DECEMBER 1964

CONTACT

of the National Association of Free Will Baptists

The Miracle of Christmas

The Midnight Prayer Hour

Is The Virgin Birth Important?

What Is A Woman?

Merry Christmas

to each of you from all of us

"FOR UNTO US IS BORN THIS DAY IN THE CITY OF DAVID, A SAVIOUR WHICH IS CHRIST THE LORD." —LUKE 2:11

December, 1964

CONTACT

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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Christmas will be celebrated around the world. Let us keep foremost in our celebration the Christ of Christmas. Photo by H. Armstrong Roberts.

THE MIRACLE OF CHRISTMAS

by Randy Cox

One night in the city of Bethlehem there burst into the life stream of humanity a child.

THE WORLD LAY in darkness. The sin in Eden had drawn a curtain that hid from men's view the smile of God. Every soul was draped in the shroud of death. Unless God intervened, all that men had to look forward to was a place in the yawning abyss of a firey hell. But God had a plan.

A glorious promise was made in Genesis 3:15; "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here God promised a Redeemer who would crush the power of sin and Satan; a Savior who could tear the shroud of eternal death from the souls of men and dispel the darkness of sin so that men could once again know the smile of God.

Through types and symbols God revealed His plan in the Old Testament. During this time He was molding and shaping the affairs of men for a tremendously important event. Then the finale of Old Testament revelation is presented with the book of Malachi and after this—SILENCE.

For 400 years there was no word from heaven. It was as if the whole world was holding its breath in anticipation—WAITING. Then one night in the city of Bethlehem there burst into the life stream of humanity a child, as Mary ". . . brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger . . ." (Luke 2:7). This child was Jesus, our Savior, Sin-bearer, and Redeemer, the Son of God. Here we have the miracle of Christmas.

The Miracle Timing

"But when the fulness of the time was come, God sent forth His Son . . ." (Galatians 4:4). The world was the stage upon which the drama of the birth of Christ took place. The verse just quoted tells us that God prepared that stage. Religiously we find that the heathen were forsaking their gods; Messianic expectation was very high; the Jews were worshiping only the Lord God Jehovah and were being kept separated from other nations through the influence of the Pharisees. Politically, the world was at peace. Roman highways stretched throughout the empire and Roman citizenship gave a person access to the world. The division of the land into provinces gave more freedom, which would be needed for the preaching of the gospel. The cultural aspect of the world's prep-

aration was significant in that one language could be spoken and understood throughout the empire. That language was Greek.

Socially and morally the world's preparation was of a negative sort. At the heart of the empire seven out of every eight people chaffed under the yoke of slavery. The morals of the day were so low that even secular historians say the world could not have continued with those existing conditions for very long. But isn't it wonderful to know that God is always on time. So, when all was ready, "God sent forth His Son."

The Miracle Light

"And the glory of the Lord shone round about them . . ." I wonder how it would feel to be in a field in the middle of the night and then it suddenly become as light as if it were the middle of the day. This was the experience of these simple shepherds as they watched their sheep. So startling was this phenomenon that the shepherds were gripped by fear. But with the miracle light in the night, God sent an angel to calm their fears and announce the birth of the Savior. As the announcement closed "a multitude of the heavenly host" burst into praise unto God. This did not happen in Caesar's palace or in the temple at Jerusalem but rather in a field before simple, everyday working folk—shepherds.

Through the miracle light in the night God gives us the purpose of the Savior. "In him was life; and the life was *the light* of men. And *the light* shineth in darkness . . ." (John 1:4,5). Christ came to change man's midnight of sin into the glorious mid-day of personal fellowship with the living God.

The Miracle Star

"For we have seen his star in the east . . . and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was" (Matthew 2:2,9). This was the experience of the wise men from the east. Those who like to venture a natural explanation for anything that looks miraculous have had a "field day" with the miraculous star. Some of the theories are quite fascinating in themselves and are possible phenomena. However, none of them meet the requirements of Matthew's Holy Spirit inspired account.

Three clear facts establish this star as a miracle. (1) The word used in the original language is *aster* which is only translated "star" in the New Testament. (2) This star must have been in the earth's atmosphere and very close to the earth, yet it was not consumed. (3) The Bible says the star ". . . stood over where the young child was." A natural star would have kept going as the wise men went and would not have stopped till they stopped.

No star has appeared before or since such as the one which guided the wise men to the Christ child. Nor has there ever been a child born like Jesus, the Son of the living God. It was a miracle star for a miracle child.

The Miracle Child

"For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11). The timing, the light and the star were not just independent miracles calling attention to themselves but were rather a series of contributing miracles, the purpose of which is found in a far greater event. These miracles occupied somewhat of the same place in God's plan as does the guide sign with arrows along our highways. The road sign with its silent directions is saying, follow these directions and you'll get where you want to go. Sometimes our road signs are wrong but God's directions are *never* wrong. Through the timing He was saying to all, examine my arrangement of the world, the time was just right. Through the light He was saying to the shepherds, (and to all by application) follow the instructions given you by the angel in the burst of glory and you will find the Christ child. Through the star, He was saying to the wise men and to all men, go where this star leads and you will find the King of Kings, Jesus, the Savior of Men.

The directions were so very clear and are today. Yet, many missed finding Him during His earthly ministry. His own people did not receive Him for the scriptures say, "He came unto His own, and His own received Him not" (John 1:11). Multitudes today rejecting God's revelation are failing to find Him. How tragic, how sad, when the path is so clearly marked.

The babe in Bethlehem's manger was not an ordinary child. He was miraculously conceived. God transcended the operations of nature in the birth of Christ. When Mary heard from the angel Gabriel that she was to give birth to a son her question was, "How shall this be, seeing I know not a man?" (Luke 1:34). Joseph, who was engaged to Mary, upon hearing that she was with child was ready to put her away privately until an angel told him ". . . that which is conceived in her is of the Holy Ghost" (Matthew 1:20). The Bible further states that the angel Gabriel was sent "To a virgin . . . and the virgin's name was Mary" (Luke 1:27).

Conceived of the Holy Spirit and born of the virgin Mary we see God take on the robe of flesh in the person of Jesus Christ. The Bible tells us that Christ, though equal with the Father, ". . . took upon him the form of a servant, and was made in the likeness of men" (Philippians 2:7). In order to save a soul from sin He had to become identified with the sinner (Hebrews 2:14). He was ". . . tempted like as we are, yet without sin" (Hebrews 4:15) This made it possible for the sinless Son of God to be made sin for us, so that through faith in Him ". . . we might be made the righteousness of God in Him" (II Corinthians 5:21). ALL of this God did for you and me.

In our materialistic society when people think about Christmas most of them think about things. However, the meaning of the first Christmas was not found in the gold, frankincense and myrrh given by the wise men, but rather in the *person* to whom these things were given. The miracle of Christmas is a person. That person is Christ.

Once again in God's mercy we approach the Christmas season. Many changes have befallen this season since the gloriously simple, but profound and holy events of that night in Bethlehem when Christ was born. However, the meaningfulness of the season can regain its significance to us in our personal experience through one of two ways. (1) If you are a Christian, give Christ the preeminence in your Christmas. Remember it is His birthday we are commemorating. (2) If you are not a Christian, will you today allow the Lord who in the presence of shepherds dispelled the darkness of night with His glory, bring your life out of sin's darkness into the light of His fellowship through Christ the Son. ■ ■

MR. COX *is pastor of the First Free Will Baptist Church in Columbus, Mississippi. He serves on the Board of Trustees of Free Will Baptist Bible College.*

Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Methodists Reorganize

NEW YORK CITY (MNS)—Four previously separate structures within The Methodist Church were merged into The Methodist Board of Missions at an organization meeting September 14-18 in Chicago.

By vote of the 1964 General Conference, the World and National Missions Divisions, plus the Woman's Division of Christian Service and the Joint Section on Education and Cultivation will become units of the Board of Missions.

The General Conference voted last spring that in staffing the new board at least 40 per cent of the executive positions must go to women; that Christian nationals overseas must be "considered" for staff jobs; and that all positions must be filled without regard to race.

Training Flights Carry Cargo

WASHINGTON, D. C. (MNS)—Under some conditions the U.S. Air Force and Air National Guard may carry goods for missionary groups and religious organizations on training flights which are necessary with or without cargo, it was reported here in *Christianity Today* (September 25, 1964).

The conditions under which this service can be carried out are spelled out in new Air Force regulations which have been announced.

Religious groups may apply for cargo space on international flights through local Air Force transport units. Such units are stationed at Air Force bases through the country. Training flights are normally programmed three months in advance.

Circulation Passes 2 Million

MINNEAPOLIS, MINN. (MNS)—With the initiation of a 300,000—copy Spanish language *Decision* the magazine's total circulation in four languages has passed the two million mark, it was reported here by the Billy Graham Association.

The new Spanish edition is initiated in *Decision's* editorial offices here. The work of preparation, translation and typesetting is supervised in Cordoba, Argentina by Dr. Alexander Clifford and Mr. Paul Sheetz of Servicio Editorial Para America. The other languages are English, German and French.

Program on 28 TV Stations

TOKYO, JAPAN (MNS)—The Pacific Broadcasting Association, which has enjoyed a fruitful ministry in Gospel radio, now produces a Gospel television program which is carried on 28 outlets. "All of northern Japan has been blanketed through the sponsorship of the Overseas Missionary Fellowship and the Conservative Baptists," reports Mr. Art Seely of PBA.

In Tokyo the program is released over the "number one" commercial station and until this year had enjoyed prime Sunday evening time. The station refused to renew the contract for the same time period but switched to an early Sunday morning hour.

In commenting on the effectiveness of TV in Japan, Mr. Seely said, "Mail response is yet incomplete, but already we have many hundreds of letters in hand indicating a large number actually viewed the telecasts and sensed their need of Christ."

Broadcast To Cuba

WINONA LAKE, IND. (MNS)—Spanish World Gospel Broadcasting, Inc., which has headquarters here, is now beaming twelve radio programs a week to Cuba, reports Florent D. Toirac, executive director. Stations being used are Trans-World Radio, HCJB of Quito, WMIE of Miami, and KGEI of San Francisco.

Campaign For Sao Paulo

SAO PAULO, BRAZIL (MNS)—Dr. Torrey Johnson, founder of Youth For Christ International, was the evangelist during a united evangelistic crusade here from October 25 to November 22, according to Dr. B. H. Pearson, president of World Gospel Crusades, which will sponsor the effort.

The meetings were held at the Paceambu Stadium (seating 7,000) during the week and at the giant coliseum on Saturdays and Sundays.

Radio Station Hospital Redicated

LATACUNGA, ECUADOR (MNS)—The inauguration of Radio Station HCUE-6 and Hospital Runatacuyac of the Gospel Missionary Union was held here recently. The station will begin on a limited scale, broadcasting three hours each evening.

Bible House Built

NEW YORK, N. Y.—A new Bible House, at Broadway and 61st St., adjacent to the Lincoln Center for the Performing Arts, will be occupied by the American Bible Society early in 1966, the year of the society's 150th anniversary, it was announced by Everett Smith, president.

A major feature will be a library of 100,000 volumes devoted to only one book—the Bible—in some 1,200 languages and dialects, the largest in the Western Hemisphere. The present library of 22,000 volumes long has been listed as a major visitors' attraction by the New York Convention and Visitors Bureau.

Graham Visits Cardinal

BOSTON, MASS.—Evangelist Billy Graham paid a 45-minute visit to Richard Cardinal Cushing here at the episcopal residence.

After the cardinal and the evangelist had discussed a wide variety of subjects in front of news and camera men, Cardinal Cushing spoke directly to the press. He said in part:

"I have never known of a religious crusade that was more effective than Dr. Graham's. I have never heard the slightest criticism of anything he has ever said from any Catholic source . . . Dr. Graham is sowing a seed which will blossom forth in the future and will result in a new era of identifying God with daily life . . . . I'm 100 percent for Dr. Graham . . . The hand of God must be upon him."

Subsequently, Cardinal Cushing wrote in his column NEWS-NOTES in The Pilot, his archdiocesan weekly:

"He (Mr. Graham) was not interested in anyone aspiring to political offices. He favored neither of the two aspirants for the Presidency of the United States. His program was the Gospel of Christ. . . . It was a meeting never to be forgotten. Know Christ—Live Christ. If all Christians did that this world would be a better place wherein to live and work. This summarizes our memorable interview."

Congo News

WASHINGTON, D. C. (MNS)—The Congo situation remains largely unchanged since last month. Missionaries who were unable to evacuate earlier are presumed to be still in Stanleyville and the surrounding area. Since there have been no confirmed reports of injuries or deaths, all are presumed to be well. Efforts to secure their evacuation continue but without results.

In the extreme eastern area of Congo some missionaries have reportedly crossed over for brief visits to their churches. Missionaries who are in neighboring countries should keep in close touch with immigration authorities in those countries and make certain that their documents are in order for staying there.

CHRISTMAS

AT OUR HOME

by Norma Jean Teague

WHEN ONE THINKS of Christmas, there is a natural association with home, family and friends. Home to some sixty-five girls and boys in upper East Tennessee is the Free Will Baptist Home for Children near Greeneville. Christmas to these means as much as it does to the girls and boys in homes across the denomination.

These girls and boys often visit relatives, friends and sponsors for a few days after Christmas, but in keeping with the real Christmas spirit, their Christmas is spent at "home."

Teaching these girls and boys the true meaning of Christmas is a tremendous responsibility, especially in a time when Christmas has become so commercial. Each house parent and staff member emphasizes the Christ of Christmas. Their desire is to see each child become personally acquainted with Christ as his own personal Saviour.

Many of the girls and boys participate in Christmas programs at church and school. The older group enjoys caroling to shut-ins in the community. In these ways, the children learn that Christmas is primarily a time of giving and sharing with others; not a time when we thing only of self.

Parties are given for the children by various local groups and fruit, candy and gifts come from friends in many states. Regulating the number of gifts each child receives is difficult. Some children receive many gifts while others receive only very few. This is not good, as it often causes misunderstanding. For example, a cute, little girl may receive several dolls; more than she could possibly enjoy at one time, while an older child may receive only a small gift, perhaps an article of clothing. This older child needs the assurance of love at Christmas, just as much as the younger one. How many children do not have something in mind that they would like for Christmas? In most homes the child hints or tells the parents what he wants, but in group care this is impossible, for friends send gifts usually not knowing the child's desires.

Many times the question is asked, "What would be a proper gift to send a child at Christmas?" The superintendent suggests that money be sent. The Home is in a position to purchase items at a discount price, which means that a person's gift would have a greater purchase value, whereby the needs and desires of the girls and boys can be supplied in a greater way, making Christmas more meaningful to them.

Financial giving also helps to regulate the number of gifts received by each child, so that they might be more evenly distributed. Of course, anyone desiring to give to a particular child, may designate his gift for that child.

Already, an air of excitement is developing among some of the children. Thanks to many friends the girls and boys of Free Will Baptist Home for Children will enjoy the blessings that come with the Christmas season. The gifts of toys, food, games and clothing will soon arrive, but with each there should be a prayer of thanksgiving that as individuals, even in unfortunate situations, we are privileged to know the Christ of Christmas. ■ ■

EDITOR'S NOTE: *Sound advice to keep in mind when planning to provide for children at any of our Free Will Baptist Homes for Children during the Christmas season.*

The Midnight Prayer Hour

by Jack Millwood

Pastor Jack Millwood (top photo left) is pictured with Charles Robertson who joined in the first prayer meeting on February 21, 1959. Not pictured, but present for that prayer meeting, was Richard Brooks. Other pictures show some of the prayer groups which meet regularly on Saturday nights for prayer.

LATE ONE SATURDAY evening, February 21, 1959, the night before I was to preach my first message; I realized the responsibility of preaching the Word of God and asked two friends of mine to go to the church with me to pray. It was midnight and very cold as we entered the church. There we knelt around the altar and prayed for six hours. This was a new experience for us. We had prayed hundreds of times before, but here in the midnight hour we found that we had more boldness in approaching Him than we had ever had before in our lives. We came telling God that His Word promised us that if we did come, He would in no wise cast us out. We brought our petitions to Him.

The following day was a day like I had never known before in my entire life. A new surge of power was evident. That night as I entered the pulpit to preach, the presence of the Lord was there in such a way that I knew it was because we had spent time alone in prayer.

The following week the memory of that prayer meeting pressed upon our hearts and minds so heavy that on Saturday night, around midnight we once again met at the church to pray.

Some told us that we were crazy to go to church at midnight! Others said we were foolish, that there were other times we could go to pray. Yet in our hearts we knew that we had found a blessing in prayer that we had never known before. Once in a while we would invite someone to go with us, and little by little we found that one, two, three or four would come and join with us. Others who had problems in their lives would come. People began asking us to pray for them. Some would call on the telephone saying, "I know that you are meeting to pray and I have a problem that I want you to talk to God about, or remember me or my lost loved ones."

About four months later the Lord sent me to pastor the First Free Will Baptist Church in Spartanburg, South Carolina. The very first Saturday night I was there we had a midnight prayer meeting! Since that night, we have not missed having a Saturday night prayer meeting. There have been times when our attendance would go into the forties. Today, people are still calling asking us to remember them in prayer.

In our prayer meetings we have seen many young men make decisions for the Lord. God has called some to preach the gospel, and the call was answered at the midnight hour. There were others who had definite decisions to make about the work of the Lord and made them while listening to God's voice in the hours before dawn.

Actually what we do is this. With hands together we form a circle, placing the Bible in the center. Sometimes we place the names of people that we have been requested to pray for on the Bible as we ask God to convict them of their sins. Men and women in our community who were lost have been prayed for in this manner and were saved. Men who once had their names in the circle now join with us in praying for others.

On a few occasions we have actually witnessed miracles. One night we were praying for an unsaved man. About 1:00 a.m. we heard the church door open and looked up to see him standing there! He had been drinking and did not know that we were praying for him. He just knew he had to do something, so he came by the church, stopped and came in and was gloriously saved! Today this man is pastoring a church, preaching the gospel of Jesus Christ.

Take It To God

Whenever a problem faces us in the church, we take it to God in these prayer meetings. By doing so we have seen our church grow spiritually, financially and in number. We have had those on the mission field write and request prayer for a special need or problem. Requests have also come to us from our national offices. We have taken these to God in prayer at our midnight hour. Wherever I go in revival work, I tell the people about our Saturday night prayer meeting. Many of these churches now have their own prayer meetings and report that it is one of the greatest blessings that has ever happened to their church. We feel that it is a necessity in our church. This is a time when we could be sleeping, but we know that we have an appointment with God so we meet Him there and He blesses and answers our petitions.

Our church is located in a textile center where people work on different shifts, so after we have our usual Wednesday evening prayer service at 7:30 p.m., we have another one at 11:30 p.m. A few fellows come to church when they leave their jobs at eleven o'clock and have their own mid-week prayer service. There are a few who have not missed doing this in over two and one-half years and God has richly blessed. People have been saved, problems have been solved, and our church and Sunday school have grown. I heartily recommend a midnight prayer meeting to every church. Maybe just a few will attend, but Jesus said, "Where two or three are gathered together in my name, I *will be* in their midst." Accept God's promises, if we pray He *will answer,* if we call He *will hear*. Meet with Him in a midnight prayer meeting! ■ ■

MR. MILLWOOD *is pastor of the First Free Will Baptist Church in Spartanburg, South Carolina.*

IN THE VINEYARD

■ **Jake Creech,** representative for Executive Church Bonds, Inc., will be conducting a bond program in the First Free Will Baptist Church, Clarksville, Arkansas, December 7-11.

■ National Youth Director, **Ken Riggs,** will be in a TNT Workshop December 10-12 at Dothan, Alabama.

■ **Rufus Coffey,** Director of Conference Ministries for Foreign Missions, will be in the Liberty Association, Detroit, Michigan, November 30-December 6; Missionary Conference, Central Church, Kansas City, Missouri, December 11-13.

■ Director of Foreign Missions, **Reford Wilson,** will be attending the commissioning service of Rev. and Mrs. Jim Combs in West Virginia, December 6. Mr. Wilson will depart for a tour of the mission fields on December 27.

■ **Jerry Ballard,** Director of Publications for Foreign Missions, will depart for a tour of the mission fields December 27.

■ Director of Sunday School Department, **Roger Reeds,** will be in a TNT Workshop at Dothan, Alabama, December 10-12. He will make an award to the Sunday School Superintendent of the Year on December 13.

■ **Harrold Harrison,** Promotional Secretary for the National Sunday School Department, will be in Dothan, Alabama, December 10-12 for a TNT workshop. He will conduct a Sunday School Institute in Apopka, Florida, December 14-18.

■ Field Secretary for National Home Missions, **Mark Vandivort,** will be in a Missionary Conference in South Mississippi, December 9-13; Evangelism Study in Chicago, December 14-16; and the Annual Intervarsity Missionary Convention at Urbana, Illinois, December 27-31.

■ **Samuel Johnson,** Director of Church Training Service, will be in Elizabethton, Tennessee, December 2-3 for a workshop on the General Manual; December 10-12, TNT Workshop, Dothan, Alabama.

■ Bible College Public Relations Director **Paul J. Ketteman** during December will be holding area meetings with pastors and churches in North Carolina.

WHAT'S YOUR PROBLEM?

by Louis H. Moulton

Editor Billy A. Melvin visits with Mr. Moulton on recent visit to Savannah, Georgia.

Your questions for use in this column are invited. All questions not answered in the column will be answered personally. Mr. Moulton's answers are his personal views and convictions and do not necessarily reflect any official endorsement by the denomination. Send your questions to Rev. Louis H. Moulton, 8 Richmond Drive, Savannah, Georgia.

I am a pastor with a good church and fine people. I receive invitations for several revivals every year to be held in other churches. Four or five Sundays a year I am gone from my own church in order to close out a revival on Sunday night. There are times when the remuneration I get from the revival is not worth being away from my own church and people for a week. I feel sometimes that if it were not for the opportunity to preach the Word and see souls come to the Lord, I would not accept another invitation for a revival. Is there anything we can do to educate our people to the fact that a laborer is worthy of his hire?

In most instances the pastor could lead his people to do far more than they do. I have had the same experience you have had and have often wondered why a congregation made up of professional and business people would let a visiting evangelist preach his heart out, visit all week long with the pastor (often using his own car) and then at the end of the week hand him $75 or $100. I agree with you. From a financial standpoint it is not worth being away from your own church especially if you have to get a supply speaker to fill your place. Let me tell you what we do here at my own church. We have established a minimum of $150 which is to be paid the visiting evangelist for a week's revival. However, we receive offerings Monday through Saturday with the announcement each night that it is a love offering for the visiting speaker. If the offering goes to $200 or more, the evangelist gets every penny of it. If it falls under $150 the church makes it up to that amount. As far as I am concerned, $150 is the least any church ought to pay a man who has left his church, his family and incurred the expense of traveling for a week. Indeed "the laborer is worthy of his hire" (Luke 10:7) and I Corinthians 9:14 says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Why is it that the majority of Free Will Baptists do not practice the ordinance of feet washing? I say majority because in every church I have been in they either do not practice it or else just a few participate in that part of the service.

There is more than one reason why some of our people do not practice the ordinance of feet washing. We have some people who believe the Lord's Supper and Feet Washing go together and cannot or should not be observed apart from each other. There are others who believe that emphasis should be put on the Lord's Supper and not Feet Washing. We have some who do not believe Feet Washing to be an ordinance to be put alongside Baptism and the Lord's Supper. Still others perhaps think it is out-dated or old-fashioned. It is still a part of our doctrine, however, though it has never been made a test of fellowship. It is not the ordinance of Feet Washing solely (as some feel) that distinguishes Free Will Baptists from other Baptists. It is our Arminian theology in contrast to Calvinism as believed by most other Baptists.

TIME FOR REDISCOVERY

(Continued from Page 28)

natural and spiritual food canteen'. It is very small with one table and several chairs. Beside the table there is a stand upon which I have placed an open Bible. When people come to buy food they sit at the table and while they are eating their food can read the Word of God from the Bible that is before them. The result is that many people ask questions about the Bible and spiritual life and God has enabled me to help many."

The Task of the Church

But a few hundred colporteurs cannot discharge alone the mammoth task of reaching the millions of new city-dwellers and new literates, the increasing population of the world. "In the distribution of the Scriptures . . . the whole Church and every congregation must recognize its responsibility" [Conference of Church Leaders]. And they are facing the challenge; for example

— under the Penzotti plan, many hundreds of church members in Latin America have been trained to undertake Scripture colportage in their spare time

— in the 20,000 Crusade in Venezuela, 20,000 volunteers are buying and distributing 20,000 sets of Scriptures; the 2,000 Crusade in Honduras is a similar scheme

— in Japan this year, church members in two cities were given training in distribution work by colporteurs

— in India, at the Bangalore Workshop in June local Christians sold 16,000 Gospel portions, mostly in the markets

— Philippines Bible House recently held a "Seminar on Colportage" to train Christians in Scripture salesmanship

— in many parts of the world, volunteers are doing colportage work—Belgian Christians work with a colporteur each Sunday; in Europe, Taiwan, North America, Ceylon this summer students have engaged in distribution work

— in Colombia, Lebanon, the Rhodesias and elsewhere, a large proportion of the total Scripture distribution is done by volunteers.

Once an old Indian lady, when told of the message of the Bible by a Bible-woman, asked: "How long is it since Jesus, of whom you speak, died for sinful people? Then where have you been all this time, that I never heard of this wonderful story? Look at me! I am now an old woman. All my life I have said the prescribed prayers. I have given alms. I have gone to holy shrines. My body is dried up and become dust with fasting. And now I am told that all this is useless, and that Jesus died to take away my sins. Where have you been all this time?" ■■

1964 COOPERATIVE RECEIPTS

OCTOBER, 1964

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	October 1964	Year to Date	Total to Oct., 1963	Designated Oct., 1964
Alabama	$ 50.80	$ 932.11	$1,230.22	$
Arizona	68.92	409.09		
Arkansas		3,012.92	1,727.24	
California	821.98	6,912.07	6,454.49	
Florida	206.79	1,059.84	561.13	518.53
Georgia	514.98	2,344.97	2,128.09	
Idaho	18.71	18.71		
Illinois	630.76	5,472.17	4,905.54	
Indiana	89.00	326.98	720.84	
Iowa			524.69	
Kansas	126.74	1,902.78	1,749.43	
Kentucky	91.13	746.28	451.82	
Mississippi	33.87	54.82		
Missouri	1,263.92	10,233.58	9,920.80	
New Hampshire	25.43	265.92	218.50	
New Mexico	32.72	297.72	506.07	
North Carolina	102.50	1,949.85	2,137.30	
Ohio	145.34	1,143.54	540.70	
Oklahoma	1,118.96	11,565.08	9,556.92	50.00
South Carolina	23.74	23.74		
Tennessee	179.73	4,205.25	3,123.35	
Texas	236.23	2,347.71	2,751.93	
Virginia	219.47	2,733.21	2,451.71	
Washington		92.00	105.25	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts October 1964	Year to Date	Designated October 1964	Year to Date	Total Receipts to Date
Foreign Missions	$1,740.48	$16,834.59	$419.55	$2,427.80	$19,262.39
F.W.B. Bible College	1,260.37	12,190.58		65.06	12,255.64
Executive Department	1,200.35	11,610.15		13.26	11,623.41
Home Missions	960.32	9,288.08	98.98	1,223.81	10,511.89
League Board	600.12	5,805.00			5,805.00
Superannuation Board	180.04	1,741.48		4.85	1,746.33
Stewardship Commission	60.04	580.46			580.46
Headquarters Building Fund			50.00	329.32	329.32

GEMS

FROM THE GREEK NEW TESTAMENT

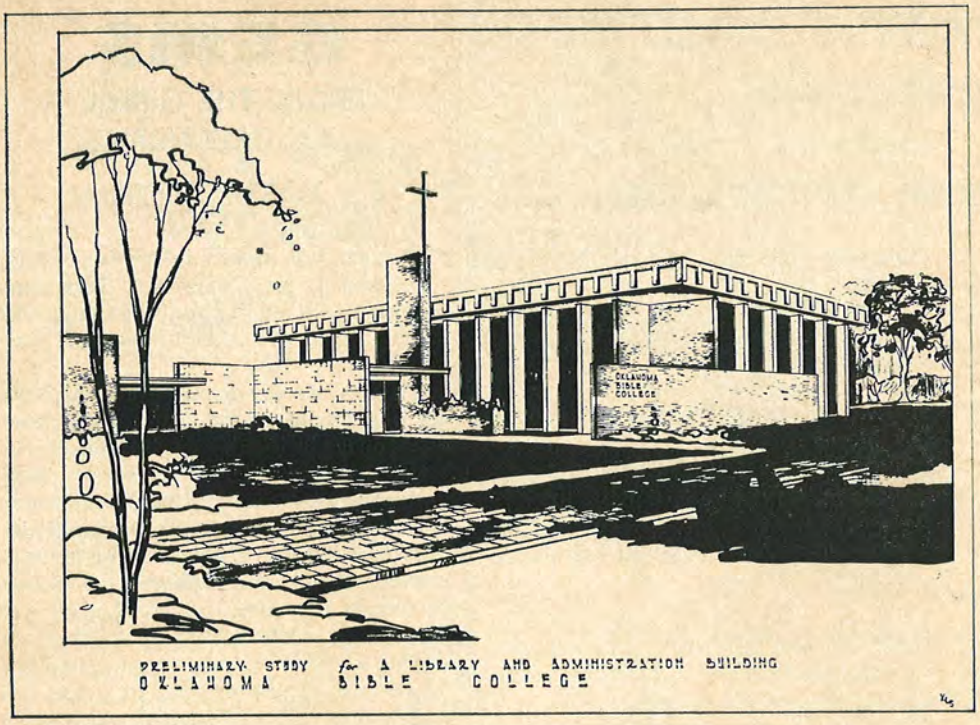
by ROBERT PICIRILLI

THERE ARE THREE interesting words used in the Greek New Testament that have to do with physical wounds. An understanding of their usage is very helpful.

The first word, *stigma* (from which we get our English word "stigma") is used only once in the New Testament, in Galatians 6:17, where Paul says "I bear in my body the *marks* of the Lord Jesus." In Greek, the *stigma* was a wound deliberately inflicted to "brand" or "mark" a slave or soldier to indicate what master or general they belonged to. Paul, therefore, takes pride in the scars that his body has received from various beatings, hardships, imprisonments, etc., and regards those scars as "brands" which show that he is a faithful servant of Christ. When one considers the marks on the body of the Apostle, and how he got them, there can be no doubt to whom he belonged.

The next word is *plege,* which occurs several times in the New Testament and refers to a wound that is inflicted with something sharp and cutting, usually a whip. Thus it is almost always translated "stripes." In fact, in all its uses except in the book of Revelation, it clearly refers to such wounds. This is of interest in the parable of the good Samaritan, since the King James (in Luke 10:30) only tells us that the thieves "wounded" the man. The Greek word here makes it clear that it was done with the scourge, so, literally, they "lay stripes" on him. Compare the other uses of the word in Luke 12:48; Acts 16:23, 33; 2 Cor. 6:5 and 11:23. (By the way, in the book of Revelation, the word is used in a metaphorical sense for "plagues," which are thus viewed as God scourging the world of wicked men.)

The third word is *molops,* which simply means a "wound." It does not refer to one type of wound exclusively, and it does not refer to the act of inflicting the wound, but it refers to the resultant wound, and it particularly emphasizes the repulsive and bloody appearance of the wound, black and blue bruises, including those inflicted with heavy, dull objects. This word is used only once in the New Testament, in 1 Peter 2:24, where—in reference to Christ—it is said "by whose *stripes* ye were healed." But it ought to be translated *wounds,* since the "stripes" would only be a part of Christ's many wounds. ■ ■



Glancing Around The States

Shown above is the architect's drawing of the new administration building for Oklahoma Bible College. The Advancement Program was approved recently by the Oklahoma State Association. Rev. Don Payne is the President.

PLANS APPROVED FOR O.B.C.

The 56th annual session of the Oklahoma State Association of Free Will Baptists took a great step forward recently by endorsing the Advancement Program of Oklahoma Bible College.

The program presented in a Future Perspective of the school which includes the pictured administration building, dormitories, student and faculty housing, plus property development will get under construction soon. The first phase of the Advancement Program is a 2-5 year development. The campus site, 39 acres of valuable property is located on Interstate 35, in urban Oklahoma City, where 70,000 passenger vehicles pass the campus ever 24 hours carrying an estimated 250,000 persons. This location can be of value as a witness for Christ.

Projected plans call for occupancy of the campus by the fall of 1965. The school in its third year as a day school is anticipating a greater future with the use of these excellent facilities. A College education is not based on environment, but the task is enhanced when the facilities are adequate.

Oklahoma Bible College is structured with a particular objective—to serve the needs of our denomination, the school is dualistic in nature—the Bible College to train for Christian ministries and a Junior College for general education on a Christian campus for all of our young people. When viewed from the position that the state of Oklahoma leads the nation in the number of High School graduates who go on to college (70% in 1964) this general education (Jr. College Division) becomes increasingly important. Junior College education is the fastest growing type of education in America, with over 50% of the colleges of a Junior College nature and another 20% at Junior College division such as OBC. In Oklahoma last year five hundred Free Will Baptist high school graduates went to a college in the state.

New Church

RICHMOND, VA.—The Bryan Park Free Will Baptist Church, was received into the fellowship of the Tidewater Association of Free Will Baptist Churches during the association's quarterly meeting here recently.

The church, formerly known as Gospel Tabernacle, presented its petition to the association September 15, after the church unanimously voted for affiliation in area conference, according to the pastor, Rev. Arthur Taylor. Membership in the association also includes affiliation with the State and National Association of Free Will Baptists.

Rev. Robert C. Hill, pastor of the First Free Will Baptist Church here presented the petition and recommendation for acceptance to the association, which is composed of 12 area churches.

Preceding the business sessions, 160 young people from member churches took an evening tour of the nation's capital in three chartered buses.

Worldwide Bible Reading

NEW YORK, N. Y.—The annual observance of Worldwide Bible Reading—often described as the world's largest Bible reading class—will mark its twenty-first anniversary during the holiday sea-

The First Free Will Baptist Church of Toledo, Ohio supports regularly two missionary families. The poster pictured below is displayed each month for missions Sunday.

Harry Black is shown presenting a desk pen set to missionary Luther Sanders. The set was a gift from the church in celebration of the fifth anniversary of the work in Hawaii.

son. The theme is "God's Word for a New Age."

Cosponsored by more than fifty denominations with a membership of over 51 million persons, the Worldwide Bible Reading program invites Christians everywhere to join in a spiritual fellowship by reading the same pre-selected passage of the Bible on the same day each year between Thanksgiving Day and Christmas.

Free Filmstrips Available

NASHVILLE, TENN.—The Sunday School Department of the National Association of Free Will Baptists has a supply of free filmstrips available for use in local churches. The filmstrips are available on a loan basis with the only cost to the user the payment of return postage. A list of the filmstrips can be obtained by writing to the department.

Rev. Harrold Harrison, Promotional Secretary, announces the department also has filmstrip projectors for sale. These are available in almost any price range. The projectors are pictured in the department's catalog which is free upon request.

Second Edition of Hymnbook

NASHVILLE, TENN.—A second edition of the *Free Will Baptist Hymn Book* is now available. The first printing of 10,000 copies was sold out in eight months. Available in a maroon cover, the hymnal contains 415 hymns and gospel songs set in shaped notes, 101 responsive or unison readings, the Free Will Baptist Church Covenant and proper indexes and cross references.

A loose-leaf edition for the church choir director, pianist, and organist is available with this printing. The price is $4.75 each.

Church Honors Pastor

SPARTANBURG, S. C.—Recently the First Free Will Baptist Church here honored their pastor, Rev. Jack Millwood, with a surprise birthday party.

Following the Wednesday evening prayer service, the congregation began singing "Happy Birthday" and everyone was invited to the social hall for refreshments furnished by the Woman's Auxiliary. Approximately 100 people attended.

Dedication Held

DURHAM, N. C.—Dedication services were held recently for the new educational building of the Free Will Baptist Church of Durham (formerly Edgemont Free Will Baptist Church.) The new name has not been selected.

Participating in the services were Rev. Joseph Ange, former pastor, Mr. James Ward, architect, Mr. L. A. Downey, contractor, and Mr. Don Lazenby from Wachovia Bank and Trust Company. The dedicatory message was delivered by Rev. Ange.

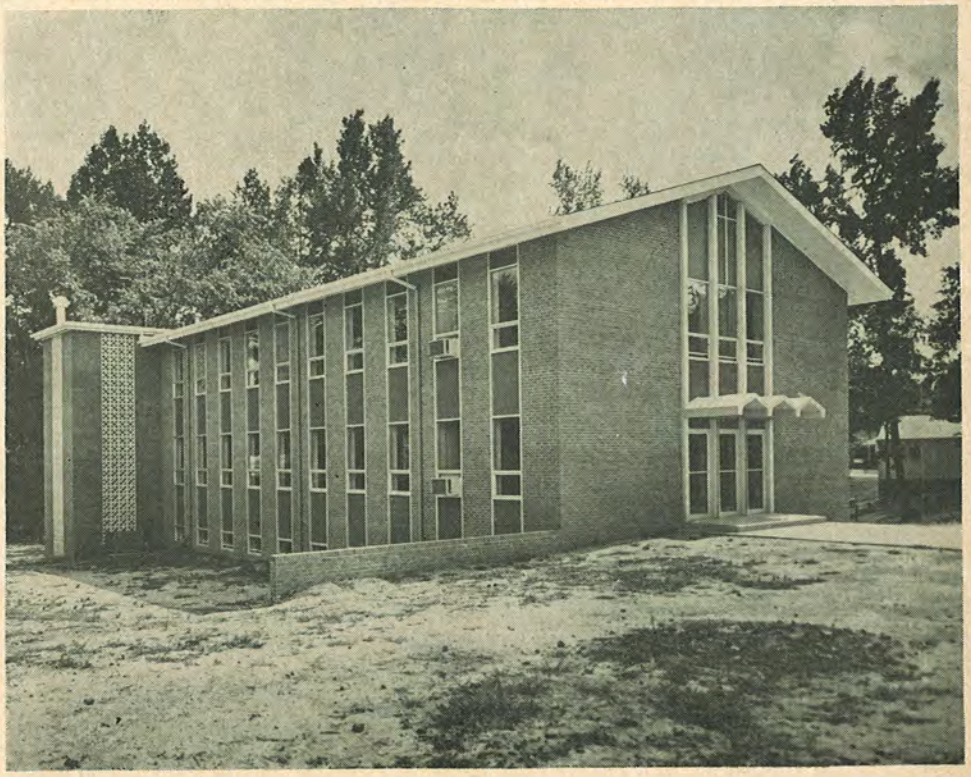
The new educational wing consists of approximately 10,500 feet of floor space in the three-story structure. The contract price was $88,640. The purchase of the land, architect's fee, cost of bond program, furniture, etc. makes a total cost of $110,000.

Eighty-four percent of the bonds issued by the church were sold to members of the church and 16 percent were sold outside the church. The largest single purchase of $41,000 was made by a member of the church, Mr. Al Bryant. A new organ was donated by Mr. Bryant. After buying $8000 in bonds, Mr. Calvin Bryant, donated a new piano.

The church hopes to be able to build the main auditorium in a few years. Ronald Creech is the pastor.

The organization of the Mississippi State Association took place November 7, 1964 at Lee's Chapel Free Will Baptist Church, Laurel, Mississippi. The first officers are left to right: John Reed, Treasurer; Luther Gibson, Moderator; John Hastings, Assistant Moderator; and Daniel Gaskins, Clerk.

Pictured below is the new educational building of the Free Will Baptist Church of Durham, N. C. (formerly Edgemont Free Will Baptist). This building with furniture was completed with a total cost of $110,000. Rev. Ronald Creech is the pastor.



by Herman Hersey

Good Music Is Important

Have you taken a good look at your church music lately?

GOOD, EARNEST, WARM SINGING I regard as a necessity in every church." These were the words of Ira Sankey, hymn writer and noted song leader in the great evangelistic campaigns of D. L. Moody.

Singing has always been associated with devout men through the ages—they sang at the dedication of the new wall in Jerusalem, "And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgiving, and with singing, with cymbals, psalteries and with harps" (Nehemiah 12:27). They sang after they crossed the Red Sea, "Then sang Moses and the children of Israel this song unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea" (Exodus 15:1). Paul and Silas sang praises in the Philippian jail, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard him" (Acts 16:25). John saw a great choir praising God in Heaven, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Revelation 5:9). "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Revelation 15:3).

Good sermons can be ruined when preceded by poor music. First impressions visitors get of our services are important. If the organ is too loud, or the songs sung too slow or fast the impression of the church is not good. We must realize, of course, that some "church tramps" who visit one church and then the other will not be satisfied no matter what the musical program of the church may be. Let us determine that our musical programs be above reproach.

Purpose of Music

The "opening exercises" of most of our Sunday schools are held for the purpose of giving the last teachers—pupils too—a chance to get there. It has become an unrelated prelude to the main task—the teaching of God's Word. This has carried over into our preaching services. A pastor who wishes to correlate the music with his sermon theme sometimes finds that he is trespassing

in forbidden territory. The song leader informs him to tend to his preaching and leave the music to him.

What is the purpose of music in the Church? Colossians 3:16 gives part of the answer, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Paul said that we should teach and admonish one another through music. To have a place in our churches, music must edify—its purpose is to teach and admonish. Some forms of music do not appeal to the heart, its appeal is to the feet; thus it cannot teach nor admonish. Other music tends to glorify the performer, instead of the Lord. In this case the Holy Spirit cannot teach or admonish.

We teach and admonish one another through songs telling of what the Lord has done for us. The Psalmist was recalling the mercy and faithfulness of the Lord when he wrote "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations" (Psalm 9:1). Songs of personal testimony have been used to bless many hearts. Psalm 40:1-3 gives an excellent example of this, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And he hath put a new song in my mouth, even praises unto our God: many shall see it, and fear, and shall trust in the Lord." Note the personal pronouns used—this was David's experience. Verse three gives us still another purpose of music. This "New song" God put in David's mouth would cause those who heard it to fear and trust in the Lord. Many gospel songs have been used in bringing sinners to repentance.

Make a study of the hymn poems of Fanny J. Crosby and notice that every situation in life is covered. She wrote hymns that both teach and admonish. They are hymns of personal testimony, praise, duties of the Christian life, invitation to sinners and the glories of heaven. A few of these beloved hymns are: *Blessed Assurance; He Hideth My Soul; I Am Thine, O Lord; Praise Him; Tell Me The Story of Jesus; Redeemed; Will Jesus Find Us Watching; To God Be The Glory; Near The Cross; Jesus Is Calling;* and *Pass Me Not.*

Every hymn and gospel song we use should teach and admonish. What about the songs you sing in your church? Do they edify? Examine the hymnal you are using. Many gospel songs are not true to the Bible and some even teach false doctrine. Are the songs you sing based entirely on the rhythm or a semi-jazz, syncopated beat? This writer is happy he can recommend without reservation the *Free Will Baptist Hymn Book* recently published by our National Association.

There are some secondary purposes of music in the church worthy of mention. Good music is a "drawing card" to attract visitors, it gives a chance to develop talent among the members and can add much needed variety to our services.

Personnel of Church Music

Let us consider the people necessary to an effective ministry of music. We are living in the age of spectators—people do not like to become involved. As at a ball game they sit back in church and let the choir and those rendering special music do all the singing. This is not healthy for spiritual growth—all who name the name of Christ should join in the singing. So every member should be encouraged to join in the singing. But there is an important place for the choir. Singing in the choir is a spiritual ministry—it is as spiritual as praying or preaching the gospel. Only born again, consecrated Christians should be allowed to sing. Paul wrote in I Corinthians 14:15, "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." A sinner cannot "sing with the spirit" and "the understanding". He cannot understand spiritual matters, they are foolishness to him. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Corinthians 2:14).

The choir sets the pattern for the service. If they are prayerful and reverent, it will help the congregation to be prayerful and reverent. They should pay strict attention to the service—all heads bowed during prayer, looking right at the pastor as he makes announcements and preaches. A choir can distract through their dress or behavior more than anything else. Ira Sankey expressed it in these words: "People who do not give attention to the Word of God when it is preached should not lead the service of song in the house of God. I have found that by having my choir give attention to the addresses, the contagion spreads and the audience gives attention too. But if the choir is disposed to talking, reading books and writing notes, the congregation will be distracted and valuable results will be lost."

Regular rehearsal of the choir (you should have a children's choir and youth choir too) is necessary with a proper attitude toward the director. The director has a vital place in the church program. He must be an example of Christian virtues. In addition to knowing music he should know how to work with people and be willing to co-operate with the pastor. The pianist and organist should be proficient at the instrument, faithful and dedicated to the Lord.

A serious problem facing many churches is the use of special numbers by soloists, trios and quartets. Some groups are insulted if they cannot sing every service and some churches use all of their "special singers" every service. This has a tendency to become like a talent contest and if we don't watch out the preaching of the gospel will take a back seat. Some singers feel they are too good or important to sing in the choir where they may be needed. No one should be regularly used for special numbers, in this writer's judgment, who will not be faithful in the choir. No one should be permitted to practice a new number on the congregation, it should be thoroughly practiced in advance. The selection of special numbers should be accompanied with prayer.

Power of Church Music

The power of the ministry of music in our churches is the same power we have in the ministry of prayer, soul winning, preaching—it is the power of the Holy Spirit of God. Without the power of the Holy Spirit we will fail—with Him we have the promise that we can succeed. Notice again the last part of I Corinthians 14:15, "I will sing with the spirit, and I will sing with the understanding also". Thank God for a man who can "sing with the spirit". In Ephesians 5:18 Paul tells us, "And be not drunk with wine, wherein is excess; but he filled with the Spirit." Now note carefully what follows as part of that same sentence in verse 19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord". The natural result of being filled with the Spirit is to sing.

As pastor and evangelist this writer has seen services begin cold, dry and formal; but he has seen the power of the Holy Spirit at work through the music to bring revival, the salvation of sinners and rejoicing of saints before the service was over. If we keep foremost our purpose in church music, to teach and admonish, and if personnel used in the ministry of music is dedicated to the task—then we can have the Holy Spirit to demonstrate His power in the blessings of almighty God.

May the ministry of music in our Free Will Baptist Churches be energized with the power of the Holy Spirit. ■■

MR. HERSEY *is pastor of the Free Will Baptist Church in Garner, North Carolina. He has had an extensive ministry in the field of church music.*

THE PASTOR STEPPED ON MY TOES

. . . but he failed to feed my soul

A FEW DAYS AGO I received a letter from a friend who wrote that her pastor "stepped on all our toes" the previous Sunday. Now this expression is certainly not a new one. Most of us have heard it as far back as we can remember.

So the preacher does step on a person's toes. What does that mean? In one church it means he sputters, fumes, snorts, rants, raves, pounds on the pulpit, and ends up preaching in a whisper. Now don't get me wrong. No one appreciates enthusiasm in the pulpit more than I. But some pastors seem to think the louder they yell and the more they pound on the pulpit the more toes they will step on—and the step on the toes becomes a little harder with increased yelling and pounding.

This type preaching often comes from lack of preparation. It's very evident. Sometimes the amount of preparation is so sadly lacking that the minister makes up for it by an enormous amount of pounding.

In another church the preacher delivers his convictions to the congregation Sunday after Sunday. He condemns every denomination except his own. He thinks the Christian who plays golf should be dropped from the church roll. His condemnation of the young people's activities is surpassed in intensity only by his ridiculing those church members who do not come to church "every time the doors are open." (And those who do come every time the doors are open take very little home with them.) Most of this type preaching is negative. The preacher aims at nothing in particular—so he hits nothing—except a few toes.

This type preaching, too, results from lack of preparation. Surely it is much easier to deliver a set of one's convictions than to delve into the Word ten or twelve hours a week. The preacher is already familiar with his convictions so there isn't much preparation involved when he outlines his sermons.

Almost everyone has his own definition of good preaching. There may, however, be some definitions that need to be abandoned. Even though definitions may vary, let's consider several bases on which a sermon may be evaluated.

Is the sermon well-prepared? The average housewife spends hours and hours each week preparing food for her family. She considers a balanced diet when planning the menus. Her concern for the growth of her children solidifies her efforts in preparing wholesome meals. Growth among Christians depends, to a large degree, upon how they are fed on Sundays and Wednesday nights. (For many Christians, this is the only nourishment they receive.) The pastor who prepares his messages well may expect his members to grow and experience Christian maturity.

If the sermon is to be well-prepared, the pastor must be vitally concerned about his heart and mind preparation. God prepares the heart of His servant when he gets alone with Him. Through prayer and searching the Scriptures, the

pastor finds his heart being strangely warmed by the Holy Spirit.

As a pastor, watch your vertical upreach to God. Keep this open. If this connection is not clear, the contact with your members on the horizontal will be weak. Your members know when you have or have not been with Christ. The pastor should keep closely in touch with Christ every day.

The Holy Spirit also prepares one's heart and mind through the Scriptures. God's servant must prayerfully discover the main teaching of the passage. This will probably call for several careful readings. Commentaries are helpful but they should not be consulted first. If the pastor discovers the truths for himself, he will preach and teach more enthusiastically. When he then proclaims God's message to his people, they will discover, as he has in his personal study, the meaning and practical significance of the passage.

How much time is needed for this preparation during the week? No one can lay down a schedule into which every pastor will fit. For one pastor, it may be an hour a day. For another, it may mean praying and studying two hours a day. Regardless of how much time he needs for preparation, he should always remember that only a thoroughly prepared preacher is a truly successful preacher.

I recently read in *New Testament Follow-Up* by Waylon B. Moore, about a pastor who was at the point of quitting the ministry altogether because there had been little fruit and much dissatisfaction in his church. On the advice of an older minister, he set aside two hours every morning (from six to eight o'clock) for the purpose of reading the Bible and interceding for every member of his church. He found over a period of time that he averaged reading ten chapters daily on his knees, and he had time to approach the throne of grace boldly in specific prayer. Then he covenanted before God to fill every message with Scripture.

God began to save souls in his church. Revival swept worldliness and spiritual lethargy from the congregation. Soon dozens of laymen were out preaching every week at thirty points in that city. Their missionary budget went from $7,000 to $100,000 yearly in a period of eight years. This renewed pastor began to receive calls from around the world to teach missionaries and other ministers from the Word of God. "It all started," he said, "when I began to cry out to God and refused to leave my study until I had met God and knew His will for my daily schedule." This pastor's quiet time changed his life, his church, and then lives around the world.

Is the sermon Christ-centered? The personality of the pastor should fade into oblivion in preference to Jesus Christ being presented to the congregation. The world needs Jesus—not man's convictions nor his opinioned theories.

One day the Lord sent an angel to Philip to give him specific instructions as to where he should go with the gospel message. Although he did not know what God had in store for him, Philip "arose and went." God did not explain His purpose to the evangelist. He always wants implicit obedience even when we do not fully understand what He is doing.

Following the Lord's direction resulted in Philip's witnessing to the eunuch of Ethiopia. The evangelist ran alongside the official's chariot and heard him reading Isaiah 53. Philip asked if he understood what he was reading.

Here was a man with a problem. He wanted the need in his life met. He admitted his need of help. "Then Philip opened his mouth, and began at the same Scripture, and *preached unto him Jesus*" (Acts 8:35).

Only Jesus Christ could meet the need in the life of the eunuch, and He alone is sufficient for the needs of men today. No doubt, many persons have left the

By June Critcher

auditorium of a church, empty, despondent, and still weighted down with problems because the minister preached his convictions instead of preaching Christ.

Christ alone satisfies. He alone gives peace and joy to the hungry soul. The sermon that's Christ-centered also produces growth and Christian maturity in the lives of the hearers.

Does the sermon help produce a change in the lives of the believers? During the annual teaching-training program in his church, the pastor says a hearty, "Amen!" to the instructor's teaching: "The acid test of your teaching is the change that takes place in the life of the pupil." And a good Sunday school teacher *does* get response from his pupils. He leads each pupil into deeper and more vital communion with Christ. So does a good pastor!

The sermon should be geared to effect changed behavior in the life of every believer in the congregation. As he leaves the church, the Christian should leave with a sense of renewed and deepened commitment to Christ and His service. His life should be enriched because of feeding on God's Word. Having found God's solution to his problems, he should leave the service with a "song in his heart" and a "spring in his step"—with renewed vigor to serve Jesus Christ without the pressure of every day problems. After all, if the Bible is to be meaningful in life, it must be related to the lives of those to whom the message is being communicated. And when the pastor relates the Scriptures to the lives of the listeners, there will be changes made in their daily living.

Is the sermon grounded in the Word of God? This does not mean that the pastor must read a long passage. It does mean, however, that the basic content of the sermon must come from an accurate interpretation of the Scriptures. The Bible is an authoritative basis for the sermon. This is not to imply that the message should be composed only of Scripture quotations. The preacher should take the teachings of the Scriptures and focus them upon life in the twentieth century. The sermon should permit the Bible to speak.

Every sermon should be filled with God's Word. God has given His Word as the tool for changing men's lives. Bernard Ramm said, "The pastor's fundamental task in preaching is not to be clever or sermonic or profound, but to minister the truth of God. If he is a true minister of God he is bound to the ministry of the Word of God." God always uses Bible-filled preaching to motivate the believer to a deeper experience with Himself.

God's children must be fed the milk and meat of His Word. The pastor is responsible for feeding his members the Word through his messages. "Pastors . . . which shall feed you . . ." (Jeremiah 3:15). The pastor is responsible to his congregation for a portion of their spiritual food. God's Word declares "woe" to those who fail in this obligation (Ezekiel 34:2, 3).

The child who is fed properly grows. The Christian who is fed properly will also grow. He will "grow up in Christ" if fed the proper diet. When the pastor serves his congregation two or three well-prepared, Bible-filled sermons a week and the people eat daily by themselves at home, the result is a growing church.

So . . . the pastor stepped on my toes, but it didn't hurt long. I soon forgot about it. He wonders why I don't "grow up in Christ." He wonders why I'm lax in church attendance. Perhaps he wonders when I'll ever learn the ABC's of Christian maturity.

Well, I do some wondering, too. I wonder how long he can continue to abandon Bible banquets for spiritual tidbits. I wonder how long his messages will sound like tinkling cymbals. I wonder how much longer I must spend time and energy getting ready for a feast, but come home empty! ■ ■

MRS. CRITCHER *is a member of Horton Heights Free Will Baptist Church in Nashville. She writes for both the Sunday School and CTS departments of the National Association.*

Is The Virgin

by Clarence Macartney

WE HEAR IT FREQUENTLY said, today, that, accepted or rejected, the Virgin Birth does not in any vital way affect Christian faith and doctrine. Such a view certainly has not been that of the foes of Christianity who, from age to age, have directed their assault upon this article of the Christian creed. Nor can such a view be held in reality by those within the Church today, who speak lightly of the Virgin Birth, for one of their chief arguments against it is the argument *ex silentio,* namely, that if true, such a doctrine would never have been left out of the other two Gospels or the writings of Paul, which means that the doctrine, out of the mouth of its critics, is a most important one. In their conflicts with Judaism and heathenism the early Church constantly appealed to the Virgin Birth as witnessing to the full humanity, and also the deity and the sinlessness of Christ. Certainly the force of the argument is not less needed, today, than it was in the days of Gnostics and Docetists and Ebionites.

The Virgin Birth, although strangely neglected and overlooked in the modern literature of evidences and apologetics, just as miracles and prophecy are, witnesses to the following truths about Jesus Christ:

1. *The Historical Reality of His Person.* Any man's life and personality consists of a series of facts, where he was born, and of whom, where he has lived and what he has done, and where and when he died and was buried. The earthly life of Jesus is not otherwise. It is made up of a series of facts, and only those facts give us any conception of the Person of Christ. Just as all that we see of a building rests upon its foundations, so the great Personality of Christ rests upon the facts of His earthly life. This fact of the Virgin Birth is the initial fact of the earthly life of Our Lord, it is one of that series of facts which, taken together, present to us the glorious Person, Jesus Christ. We have no Christ but the Christ of those facts. Since this is true, this fact of the Virgin Birth, the initial fact of His life, is an essential fact. If it goes, all that follows goes. The only Christ we know is the Christ of the New Testament, and that Christ was born of the Virgin Mary. That fact about Him is as carefully attested as any other fact of His life. Therefore, the denial of it involves the denial of Christ, for it permits, in turn, the denial of any other fact of the life of Christ.

2. *The Virgin Birth witnesses to the Deity of Christ.* Here and there we hear a voice which says that the deity of Christ is not involved in the question of the Virgin Birth, and that a man can still cling to the deity of Our Lord although he rejects His Virgin Birth. Theoretically, this might seem true; but as a matter of fact the vast majority of those who reject the Virgin Birth deny also the deity of Christ. One follows the other in natural and logical sequence. Early cherished beliefs, and a Loyalty to Christ which is the heritage handed down from believing men and women who received all the New Testament facts about Christ may keep a man from plunging into that pit of darkness and despair which go with a denial that Jesus was the Son of God. But has the world ever yet seen a man who denied the Virgin Birth who either did not fall in that abyss or totter in peril on its brink? Whatever new theology may think of the doctrinal bearing of the Virgin Birth, the most direct witness to the deity of Christ found anywhere in the Bible bases that deity upon the Virgin Birth, for so the Angel said

Birth Important?

to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: THEREFORE also that holy thing which shall be born of thee shall be called the Son of God."

Dr. Charles Briggs, in his article "Criticism and Dogma," published in "The North American Review," in 1906, thus witnessed to the place of the Virgin Birth in Christian faith:

"The philosophical difficulties which beset the doctrine of the Virgin Birth do not concern the Virgin Birth in particular, but the Incarnation in general. Indeed, the doctrine of the Virgin Birth seems to be the only way of overcoming the chief difficulties. If the pre-existent Son of God became incarnate by ordinary generation, we could not escape the conclusion that a human individual person was begotten. The Incarnation would then not be a real Incarnation, but an inhabitation of Jesus by the Son of God, with two distinct personalities, that of the pre-existent Son of God and that of the begotten son of Joseph. . . . The man Jesus would be a prophet, a hero, a great exemplar, but not the Saviour of mankind. He might be the last and greatest of the heroes of Faith, but not God Incarnate. Only a God-man who had taken human nature into organic union with Himself and so identified Himself with the human race as to become the common man, the second Adam, the head of the race, could redeem the race. The doctrine of the Virgin Birth gives such a God-man. Natural generation could not possibly give us such a God-man. Therefore, the doctrine of the Virgin Birth is essential to the integrity of the Incarnation, as the Incarnate is to the doctrine of Christ and Christian Salvation."

Dr. Briggs then states that while the Virgin Birth is essential to the faith of the Church he does not feel that it is essential to the faith or Christian life of individuals. "The doctrine may for various reasons be so difficult for them that they cannot honestly accept it." He seems to make a distinction between what the Church can tolerate and what it can endorse. Yet he fully grants, and ably demonstrates, the essential place which the Virgin Birth holds in Christian faith: "For it is a dogma which is inextricably involved in the Christological principle that lies at the basis of Christian Dogma and Christian Institutions. They cannot possibly recognize that the birth of Christ was by ordinary human generation, for that would be a revival of the Nestorian heresy and be a denial of all the Christian Philosophy of the centuries, with all the serious consequences therein involved. It would turn back the dial of Christianity nearly two thousand years; it would break with Historical Christianity and its apostolic foundation, and imperil Christianity itself."

3. *The Virgin Birth witnesses to the sinlessness, the holiness of Christ, and to all the hopes of humanity which rest upon that sinlessness.* God created one sinless man, sinless, though free to fall. That first man, created in God's image, fell, and after him all men have sinned and fallen. Generation after generation, race after race, people after people, and nation after nation, under all conditions and circumstances, yet always the same monotonous result, a sinful man, a corrupt human nature. Then, according to our Christian faith, God sent forth a new creation, a second Adam, the pre-existent and eternal Son of God, manifest in the flesh, assuming human nature, not fallen and stained and corrupted human nature, but human nature as God created it in the beginning, in the image of God. Again the great experiment is to be tried, while men and angels and devils look on with breathless interest. Will the second Adam fall like the first? Will temptation bring His forehead, too, down to the dust? The result of that experiment is the record of the Gospels. Christ kept perfectly the law of God, and by virtue of that perfect obedience demonstrated and won His right to be our Redeemer and to make satisfaction for our sins.

All the rivers of Christian theology become one great life-giving stream in the Cross of Christ. But if Jesus were the son of Joseph and Mary, then He was not free from the taint of sin, He was not separate from sinners. You have left in that manger-cradle at Bethlehem the child who may become a world's great prophet, leader, dreamer, reformer, but Jesus, the Saviour, the Redeemer, is gone! Christ is lost to humanity! Wise men of the East, take back your gifts which you have laid at His cradled feet, for the child is not the King of Heaven and Earth. Shepherds, standing in silent awe in the lowly cavern where the young child lies, go back to your sheep upon the fields, for this world and its cares are the only reality! Angels, whose music comes floating down from heaven's gates, silence your sweet songs and leave mankind to the grim music of its sobs and moans and curses and blasphemies. Star of Bethlehem, tender dayspring from on high, go out and leave this world in the blackness of darkness, forever groping in endless cycles with its lusts and its illusions, for Jesus is not that Holy thing which shall be called the Son of God, and shall save us from our sins. He was born of flesh and of the will of man, not of the will of God. Our Christ is gone, and with Him dies the hope of humanity. ■■

Only The Best

by Mae H. Jensen

I CLEARLY AND pleasantly recall the Saturday preparations that put us in readiness for our attendance at the little country church on Sunday when I was a little girl, over half a century ago. Our preparations were made regularly, rain or shine, summer or winter.

Nothing was omitted: baths were taken; shampoos were given, fingernails were cleaned and trimmed; clothes were laid out in perfect order, sometimes very much mended but always clean and well pressed, with no buttons missing; shoes were polished until they shone; hair ribbons were laid out, and if the old ones could not be made to look like new, new ones were provided.

"Take only the best into the sanctuary," Mother would say when a streak of laziness impelled me to slight or omit some of the less important details. "Don't insult God by taking trash into His house." To her "trash" implied all untidiness. On Sunday mornings in the summer she took only the choicest flowers from her oldfashioned garden to grace the altar.

This training developed in me a fundamental practice that has worked to my advantage in many undertakings in life. Especially is it helpful in making it easy for me to go into the silence and receive the comforts and blessings to be derived from it. I have learned to take only the best with me.

In going into the silence I try to visualize myself as I was then—a well-groomed little girl who had been scrubbed until she shone, each auburn curl in place, carrying a bouquet of Mother's lovely sweetbrier roses and entering the little country church with eager, radiant eyes. I make myself as nearly as possible like that little girl, believing that "of such is the kingdom of God."

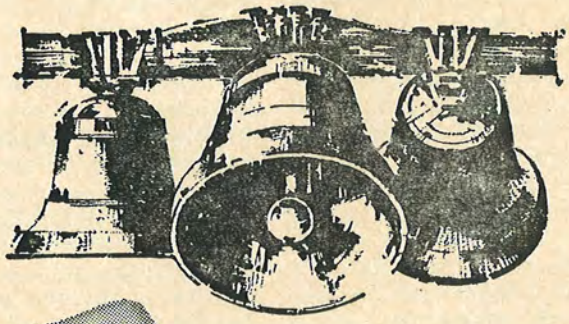
No trash may be taken into the sanctuary, so of course all unkind thoughts, bitterness, envy, doubt, fear, worry must be left behind. Only God's precious gifts such as love, faith, hope, courage may be taken into the sanctuary.

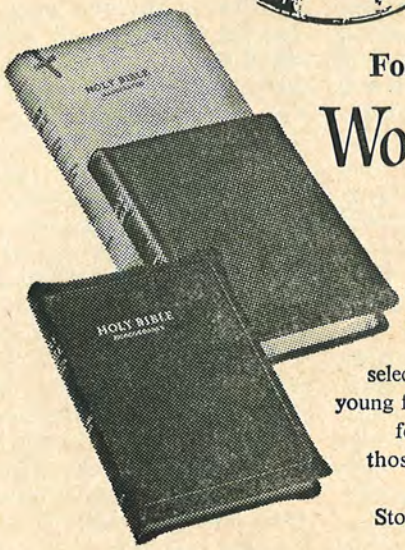
It was not easy for me to understand this at first, for I did not know anything about "going into the silence" until I was a grown woman and had met with some of life's bitter experiences. The hurts were the hardest to cast aside, hurts caused by the seeming incurable illness of a dear one and the bitter disappointment when someone I loved failed me. To me these were the worst hurts of all. But they could not be taken with me into the sanctuary. No! They had to be left outside with the rest of the "trash."

When the day came—as it most surely does to all who consistently work toward it—when I could leave all negative thoughts and memories outside and enter God's presence, the silence, just as I entered the country church as a little girl, then I perfectly and spontaneously experienced my oneness with my Creator.

Let us examine our heart to see whether any bitterness or unkind feeling toward another exists there, and let us cleanse our mind of it, just as we cleanse and prepare ourselves for the sabbath. Did Jesus not say that we should first make right any grievance we had with our brother before we laid our sacrifice on the altar? Then let us cast out all bitter feeling, all doubt and fear, all worry and anxiety.

We need not implore God to do this or that for us, for when we do this we are remembering the hurts and troubles that prompted us to implore Him. God knows our needs before we are conscious of them ourselves. So let us enter His presence, the silence, trusting, believing as we pray, "Thy will be done," and let us be quiet and receptive to the good that will so surely come to us. ■■





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Be A High School Missionary

by Floyd Wolfenbarger

THE YOUNG PASTOR, Timothy, eagerly read his first letter from the Apostle Paul. "Let no man despise thy youth; but be thou an example of the believers . . . in conversation . . ." To Timothy his church was his field, and Paul had just given him a "commission" to a missionary endeavor.

His youth was not a hindrance and was not despised. He remained steadfast in the exhortations given him. He used his youth to influence others; he was an "example of the believers." The elders looked to him for aid in the battle of life. He did not neglect his church because of his youth. The high school is one of the greatest mission fields in the United States. Yet many Christian young people do not accept this challenge. They are much like Jonah.

The high school student is the prime target of the Communists. When young people are developing their future, they are subject to rebellion. They want a change from conformity. The newest fad is being different. With theories such as evolution being taught which show that there is no need of God, they seek a scientific creation and tend to give credit to accident instead of a creator. They are not taught unbelief, yet they are taught there is no need of a creator. Communism takes advantage of this misfortune.

Young Christians must see their opportunities in school and do something about them. Everyday the Christian high school student has the opportunity of witnessing to others. In March, 1964, I entered a speech contest sponsored by the Optimist Club. The Lord blessed me to enter state finals competition. After we made our speeches, the judges went into conference. At this time we were given the privilege of saying anything we would like. I then saw that God had given me a time to witness for my Lord Jesus Christ. By giving credit to God for this accomplishment I may have sown the seed of the Word to the 600 people there in the room. This was just one of the opportunities to be a "high school missionary."

After studying the Bible, I cannot see how anyone can keep from being a missionary. Every Christian young person should be a high school missionary. We should use our youth to an advantage and not allow it to be despised. Young people have a greater influence than they realize. Young sinners have a hunger to learn about Christ, but someone must teach them. They rebel against the older generation and many will listen only to those their own age.

The "high school missionary" must be "an example of believers . . . in conversation . . ." Let people know that you are a Christian; then, if they want to talk to someone about Jesus, they will know who to come to.

Second, read your Bible. Know the scripture to help them with their problems. By reading the Bible, it will help us to live a better life before other students. We won't make so many mistakes. Jesus said "Ye do err, not knowing the Scriptures" (Matt. 22:29). This is a major mistake of Christian youth.

Third, we must pray. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Paul commanded the Thessalonians to "pray without ceasing" (I Thess. 5:17). Through prayer we can win students in our school to Christ. Prayer is the way to victory.

Fourth, we must give them a challenge. Tell them that Jesus suffered pain, thirst, mocking and eventually death for their sins. Show them that young men and women who lived dedicated Christian lives gained honor and respect. Joseph became a ruler in Egypt. Daniel gained respect in the eyes of the king of Babylon. The three Hebrew children couldn't be burnt in the furnace. Samuel became judge over Israel. David became king and Solomon began to reign at the age of 12. As long as these men led dedicated lives they gained honor. Show them that sin will bring about dishonor, not only on them but their family. Delinquents eventually turn into hardened criminals and many can be helped only while they are young. Our duty is to show Jesus Christ to them.

Invite a friend to church every day. Many will accept the invitation. We cannot comprehend the value of one soul. For he can work to win others for Christ, but he must be won first.

One Saturday morning, Edward Kimble, a Sunday school teacher, felt compelled to go to a neighborhood shoe store to speak to one of his students about Christ. On that day in the back of the shoe store Dwight L. Moody began a new life in Jesus Christ. That one soul was called to preach, and became the greatest evangelist of his time. Moody preached to Britains and Americans alike. And you, by accepting the challenge of the high school, may lead another D. L. Moody to Jesus. But we must work now, for Christ is soon coming and we have the responsibility of our fellow-students.

You, as a Free Will Baptist youth, can be a high school missionary in one of the greatest fields on earth right now! ■■

The author is a 15 year old high school student in Springfield, Ohio. He has been saved for 5 years and has been preaching for 3½ years. He plans to attend Bible College and then serve on a mission field. He desires an interest in the prayers of other Christian youth.

Once a Woman
Moves Out of Her God
Given Assignment
She Grows Increasingly Worse

What Is A Woman?

by Eunice Edwards

A WOMAN IS A wonderfully made enigma. She is at one and the same time the simplest and yet most completely baffling creature in the world. She is this to herself, too.

She is a bit of heaven and a bit of hell; a little good and a little bad; a little girl and an old, old woman. Sometimes she is all of this at one time. Woman! God bless her!

What is in her? The potential to be the greatest blessing to be found in the world —or—the greatest curse. It depends upon whether or not she moves within the realm God gave to her. Her realm and her rights are inalienably hers. Once she moves out of her God-given assignment and place, she grows increasingly worse—in character and behaviour.

God gave her the exalted honor of child-bearing. He trusted her with the most precious thing He had—life. He trusted her with the responsibility of leading this life to Him. He permitted her to have this life when it was in its most helpless condition. Under normal circumstances a life will never again be as dependent upon others as at birth and during infancy. This life is completely at a woman's mercy and discretion. A life with an eternal soul entrusted to a woman! And if you want to know the worth of that soul look at the price it cost to redeem it.

What's in a woman? A little of Flirta-

tious Eve, Doubtful Sarah, Judge Deborah, Scheming Jezebel, Seamstress Dorcas, Teacher Lois, Serving Martha, Marveling Mary Magdalene, Staunch Elisabeth, Magnificent Mary.

Where is a woman's realm? The Bible says, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3:16).

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Cor. 11:3). "Wives, submit yourselves unto your own husbands, as unto the Lord" (Ephesians 5:22).

"Let the woman learn in silence with all subjection" (I Tim. 2:11). "To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:5).

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives" (I Peter 3:1).

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: "Even as Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement" (I Peter 3:5,6). So then, from these Scriptures, we may conclude that a woman's realm is one of sorrow, of subjection and obedience to her husband, of child-bearing, of discretion, of chastity, of homemaking, of kindheartedness, and of soul-winning.

And—as strange as this statement seems—a woman is at her happiest and best when occupying this realm. This is her domain.

Despite all popular opinions to the contrary, woman is NOT at her best while she moves in a man's realm.

There are women who have unusual business abilities and rise to great heights in the business world, but they are not as deeply contented as the woman who reigns as the indisputed queen of her home. Because here her innate abilities are displayed in the best possible setting.

One time, a woman said to another, "I would give the world to have the peace that shows in your face". This woman was holding down a man-size job in the highly competitive field of advertising. She did not have peace in her heart —and that is what showed through—because her days were spent in the open, jungle warfare of business—away from her God-given realm.

Man was made to take the lead; to bear the heavy responsibility of providing the livelihood. He was made to be woman's defender too, but when woman no longer needs her man as a provider, it is surprising how quickly she sheds her role of dependency and becomes independent of his services as her defender also. She fights her own battles—she loses most of them, too.

No Christian woman should be resentful of her station in life. It is God's choice for her. His wisdom cannot be matched; one can only marvel at it. With meticulous care He placed woman in the setting where she could enjoy the most freedom and greatest maturity.

Her Rights

Her rights? These are inalienably hers also. The Priceless Pearl did not take from woman her rights—He graciously gave them to her and, in fact, set down some rules to guarantee her receiving them.

The most beautiful woman without Christ's blessings is a barren, bereft ornament; lovely to look at perhaps, but a cold, inanimate corpse. She is incapable of blessing other lives. And—this is one of her first rights—being a blessing to others.

Consider the Biblical emphasis on women being blessings: a woman comforted Christ; a woman was His chief mourner; a woman heralded His resurrection; and no woman refused His help as the "rich young ruler" did.

Christ said He did not come to be ministered unto, "but to minister". And yet, in a wonderful, paradoxical way He gladly received the ministration of women and even assigned them additional tasks!

Christ gave to woman activities suitable to her sex. He did not trust her with the writing of the Gospels. He did not choose a woman to be among the twelve apostles. No woman was given miraculous powers like Peter. But! Jesus did give her a place where she could serve, and indicated her right to this place.

Paul wrote, "but the woman is the glory of the man" (I Cor. 11:7). Woman's role is not competitive to man's, it is complementary. Christ endowed the Christian home with the undisputed blessing of the Christian wife to complement the husband's undisputed right as head of the household.

Every Christian woman can enjoy the rights Christ gave to her if she will reexamine her own heart, her own relationships, her own motives. She can enjoy a new and vibrant fellowship with Him; nothing is to be compared with its satisfactions. She can *be a blessing,* for Christ gave her this right.

Today's woman has been called "woman in transition," but if she remains constant to God's plan for her she will only look for new avenues of services to mankind.

The Scriptures are replete with examples of women who have been blessings and of those who have not. Let's consider some of these examples and discover our own likeness or model.

Eve was a flirt. She flirted with Adam, with sin, and she even tried to flirt with God! Eve thought she could dance and not pay the piper. She learned, to her eternal sorrow, that she could not.

Sarah was a doubter—a scorner—of God's promise. She laughed when she should have been listening.

Deborah used her good intelligence and then when God needed a level head, He made her a judge. Her intellectuality, her sagacious reasoning brought new hope to an entire nation.

Jezebel was a scheming hussy. She lied, she connived, she murdered, she destroyed to get what she wanted. In the end, she destroyed herself eternally.

Dorcas served a "fine seam." Her extraordinary ability with a needle remains an example of God's ideal woman as described in Proverbs: "Her family is clothed with scarlet." She brought gladness to the hearts of an entire city with her artless art.

Lois taught like the Master, with exquisite attention to detail. "Line upon line; precept upon precept . . ." There is no other way to teach—not really. Her reward: a child whose heart God used because a teacher opened his ears to hear God's voice.

Martha's choice was to serve. She chose "many things" instead of the one best thing. She became absorbed with trifles and wasted the culminating point. Martha chose to descend from a place at His feet to the lowest point—serving the flesh.

Mary Magdalene marveled. Could she be lifted? Could she ascend to the apex of freedom from sin? Was this possible for her? Yes! and so she marveled at a love so great!

Staunch, stout Elisabeth! She believed although she did not see nor hear the heavenly messenger. Elisabeth had the courage to believe God. Most any other woman would have doubted, feared, dreaded—not Elisabeth! She went to see Mary—Magnificent Mary!

Mary was not an idle, silly woman listening only to gossip and old wives' tales. Mary was magnificent in her reception of the Holy Ghost. She was listening for messages from her Master. Listen to the paean of praise pouring forth from her lips as she exultingly sings, "My soul doth magnify the Lord . . ." ■■

MRS. EDWARDS *formerly served as Executive Secretary of the WNAC. She now resides in the state of Missouri.*

A Little Boy Who Listened To God

The Story of David Livingstone

HOW DOES IT FEEL to be shaken by a lion much as a cat shakes a mouse? David Livingstone knew, for he had that happen to him when he was a missionary to Africa. But that was only one of the many exciting things that happened to him in that dark land.

David was a small boy in Scotland when God first spoke to him about doing something special for Him. David was a poor boy who had to quit day school and go to work in a cotton mill when he was only ten years old. But with the first money he earned he bought a book and kept up with his studies while he worked. Although he had to work ten hours a day in the factory, he studied while he worked and then went to school at night.

David didn't know what God wanted him to do yet, but he was sure it was something very special. He wanted to learn all he could and prepare himself for whatever that something special might be. When he was about twenty years old, he knew that God wanted him to be a missionary. Later when he met Robert Moffat, a missionary to South Africa, he knew where God wanted him to go.

For many years Africa had been a dark and almost forgotten land. People of other lands knew very little about this country which was surrounded almost entirely by water. There were no inviting beaches and wide harbors to invite people to come. Instead there were high walls of land and rocky hills along the coast. And in the north there were miles and miles of sand and waterless desert to shut people out. So it was that if people thought of Africa at all, it was to wonder about the stories they had heard—stories of wild animals, fierce, warlike people, many evil spirits, and cruel slave traders. But no one really knew for sure what Africa was like, for it kept its secrets tightly locked behind its great wall of water, rock, and sand.

Missionaries had gone to South Africa with the story of Jesus, but no one had dared to go into the middle of Africa. There were no maps to guide them and no one to tell them what the country and people were like.

But it was to the middle of Africa that God called David to go as a missionary. David was not afraid to answer that call, but he knew that he needed to know many things. He studied medicine to be able to take care of himself and others. He studied botany to learn about the plants and trees, and zoology to learn the ways of animals. He studied geology to learn about land, and astronomy to help him find his way across a mapless land. And of course he studied the Bible, so that he could teach the heathen people of Africa about God.

At last he was ready to go where there were no doctors, teachers, hospitals, churches, other missionaries, or even a map to guide him. But he was not afraid for he knew that God would go with Him.

For over thirty years David Livingstone traveled up and down Africa, treating the sick, helping those in need, teaching the gospel, and studying the land. There were many dangers, wild animals, snakes, and even cannibals. Often he was hungry and thirsty. There were fevers, sickness, accident and other hard things, but he never gave up. The natives learned to love him and would do anything for him. It was a native who risked his own life to save Mr. Livingstone when the lion attacked him. For years at a time he never saw a white man or received a letter from home. But he read his Bible every day and spent much time in prayer. When he was starving, in rags, and worn out with sickness and fever, his faithful black men stood by him.

Then one day, while still far away from home and loved ones, his faithful servant found him on his knees. He had gone to heaven while listening to God in prayer.

All his life he had listened to God. First it was as a boy in Scotland, then as a young man preparing for his work, and finally as he gave his whole life for the people of Africa. When his work was over, he was still listening to God in prayer.

After his death, his faithful, loving friends carried his body through the jungle to the coast. It took them nine months to do it, and it was a great risk and danger to them, but they were glad to do it for their beloved friend.

Today there are many people in Africa who love God. There are many hospitals, schools, and churches—because a boy listened when God called him. ■■

Acknowledgment is made to High F. Frame and W. Garden Blaike.

INSPIRATION . . .

I NEEDED THE QUIET

I needed the quiet so He drew me aside.
Into the shadows where we could confide.
Away from the bustle where all the day long
I hurried and worried when active and strong.

I needed the quiet tho at first I rebelled
But gently, so gently, my cross He upheld
And whispered so sweetly of spiritual things
Tho weakened in body, my spirit took wings
To heights never dreamed of when active and gay.
He loved me so greatly He drew me away.

I needed the quiet. No prison my bed,
But a beautiful valley of blessings instead—
A place to grow richer in Jesus to hide.
I needed the quiet so He drew me aside.

Alice Hansche Mortenson

CHRIST THE LIGHT OF THE WORLD

An artist once drew a picture of a winter twilight—the trees heavily laden with snow, and a dreary, dark house, lonely and desolate in the midst of the storm. It was a sad picture. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer. The birth of Christ was just such a light in the dark world.

S. S. Chronicle

LOVELIEST THING ABOUT CHRISTMAS

"For this cause I bow my knees" (Ephesians 3:14a). A group of noblemen were gathered together in London, when the King of Great Britain entered. They all knew him, personally, yet they all honored him as their king. So when he entered they stood solemnly to their feet. "Take your seats, gentlemen," said the king, "I count you my personal friends". And then jokingly he added, "I am not the Lord, you know". Then up spoke one of the noblemen, a true Christian at heart, "No, sir, if you were our Lord, we would not stand to our feet. We would fall on our knees."

The loveliest thing about the Christmas story is not the simple faith of the lowly shepherds who were keeping their flocks by night; not the singing of the angel hosts; but the fact, rather, that when the Wise Men found the baby Jesus, they fell on their knees before Him and worshipped Him.

Baptist Y. P. U. Quarterly

READY FOR CHRISTMAS

"Ready for Christmas," she said with a sigh,
As she gave a last touch to the gifts piled high;
Then wearily sat for a moment and read
Till, soon, very soon, she was nodding her head.

Then quietly spoke a voice in her dream,
"Ready for Christmas: What do you mean?
Ready for Christmas, when only last week
You wouldn't acknowledge your friend on the street?

"Ready for Christmas, while holding a grudge?
Perhaps you had better let God be the judge.
Why, how can the Christ Child come and abide
In a heart that is selfish and filled with pride?

"Ready for Christmas, when only today
A beggar lad came and you turned him away
Without even a smile to show that you cared?
The little he asked—it could have been spared.

"Ready for Christmas? You've worked it is true,
But just doing the things that you wanted to do.
Ready for Christmas? Your circle's too small,
Why you are not ready for Christmas at all."

She awoke with a start, and a cry of despair,
"There's so little time, and I've still to prepare!"
O Father, forgive me, I see what you mean,
To be ready means more than a house swept clean!"

Yes, more than the giving of gifts and a tree,
It's the heart swept clean that He wants to see
A heart that is free from bitterness—sin,
Ready for Christmas—and ready for Him!

Alice H. Mortenson

BETTER THAN GOLD

"I shall give that to the missionaries", said Billy; and he put his fat hand on a little gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked.

" 'Cause it's gold. Don't you know the Wise Men brought Jesus gifts of gold? The missionaries work for Jesus."

Stillness for a little bit, then Susie said, "The gold all belongs to Him anyhow. Don't you think it would be better to go right to Him and give Him just what He asks for?"

"What's that?" Billy asked.

Susie repeated softly, " 'My son, give Me thine heart.' "

The King's Highway

KEEP CHRIST IN CHRISTMAS

As now we celebrate His birth,
The coming of the Christ to earth,
May we, amid our joyous mirth,
Keep Jesus first in Christmas!

As chiming bells ring out their lay,
And hearts are merry, light, and gay,
Remember it is His birthday
Keep Jesus first in Christmas!

Let's sing of Him in carols sweet,
Let's lay our best gifts at His feet
And make the season's joy complete
With Jesus first in Christmas!

Selected

personally . . .

CHANGES COMING IN TRAINING DEPARTMENT

A SIGNIFICANT CHANGE will take place in our denominational training program at the beginning of the new year. At that time, the new Church Training Service program will begin in all of our churches. This program, which has been under study and development for about three years, will bring new emphasis to this ministry of the local church and will coordinate all of our youth work under one agency of the National Association. This is the first major change to be made in this area since the formation of the National Association in 1935. Several observations, therefore, would be in order at this time.

We should be thankful for those who have served faithfully in the past to make the present program possible. Different individuals over the years have worked sacrificially to develop and maintain the Free Will Baptist League. Much of this work will be carried over into the new program. The Woman's National Auxiliary Convention and the Master's Men have worked faithfully in the past through such programs as Young People's Auxiliary, Go Tell Auxiliary, Missionary Midgets and Junior Master's Men to minister to our young people. Some of the activities and ideas developed through these programs will be a part of the new CTS program.

All youth work is incorporated in the CTS program and will be the direct responsibility of each local church. Recognizing the need of a broad and challenging ministry to our youth, the entire church will be involved in maintaining this ministry. It is hoped that each church will accept the responsibility it has toward its young people and will bring some of its best talent to work in this area.

More and better materials will be available for those who work in the CTS. Noteworthy advances have already been made in our training materials and others are expected. The materials for our young people will be the best that we have ever had. Every pastor and youth worker should become personally acquainted with this literature.

The first two years of the new CTS program will be a trial period in that certain adjustments and changes will be made as the program is put to work. You can help in the final development by noting those things which you think should be changed or adjusted to make a more effective training program.

A big salute to Director Samuel Johnson and the entire CTS department for bringing this fine training program to our churches.

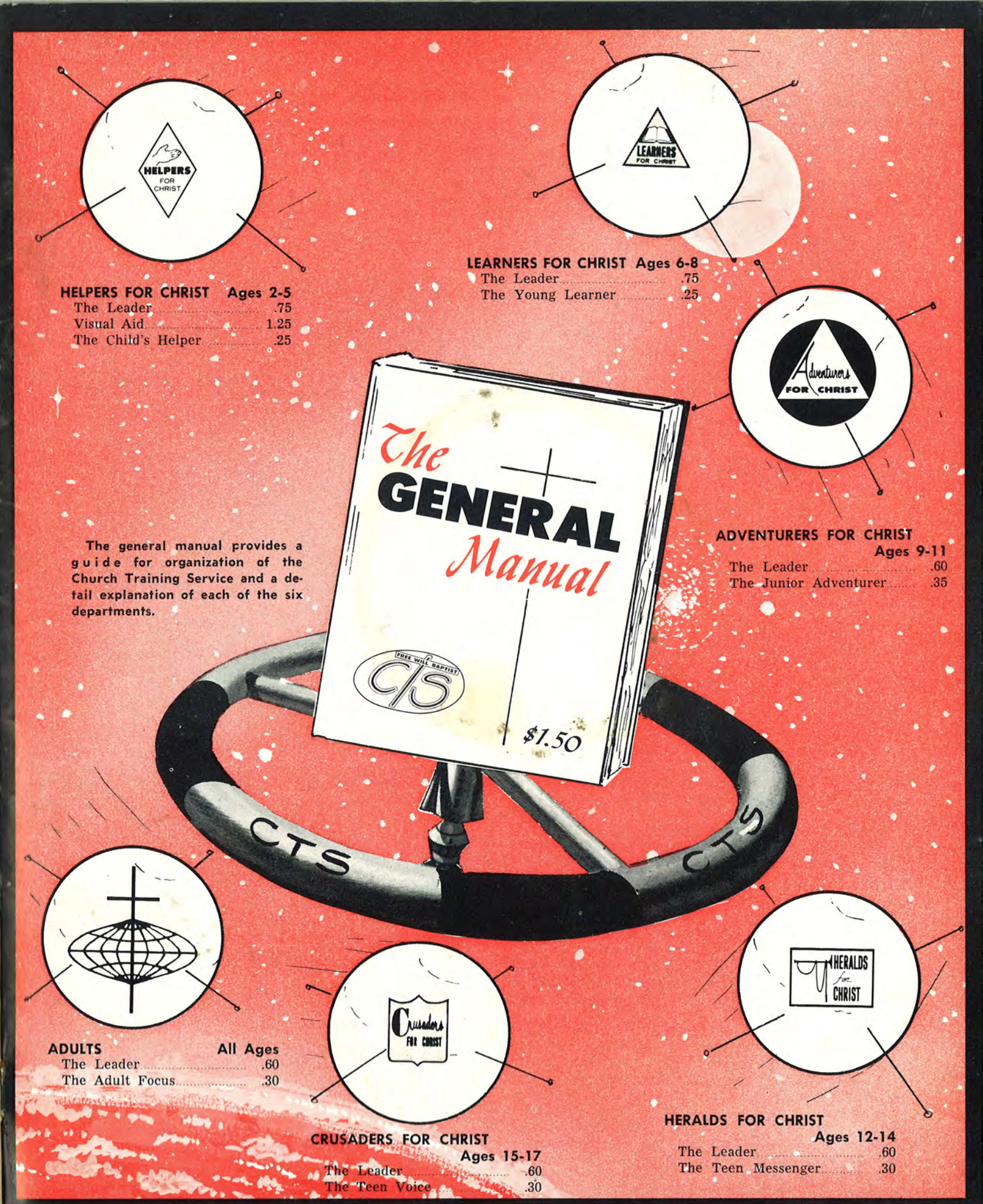
BIBLE SOCIETY EXTENDS MINISTRY

I HAVE JUST RETURNED from the 46th annual meeting of the Advisory Council of the American Bible Society in New York City. A total of 68 denominations were represented to review the work and ministry of the Society and adopt a budget for 1965.

The work of the American Bible Society is broad and varied. In this country alone the Society distributed 17,836,895 copies of the Scriptures in 1963. In the same year, more than 58,000 Scriptures were supplied in Braille and on records for the blind. 78,000 foreign students, registered in American colleges and universities, received a copy of God's Word to carry to their homeland. The United Bible Societies (Bible Societies throughout the world) assisted in Scripture distribution in 125 countries, totaling 34,403,825 copies of the Scriptures in 444 languages.

The budget of the Society for 1965 is $6,348,000. This represents an increase of $488,000 over 1964.

Sunday, December 13, is Bible Sunday. At that time we urge all of our churches to receive a special offering for Bible translation and distribution through the American Bible Society. I hope your church will participate. If this Sunday is not convenient, any Sunday in December would be fine. Send your offering to us, clearly earmarked as a gift to the Society, or send it direct to the American Bible Society, 450 Park Avenue, New York, New York.



HELPERS FOR CHRIST Ages 2-5

The Leader	.75
Visual Aid	1.25
The Child's Helper	.25

LEARNERS FOR CHRIST Ages 6-8

The Leader	.75
The Young Learner	.25

The general manual provides a guide for organization of the Church Training Service and a detail explanation of each of the six departments.

ADVENTURERS FOR CHRIST Ages 9-11

The Leader	.60
The Junior Adventurer	.35

ADULTS All Ages

The Leader	.60
The Adult Focus	.30

CRUSADERS FOR CHRIST Ages 15-17

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The Teen Voice	.30

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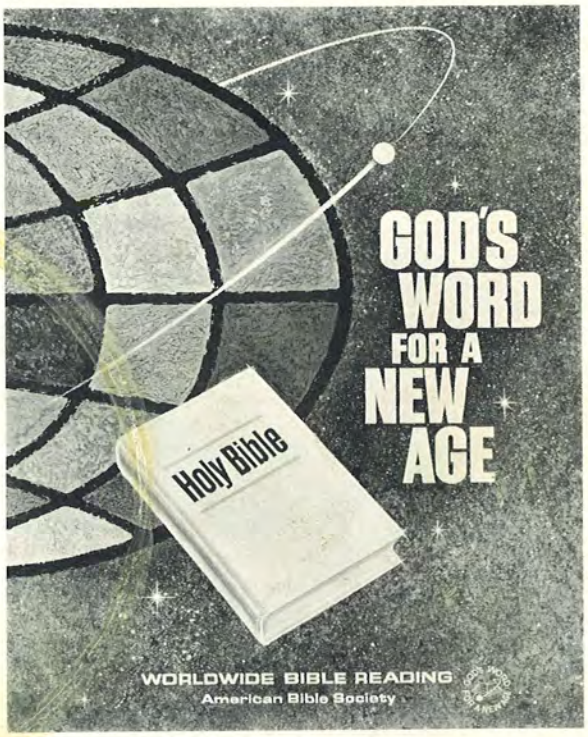

■ 150,000,000 copies of the Scriptures to be distributed in a year! Crateloads of Bibles, tons of Testaments and Portions are packed and shipped to all parts of the world so that God's Word may be made available to the people of this age.

But how do they reach the nomad in his tent . . . the housewife in her kitchen . . . the river-dweller in his boat—the men and women of today, wherever they may be?

Exceptional Men

The answer to this question is partly: the colporteur. Since the Bible Societies began their work 160 years ago, colporteurs have played an important part in providing people with the Scriptures. Their work was of particular value in country districts before the great migration to cities which has characterized the past few decades, and they numbered many thousands. A Bible Society historian wrote of the colporteurs of those days:

"Devout, courageous, discreet men, they were, to judge them by their letters and reports; exceptional men, one would call them, but for their frequency; well read in the Scriptures; wise, too, in a degree not expected in men of their class ['It shall be given you what you shall speak']; not prompted by love of gain . . . in places where food and a night's lodging might be refused and physical violence might be encountered, where the scoffer and the infidel were blatant, where the priest was often dangerously hostile, and even the law sometimes looked askance. They seem to have travelled everywhere, to have shrunk from no risk, difficulty, or distance."

Today, there are some 300 full-time Bible Society colporteurs working in all parts of the world, often visiting outlying regions where there are no churches and no Christian witness. Although primarily Scripture salesmen, their work entails much more. The Scriptures must often be commended and explained before they can be sold. Sometimes, they engage in direct evangelism in addition to their distribution work, as did colporteurs in a region of Japan this year, meeting with Christians who live far from any church, and seekers who have to depend on the occasional visits of pastors and missionaries. Often, they have been the first to bring the Bible and the Christian message to an area, and in several instances local churches have been founded by them, for example, in Belgium, France, Latin America. A colporteur sold a Bible to a farmer in Brazil, who read it and decided he must share it with his friends. On the colporteur's return a few years later, he found 120 people gathered for worship.

Natural and Spiritual Food Canteen

A typical colporteur is Samuel Brown, a Nigerian. He visits from house to house, and "Sometimes," he says, "I stand at the roadside and ring a bell, and then sing hymns; the people think I am mad so they come to find out what I am doing. I then show them my Bible." He used to carry on a brisk trade at the Dock, until the other hawkers bribed the Wharfmaster to stop him, as he was taking their trade! Samuel also runs a canteen. "My canteen is called 'The

(Continued on Page 10)