We sincerely hope these songs will be sung.



We also felt that our denominational emphasis must be seen in the responsive readings and indexes. In keeping with this, we put the Free Will Baptist Church Covenant in the responsive readings, as well as scriptural responsive readings on subjects relating to our doctrinal position.

#### **Responsive Readings and Indexes**

One of the things that makes the difference between a poor and a good hymnal will be found in the back of the book after the last song. The committee devoted a great deal of care to this portion of the new hymnal. For one thing, we wanted more responsive readings than were usually available in a book. Even though we had to increase the size (and expense) by an entire signature of 32 pages in order to get them, we felt it important enough to merit doing so. The results speak for themselves—we feel we have the best, most complete, most well-arranged set of responsive reading that has ever been found in any hymnal.

Indexes are also important, and must be complete to be useful. To our responsive readings we added both a scriptural and a subject index. And to the hymns we added both alphabetical and topical indexes. The alphabetical index includes not only titles and first lines, but many familiar lines of hymns that people might think to look up even if they could not remember the title or first line. The topical index includes all the familiar, more usual topics, as well as many never before used in a hymnal. No one can possibly imagine the hundreds of man-hours of work that went into such details as arranging the responsive readings and indexes.

#### **The Response**

The ultimate test of any product is its usefulness. No matter what we did or say about the book, Free Will Baptists will decide its fate. We are very happy that the initial response is overwhelmingly good. Every person who sees the book is favorably impressed, and sales have far surpassed our expectation. The book has only been off the press since the middle of February, and our first edition of ten thousand copies is almost sold. By the time this article is read, the second printing will have been ordered. We are grateful for this response, and humbly hope the book will have a meaningful place in the life and worship of our denomination. It was a long, hard, toilsome task; but it was an adventure we would not exchange for anything. We can only say that we did not spare any expense or labor to give the denomination the best hymn book we could provide. ■■

Free examination copies of the new *Free Will Baptist Hymn Book* may be ordered from Free Will Baptist Book Store, 3801 Richland Avenue, Nashville Tennessee 37205.

# STATE ASSOCIATIONS

## ***North Carolina State Association, May 4-6***

Swannanoa Free Will Baptist Church  
Swannanoa, North Carolina

## ***First New Mexico Association, May 14-15***

1072 Shenandoah Street  
El Paso, Texas

## ***West Virginia State Association, June 12-13***

Mt. Tabor Camp Ground  
Beckley, West Virginia

## ***First Arizona Association, June 13***

First Free Will Baptist Church  
Tucson, Arizona

## ***Kansas State Association, June 18-20***

First Free Will Baptist Church  
Wichita, Kansas

## ***Kentucky State Association, June 18-20***

Louisa Free Will Baptist Church  
Louisa, Kentucky

## ***Indiana State Association, June 18-20***

First Free Will Baptist Church  
Chesterfield, Indiana

## ***Michigan State Association, June 19-20***

Crusader's Free Will Baptist Church  
Detroit, Michigan

## ***Virginia State Association, June 19-20***

Doran Addition Free Will Baptist Church  
Kingsport, Tennessee

## ***California State Association, June 24-26***

Free Will Baptist Church  
Bakersfield, California

## ***Ohio State Association, June 26-27***

Free Will Baptist Church  
Mechanicsburg, Ohio

## ***Illinois State Association, June 26-27***

Camp Grounds  
Benton, Illinois

## ***Missouri State Association, August 18-20***

Grant Avenue Free Will Baptist Church  
Springfield, Missouri



by Samuel Johnson

# MILLION DOLLAR WASTE

**M**ILLIONS OF DOLLARS worth of talent is going down the drain every year in Free Will Baptist churches. Some of it is due to the lack of use and some to the lack of a program for development. It is my sincere belief that in our denomination and in every church we have the talent and potential ability to accomplish any task that God might give to us. It is also my firm conviction that the larger portion of this available energy is undeveloped and unused.

We have too long thought of church work as being limited to singing, praying and speaking. Our conception of the model church member is one who sings in the choir, teaches a Sunday school class, holds at least four other positions and is able to pray fluently when called upon. I do not wish in any way to belittle such dedicated people for they have been carrying most of the load, but is this the best approach for meeting the needs and demands of the entire church?

The overuse of some talent has resulted in spiritual stagnation for some individuals and churches. Those with numerous jobs may be able to handle each in a satisfactory way, but they are not doing any one of them to the level of proficiency that could be reached if more time were given to fewer responsibilities. There is no specific rule that can be used as a guide for God has endowed some with larger capacities for work than others.

Some workers in the church have become so involved that their personal devotional lives have suffered, their families have become heathen, and eventually they may become castaways. There is always the danger of substituting church activity for a true spiritual life in Christ. This happens when a person becomes involved only in the affairs of the physical church and loses sight of the true motivation for Christian service. When this happens, we have a type of spiritual stagnation that blunts the effectiveness of the church in presenting the gospel of Jesus Christ.

Another detrimental result of the overuse of some willing members has been the lack of use of others. No one will deny that it is easier for a busy pastor or some church leader to call upon those whom they know will produce the desired assistance. However, we must realize that it is the responsibility of the church to help relate every member to the total program of the church and enlist each one for service.

We cannot overlook the fact that there are probably many members within the church who have never been enlisted for active participation because no one has ever asked them. There may have been general appeals made from the pulpit, but it is seldom, however, that individuals will respond to a general appeal unless they are already quite active in the work. Many people are unaware that the skills which they use every day can be used to the glory of God right in their own church.

Many church leaders seem to be unaware that in the average congregation on Sunday morning a vast wealth of talent and ability is represented. The world pays large sums of money for this ability for five or six days each week, and the church makes little effort to use it.

The stock answer to why so few of the members of the church give their talents to be used in the Lord's work is that there is a lack of personal dedication to Him. This can be recorded as one of the basic reasons for the shortage of faithful workers in the church, but while this may be the root cause, the question which must be answered is how do

we move the people to the point of dedication that will insure their service in the Lord's work? How can we turn this million dollars worth of talent into productive use rather than letting it continue dormant while the church gets along so meagerly?

There are no easy answers how to move from one position to the other. More is involved than a one or two week revival meeting. Our churches have provided in the past a spasmodic program of training and development. There has been too little effort given to the large task of stimulating young people and adults to prepare for service. When a challenge has been presented and people have evidenced a desire to respond, no means of a systematic follow through has been provided.

One of the first things a church needs to do is to take time to get a clear understanding of what its task is in the world today. An outline of what specific objectives it wants to reach will enable the church to categorize its particular needs under certain headings. Once the total program is made clear, then steps may be taken to accomplish the purpose and work of the church.

In order to use the membership of the church in accomplishing the many tasks that are part of the total program, it is necessary to know what talents and abilities are available. Any pastor would probably be amazed at the variety of skills that his members use on their regular jobs, in their hobbies and at school in the case of young people. If you know what jobs have to be done and if you know what skills are available, it seems reasonable to believe that the two might be brought together. A spiritual awakening will be needed, but if no means of harnessing the energy is provided then "the pot will boil for little good."

Individuals must be trained to use the talents God has given them in order to properly use them for His work. Through the Sunday evening training hour and other Christian educational agencies in the church, you can help God's people to see the need for their service and to guide them in a program of development. Untrained and unused Christians make up a great waste in our churches today, but God can make something out of nothing and He can use a person who has a vision. What will you do about the untapped resources in your own church? ■■



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God has called and is calling out a great army of young ministers destined to play an increasingly important role in the religious life of this generation and the next. These are the men for whom THE MINISTER'S MISSION was written. Here is a comprehensive discussion of ministerial ethics, written in practical, down-to-earth, readable style, by one who has spent more than 30 years in the pastoral and teaching ministry. His is a practical approach, rather than theoretical and technical. 223 pages, \$3.50.

## HOW TO KNOW GOD'S WILL

by Marion H. Nelson, M. D.

How vital a matter for every Christian to know the will of God for his life. Yet few have any idea about the correct procedure to follow in reaching an answer. Dr. Nelson's book presents an orderly, reasonable, and Scripturally sound approach to the subject. This book differentiates between seeking to know God's eternal plan and seeking to know His present purpose. The term "will of God" is carefully defined, so that the reader may know exactly what concept the author is discussing. 121 pages, \$2.50.

## FIRE ON THE EARTH

by Sidney W. Powell

Many Christians, ineffective because they are cold and formal, shirking from any show of emotion in their religious life, could become powerful soul winners if warmed by the fires of Pentecost. Christianity is logical, says Dr. Powell, but cold logic never wins the multitudes. It must be logic on fire, pouring from the hearts of men moved by the transmitted energy of the Holy Spirit as it poured from the lips and hearts of the early disciples. In this book, pastors, evangelists, and other concerned Christians will find fresh insight into that dynamic of evangelism—the Holy Spirit. 171 pages, \$3.50.

## THE PROPHETS AND THE PROMISE

by Willis J. Beecher

This is a standard work on the Old Testament prophets, and of the Messianic promise. Dr. Beecher summarizes the contents and purpose of this book clearly and understandably when he states that it deals with: "the prophets of Israel; what manner of men they were, their functions, naturalistic, and supernaturalistic, how their messages were given to them and how uttered by them, their part in the writing of the Scriptures, and the doctrine they taught concerning Israel's peculiar relation to Deity and to mankind. 427 pages, \$3.95.

## SATAN, HIS PERSONALITY, POWER AND OVERTHROW

by Edward M. Bounds

Many myths have gathered around the person of Satan. His person has been caricatured, and his character and conduct have been colored by poetry, sentiment, and tradition. In this book Dr. Bounds goes to the Bible, the only reliable source of knowledge of Satan. He unfolds the Scriptural teachings on Satan's personality, his power, and his eventual overthrow in such a clear and graphic manner that the devil stands before us clearly exposed in the bright rays of the Word of God. 157 pages, \$2.95.

## MESSAGES ON STEWARDSHIP

by Owen White, Herschel Hobbs, Ralph Grant and others

Preachers repeatedly find it desirable or necessary to preach on the subject of stewardship. They welcome any book which gives them new insights and a fresh approach to this extremely important aspect of Christian life. This is such a book. Following is a list of those whose sermons appear in this volume: W. A. Criswell, Leo Eddleman, Ralph Grant, Cal Guy, H. I. Hester, Herschel Hobbs, Ralph Longshore, Leon Macon, Erwin McDonald, Warren Rust, and Owen White. 141 pages, \$2.95.

## RULES

1. Special discounts are available to all Free Will Baptist full-time Christian workers.
2. Items purchased are to be for individual use only.
3. A yearly enrollment fee of \$1.00 is to be charged. This will cover the cost of mailing periodic information and book lists.
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CHRISTIAN PARENTS OFTEN are perplexed at the change that suddenly seems to come over their children in high school. It is hard for them to understand why the former junior-boy-or-girl zeal has so abruptly subsided. They are puzzled when their youngsters begin to question standards that they have heretofore accepted. Sometimes they despair when there is evidence of open rebellion against the church and its teachings.

Parents need to consider the changes their youngsters are facing. Young people in high school are struggling to fit into a new role in life; they are becoming independent beings. Up until this time someone else has done the major part of their thinking for them. Someone has selected their clothes, accompanied them socially, and directed their religious life. All of this authority has been accepted—even expected.

In high school it is different. Students are forced to make decisions. They must select the courses they want to study; a prescribed curriculum is no longer set before them. They are compelled to make new friends; they are no longer with one group all day. They must learn to accept or reject social invitations. They are on their own.

Though all of these new decisions are baffling, the Christian young person has the greatest difficulty in making spiritual and moral choices. When Mary was a little girl—if she couldn't dance because of convictions—she had an easy way out; she merely stated, "My mother won't let me dance."

Going to a questionable place was not an issue for young John. He simply said, "My father doesn't want me to go there." In the lower grades these answers usually sufficed; at least the pressure was not applied as it is in high school. Christian young people soon learn that fellow students will not readily accept these answers. This poses a real problem. No longer able to use the stock answer, "Mama or Daddy won't let me," the young person must be able to give a reason for his decision. Unless the high school student has had a sound, Biblical background, he may find that he does not have reasonable answers to give. This can be so frustrating that the young person may try to stifle former teachings. He will find it easier just to go along with the crowd than to answer. Consecrated Christians are in such a minority in high school. The majority usually is traveling the "line of least resistance."

Because of ridicule received from his peers, the teenager will refrain from saying "no" when he *should* unless he is convinced in his own mind that this is what *God would have him say*. He cannot and will not stand the pressures

if he feels that his former convictions have been based solely on a narrow dogma of *don'ts* made up by super-pious church members. Sometimes our young people feel this way about our churches, and rightly so if the whole church program has capitalized the negative—"We *don't* do this and we *don't* do that"—and has failed to teach the joy found in holy and righteous living. Recently one of our ministers preached a sermon "Why We Are Free Will Baptists." After leaving the church, his teenage daughter commented, "I was glad to hear that sermon. I thought people were Free Will Baptists because they didn't believe in wearing shorts and makeup."

Young people will stand firmly for their convictions when, and only when, they have had the proper foundation—the right relation with the Lord because of an insight into His Word. Testifying is difficult in high school. A young person may be easily dubbed as "obnoxious" unless he has a good understanding of why he does not indulge in certain practices. Unsaved students are often cruel. If they sense a "holier-than-thou" attitude, they belittle and all but martyr their "Holy Joe" or "Pious Pete."

This does not mean that all Christian students are rejected. On the contrary, many devout Christian young people have held the highest offices in their schools. They have merited top honors. Fortunately these young people have known the right approach. They have had instilled in them a desire to please the Lord with their lives—a desire based not on man-made convictions but on what the Scriptures have to say. They have learned not to boast of their *do's* and *don'ts* but to quietly live their convictions before others. They have found the right way at the right times to boldly say, "I appreciate you asking me, but I'm a Christian and I have a personal conviction about..." Perhaps along the way someone has instructed them in giving as Paul said "a *reason* for the hope that is in them." These Christian young people have been accepted.

### Not Being Accepted

Parents, your children face a *fear of not being accepted*. At this stage it is important to them that they be accepted by those of their own age. They want the approval of their peers far more than they want the approval of their parents and other adults. What their classmates think of them is their primary concern. Realizing this, parents should cooperate to help them win the approval they desire. Where no convictions are concerned, parents should help their children seem as much like others their age as possible.

The greatest contribution the parent

can make, however, is to instill in the young person's mind and heart a desire *to please God* with his life. A desire to please God is the only desire that can normally overshadow the desire to please other young people.

### Making Poor Grades

High school students fear making poor grades. Year by year more scholastic pressure is being put upon them. Standardized tests are being given constantly; these tests not only indicate the child's mental capacity but also reveal what he has comprehended in the past. It is becoming increasingly difficult for students to be accepted in colleges. A student, knowing that his high school grades are going to be scrutinized, may become panicky. He may face for the first time in his schooling, the temptation to cheat.

Even intellectual young people have difficulty making good grades. Today's crowded schedules overwhelm high school students. There are so very many things to do in school, in church, in clubs, and at home that it seems at times that all obligations cannot be met. Students, under these pressures, may resort to dishonesty in doing homework, in developing home projects, and in making book reports.

### Parents Can Help

Parents can help their children meet these seemingly impossible tasks. They can see that high school students have a good, quiet place to study. They can check to see that they, as parents, are not being unfair in demanding too much of the child's time. Parents who insist that a child go to church on a night before a big six-week's test and then stand around and "gab" until everyone has left the church are defeating the child.

Sometimes parents have to say "no" when their children want to go somewhere, have a friend spend the night, or even attend an extra church service somewhere when he really should be studying. One noted philosopher has said, "Duties don't conflict." There is always *one* major thing that should be done. Sometimes this major thing is studying. Parents should see that it is done.

Alert parents should know when their children are having tests. Test scores are important. Often they are being recorded on permanent records that will someday be examined by college entrance boards or by personnel managers. Parents, realizing this, should seek to instill a desire to prepare for every examination, whether it be a daily test, a weekly test, or a test for the semester. The student should have an abiding conviction that "it is a sin to do less than one's best."

(Continued on page 25)



# *THE DIFFICULT YEARS*

by Dorothy Phillips





# Tips On Training Activities

by Samuel Johnson

**A**RE YOU a camp director, board member, instructor, or in any way responsible for your camp literature? You may write for a sample packet of what is available for camp from your national league office. Packets have been mailed to those who have previously written for them.

This is the first year that such material has been written and prepared by Free Will Baptist writers and produced by your national office. The Junior materials were written by Peggy Paramore, the Junior High by Lewis Campbell and the Senior High by Ralph Hampton, Damon Dodd and Dorothy Phillips. Additional writing and art work was done by Wilma Stallings and Bonnie Belcher.

An outline of the courses was printed in the April issue of *CONTACT*. There is a teacher's guide and a camper's text for each of the three courses. This literature will add to the effectiveness of the instructional phase of your camp.

## Guide For Organization

An organizational guide has been prepared primarily for use by churches who do not presently have a training program and wish to begin one. However, this guide will serve for the present as a temporary manual for the Training Hour. Included in the guide are sections on suggested steps for general organization, the duties and qualifications of general and group officers, the grading of the Training Hour, explanation of the record system, and a discussion of the available literature. The guide sells for thirty-five cents per copy or three copies for one dollar.

A sample kit which includes one copy of the organizational guide and one copy of each quarterly publication of the League Board will be sent free upon request to any church. When writing for such a sample, please give us the name of your church and the complete address of the individual to whom the material is to be sent.

An organizational kit which includes several copies of each publication will be sent free to any church that is in the process of organizing a training program. When writing for sample literature, please state your needs as clearly as possible so

that your national office may be of the best service possible.

## Emphasis Packet Available

All churches who regularly order literature from the national office have been sent a packet of materials to use during the month of June. If you have not received it, check with your church treasurer or the individual on the mailing list. In the event no one in your church has received such a packet, you may write for one.

The packet will be sent free to all who request it whether you are presently ordering literature from us or not. There are items in the packet which can be ordered in quantity from the national office for a small charge. All initial packets are sent without cost to the church.

You will find in each packet several promotional items such as tracts, program suggestions, attendance boosters, small posters, and other helps. Use this material as an aid to your own planned program of emphasis during June.

## Response To Challenge

Last month Free Will Baptist Churches across the country began an intensive effort to grow through their leagues. Recent mail has revealed the effort some are putting forth. I would like to share two letters with you.

Dear Brother Johnson:

We wanted you to know that we got off to a good start with our campaign for the award in the Century Club. We had 101 for our first night of the quarter. We're driving for a much greater attendance before the quarter ends.

John Edwards, Pastor  
Dothan, Alabama

Dear Brother Johnson:

Our League at Holdenville has been on the increase with an average of 64 for January, February and March. We still believe we can increase our league through prayer and lots of work behind it, so we are going to accept the challenge the National League Board has put before us of a 25% increase in our League for April, May and June. We like our General Director and Leader's Guides very much and if you have any more helps or suggestions, we would like

to have them to try to increase our attendance.

Mrs. I. M. Blaylock, Director  
Holdenville, Oklahoma

There have been reports from other churches which have accepted the challenge to increase their attendance by twenty-five percent and where possible to average one hundred or more. It is going to be our privilege to award many plaques and certificates during the National Association in Kansas City, Missouri. Will your church be one of the recipients? I sincerely hope that you will be in that number.

## June Emphasis: Train to Grow

Two ideas are expressed in the phrase "Train to Grow." It is through training that a Christian grows in knowledge of facts and methods which increases the effectiveness of his service to Christ. As a result of this growth, a Christian is able to present a gospel witness that enables the church to grow numerically as unsaved people are won to Christ.

A third principle is interwoven in this concept of training in order to grow. As a person learns more of God's Word and how to make application of the truth in daily living, he grows in spiritual depth. As a Christian matures spiritually, he has a greater desire for service and as he serves, he not only deepens his spiritual life, but it becomes broader and reaches out further to help those who are lost.

Many Christians are shallow and ineffective witnesses. This fact can be changed if a person is willing to apply himself in a disciplined program of Christian training. It is not enough to be "fired-up" once or twice a year in an evangelistic meeting. It is usually through revival meetings that a spark is ignited, but it is through training that the energy is properly directed toward a consistent pattern of good works.

Christian education and training is the program for growth as taught through God's Word or it is not Christian. Peter wrote in his second letter that we are to grow in the grace and in the knowledge of our Lord and Saviour Jesus Christ. All aspects of a program of training for Christians must be aimed toward this goal. Through prayer, study, and training, each Christian can become what God has ordained that he should be.

This emphasis should be stressed particularly during the month of June, and should be a day by day emphasis in the life of each Christian. You may be the pastor of your church or a lay leader. In either case, you are responsible for an example of Christian dedication that is growing and maturing sufficiently to be seen by those around you. May God stir your mind and heart today. ■■



# FAMILIES THAT PLAY AND PRAY TOGETHER

by June Critcher

**Y**OU'VE HEARD IT SAID or read it in a church bulletin, "The family that prays together stays together." However, I am convinced another element in keeping a family together needs to be considered—playing together. And before you conclude that this sounds like the watered down philosophy of a too modern evangelical, hold steady for a few paragraphs. If you are a parent, briefly analyze your own family activities—and the results of them.

A husband and wife in one of our churches feel as though they have almost drowned in family problems. They can't seem to get "above water." One of the main reasons for this domestic trouble is that for years and years the mother was unwilling to mix fun with faith in order to lead the little minds of her children out of their wonder-world of childhood into the reality of a Christ-centered life. She preferred cramming religion down their throats in a stereotyped manner. Today most of the children in this family have gone astray because the solemn truths of God's Word were proclaimed as dynamic law—with an absence of real, down-to-earth Christianity that could be *seen* in practice at home.

Christians ought to have more fun than anybody, although this is often not the case. The somber-type parent is on dangerous ground if the things he says "no" to are not outbalanced by the things to which he says "yes." A constant "no" to the wishes of the child without a provision of clean, wholesome fun will often result in maladjustment. On the other hand, the wise Christian parent who believes Christians do have fun will provide activities for his child that are pleasing to the Lord.

It isn't enough to take your child here and there, or give your permission for him to go places, because successful Christian parenthood involves identification with your child in all the delights of life. Take time every day for family frolic: a hike through the woods which surround your house, a picnic at a local park, a game in the den, or bowl two or three games. And thoughtful parents re-

member that their own early homes have quite a fascination to their children. What fun it is to visit the places "where Mommie and Daddy used to play."

Many church-going families have come to recognize the tremendous need for designating one night a week as "Family Fun Night." With Daddy going to the board meeting on Monday night, Mother attending auxiliary on Tuesday night, and Friday the night when the youth auxiliaries are scheduled, the family knows more about separation than togetherness. For this reason "Family Fun Night" is set apart as the one night in the week when Mother, Father, and all the children get together for fun. No one schedules anything else for this night.

Now, what type of recreation do you provide for your children? In what type of play do you engage with them? The reason the average youngster sits for hours watching television is that he has nothing else to do. One of the greatest needs in home life today is to really get down to some good, wholesome times of fun. Laughter unites!

Little Jean, about four years old, was seated with her parents in a restaurant waiting for breakfast to be served. While her parents were busy discussing matters pertaining to the day's journey, she was watching a group of people at a nearby table where a waitress was completing the process of serving the meal. All at once Jean looked at her father, her eyes wide with astonishment, and said, "Daddy, they didn't pray."

## Something Omitted

As far as Jean was concerned, something very important had been omitted. To eat without first thanking God for the food just was not done at her house. She reacted normally to a situation which conflicted with her home training concerning prayer. Jean's family prays together at meal time.

One of our Free Will Baptist ministers has taught his children the importance of praying together when they do wrong. When the child disobeys either parent, or does anything considered wrong by the parent, he is taught that he has sinned against God; consequently, he needs to ask His forgiveness. So the father or mother prays with the child.

It isn't unusual for our one-year-old son, Von, to encounter several accidents throughout the day. Neither is it unusual to hear the precious notes of prayer emerging forth from the voice of our four-year-old daughter, Del, a minute or two after his accident, "Dear Jesus, help Von. . ." She now does this spontaneously—after having knelt many times throughout the last two years any time of day. As a need would arise, I would tell her, "We need to talk to Jesus about this." So, we've learned to pray together

whenever a need presents itself—throughout the day.

No day is ever complete until the family as a whole has prayed together. Charles H. Spurgeon, a dynamic preacher of the Gospel, once said, "Family prayer is an instrument of family piety, and woe to those who allow it to cease!" Attendance at Sunday services and prayer meeting, as important as they are, can never take the place of family worship. God's Word speaks very clearly about the need for family worship: "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" (Deuteronomy 6:6, 7).

Our present, complex, industrial society has made it difficult for many families to find an appropriate time when the entire family can be together. Outside activities make their demands on every member of the family. Many times both parents are employed outside the home during different hours. Sometimes one's job requires traveling away from home. Activities! Jobs! Rarely does a family spend much time together. And this is all the more reason why Christians need the togetherness provided by family devotions.

One of the best times for family devotions is in the morning. It establishes a pattern for the day. Johnny is taught to seek God's direction in all his activities throughout the day. Some families prefer meeting after the evening meal or just before bedtime. Whatever time is best for your family is the best time. More important than when the family gathers is the fact that it does so regularly. Be consistent when you once decide on a time.

Involve every member of the family in some type of activity. Devotional time is for everyone—not just a time when father reads the Bible and does the praying. Young children enjoy getting the Bible and taking it to the person who will be reading from it. Older children may serve as devotional leaders occasionally. Let mother keep a record of the problems and needs of the family to be taken to the Lord in prayer. And father could prepare a prayer list to which they refer each day.

Don't get into a rut. Have variety during family worship time. Use brief quizzes. Allow members of the family to quote verses. Memorize verses together. Sing together. Give personal testimonies.

Play together! Pray together! "The family that plays and prays together stays together." ■■



# We Made The 300 Club

LAST YEAR it was announced at the National Association that the Sunday School Department was creating a new promotional idea called the "300 Club." Any church that achieved a 300 or more average attendance for one quarter would be awarded an achievement plaque. In addition, the church's name would be placed upon a large plaque that hangs in the national office. The plaque will be displayed from year to year at the National Association. Thus far, eleven churches have enrolled in the club.

Many of our churches had already achieved this average in Sunday school and were awarded the plaque for past efforts. However, the idea was conceived with the hope that it would inspire some of our churches to move up to this number that would place them in the ranks of our larger churches. A few weeks ago it was my privilege to journey across Tennessee and present an achievement plaque to such a church.

The First Free Will Baptist Church of Elizabethton, Tennessee has always been one of our more progressive churches. Their Sunday school has grown through the years and finally reached a high average of 260. Their pastor, Rev. Winford R. Floyd, upon hearing about the "300 Club," put the idea to work in his church. A large sign was painted and placed in the auditorium that read, "LET'S MAKE THE 300 CLUB." Every person who attended received and wore a lapel ribbon that stated, "I joined the 300 club." At the end of the fourth quarter of 1963, the church totaled their attendance for the quarter. Through the added thrust they had averaged 304 for the quarter. This put them in the "300 Club."

Rev. Floyd said concerning the effort. "This program not only helped in Sunday school attendance, but the worship service as well. I cannot find words to express my appreciation to the National Sunday School Department for the introduction of this program and for the support they have given to our church

in this campaign. We, the First Free Will Baptist Church of Elizabethton, feel that becoming a member of the '300 Club' is only a stepping stone to a much higher average in Sunday school attendance."

The church was organized in 1909 under the leadership of Reverend Hiram Howington. He was succeeded by his son, Reverend J. C. Howington in 1923. Other ministers who have served are Rev. C. Y. Elkins, Rev. J. J. Brooks, Rev. Harvey E. Hill and the present pastor, Rev. Winford Floyd who has served since 1955. In 1956 the church completed a new educational building. Recently they dedicated a new sanctuary that will seat 600 people. The church continues to be a blessing to this mountain town of more than 10,000.

The new Sunday school superintendent is Jimmy Bishop. His enthusiasm for the Sunday school runs high. John R. Campbell was the superintendent last year, however, so I asked him to evaluate the boost the "300 Club" gave to his Sunday school.

"To me, making the '300 Club' was only a beginning of things to come. To be a part of a Sunday school, working for a goal or a cause, certainly is a thrill to anyone. To see the interest displayed at the teachers' meetings as we planned ways of accomplishing our goal; to see our people praying together for God's blessings upon their efforts; to see our people witnessing and knowing the warm spirit of togetherness which existed; to observe on Sunday those coming in saying, 'Don't forget me.' or 'How many do we need?' or 'How many did we have today?' were some of the things I'll never forget. All of this interest created a warm feeling for me as a superintendent. The thing which blessed my heart the most was to see those attending who had not attended in weeks and months. It was wonderful to see them rededicate their lives and begin working again. The greatest blessing was to see the work of the Holy Spirit in the hearts of our people and to know that our Sunday school is on the move for Christ." ■ ■ ■

by Roger Reeds



## IN THE VINEYARD



*John Campbell and Jimmy Bishop display the poster recently used in their Sunday school campaign which was successful in bringing the quarterly average attendance of their school past the 300 mark.*

*Roger C. Reeds, Director of the National Sunday School Department, is shown presenting an achievement plaque to John Campbell and Jimmy Bishop. Both men are Sunday school workers in the First Church at Elizabethton, Tennessee.*



■ Director of National Sunday School Department **Roger C. Reeds** will be attending the North Carolina State Association, May 4-6; May 11-13, Evangelical Press Association, Philadelphia.

■ **Harrold Harrison**, Promotional Secretary for the Sunday School Department, will be in a Sunday School Institute in Maryville, Tennessee, May 11-15; Jacksonville, North Carolina, May 18-22; Nashville, Tennessee, for meeting of Bible College Board of Trustees, May 27-28.

■ General Director of Home Missions **Homer Willis** will be conducting a missionary revival in Auburndale, Florida, May 1-8. Mr. Willis will be in Ft. Smith, Arkansas for a missionary conference and board meeting, May 17-20.

■ **Mark Vandivort**, Field Secretary for National Home Missions, will be attending the North Carolina State Meeting, May 4-6; Evangelical Press Association, May 11-13. He will be at Chattanooga, Tennessee, May 24; Central Florida Association, May 31-June 2.

■ **Rufus Coffey**, Director of Conference Ministries for Foreign Missions, will be in missionary conferences in Tulsa, Oklahoma, May 3-20. Mr. Coffey will be in Auburndale, Florida, May 31-June 3.

■ Director of Foreign Missions, **Reford Wilson** will be in Canton, North Carolina for missionary conference, May 1-3; North Carolina State Association, May 4-6; Kansas Quarterly Conference, May 15-17.

■ **Samuel Johnson**, Director of the National League Board, will be attending the North Carolina State Association May 4-6. Mr. Johnson will be in Dothan, Alabama for the State Line League Convention, May 8-10. He will attend the Evangelical Press Association in Philadelphia May 11-13.

■ Executive Secretary **Billy A. Melvin** will be in Little Rock, Arkansas to explore facilities there for a future session of the National Association. May 14-15 he will attend the First New Mexico Association in El Paso, Texas. The following week he will visit the work in Monterrey, Old Mexico and return home by Houston, Texas where he will review facilities for a future session of the National Association.



**T**RAIN UP A CHILD in the way he should go: and when he is old, he will not depart from it."

As Christian parents, we hope our children will grow up to be men and women who will honor God in every area of their lives. However, we often fail to train them to do that. We are inclined to give attention to one aspect of our child's make-up to the neglect of all the others. The educators recognize that unless the *whole* child is taught, the teaching does not take. Therefore, the whole child should be trained to be a good steward. Of material things? Yes. Of mind? Yes. Of spiritual things? Yes.

Our children can learn to make a wise use of the material things with which they are blessed, if we parents will take the time to direct them. To be sure, a child is not and should not be responsible for overseeing the management of the family budget. Nevertheless, an allowance of fifty-cents a week would serve to help train him up to use money wisely. God does not own just the ten percent. God owns the entire fifty-cent piece. The child can be taught that under God he is expected to use the fifty cents wisely. (Indeed, we mothers and fathers are expected to use that hundred percent wisely, also). This does not imply that some of the fifty cents cannot be used for things that please a child. Candy and ice cream in moderation are delightful and may be good for a child. Our child can be trained to give a nickel of his half-dollar in church each Sunday. He can be trained to put a nickel or so in the savings bank. He can be encouraged to save some toward the purchase of a big toy in the future. If the five-year-old is trained to give his offering to the church, wisely buy his treats, buy little toys and save for big ones, by the time he is of junior age (nine years), he will be prepared to take on more responsibility in money matters. At all times, our child's planning should be under the guidance of us parents. It would be most unwise to give any child fifty cents to spend, no strings attached. On the

other hand, there are more effective ways of discipline than withholding the allowance.

We parents not only have a responsibility to see that our children are trained to use money wisely, but we are also in charge of seeing that they use their minds in the right way. As parents of children with normal intelligence, we can often see daily growth in their mental capacities. Actually, it is frightening sometimes to see how rapidly their minds develop. We Christian parents will recognize that our children are to be trained to give an account of the way they have used their minds. We are responsible to help them develop the right patterns of thinking. The things they do, the things they see, the reading matter which they devour with their eyes, the television programs they view, the conversations they hear, and everything they contact with their five senses effect their minds. For this reason, our children need help in learning to get control of their mental processes. It has been stated before that it would be most unwise to give a child money to spend with no strings attached. Much more dangerous than free money is a young mind free to go its own way. We Christian parents have a responsibility under God to help our children learn to make the proper use of their minds. Whatever is true, whatever is honest, whatever is just, whatever is pure, whatever is lovely, whatever is of good report, are the things we are to teach our children to think upon. If books, television programs and other things which make their appeal to the minds of children do not measure up, we should censure them.

The material and mental worlds of our children are meaningful to us. Most important, however, is the spiritual area of our child's life. To teach a child to be a good steward of his spiritual nature is one of the most tedious and at the same time one of the most rewarding things about parenthood. We parents begin by teaching our children that God made the world and everything good within it. We teach them that God ought to be worshipped. We teach them that a person cannot worship God with sin in his heart. We teach them that every man has sinned. We teach them that through Jesus they can get forgiveness for sin. Through the reading of the Bible and through prayer, man has access to God. It is wonderful that our children have churches to attend where the Bible is taught and where prayers ascend to heaven. But unless there is a family altar where God's presence is valued, the church can never be as effective as it might be. Each child needs the heritage of a family altar. We can and should teach our children to have private devotions.

We Christian parents should teach our offspring that they own nothing in this world. They are simply left in charge to manage things for God. What person is assured that he can hold onto money, material possessions, or even his own body? What person is assured that he can keep his right mind throughout life? What man can latch onto his spirit and keep it on earth always? The body of a person is the dwelling place for the mind and the spirit. Therefore, we are told to glorify God in our bodies, which are God's.

In order to discipline our children to be good stewards, we must first have disciplined ourselves. In material things? Yes. In mind? Yes. In spiritual things? Yes.

When we train up a child in the way he should go, he will not depart from it when he is old. The verse does not say that he may get off track, but he will come back when he is old. It states that he *will not depart*. That means he will not get off the track in the first place.

May the Lord help all of us parents fulfill the purpose He had in establishing the family on earth. May He be able to say to us and our children on that day, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the lord." ■■

# CHILDREN AND STEWARDSHIP

by Mrs. Leroy Forlines

*Children should be trained  
to be good stewards.*





Dear Editor:

The letter in your last issue from my good friend, Randy Cox, is the first public statement I have seen regarding my announced decision to join the Billy Graham Evangelistic Association as special assistant to Mr. Graham, although I have received quite a number of personal and written communications both from those who say they are glad and will be praying for me and those who feel I have done a bad thing.

Perhaps a word of explanation to our Free Will Baptist people is in order. With much agony of spirit my wife and I sought God's will in this decision as we never have before for we knew something of the price to be paid in my absence from our family as well as in misunderstanding by honest, well-meaning brethren. The decision was made only after we both were fully convinced that we could do no other and still please God. The Lord has since confirmed that decision with overwhelming peace which Paul said should rule in our hearts.

As I have earlier indicated, we intend to remain active Free Will Baptist members. We have not even considered doing other than this. Three of our children belong and this is the denomination we want to rear them in. I hope that I can just continue to be a missionary and ambassador for the Free Will Baptist cause wherever I go in this world. The only difference is that the Mission Board won't have to pay my salary.

Now some are calling my denominational service into question because of our decision. I had not quite expected this because traditionally we Free Will Baptists have been willing to recognize the right of each individual to be led by the Holy Spirit and we have not denied them any denominational privileges so long as the doctrines and practices contained in the *Treatise* have not been violated.

I do not consider Mr. Graham's methods to be the issue. Certainly there are differences of opinion regarding them and each of us thinks his view is right. but I pray that we will never make this the basis of fellowship or denominational service.

I wouldn't want to be misunderstood here—I am not asking for any continuation of my own denominational service.

I have had 17 wonderful years in this denomination, most of them in some service capacity, and this is far more than I deserve so my denomination doesn't owe me anything. My only plea is that we continue with charity and love toward each other in all matters not affecting the doctrines and practices covered in the *Treatise*. We have learned to do it regarding the question of the millennium. Let's not raise another issue to take the place of that one. The devil would try to divide us. Paul urges us to "endeavor to keep the unity of the Spirit in the bonds of peace."

I do not believe anyone can question my fidelity to doctrine, my defense of the faith, or my denominational loyalty. I am a Fundamentalist with a capital "F". I have been fighting liberalism, neo-orthodoxy and the ecumenical movement on the front lines while a lot of people have been just talking about it from a safe position.

Do I begin to defend myself? Forgive me. Someone gave me this statement the other day: "Before you know a man you judge what he is by what he says and does. After you know a man, you judge what he says and does by what he is." I am willing to leave my case there.

Sincerely yours,

W. Stanley Mooneyham  
Wheaton, Illinois

## THE DIFFICULT YEARS

(Continued from Page 18)

### Smoking and Drinking

It is during the high school days that young people, girls as well as boys, face two temptations new to them—smoking and drinking. Many high schools have designated places on the premises for smoking rooms. "Green" freshmen, anxious to fit in, often feel compelled to smoke. Ninth grade girls, at first, disliking cigarettes, force themselves to indulge until eventually they get to the place that they enjoy smoking. Young boys feel that smoking is a status symbol of "being grown." These young people, often including Christians, so beset with anxieties about pleasing their own age groups, find in smoking a way of elevating themselves.

Perhaps the recent "cigarette scare" will aid parents in steering their children from this habit; however, it would be of more lasting value for parents to seek a Biblical reason for refraining.

Drinking in high schools has become so prevalent that even the best students have succumbed to the temptation. When leaders of the student body take part, it puts more pressure upon the "average" person to follow suit. Boys and girls who drink—whether they be the leaders or the "run-of-the-mill" students—have a guilt complex. They endeavor to ease their consciences by enticing other young people to join them. They are comforted by their report, "Everybody's doing it."

Parents can guard against the possibility of their children drinking by checking very carefully the places their children go, by having them come home at a proper time (preferably waiting up for them), and by knowing and approving their associates.

How foolish it would be for any parent to assume that these vices will not present a problem to their children. Christian young people are not immune to temptation. The temptation will be there; nevertheless the young person who is spiritually fortified will be able to resist. Understanding, praying parents, who know how to counsel in love, can help produce the strength of character that will be needed in the moral and spiritual testing found in high school.

Rest in the Scripture: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). ■■

MRS. DOROTHY PHILLIPS is a high school English teacher. Her husband, Rev. Chester Phillips, is pastor of the Grace Free Will Baptist Church in Greenville, North Carolina.

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# Using Money Rightly

by Billy Morris

**I**N THIS FOURTH AND LAST article which is my privilege to share with you, I want to discuss two things—right uses of money and right attitudes toward money. There are a good deal of instructions and warnings in the Bible along both these lines, and we need to be aware of them.

Several years ago when I was about to cast my first ballot in a national election, and when our country was on the brink

of electing its first Republican President in twenty years, I sought advice from my oldest brother on how to vote. His only word was, "How have you been faring for the last twenty years under the Democrats?" Well, I had been living in a day of plenty and freely admitted that. For twelve years since 1952, under Republican and Democratic Presidents, we all have continued to live in days of unparalleled plenty. Despite God's bounty, some well, able-bodied men and women earning good wages are literally sinking into a sea of debts because of improper use of their money.

A few weeks ago, a young Christian husband came to see if I could help and advise him on his financial situation. He freely turned over for inspection all of his payment books, the lack of which you have never seen. He was actually making payments, weekly and monthly, to more than twenty different banks, lending firms and businesses. He and his wife bring home more than \$140 each week; yet when tallied out, his payments amounted to about \$6 more every week than they made. At that very minute this fellow had bad checks written for about \$100 which he hoped desperately to beat to the bank. (Recently a fellow was sentenced to 90 days on the county roads here in Durham for writing bad checks. I'm glad that hasn't happened to any of us preachers yet. It could you know.) What a predicament! Yet, what a fat pay check for an ordinary man and wife. They ought to be living on easy street without a financial worry, happy and tithing; but what problems they face. There is still hope for this boy if he will buckle down and pay those debts and manage that good income wisely. To do so he must not buy one more thing on credit until some, or all of these bills are paid.

On the other extreme, last week I was in the home of a young couple with one baby. He brings home a pay check of about \$45 weekly. The wife in this family does not earn a salary. Thus he makes about one third of what my previously mentioned friends do, but he and his family live. They do not live very luxuriously. In fact, they live very meagerly, but they make it. You don't see how and neither do I. We may be sure he could use more money and would like to have more. Friend, it is important to learn to live on your salary. This fellow is probably as happy or more so as the first mentioned. It is really a miserable feeling to have the creditors breathing down your neck for a payment which you are unable to pay.

The very same Bible that warns against unholy lust for money also teaches against waste, Proverbs 18:9. Probably the whole population of India could be

fed on what we simply waste. If that sounds too big, think of your own home. How many full dishes of left-overs are put in the refrigerator only to go into the garbage two days later because you have no appetite for left-overs? My wife and I once talked with a lady who had bought and collected about 100 pair of shoes. To spend money for unneeded items, for example these shoes, is another display of great waste. We all abhor governmental and military waste over which we have little or no control, but at the same time, in our own small way we are wasting perhaps a greater percentage of our income than the Federal Government is of its income. Maybe it will not sound too trite to remind ourselves once more that the same Christ who multiplied the loaves commanded the disciples to conserve the fragments.

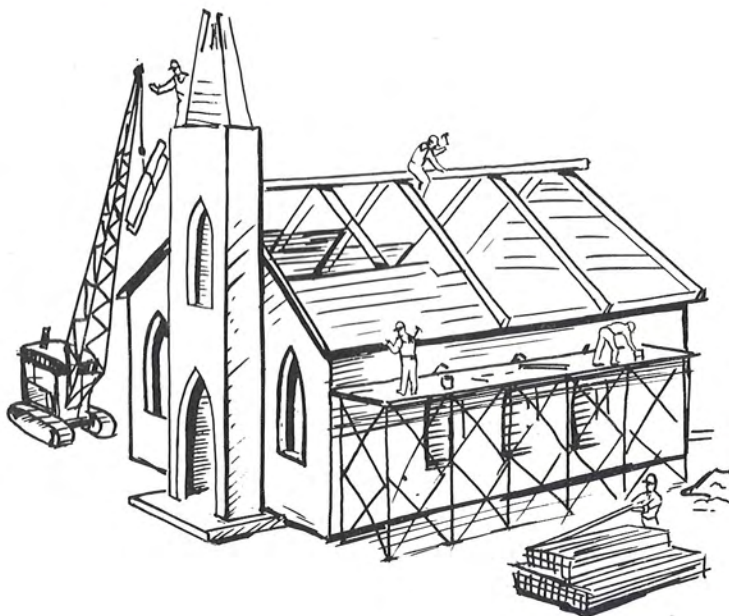
## Beware of Covetousness

Jesus taught us to beware of covetousness, and gave us the story in Luke 12 to drive his message home. This story, which we commonly call the "Parable of the Rich Fool," is still vital and powerful in its truth. Having pronounced this man's doom and having delineated him a fool, Jesus said, "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21). The Scriptures abound with warning against putting our trust in uncertain riches which may at any moment make for themselves wings and fly away. There is, we may be sure, an ever present danger to the thrifty of becoming miserly. It has always been said that one of the two most common temptations of preachers is the love of money. All of us then should be on guard lest we be caught up in this ungodly snare.

There is a happy and healthy balance to be found between enjoying the fruit of our labor and the sinful lust for filthy lucre. The Proverbs and the book of Ecclesiastes abound with teachings concerning riches; and Solomon who declares that he has conducted an experiment along the line of gathering riches and finding happiness, is eminently qualified to speak here. He says, "The abundance of riches satisfieth not in the day of death," and "It is good that a man should enjoy good in his own labors."

Should one find himself becoming too thrifty to return the Lord's tithe or to give offerings to the Lord's work, he is over balanced. It is wrong also to be selfish and uncompassionate, James 2:15-17. It has not been our purpose in these articles to teach a person to become miserly or greedy, and if we have, we have utterly failed. What we really desire is that everyone be a faithful steward of what he has, learn to be content with what he has and serve God with all of his heart. ■■





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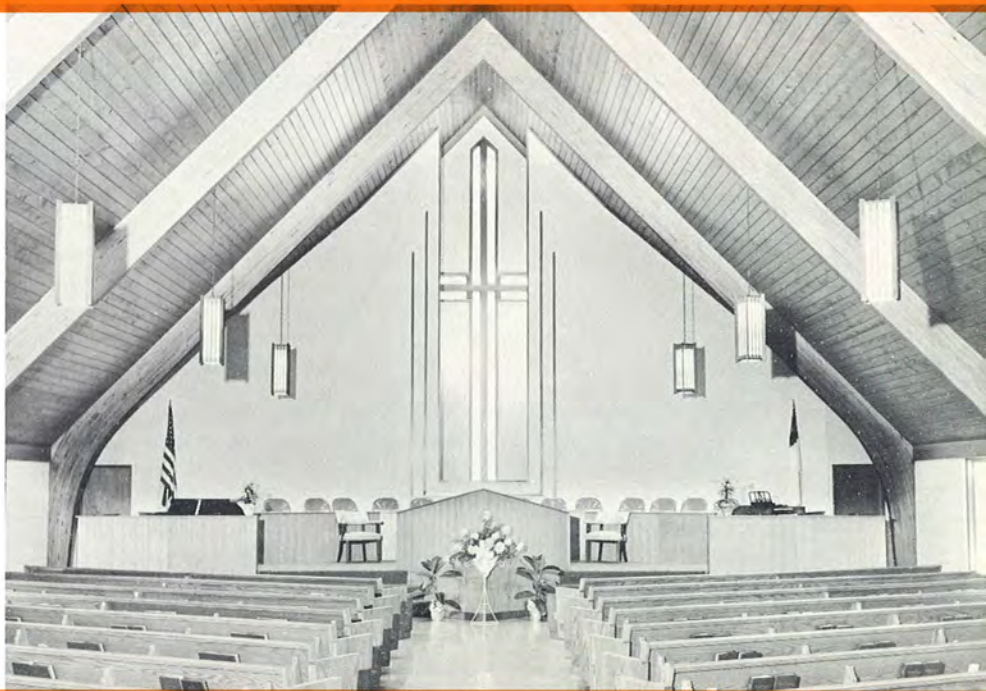
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