



FEBRUARY / 1965

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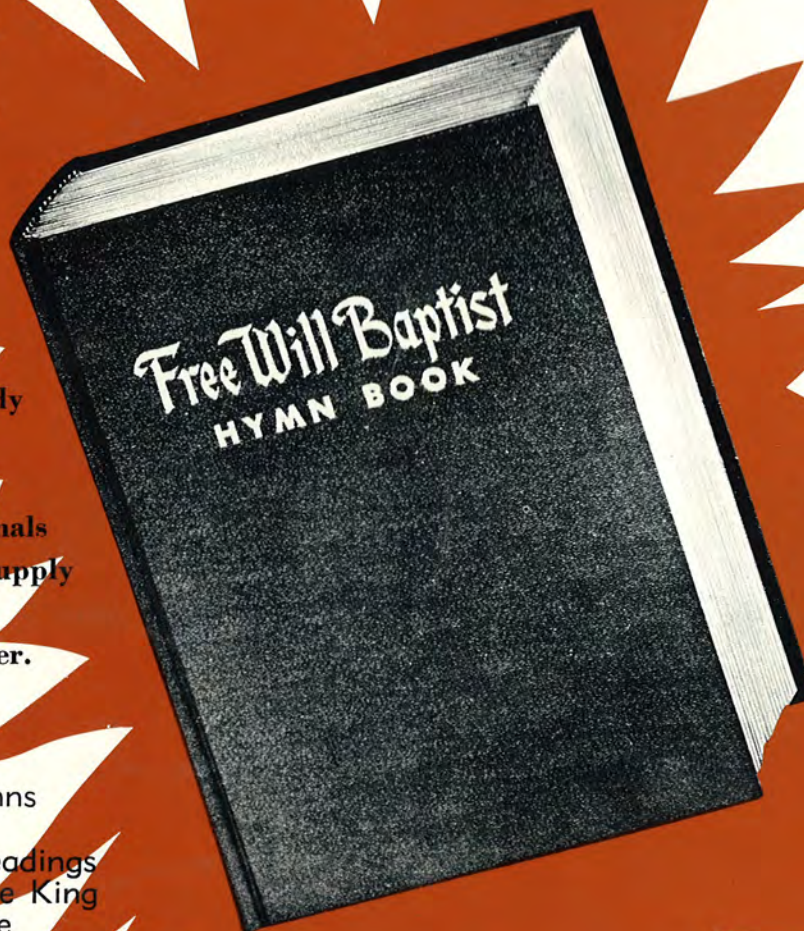
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February, 1965

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Volume 12, Number 4

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COMING ARTICLES

Can Our Evangelists Survive?
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The Art of Hospital Visitation

ABOUT THE COVER

A new year means new experiences. With confidence let us face each one with Christ. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5-6). Photo by Harold M. Lambert.

WHAT THINK YE OF CHRIST?

by Charles Haddon Spurgeon

I WOULD LIKE, if possible, just to hold your attention right to that one question for a little while, forgetting everything else. It is not what you think of the Bible. It is not what you think of this denomination. It is not what you think of the church. It is not what you think of this preacher or that preacher, but "What think ye of Christ?"

I am going to ask you all to imagine you are on a jury. Perhaps some of you ladies will say, "I never was in a jury box in my life." I suppose you never were, and perhaps there are a good many men here that never were in a court on a jury; but I would like to have every one of you just keep your mind right on the case we have before us. Let us examine a few witnesses and make up our minds on their testimony. If a man has a case in court, he brings in the witnesses. Both sides are brought in, and after they have heard the testimony on both sides, the jury make up their minds.

I want to call in the witnesses, and we will just imagine that this is the witness-box right here. Now, you know the worst enemies that Jesus Christ had while he was down there were the Pharisees and the Sadducees. They were constantly trying to entangle Him. They were constantly trying to find something against Him that they might put Him to death. They made one attack after another, and they failed. The most serious charge they could bring against Him was this. "This man receiveth sinners and eateth with them." That is what we glory in. It is a good thing He does. That takes us in.

But we will not take the public. We will just take up the individuals. Now, Caiaphas was president of the highest ecclesiastical court of that day. There was no higher tribunal. He really sat in the place of Aaron. Jesus Christ was brought before Caiaphas. It is Caiaphas that gave sentence of death. It was he that gave orders that Christ should be crucified. Now, suppose we could bring that priest in here with his flowing robes upon him. Let him stand here, and let us ask him what he found against Jesus Christ. Let us ask him what

Christ was guilty of, and let us hear what he says. He it was that put Jesus Christ under oath. You know if a man goes into court now, they make him hold up his right hand and solemnly swear that he will tell the truth, the whole truth, and nothing but the truth. Well, he put Christ under oath. After the witnesses had come and testified, then he put Him under oath. "I adjure thee, by the living God, tell us plainly, art thou the Christ, the Son of the Blessed?" Christ said, "I am, and ye shall see Me at the right hand of God, and coming in the clouds of heaven." "What further testimony do we want?" says Caiaphas. "We have heard blasphemy from His own lips." And he took his mantle and rent it, and said to the Sanhedrim, "What think ye?" and they said, "He is guilty of death." If Jesus Christ was not Godman, then they ought to have put Him to death, because there in that council He said, "I am," when the question was put to Him, and He was under the oath. It was that very thing that caused Him to be put to death. It was His own testimony. He bore testimony to that very point—that He was God-man; that He had come from heaven, and they should see Him at the right hand of God, and coming in the clouds of heaven.

But we have a good many witnesses to examine, and I have to pass on. The next witness we want to bring into court is Pilate. Pilate was no Jew. He was prejudiced really against the Jews. He was put there by the Roman government to keep peace in that city. Now, let us bring Pilate in here and examine him. The Jews brought Jesus before Pilate, and Pilate examined Him. And now hear what Pilate had to say after examining Him and talking with Him. This is his testimony: "I find no fault in Him." If there could have been a flaw found in His character, do you think the Jews would not have found Him out and told Pilate? Do you think that Pilate would not have found it out in that bloodthirsty city? If there had been something wrong in His character; if He had been a fraud; if He had been a deceiver, do you think

they would not have found it out? "I find no fault in this man. I will chastise Him and let Him go." "If you let Him go, you are not Caesar's friend." Poor, vacillating Pilate. He did not have the moral stamina to live up to his conscience. He sent Him away to Herod, and Herod could find no fault in Him.

But we have another witness, a lady. We will bring in Pilate's wife. We have her testimony on record. She sent word to her husband, and this was her testimony: "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him." People talk against Pilate now, but there have been a good deal worse than Pilate right here in this city. They can find fault with Jesus Christ, but Pilate, that heathen governor, could find no fault with Him. Pilate's wife could find no fault with Him.

But here is another witness. Now, you know, Judas knew a good deal more about Jesus Christ than these witnesses that we have had in the witness box. Judas knew a good deal more about Jesus Christ than Caiaphas did. Perhaps Caiaphas never met Him but once, and that on that memorable night when he was on trial. Pilate probably had never met Him until He was brought before him. Pilate's wife perhaps never had seen Him. But Judas had been with Him for three years. He had heard those wonderful sermons. He had heard those wonderful parables uttered by Him. He had seen Him perform those mighty miracles. He was with Him when Lazarus came forth. He was with Him on all occasions nearly when He performed those wonderful miracles. Now, let Judas come in. He has sold Him for thirty pieces of silver. If there is anything against Christ he will certainly know it. Look at him! Look at the remorse! Look at the despair that has settled up on his countenance. Let him step into the witness box. "Come now, Judas, tell us what you think of Christ? You have been with Him for three years; you have been associated with Him; you have been the treasurer of that little band. What think you of Christ?" Hear him, as he throws down those thirty pieces of silver, "I have betrayed innocent blood." Even the very prince of traitors knew that Christ was innocent. That is what Judas thought of Him. Men sit in judgment on Judas now; but how many men will say that Christ was not what He claimed to be. Judas knew it. "I have betrayed innocent blood." That is his testimony.

It is a very singular thing that every man that had anything to do with the death of Jesus Christ left his testimony. God made every one of them testify that His Son was innocent. Not one of them was permitted to speak against that Son. Their testimony has been put on record, and preserved and handed down to the present time.

Now, you know, if there is a criminal in this county that is to be executed, the sheriff has charge of the execution. The next witness that we want to bring in is not a man that bore the name of sheriff, but really the man that held the same position that day, the centurion who had charge of the execution. He was there at Calvary, and it was he that gave orders that those nails should be driven into His hands and His feet. It was he that gave orders that those soldiers should take that cross up and let it fall into that hole that had been dug.

Now, let the centurion be brought in here. Let him stand here in the witness-box. "Come, now, centurion, you had charge of that execution. You saw Jesus nailed to the cross. You saw Him hanging between heaven and earth. What think you of that person? What think you of Jesus of Nazareth?" "Truly this was the Son of God." That is what he says. He was convinced right then and there. That is what the sheriff said. Never was there such a scene on earth as that witnessed there at the cross, when Jesus cried with a loud voice, "It is finished," and heaven took up the cry, and

the rocks were rent and the earth shook. The earth knew its Creator, although man did not, and the centurion was obliged to say, "Truly, this was the Son of God."

But I have other witnesses. Do you know that the testimony of the devils is on record? They bear testimony. It has been put on record, and it has been kept on record for us. "Thou Son of the most high God, hast Thou come here to torment us before our time?" Even the very devils knew Him. And yet men don't know Him; yet men don't think well of Him; and there are men going up and down this nation talking against this Jesus, with all this testimony on record.

Now, these were not friends of Jesus. These witnesses that we have been examining were men that lifted up their voices against Him. They were the bitterest enemies that He had.

But now we will bring in His friends. You know, if you want to get to the truth of the case, you want to hear both sides. We have heard the side of the enemies of Christ; and we have tried to be fair. We have brought in all their testimony that we can find. We challenge any skeptic or infidel to bring in any more testimony. Bring in your witnesses. Let them come and testify against the Son of God, if you can find them.

"There was a man sent from God." That is the way it begins. I like that. He was sent to introduce this Christ. He was no fanatic, and he was not biased by the world. The world had no power over him. Flattery did not have any weight with him. Position did not have any weight with him. If he had been living now you would not find him up here on your fine avenues. He was one of the poorest of the poor. His food was that of locusts and wild honey. He did not wear a broadcloth coat. His coat was made of camel's skin, and he wore a leather girdle. But he came out on the banks of the Jordan and began to cry to that nation, "Repent, repent, for the kingdom of heaven is at hand!" And the nation began to be moved. Strange rumors went from town to town about this wonderful wilderness preacher, and thousands began to crowd to the banks of the Jordan to see him. What must have thrilled the audiences was that he said that he was just the forerunner of a coming One. One whose shoe's latchet he was unworthy to unloose. He was just the herald of a coming One. At last Jesus of Nazareth, the village carpenter, came down to the banks of the Jordan, and when John saw Him, he seemed to quail before Him. He drew back and refused to baptize Him. But the Lord commanded him, and he knew nothing but obedience, he did what the Lord told him; and from that hour John, that mighty preacher, changed his text, and he had but one text after that, "Behold the Lamb of God that taketh away the sin of the world!" That was his cry. That is what he thought of Him. John was just a mere guidepost, pointing toward Him. He turned his disciples away from himself, and turned them toward this Galilean Prophet. "Behold the Lamb of God!" In another place he says, "I bear record this is the Son of God." "I must decrease, but He must increase." He began to preach down himself and preach up this wonderful Christ. It would take a long time to tell you what John thought of Him. I cannot examine this witness as I would like to. It would take all night. I am afraid you would get weary.

We will pass over and take up another. Bring in Peter. We could not have a better witness, perhaps, than Peter. Peter denied Him. Put Peter in the witness-box, and say, "Well, Peter, you once denied this Christ and said you did not know Him. You swore that you never knew Him. Was that so, Peter?" "I can see the tears trickling down his cheeks. "That is the greatest lie I ever told in my life. Know Him! I think I do know Him." "What do you think of Him? What is your opinion of this Christ?" "God hath made this same Jesus whom ye have crucified both Lord and Christ." That is what

(Continued on page 24)



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Spain Fails To Adopt

WASHINGTON, D. C.—(MNS)—Although the Spanish government has on several occasions over the past year “leaked” news that a law to give Spanish Protestants greater tolerance was making progress, it now appears that it has floundered.

Various reports had indicated that the draft law was approved by high-ranking church and state officials. In the fall of 1964 it was reported that the draft had been debated by the Spanish Cabinet and had been approved for action by the Parliament.

The government, in the end, did not even present the measure to the Parliament. No one knows when it will be presented, if ever.

Radio-TV Effective Tool

WASHINGTON, D. C. (MNS)—“I am more convinced than ever that radio and television are God’s effective instruments for reaching earth’s millions quickly and widely,” said Clarence W. Jones upon his return from a tour of Gospel broadcasting facilities in the Far East.

Dr. Jones was part of a five-man team sent by International Christian Broadcasters to visit eight countries for the purpose of counseling with broadcasters and looking over their facilities.

Television continues to be a challenge to Christians in Japan, where it is reported that 87 percent of the homes have TV.

Social Security Affects Ministers

NASHVILLE, TENN.—A recent change in the social security law gives some ministers, including members of religious orders and Christian Science practitioners, another opportunity to have their earnings covered under social security. This

change only affects those ministers who did not elect social security coverage within previous time limits.

The most recent change in the law was enacted October 13, 1964. It makes it possible for a minister whose original time limit has already expired to still get social security credit for earnings as far back as 1962 provided he files a waiver certificate by the due date of his tax return for the second taxable year ending after 1962. This means the waiver certificate must be filed by April 15, 1965, in most cases.

The filing of a waiver certificate obligates a minister to file a tax return, including a self-employment schedule, for taxable years in which net earnings are \$400 or more, any part of which is from exercise of his ministry. It also obligates the minister to pay social security as well as any income taxes on his earnings from the ministry. Once a waiver certificate is filed, it cannot be withdrawn.

1964 World Population

WASHINGTON, D. C. (MNS)—By 1980 the world’s population is expected to number 4.3 billion, according to a release by the Population Reference Bureau here.

Each year the world total is now increasing by some 65 million people, enough to populate a new nation larger than West Germany or the United Kingdom.

Japanese Establish Congo Fund

TOKYO, JAPAN (MNS)—A Martyred Missionaries Emergency Fund has been set up, it was announced here by the Rev. Kenny Joseph, TEAM missionary serving as chairman of the fund committee. The fund was established to give

opportunity for Christians to help the families of missionaries slain in the Congo, Mr. Joseph indicated.

A similar fund last year for the families of missionaries killed by Communists in Viet Nam was warmly supported by the Japanese.

Largest-Ever Student Convention

URBANA, ILL. (MNS)—The 7th Inter-Varsity Christian Fellowship Missionary Convention, held December 27-31 at the University of Illinois here, drew an attendance of more than 7,000.

College, nursing school and seminary students, plus recent graduates, came from every state in the U.S. and most provinces of Canada. There were also missionaries, mission executives, pastors and professors. The convention was described by its sponsors as “the largest student missionary convention ever held anywhere in the world.”

March To Sunday School

CHICAGO, ILL.—MARCH TO SUNDAY SCHOOL IN MARCH, the National Sunday School Association’s annual Sunday School enlargement campaign is attracting the interest of thousands of church and Sunday School workers across America. As of this writing, several dozen churches have registered their Sunday School in this campaign which will ultimately attract upwards of 1,000 participating Sunday Schools.

This drive is a month long with each registered participating Sunday school turning in an official report, at the end of the campaign to the NSSA office. This report will show total attendance during the month of March as well as number of visits made, number staying for church and number of Bibles brought. Registration deadline date is March 1, 1965.

E.F.M.A. Receives New Members

WASHINGTON, D. C. (MNS)—Three missionary agencies were received into the membership of the Evangelical Foreign Missions Association at the semi-annual meeting of the Association’s board of directors, it was announced here by Clyde W. Taylor, Executive Secretary.

The new members are: The Missionary Board of the Brethren Church, Ashland, Ohio, The Foreign Missionary Society of the Brethren Church, Winona Lake, Indiana, and Spanish-World Gospel Broadcasting, Inc., Winona Lake, Indiana.

These additions bring the total membership of EFMA to 61 agencies which hold full or associate membership. Their combined missionary staff numbers 6,561, not counting the home staff of the missions.

URBANA ECHOES

by Mark Vandivort

College students leave the auditorium at the University of Illinois where over 7,000 persons gathered for the seventh Inter-Varsity Missionary Convention during the month of December.



I PRAISE GOD for leading me to attend the seventh Inter-Varsity Missionary Convention December 27-31 which was sponsored by Inter-Varsity Christian Fellowship and associate organizations. The convention was held on the campus of the University of Illinois at Urbana, Illinois. There were more than 7,000 students and mission leaders present from around the world. This is one of the largest student conventions in the world. I am thankful that it is a convention dedicated to winning lost men to Jesus Christ. Missionaries and evangelists challenged our hearts with messages, Bible studies, and forums centered around the theme, "Change Unparalleled, Witness Unashamed, Triumph Unquestioned." Other Free Will Baptists that I met at the convention were Bill Jones, missionary to Africa; Patsy Tyson and Ella Rae Jones, missionary appointees to Ecuador; Doug Randlitt, Robert Bryan and Thurman Pate, students at Free Will Baptist Bible College and Jane Earls, student at Tabor College in Kansas.

I arrived at the magnificent University of Illinois assembly hall and proceeded to complete my registration and unpack the materials for our Free Will Baptist mission booth. While engaged in these details, I began to capture the feeling of anticipation of a conference filled with challenge, depth in prayer and Bible study and triumph in the testimony of God's Word through students, professors, missionaries and vocational workers. My first impressions of the conference were verified throughout the remaining five days.

My first encounter with Inter-Varsity Christian Fellowship was while a student at a midwestern university. I received an invitation to visit a group of students in Bible study on Tuesday evening in one of the campus buildings. There I found a group of students who had gathered for Bible study and prayer. As I walked back to my room that night, my heart was flooded with an optimistic sense of triumph and gratitude for the challenge and encouragement I had received. I resolved to continue allowing Jesus Christ to have charge of the "pilot wheel" of my life. Since that day I have been thankful for the witness of Inter-Varsity Christian Fellowship on the secular campuses of our nation.

During the convention I enjoyed the accommodations of the men's dormitory at the University. My roommate was a student from the University of Ohio.

Each day of the convention presented a packed schedule. We were allowed forty-five minutes after breakfast for personal devotions. I felt that I enjoyed some of the best fellowship with our ten-member Bible study and prayer group which met for forty-minutes each morn-

ing and evening. Our group leader was a mature Christian youth with a good knowledge of the Bible. Several of our group members was opened with an hour long exegetical Bible message by Rev. John R. Stott of All Souls Church, London, England. Rev. Stott spoke from II Corinthians, chapters 3-6. He presented the scriptures so clearly and interestingly that the hour passed quickly leaving one with the desire to hear more. His ministry bore testimony of one whose life was motivated by love and obedience to the Scriptures and its Author. While preaching from II Corinthians 5:11-21, Rev. Stott said, "I am a hell-deserving sinner. Were it not for the fact that God was in Christ reconciling the world unto Himself, we would be hopelessly lost. Therefore, we should live unto Him which died for us and rose again." Concerning the authority of the Bible Rev. Stott said, "I believe in the authority of the Bible because of its inspiration by God." I was very pleased to observe that all 7,000 delegates were present for these morning sessions. The remainder of the day was filled with messages and forums concerning such specific subjects as *Racial Justice, Opposition to Evangelism, Christian Responsibility* and *Workers Together With Him*.

In the late afternoon just before supper, we all attended classes, including *Introduction to Missions*, and fifteen other elective courses on specialized mission subjects.

During the evening sessions, presentations were made by outstanding men in the service of our Lord including Dr. Horace L. Fenton, Associate General Director of Latin American Missions; P. T. Chandapilla, General Secretary, Union of Evangelical Students of India; Rev. Rubin Lores, well-known Latin American evangelist and Dr. Billy Graham, international evangelist.

I was thrilled to be in the company of students from many areas of North America and several foreign countries, and in fellowships with students who were in the world but not of the world. I had the opportunity to council with many of the students. I was pleased to listen to testimonies of students who had come to this seventh Inter-Varsity Missionary Convention trusting that God would clearly show them His Will for their lives. These students had given up their Christmas vacation and encountered considerable expense to attend a conference of Bible study, missions and evangelism.

There will be students returning to their campus with greater dedication toward reaching other students for Christ. Some will be praying and witnessing to their professors. There are professors

(Continued on page 10)



A Missionary Conference For Children? WHY NOT?

by Grace Kaiser

A PASTOR IN IOWA recently visited his primary students during the Sunday school hour and asked them; "who can tell me what a missionary is?"

"I know!" said one little boy as he shot up his hand. "A missionary is a person who comes around and takes money."

The little lad probably never fully realized how his answer to a surprised pastor completely revolutionized the missions program of that church. Instead of meeting missionaries only at furlough

time, the pastor saw to it that members began keeping in touch with them each month by correspondence . . . began seeing pictures of the field more regularly . . . began hearing news of the mission field from the pulpit and began par-

ticipating in many ways as colaborers with their representatives on the foreign field. Perhaps most important of all, the church's rejuvenated missions program reached the *children*—including tots in the primary classes of the Sunday school and Junior Church—thus assuring a vital emphasis on missions both now and in the years ahead.

How about *your* church? Do the youngsters in your Sunday school look upon missionaries as people who need only money? Is their missionary vision limited to the coin bank and their contact with missionaries restricted to furlough time? Are the youngsters forgetting the importance of being missionaries right in their own communities?

If you suspect this may be true, why not begin planning right now for a Children's Missionary Conference? It will acquaint your cub supporters with your entire missionary program; it will teach them what a missionary is, what he does and how a child can become a partner by his prayers and gifts in this work that is closest to the heart of God.

Here are some ideas to help you launch a Children's Missionary Conference in your church:

Correlate it with your regular missionary convention. During your next missionary conference or convention, set aside a meeting place for children and assign someone well in advance to direct their activities. Let the children participate in the adult service on opening night by marching into the auditorium carrying small flags of other nations and dressed perhaps in the native costumes of children of other lands. The child at the head of the procession could carry a Bible opened to Mark 16:15 which contains the words of the Great Commission: "Go ye into all the world, and preach the gospel to every creature." The children might sing as they go: "We've a story to tell to the nations . . ." etc.

Women in your church who know how to sew can easily make the costumes. For information on coloring and patterns, send 10 cents to: Miss RIT, Box 401, Dept. WV, 1437 West Morris Street, Indianapolis 6, Indiana, and ask for the booklet, "How To Make Costumes for



time, the pastor saw to it that members began keeping in touch with them each month by correspondence . . . began seeing pictures of the field more regularly . . . began hearing news of the mission field from the pulpit and began par-

12 RULES FOR RAISING DELINQUENT CHILDREN

1) Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.

2) When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up "cuter" phrases that will blow off the top of your head later.

3) Never give him any spiritual training. Wait until he is twenty-one and then let him "decide for himself."

4) Avoid use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.

5) Pick up everything he leaves lying around—books, shoes, and clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.

6) Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.

7) Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.

8) Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

9) Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.

10) Take his part against neighbor, teachers, policemen. They are all prejudiced against your child.

11) When he gets into real trouble, apologize for yourself by saying, "I never could do anything for him."

12) Prepare for a life of grief. You will be likely to have it.

—Police Department of Houston, Texas

School Plays and Pageants." You may find a similar book at your local book store. The small inexpensive flags can be bought or made at a sewing bee.

Sing Missionary Songs. Kiddies love familiar choruses with new words, such as: "I have a missionary enthusiasm, missionary enthusiasm down in my heart; down in my heart; down in my heart . . ." set to the tune of: "I have the joy, joy, joy, joy down in my heart" etc.). Sing also songs in other languages such as, "Jesus Loves Me," etc.

"Seat" the absent missionaries. When speaking of your missionary family, affix their pictures to empty chairs in the room and pretend they are present with you. Plan in advance to have letters from the missionaries directed to the children, and read them to the group. If possible, have the children of missionaries write and tell what life is like for young people where they live.

Prepare a curio table. Children are extremely interested in strange objects they can touch and handle. Display things like tools, wood carvings, leather-thonged sandals, headgear, dresses, shirts, sample pieces of thatched roofing of mud houses or crude pots and pans used for cooking by primitive tribes-people of some faraway country.



Visualize the lesson. When teaching missionary stories, use flash cards, pictures and maps to illustrate the lesson. When appropriate, act out the story. Children love action, and you can use it to keep their attention.

Conduct memory work. Set aside some time each period for memorizing verses of Scripture which emphasize a Christian's missionary responsibility, beginning right in one's own community. Include verses like Matthew 28:19; Romans 1:15; Luke 19:10 and Isaiah 6:8.

Schedule missionary speakers. While the adult missionary convention is in progress, missionary guest speakers are close at hand. Have them speak to the children as often as you can. They will be able to supply interesting objects for

your curio table. They will perhaps also have colored slides to show the children, but this part of the program should move along rapidly and be kept short. Ask your missionary speakers beforehand to give the children specific prayer requests.

Play tape recordings of sounds and music of the mission field. Plan in advance to have on hand tapes or records of music and voices of people in foreign lands. If nothing more authentic can be found, you may be able to check out records of foreign music at the local library.

Set aside special days for special meetings. For example, have "Korean Day" and seat all the boys on one side of the room and all the girls on the other. Or announce "Japan Day" and have them eat and drink their refreshments while seated on the floor, etc.

Whatever you do for the children, make sure you put the challenge of missions on their level of understanding. If you do, they'll keep coming back for more. Parents say they too enjoy a missionary convention so much better when their children are not wriggling disinterestedly in the seat beside them, but are occupied with their own programs elsewhere.

Dig out your church or denominational directory and begin now to inform your own and other missionaries of your coming Children's Missionary Conference. Tell them what you plan to do and ask them for other suggestions on how you can make your program better. They will cooperate with you toward making this one of the most spectacular events on the agenda of your church program this year.

After all, what better gift could your church present to the world than an army of well-trained, dedicated, youthful missionaries who know the meaning of sacrifice, the power of prayer and the discipline of a close walk with the Lord?

You may have the heartening experience of a midwestern teacher who kept a "Book of Consecration" for those who made decisions to serve the Lord. One day at the close of a Children's Missionary Conference, a young boy 13 years old said to his teacher, "Will you please write my name in your book? God spoke to me. I want to be a missionary." ■ ■

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WHAT'S YOUR PROBLEM?

by Louis H. Moulton



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

When Satan rebelled against God in heaven and desired to be equal with God why did not God destroy him?

I cannot answer that. There are numbers of things in the Bible which we do not understand nor can we explain them. This is one of them. God is the Creator, we are His creatures. His creation. He does not have to explain to us why He does thus and so. But we by faith believe that our God makes no mistakes. His sovereignty gives Him the power to do as He pleases and we have no right to question Him as to the why of things we do not understand.

A very dear friend of mine has married a Mormon and has joined his church. She says that there is very little difference in their belief and in ours. Is their doctrine sound?

No. This group fits in the category of false cults so many of which abound today. This group came into being in the eighteen hundreds and their doctrine is based on some supposed later revelation than we have in the Bible. Hence the name of Church of Jesus Christ of Latter Day Saints which is the true name of Mormons, Joseph Smith, their prophet, is alleged to have found some golden plates in the hills of New York state or somewhere in that vicinity. However, we know that God has given to us the Bible in which He reveals Himself through the person of the Lord Jesus Christ. There has been no later revelation given and anyone who claims such is in gross error.

Do you think that the infants and very young children of the heathen who die as such are saved?

Human beings are condemned for the sin of not believing on God's Son (John 3:18). We have nothing in the Scriptures which suggests that those who die in infancy are lost. If we believe that our own children who die in infancy are saved, then why or by what right do we condemn infants of those who have never heard the gospel? We arrive at this reasoning because infants have not the capacity or the ability to receive or reject Christ.

I received a gift of money recently. Is it a sin if I do not pay a tithe of it?

If there is a question in your mind, then why not pay the tithe and relieve your conscience. You can't outgive God and it will come back to you many times over. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again. (Luke 6:38).

URBANA ECHOES

(Continued from page 7)

who give testimony of their salvation through the witness of Christian students. One student was so burdened for India that he was making inquiry as to how he could become a citizen of India. I was reminded of our own Arthur and Jenell Billows who have given up their American citizenship for Mexican citizenship that they might work more effectively for Jesus Christ in Mexico. Many of the students will soon be on a mission field as a full-time missionary after they have made proper preparation in Bible study. Others will go to various parts of the world as teachers, engineers and in other vocations bringing a vital witness for Christ.

At this point I would like to remind you that from across our denomination there are thousands of Free Will Baptist youth who are at the threshold of decision to live their lives for self or God. I would like to encourage you to share this article with your student friends, because the secular campus presents one of the greatest missionary challenges in North America. It is urgently important that our Free Will Baptist youth become involved in an active witness for Jesus Christ. I believe that a Christian student on the campus of some of our colleges and universities must mature in the Lord and stay true and pure in a midst of a sinful environment or fall into temptation and backslide. I think this principle is also true in each of our communities.

On the opening night of the convention we were challenged by Dr. Fenton to penetrate a changing world with the unchanging gospel of Jesus Christ. On the final evening we were challenged by Billy Graham to triumph in Jesus Christ and to commit our lives for His purpose. At the close of Billy Graham's message, there were several hundred students who made decisions that will count for Jesus Christ. Can we be sure of this? Yes, I believe we can. Several mission boards shared testimonies of missionaries on the field and other in preparation who made their decision at the sixth Inter-Varsity Missionary Convention three years ago. Several Inter-Varsity members are among those who have been martyred for their faith in Jesus Christ during our generation, including Dr. Paul Carlson, medical missionary to the Republic of Congo.

The convention closed with a watch-night service during which Christians, some white, some yellow and some black, shared the Lord's table in communion. After prayer, we sang a triumphant hymn at the stroke of the new year, 1965. The next morning we left the convention site to face a world in need of Christ. ■■

1964 COOPERATIVE RECEIPTS

December, 1964

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	December 1964	Year to Date	Total to Dec., 1963	Designated Dec., 1964
Alabama	\$	\$ 1,275.70	\$ 1,484.14	\$
Arizona	213.56	622.65		
Arkansas	573.54	3,984.88	2,534.89	
California	562.78	8,221.29	7,716.37	
Florida		1,586.58	1,229.37	
Georgia	202.74	2,724.15	2,537.80	
Idaho		18.71		
Illinois	508.58	6,650.53	5,814.74	
Indiana		346.98	870.84	
Iowa			524.69	
Kansas	124.46	2,173.72	2,002.51	
Kentucky	43.94	971.02	631.04	
Mississippi		54.82		
Missouri	2,473.56	13,894.28	11,665.12	
New Hampshire	53.41	319.33	261.68	
New Mexico	30.58	349.21	561.10	
North Carolina	322.32	2,456.95	2,673.28	
Ohio	20.00	1,478.54	540.70	
Oklahoma	3,128.42	16,055.80	11,920.76	25.00
South Carolina	21.20	44.94		
Tennessee	386.75	4,701.29	3,359.53	56.25
Texas	386.01	2,733.72	3,298.04	
Virginia	277.71	3,010.92	3,340.71	
Washington		92.00	105.25	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative December 1964	Receipts Year to Date	Designated December 1964	Year to Date	Total Receipts to Date
Foreign Missions	\$2,662.06	\$21,343.97	\$36.25	\$2,464.05	\$23,808.02
F.W.B. Bible College	1,953.96	15,482.26		65.06	15,547.32
Executive Department	1,835.91	14,720.11		13.26	14,733.37
Home Missions	1,468.71	11,776.02	20.00	1,243.81	13,019.83
League Board	930.46	7,372.45			7,372.45
Superannuation Board	279.14	2,211.70		4.85	2,216.55
Stewardship Commission	93.07	737.25			737.25
Headquarters Building Fund			20.00	374.32	374.32

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

FROM TIME TO time in this column, various types of problems are raised in order to show how a knowledge of the original Greek text of the New Testament can be helpful. Our passage selected for this column has seemingly contradictory language. A study of the Greek often helps clear up such an apparent contradiction in the Bible.

In Galatians, Paul writes in reference to a false and Judaistic teaching which was endangering the church in that region. In 1:6, 7 he says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another. . . ." To our ears, this sounds like Paul is contradicting himself; the language is puzzling. Is that false teaching another gospel or isn't it?

To the Greeks who read this, however, the statement would not have been puzzling at all. Our problem in English is that these two uses of "another" are the same word; but in Greek there are two different words with differing meanings which are both translated in this place by "another." The two words in Greek are *allos* and *heteros*; and, even though they must both be translated the same way in English, they do not mean the same thing.

Allos means "another of the same kind," *heteros* means "another of a different kind," and therein lies the all-important difference. *Allos*, then, just means an additional one, as if I said, "one man entered the store, and then another." *Heteros*, however, means a different one, as if I said, "a man entered the store, and then another creature beyond description."

It is on this basis that the apparent contradiction of Galatians 1:6, 7 is to be explained. When Paul refers to the false teaching as "another gospel," he uses the word *heteros*, which means another of a different kind. When he follows this by saying that this false teaching is "not another," he uses *allos*, which means another of the same kind. The false teaching, then, is not another gospel like the true gospel; indeed it is another and radically different gospel, with quite different standards and quite a different outcome. There is no such thing as any other message than that of the Apostle which will save man, and Paul makes his attitude respecting false teachers very clear in the following verses. May we share his feeling. ■■

Glancing Around The States



RETIRED MINISTER AND WIFE OBSERVE 50TH ANNIVERSARY

HAZEL PARK, MICHIGAN—The Rev. and Mrs. C. E. Riggs (Eva Dawson), 935 East Coy, Hazel Park, celebrated their 50th wedding anniversary at a dinner and reception at the Phillip Murray Hall, Warren.

During the festivities, the couple repeated their nuptial vows before the Rev. William Hill, pastor of the First Free Will Baptist Church, Hazel Park. The party was given by the couple's 10 children.

Mr. Riggs is a retired Free Will Baptist minister. He was pastor of the Hazel Park church from 1940 until 1944.

The couple was married on January 10, 1915, near Pocahontas, Ark.

Attending the occasion were 10 children, 28 grandchildren, 2 great-grandchildren and many friends and relatives. Mr. and Mrs. Riggs have reared a family that is active in church and denominational work. There are two sons, two grandchildren, and one son-in-law in the ministry.

Mooneyham To Coordinate Congress On Evangelism

WASHINGTON, D.C. (EP)—Members of the program committee for the 1966 World Congress on Evangelism, sponsored jointly by *Christianity Today* and the Billy Graham Evangelistic Association, will meet January 19 and 20 in London, England to plan the agenda for the international event next year.

Dr. W. S. Mooneyham, special assistant to Evangelist Billy Graham, is coordinating director of the 10-day congress which will begin with a night of prayer Oct. 26, 1966 in West Berlin's large Kongresshalle.

Members of the program committee include: Dr. Robert Evans, Greater Europe Mission; Dr. Carl F. H. Henry, editor *Christianity Today*; Anglican Bishop A. W. Goodwin Hudson, Anglican rector at St. Paul's (Portman Square), London; Dr. Rene Pache, Director, Emmaus Bible Institute, Lausanne, Switzerland; the Rev. Gilbert W. Kirby, General Secretary of the World Evangelism Fellowship, London; Dr. Clyde W. Taylor, executive secretary, Evangelical Foreign Missions Association; I. Ben Wati, executive secretary, Evangelical Fellowship of India; and the Rev. James Dickson,

president, Taiwan Theological Seminary, Taipei, Taiwan. All but the last two men whose names are listed plan to be present at the January meeting.

Other committees will be meeting in other countries throughout the year. The congress will bring together approximately 1,200 influential churchmen from all over the world to discuss evangelism. *Christianity Today* will sponsor the congress as a tenth anniversary project.

"Church assemblies echo with the noise of the population explosion, race explosion and the nuclear explosion," Chairman Henry asserted, "while the dynamite for human rescue is virtually ignored. The Apostle Paul, writing to the Romans in the first Christian era, spoke of the Gospel of Christ as divine dynamite for man's salvation. That explosion is what the world needs most to hear and experience."

Pastor Succumbs to Cancer

DETROIT, MICH.—Former pastor of Gospel Free Will Baptist Church, Hazel Park, the Rev. Billy N. Davis, age 31, died recently in Henry Ford Hospital here. Mr. Davis suffered with cancer for a long while.

He was pastor of the Crusader Free Will Baptist Church at the time of his death. He is survived by his wife and daughter.

At the suggestion of the family memorial contributions may be sent to the Free Will Baptist Children's Home in Greeneville, Tennessee.

Work With Indians

KAYENTA, ARIZ.—Rev. and Mrs. Dan Parker are working with the Navajo Indians here which is in the interior of the Navajo reservation approximately 130 miles from the nearest shopping center at Farmington, New Mexico. The Parkers are working in child evangelism and adult Bible study groups. Mr. and Mrs. Parker are both public school teachers in addition to their mission work.

Recently Mr. Parker had 93 teenagers in his Sunday morning Sunday school class. Special prayer is asked for this ministry.

Record Broken

PANAMA CITY, FLA.—The First Free Will Baptist Church here reports an all-time record broken both in Sunday School and C. T. S.

Pastor Milton Gann reports that a consistent increase in attendance is being experienced weekly. Additional Sunday school rooms are under consideration.

An average attendance of 54 has increased to 126 during the first six months of Mr. Gann's ministry here.

Results Announced

NASHVILLE, TENN.—Results of the Enlargement Campaign sponsored by the

National Sunday School Department were recently released. There were six first place winners in the various divisions. They are as follows: First Free Will Baptist Church, Hazel Park, Michigan; Bethany Free Will Baptist Church, Norfolk, Virginia; First Free Will Baptist Church, Chesterfield, Indiana; Lick Branch Free Will Baptist Church, Charleston, West Virginia; Fairview Free Will Baptist Church, Trussville, Alabama; and Sulligent Free Will Baptist Church, Sulligent, Alabama.

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Adventurers, Herald's,	
Crusaders05
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Speakers Announced

NASHVILLE, TENN.—Three speakers for the annual Bible Conference to be held at Free Will Baptist College have been released by the public relations office. Dr. Samuel Sutherland, President of the Bible Institute of Los Angeles will be the featured speaker. Rev. J. R. Davidson, Vienna, Georgia and Rev. Guy Owens, Detroit, Michigan will be the other speakers.

Workman prepare forms to complete work at entrance of the new headquarters building. Brick work is now 95% complete. The roof is expected to be completed in the next few days.



Annual Contest

DURHAM, N. C.—The annual Sunday school contest between Free Will Baptist Church of Durham, Ronald Creech, pastor, and Fellowship Free Will Baptist Church, Lonnie Graves, pastor, will be conducted during the months of February and March. The reward for the winning Sunday school will be a church bus donated by five business men in the city.

The contest will be conducted on a percentage basis for the eight Sundays. The two Sunday schools have a combined enrollment of approximately 1200 with a weekly attendance of between eight and nine hundred.

TNT Workshop Announced

NASHVILLE, TENN.—The Tidewater Association of Virginia will be host to a Teach and Train Workshop on March 5 and 6. The meeting will open with workshops on Friday, continue through the day on Saturday, and close with a Youth Rally on Saturday night. All services will be held at the Hyde Park Free Will Baptist Church.

The TNT workshop is provided as a service by the National Sunday School and Church Training Service departments. Also sharing in this workshop for the first time will be the Foreign Missions department.

All of the workshops are planned to help any worker of the church increase his effectiveness in Christian service.

Lizzie McAdams

HUNTSVILLE, TEXAS—Mrs. Elizabeth McAdams, better known as "Lizzie McAdams," went to be with the Lord



Ray Birmingham (left) is pictured here with pastor J. B. Ledlow with the trophy won by the Sulligent (Ala.) Church in a recent contest sponsored by the Sunday School Department of the National Association. Eighteen new members came into the church.

September 1, 1964, after a short illness. She was laid to rest by the side of her husband, Rev. H. M. McAdams, who passed away a few months before her.

The Rev. Elizabeth R. McAdams was born October 1, 1884, in Luverne, Alabama, where she was converted at the age of six. She united with the Free Will Baptist Church and was an ordained minister for 52 years, making her home much of this time in Texas. Sister McAdams was a member of the National Home Mission Board in the early years. She traveled among our churches as an evangelist, was promotional secretary for various departments of work, and had pastored a number of churches. She served with her husband as a missionary team in the South Sea Islands for a short time.

Workman pour a concret floor on the west side of the building. All floors have now been poured and interior walls are going up. Electrical conduit has also been completed.





MEXICANS TRAIN TO SERVE

Story and Pictures

by Arthur Billows

Training nationals to reach their own people with the gospel is the task of the Free Will Baptist Bible Institute in Monterrey, Mexico. Rosa Maria Puente (upper left) is a first year student in a class of four girls and two boys. Jose Luis Rodriquez (center) is a second year student in a class of four boys and two girls. Mauro Carreon (right) is a third year student in a class of four girls and two boys. All of the students have an earnest desire to reach the people of Mexico with the gospel.

WE ALL BELIEVE in some type of education. It is the basic factor in forming our manner of thinking, living and philosophy of life. Therefore, it becomes necessary to instill the correct kind of education which will convert, mold and make responsible, God-fearing men and women the world over. This is what a deeply concerned American-Mexican began to do about six years ago in Monterrey, Mexico. His name is Arthur Billows.

It all began with a church service on December 28, 1958 with approximately 24 in attendance. From this small beginning came the tremendous need to instruct the new converts and especially to capture the young people with a vision to carry on and lead tomorrow's church. Evening classes were started and have grown into what is now a three-year Bible Institute. From these classes have come practically all the pastors and leaders of the four outstations in various parts of Mexico.

The students in the Institute follow a daily schedule of activity similar to any Bible Institute. All students are up at 6:00 a.m. and ready for the devotional hour at 7:00 a.m. Classes begin at 9:00 and follow a regular schedule.

Since there is no charge made for the courses received, it is necessary for all students to work. The girls work primarily in the kitchen and wash clothes. The boys do construction work.

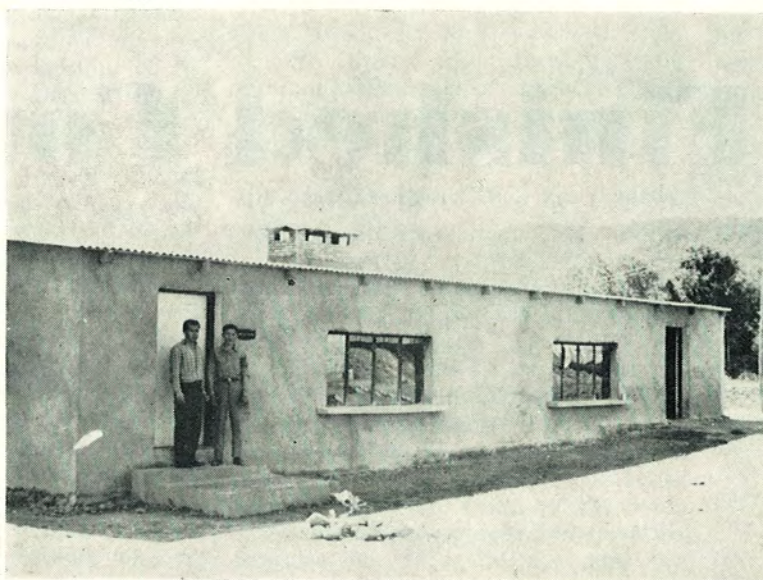
This ministry is made possible by funds from interested churches and individuals. If you would like to share in this ministry write to Arturo Villaloros Apartado Postal 2094, Monterrey, NL, Mexico, or the Home Missions Department, National Association of Free Will Baptists, 3801 Richland Avenue, Nashville, Tennessee. ■■



1

Buildings to house the students and activities of the Bible Institute have been erected in the past year. Pressed into use due to the need of this year, some work still remains on most of them. (1) This building serves as a chapel and classroom. (2) The dining hall and kitchen. (3) One of the faculty buildings. (4) Boy's dormitory. (5) Girl's dormitory.

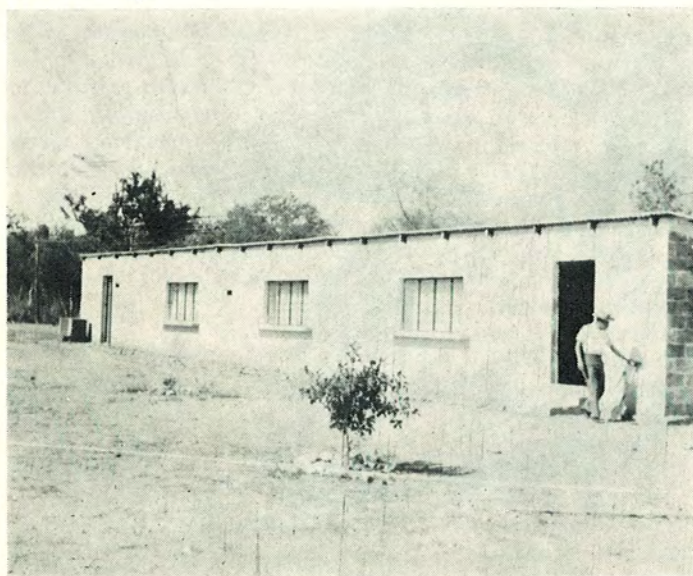
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5



“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing” (II Timothy 4:6-8).

The Finished Course

by Billy A. Melvin



THESE ARE AMONG the last words of Paul. They bring to us a wonderful picture of the prisoner so near his end. This old Soldier of the Cross is in Nero's dungeon and it is only a matter of time before he will face the executioner's axe. It is a hard lot for this Aged Crusader, but he is a faithful knight, who has braved a thousand perils for his Master, and therefore he is not cast down.

In this passage of Scripture, the Apostle takes three looks—a look downward into the grave, a look backward over his ministry, and a look forward to the day of reckoning. From each of them we learn something of the strong convictions which seized Paul, and which transformed for him, a black dungeon into a room of infinite light.

The Look Downward Into The Grave

Let us note first the look downward into the grave. Paul says, "I am now ready to be offered, and the time of my departure is at hand." Here is an individual face to face with death, with absolutely no fear of that experience. His calm declaration is void of any sign of excitement. It speaks only of peace and quiet in an hour of severe trial. Death held no fear for Paul because the sting of death, which is sin, had been removed. He could truly say, "O death where is thy sting, O grave where is thy victory." With this confidence of victory over death and the grave, Paul was concerned about other things. He was concerned about his books, therefore he says to Timothy, "When thou comest, bring with thee the books, but especially the parchments." He was concerned about his physical comfort, therefore he says, "When thou comest, bring the cloak that I left at Troas with Carpus." He was concerned about his friends, so he sends them his personal greeting.

Two metaphors are used by Paul as he speaks of his death. He speaks of it first as an offering. He says, "I am already being poured out." As the drink offering or libation was poured out, even so, Paul's life was now being poured out. No doubt Paul chose such a metaphor because he anticipated a violent death, and as the libation always formed the conclusion of the sacrifices, even so, the Apostle's martyrdom closed his apostolic service.

The second metaphor is used by Paul when he speaks of his death as a departure. To Paul, death was a going away. His whole life had been filled with departures and this one was to be different only in that it was to be the last. The final departure had come. The ship was about to weigh anchor, the tent-pegs were to be pulled up for the last time.

Do you know the faith of Paul which gave to him a sense of serenity even in death? Has death been swallowed up in victory? Through Jesus Christ the sting of death has been removed for the Christian and death has lost its power. Faith in Christ is the answer to a fear of death.

The Look Backward Over His Ministry

The second look which Paul takes is the look backward over his ministry. On taking this look he says, "I have fought the good fight, I have finished the course, I have kept the faith."

Paul first considers his past ministry as a contest. He has the Olympic Games in mind. More particularly the contest of wrestling. Paul knew the battle which faces every Christian today. The battle with the world, the flesh, and the devil. These three foes opposed him and his ministry, but they did not gain the victory for Paul, looking back, is now able to say, "I have fought the good fight."

He next considers his past ministry as a race that has been run for he says, "I have finished the course." Once again he has the Olympic Games in mind. Just as the Grecian runners passed over the well-defined track giving their last ounce of energy to finish well, so Paul has now passed over the course defined for him by God. He had fulfilled his God-appointed destiny and in the process had given his last full measure of devotion.

And finally, Paul considers his past ministry as a stewardship. The faith—that sacred deposit of historic truth and teaching—had been given to him as a trust. To that trust Paul had been faithful. He had been a good steward. Through his long, eventful course, in spite of dangers, conflicts, difficulties and temptations, he had not shrunk from confessing it in the face of death; had not corrupted it to meet the demands of the Jews or the Gentiles. He could truly say, "I have kept the faith."

Some day you and I must take this look backward over our past. Will it be one of which we can be justly proud? Proud and without regret because we have finished the course appointed us by God? Let us live according to God's will today so that in the tomorrows we can declare with the same confidence as Paul that we have been faithful in the Christian experience.

The Look Forward To The Day Of Reckoning

The third look which Paul takes is the look forward to the day of reckoning. He says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Paul anticipates a reward. He speaks of this reward as "a crown of righteousness." What does this mean? It is the full understanding of God's imputed righteousness. The possession of this crown marks the wearer as righteous before God.

Paul further states that he expects this reward from the Lord, the Righteous Judge. It is a princely hand that will bestow the princely gift. And because it is the Lord who bestows the rewards of heaven they will not be distributed as the rewards of earth so often are. At the Grecian Games it was possible for a judge to commit an injustice either through partiality or error, but not so with the Righteous Judge. Every man shall receive his just reward.

Paul is also clear as to when he expects to receive his reward. He says, "The Lord shall give it to me at that day." But what does Paul mean by the expression "at that day?" Does Paul have in mind here the near day of his martyrdom? I do not think so. Paul is looking forward beyond the grave, waiting for the redemption of the body. He expects to receive his reward in the day of his Lord's appearing.

But in looking forward to this day of reckoning, Paul also observes that others will receive reward. As the Greek perfect brings out, it shall be those "who have loved and do love his appearing." This is a sure test of our genuineness as Christians. Do we love His appearing? This will determine whether or not we shall receive a "crown of righteousness." ■ ■



A Smoker's Letter To His Son

by Harold Mehling

Dear Roddy:

About that proposition you offered your mother and me the other day—the deal about smoking. It deserves a better answer than it got during dinner when you said:

"If you'll stop smoking, I'll promise never to start." That was the best deal we've ever been offered. It would give us something we'd like very much. And all you ask in return is that we quit smoking.

Terrific deal. Everybody gains, nobody loses.

Well, I'm sorry to say that we have to turn you down. We're ashamed of our decision, but we're going to go right on smoking. (And I'm smoking right now, as I'm writing.)

You'd heard something on television about smoking and lung cancer, and you asked a couple of questions. In that direct and simple way of yours, you asked: "Is smoking good for you?" And we said, no, we guessed it wasn't. And so you sprang the trap by asking; "Then why do you smoke?" And we said, well, because it's a habit, we suppose.

Then, after you'd made your pitch, I suggested, "Why don't we go to the drive-in movie tonight?" I was trying to change the subject because I was uncomfortable—I knew we would turn down your proposition, and I was embarrassed.

Man, what a deal! Here we had a chance to make sure that an eleven-year-old boy—our own son—would never suck all this poison into his body. We could have bought peace of mind in knowing that you were cutting down the chances of suffering and dying from what Arthur Godfrey called "this terrible thing."

But we can't pay your price. We find we don't have the strength to give up our pleasure. Despite what anyone tells you, there *is* pleasure in smoking. We've come to rely on it for relaxation, or to get a lift. And there are times—that first long drag after dinner, for instance—when we smokers get a tobacco sensation that we feel deep down in our bodies. Smoking is somewhat intoxicating, and we enjoy it.

No matter how I try to explain all this to you, though, I doubt you'll be able to sympathize. You should, because, believe

me, we *need* sympathy. Criticizing us won't help, and neither will ridiculing us.

You see, *we're trapped*. All children whose parents haven't been able to give up smoking might as well understand that and start getting used to it. Their parents are trapped just as surely as if they were addicted to narcotics. All the cancer scares in this world won't stop us now.

I started smoking for the same reason most kids do—to feel like a big shot. I wasn't much older than you are now, and they weren't talking about smoking and cancer then. But they are now, and now I can't stop. I expect to smoke until doomsday.

You won't believe that we adults are that hooked? But we are! We prove it every day, in thousands of outlandish ways.

We go to a theater and can't sit through an hour-and-a-half film because the poison sets up a craving in our bodies. We hurry to the lobby and drag a few deep, frenzied puffs. Others—yes, adults—hunch down in their seats and light up on the sly when the ushers aren't looking.

We catch the train on a crowded night and would rather stand in a stinking smoking-car than sit down with the non-smokers. Sometimes we don't smoke, but we can't take a chance on getting trapped in a non-smoking car in case we *do* want to smoke.

If breakfast is delayed, we light a cigarette on an empty stomach, knowing that a moment later we'll be feeling that

raspy gnawing, and tasting that hot rawness. But we do it anyway.

We go to a party and find that we can't chat for ten minutes without lighting up. So we smoke ten cigarettes between 10 p.m. and midnight, and wake up the next morning with sludge in our mouths.

We rise hacking and spitting, like sick people. We light up another chemical bonfire and draw its contaminating by-products to our lips, teeth, tongue and throat, and down into our air tubes. Sometimes that first cigarette causes a slight dizziness—but the second one straightens us out. We smoke, sometimes, without even wanting to smoke. We light up without conscious desire. We do it without thinking or feeling.

We switch brands every time a cigarette manufacturer jingles or jangles us with a new dodge—a filter gimmick, a paper twist, an "independent laboratory" chart. We look forward eagerly to the next revolutionary announcement, because each announcement helps us kid ourselves a little more.

That's not a respectable picture, but it explains why we're going to keep on listening to a lot of garbage about filter traps and menthol and porous paper. Our brains are firm and our lungs are fully packed and we can't do a thing about it. Don't you see it now, Roddy? We squares are hooked! We're on and we can't get off.

In our shame, we'd like to offer a suggestion of our own. The Lord knows we have probably lost the right to make

suggestions in this matter, but listen anyway, charitably.

Why don't you tell all your friends to turn the heat on? Why don't all the kids let their parents have it at dinner tonight? They can all make the same proposition you did. They can say:

"If you'll stop smoking, I'll promise never to start."

Now that I think about it, you kids could start a campaign that just might prove me wrong. I saw an item in the paper the other day that said most kids pick up the smoking habit from their parents. Maybe you kids could pull a switch. Maybe you could start a trend the other way—by *not* picking up the habit from us and instead shaming us into quitting.

Maybe America's children can accomplish what their folks can't. I can see ten or twenty million of you, putting down your forks, staring your parents in the eye and laying it on the line.

"If you'll stop smoking, I'll promise never to start!"

If you shamed or badgered a thousand parents into quitting, maybe ten thousand of us would take heart and give it a try. And then maybe a million adults would go along. And soon—you can't tell—maybe we'd all kick the habit and get our self-respect back.

We'd be mighty indebted to you kids if you could do it.

Love,
Dad

This material appeared originally in Pageant Magazine.

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YES, THAT'S RIGHT, WE'VE HAD TWO ADDITIONS TO OUR GROWING FAMILY OF AUDIO-VISUALS RECENTLY. NOW YOU CAN SEE HOW TO DO IT IN ACTION AND COLOR. YOUR SUNDAY SCHOOL DEPARTMENT HAS RECENTLY PURCHASED TWO 20 MINUTE, 16MM, SOUND MOTION PICTURE FILMS. THESE ARE EXCELLENT FILMS FOR TEACHERS AND OTHER CHRISTIAN WORKERS. THEY ARE ENTITLED, "PREPARING TO TEACH" AND "TEACHING THE WORD". BOTH WERE PRODUCED BY BROADMAN FILMS.

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Osmundo Corrales and Family

The Story

WHAT WOULD YOU DO if someone came to your door and said, "You can't believe in Christ anymore?" What would be your reaction if an armed man told you to join the communist committee or die? How would you feel if you heard from straight sources that communist sympathizers had shot your friends and killed them? What would be your feeling to see your church, home, car and other possessions taken over by a so-called socialist group? What would be your position?

This is where Osmundo Corrales and his family found themselves at the beginning of Castro's dictatorship. Where is Corrales and his family now? They're in America. Where are his friends and loved ones? Some are dead; some joined the communists; others have come to the United States seeking the shelter of freedom. Thus we have the story of one Cuban refugee. Here it is as told by Mr. Corrales himself.

"Brother Thomas Willey, a Free Will Baptist missionary to Cuba, came to my home one day in 1943. I accepted Jesus Christ as my Savior and was saved.

"I began Christian work, and in 1945 I went to our Free Will Baptist seminary in Pinar del Rio Province of Cuba. I graduated in 1950. Little did I know that one day my life would be in danger because of my Christian belief. And little did I realize that Communism in Cuba would ride into power on the precepts of Christianity.

"That happened in December, 1959. Castro went throughout the villages proclaiming the good he was doing. He set up well-known Christian men to head each village, having the people believe that it was for peace and freedom that he was fighting. Thrilled with the hope of a new way of life and prosperity these people ran out into the streets behind Castro waving and shouting, overjoyed at

the thought of someone in power who felt the way they felt.

"Months later these same people were persecuted, destroyed, robbed of happiness forever; their homes and possessions were taken over by this "saint" who had indicated that he would lead them into a way of Christian life and peace. This was the fruit of their vain hope. Even many young people and children, who were so easily fooled by something that would change the boring life they thought they led, turned their parents in to the communist rebels. Their parents, scared to say anything against Castro for fear that their children would report them, kept their thoughts to themselves."

Corrales pastored a Free Will Baptist church in Pinar del Rio Province for six years after graduating from the seminary. In 1956 he went to Havana to pastor another church where he stayed until 1962, the year he left Cuba.

"Being a pastor during Castro's leadership was dangerous," the 41 year old Cuban admits. "Every minute secret police reported to the communist leaders what we said. They had no respect for the life of preachers or anyone who were against them. We couldn't preach the gospel, we couldn't exercise our own beliefs in any way. Those who were not deeply dedicated to Christianity defected to the communists.

"One Sunday, the communists came to my home and asked us to go to the communist committee meeting. We said, 'No.' From that day they began to watch us. It was an awful experience to preach to a congregation, knowing that someone who listened was a communist sympathizer, eager to report feelings that were contrary to their cause.

"The day we left, the barber, who had cut my hair for seven years and who I thought to be a good friend, reported my family to the police. They came to

pick us up, but we weren't there. We were trying to get out of the country. It has been reported to me since I've been in the United States that the communist police came to the airport to arrest us only ten minutes after our plane had taken off. Our lives were spared."

When the Corrales family arrived in Miami, Florida, Rev. and Mrs. Thomas Willey, the missionaries under whose ministry they had been saved, were waiting. They asked the newcomers to help in the Christian work among the Cubans there.

The missionaries and the Cuban minister worked for more than a year; preaching, helping the people find homes and caring for them. A refugee center was established to provide food and clothing for those in need.

"Only a few came to help us," Osmundo relates. "There were hundreds of Cubans that needed help, people that were wealthy business men and women in Cuba. Doctors, merchants, property owners, and others from every walk of life found themselves without home, food, clothing, even without part of their family. It was pitiful. There were tears. They mingled with the joy of reunion as others came in. We pleaded for help."

Work continued in Miami for the Cuban pastor. As things began to settle down, he was called to begin a work in Texas among the Latin-Americans. The Central Texas District of Free Will Baptists asked for someone to help them start a mission.

In 1963 the Corrales family started another life in Texas. Ironically enough, though there were only a few Spanish Free Will Baptists in the United States at that time, there were hundreds in the small country of Cuba.

Osmundo Corrales worked hard. Each month as he tallied his books, the num-

by Jimmy Jones

of One Cuban Refugee

ber of visits and phone calls increased. In one quarterly report, he recorded more than 600 contacts. Church attendance confirmed his reports. Spanish people began to come regularly. Within one year of the date of beginning, the little mission was having an attendance of 50 to 70. Occasionally there were more. The church's first Daily Vacation Bible School had an enrollment of 136 children. Workers from the surrounding Free Will Baptist Churches came to help.

The story wasn't the same in many states. As Cubans spread out across the United States, letters brought the news to Bryan, Texas. With grief and tears, Corrales read them for many had not been as fortunate as he.

Cuban Free Will Baptists, many who found salvation in Miami where Corrales and Missionary Willey had worked, reported that there were no Free Will Baptist Churches for worship. They had no choice but to join ranks with other churches that offered them a home, a job, an opportunity to regain their honor.

Even among the remarks of sadness in those letters to Osmundo, there was a note of joy. These people, many of whom he won to Christ, were very much interested in Christian work. This was a vote of confidence for the Cuban. His labors for the cause of Christ were not in vain. Though many of these individuals had to join churches of other denominations, they were remaining true to Christ.

Another note of sorrow reached Corrales. In fact, it was a continuous tone of grief. Tragedy reigned supreme in Cuba.

Families of individuals in the States were still in the communist governed island. Reports reached Miami frequently telling of a persecution or trial that ended in death for Cubans who were innocent yet who had to be killed. It was a minia-

ture German-Jewish encounter that resulted in mass slaughter for those who were in the way of an ungodly, despotic, insane hypocrite.

Pastor Corrales has just recently received word confirming the fact that Tazaro Anaya, one of his best friends, and Laurdes Valladares, a graduate of the Free Will Baptist seminary, were executed about December 16.

"The church is oppressed. The people are oppressed," states Corrales. "Even those who only want to live a peaceful life, those who do not even believe in Christianity, are harrassed. Communism takes over everyone. There is nothing left when it succeeds—no food, no decent homes, no family, no church, no privacy, no life worth living.

"It is awful. It is tragic. Many preachers of various denominations are in jail in Cuba. What will happen to them? I don't know. Maybe Castro is trying to get them to renounce their Christian faith, but they won't. The Lord is with them. I just hope that people here in the United States will recognize the oppression now experienced by freedom-loving Cubans and will not fail to pray for their early deliverance and salvation." ■ ■

Rev. Osmundo Corrales (picture above) stands in baptism with Francisco Lano immediately following his baptism. Another convert, Bill Zamora, was baptized in the same service. These are the first converts to be baptized as a result of the ministry of Rev. Corrales in the Spanish mission at Bryan, Texas. The church (below) which has been made available through the Central Texas District as a ministry to Spanish speaking people.





YOUTH IN ACTION

HOW MANY times did Paul deny Christ?"

"Three times," came the answer.

"Paul didn't deny Christ. Peter did," said the young boy with a sly look in his eye.

Ten young people were seated across the platform playing musical questions during the CTS opening assembly when the above question was asked. The audience waited for the answer. Few of them had caught the answer until the young director laughed. He had fooled everyone.

This was only a part of the excitement that prevailed during youth Sunday at the First Free Will Baptist Church of Columbus, Mississippi. The young people were given complete charge of the Sunday services. They had been appointed to hold the various offices of the church from Sunday school superintendent through the ushers. Those attending Sunday school were greeted by their new superintendent for the day. It was time for church and the youth choir marched out to take their positions. The youth musicians struck the opening chords and the congregation followed the direction of the new director.

The youth pastor then fulfilled his duties with pride and dignity.

"We welcome you who are visiting with us to our church. It is good to see our members here too, where they should be." Then it came time to receive the morning offering and down the Aisle marched the four ushers to fulfill their newly appointed positions. It was now the choir's turn to show that they had prepared for this great occasion. As they sang, a sense of pride was seen on the faces of the congregation. These were their children. Children whom God had saved, and now they were serving Him. They had reason to be justly proud.

What effect does such an activity have upon a church, its pastor and the young people? For the young people, it gives a feeling of achieving a job well done. There was much time, effort, and practice spent by each of them, but it had been time well spent. To those of the audience who were not Christians, such an activity could influence them to accept Christ. Especially when they see someone of their own age standing for Christ.

The effect of such an activity on the church will be remembered for a long time to come. As the "youth officers" fulfilled their positions, teachers and leaders could see that progress was being made. Their students were learning even though at times it, appeared that they weren't. Such an activity gives encouragement to keep going on. Even more important was the thought that here was a young person whose life had been changed because of the power of salvation.

What effect does it have on the pastor? It gives him the rare opportunity to sit with his family and be a part of the congregation. It gives him encouragement that here is the church of tomorrow. "The young people have so fulfilled their tasks, that if any of us should have to be replaced, I believe they could handle the situation," stated Rev. Randy Cox.

The effect of such an activity is tremendous. The greatest joy that perhaps this particular church received was when their "new" pastor made this statement:

"On behalf of the youth of our church, I want to thank each of you for giving us this opportunity."

The youth of your church and denomination have great potential. Let's use them, compliment them, and pray for them. ■ ■

by Kenneth Riggs

Some who enjoyed fellowship during the youth services at the First Free Will Baptist Church of Columbus, Mississippi, are pictured above. They are (l. to r.) Jack Sherman, assistant CTS Director; Randy Cox, pastor; Ken Riggs, National Director of Youth Activities; and Cliff Jones, CTS Director.

SIX REASONS FOR A COLD CHURCH

1. Lack of Bible Study.

The Word of God is the source of power for the Church. When the Lord was to leave His disciples and return to His Father in Heaven He said to them, "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." But what did He add? "Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:19, 20).

In Deuteronomy 6:6, 7 we read, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children."

Obedying these commands will result in blessing and victory for the Church.

The study of the Bible is not for ourselves only, but for all the members of our family so that they may grow in the knowledge of the Lord and His Word, and not easily turn to the many false religions of this day.

2. Lack of Prayer.

The Lord said we should pray lest we enter into temptation (Luke 22:46). In I Peter 5:8 we read, "Be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Christ admonishes us. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). In Mark 13:33 He says, "Take ye heed, watch and pray; for ye know not when the time is." Jesus said that we were to pray and not faint (Luke 18:1).

3. Lack of Witnessing.

We have all been saved through the witnessing of others. The last command Jesus gave His disciples was, "Go ye into all the worlds, and preach the gospel to every creature" (Mark 16:15, etc.) Witnessing will strengthen the churches. In these days false religions are very zealous in trying to win people for their sects which do not bring salvation to their followers. We must send evangelists and witnesses with the Word of Truth to those countries which are still without Christ. Let us go to our neighbors with the gospel.

4. Slackness in Giving.

We in America have received salvation because others gave their money. The Lord has given His people different trades and professions so that from their earn-

ings they can supply the needs of those who spread the gospel far and near (2 Corinthians 8:11-15). A church that gives to the service of the Lord is always blessed (1 Corinthians 9:10-13). When Christians fail to give, there is lack of blessing (Haggai 1:1-11).

5. Lack of Cooperation.

The theme of Christ's prayer for His children is the unity of true believers (John 17:11, 21-23). One or two trees do not make a forest; it takes many to do that. One stick can easily be broken, but if you take several sticks and bind them, you cannot break them easily.

Let true believers join together to fight for our faith, for there are many who deny our Lord Jesus Christ, lying in wait to deceive the Christians (Jude 3, 4).

6. Divisions in The Church.

This is similar to lack of cooperation, but there is something I would like to add. We are told, "Let there be no divisions among you" (1 Corinthians 1:10).

We often deny our name by our preaching and actions. A group sometimes builds a church near to an existing church with the purpose of drawing members to join the new church. Again, when one church disciplines a member, another church receives him gladly without questioning.

We make politics a cause for enmity between members of the church as well as in the home. There is wrangling and fighting among us until the heathen despise our religion because of it. Let us all live peaceable with our chiefs and those in authority. ■ ■

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March 5, 1965

Written by Rosalind Rinker

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he thought of Him. As he stood there on the day of Pentecost that was his testimony.

One day, Christ seemed to be just hungering and thirsting for some one to confess Him, and He said to his disciples around Him, "Who do men say that I, the Son of Man, am?" "Some say you are Moses; some say you are Jeremiah; some say this prophet, some that prophet." "But who do you say I am?" "Thou art the Son of the living God," says Peter. "Blessed art thou, Simon Bar-jona; flesh and blood never revealed that unto thee." Peter knew Him. So when he preached on the day of Pentecost, he called Him the Christ. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "There is none other name under heaven given among men, whereby we must be saved."

But let us call in that thief now. He was a notorious character. They punished only the most notable criminals by the death of the cross. That thief is a good witness. Let us bring him in. We are told by Matthew and Mark that those two thieves, when they went out that morning, from the prison to the cross, went out reviling, and when the crowd began to mock Christ, it says, the two thieves also "cast it in his teeth." They, too, mocked. But all at once a strange thing takes place there. The heart of one of these thieves seemed to be touched. I don't know what touched him, but I can imagine it was Christ's prayer, "Father, forgive them, for they know not what they do." That thief says, "He has a different spirit from what I have. He must be more than human. That must be the cry of the God-man." He seems to have been convicted right there. Hear what he says: "We indeed suffer justly, but this man hath done nothing amiss." That is what the thief thought of him.

But here is Thomas. Thomas has a good many representatives today. He has a good many descendants living here in this city. Thomas belonged to the doubting schooling. There are a great many people like Thomas.

They doubt what they cannot see. They can't take things by faith. After the Lord had arisen, Thomas, like a good many people now, did not believe He had arisen, and, I will venture to say, Thomas was the most unhappy man in Jerusalem the first week after Christ came out of the sepulcher. The first Sunday when He appeared to His disciples, Thomas was not there. They had a little prayer-meeting, and he was missing. Perhaps he thought the whole thing was over, and that they would

never hear of Him again, that He would never rise from Joseph's sepulcher. But I can imagine Monday morning, as Thomas goes walking down the street, whom should he meet but John? John says, "Thomas, have you heard the news?" "What news?" "The Lord is risen." "O," says he, "I don't believe that. His spirit may have risen, but His body is not." "O, yes; His body is. Why I saw Him last night, and I talked with Him." "O, no; you must be mistaken; it must have been a vision." "No, it was the identical Jesus; I talked with Him." "O, I can't believe that."

Thomas starts down the street and has not got more than half a block before he meets Peter, and Peter says, "Thomas, the Lord has arisen indeed." "O, no; John just told me back here He had risen, but I don't believe a word of it." "Well, says Peter, "but I had an interview with Him. He has forgiven me all my backslidings." "O, well, you just imagine you saw Him. You must be mistaken. I don't believe He is risen at all." "Well, but we went to the sepulcher, and it is empty. And there were two angels there, and they said, 'Come and see the place where the Lord lay,' and they said He had risen, and then afterwards we saw Him." "O, well, I couldn't believe that. I couldn't believe it unless I shall see the prints in His hands, and put my fingers in them, and thrust my hand into His side." Before the week is over he has met more than a dozen who have seen Christ, but he will not believe them.

The church is full of Thomases to-day. They stay away from the prayer-meeting, where Christ meets His disciples, and they go out into the world and live among skeptics and infidels so much that they doubt everything from one end of the Bible to the other.

But the next Sabbath came, and Thomas was there that day; and while they were talking, and perhaps trying to convince Thomas that the Lord had risen, who should stand there but the Lord of Glory, and He says, "Thomas, reach hither thy hand and thrust it into my side, and put thy finger into these wounds." And Thomas cries out, "My Lord and my God!" That is what he thought of Him.

O, this miserable unbelief that is keeping back God's blessing from this world. Let us say with Thomas, "My Lord and my God." That is what Thomas thought of Him. His unbelief is gone now. He never doubted from that moment that the Lord had come up out of the sepulcher.

O, let us think well of Christ, and let us go out and publish His name, and proclaim salvation to a perishing world! ■ ■

IN THE VINEYARD

■ **Harrold Harrison**, Director of teacher training for the National Sunday School Department, will be in Columbus, Mississippi, for a Sunday School Institute February 1-5. He will attend a Trustee Board meeting at the Bible College February 9-10; Oklahoma area institutes, February 14-19; Tulsa, Oklahoma, annual Sunday School Convention, February 21-26.

■ Director of National Sunday School Department **Roger C. Reeds** will be in Bristol, Virginia, for a Sunday School Institute at Temple Free Will Baptist Church, February 21-26.

■ **Ken Riggs**, Director of Youth Activities for Church Training Service, will be conducting youth activities at Hazel Park, Michigan, February 5-7.

■ The Director of Church Training Service **Samuel Johnson** will be conducting CTS workshops in Niceville, Florida, February 10, Chipley, Florida, (11th), Panama City, Florida, (12th), Central Association, Auburndale, Florida, (14-15-16) and Baxley, Georgia, (17th). He will conduct additional workshops—Tulsa, Oklahoma, February 22-26.

■ **Homer E. Willis**, Director of National Home Missions, will speak February 20-21 in a Home Missions Conference at the First Free Will Baptist Church in Farmington, Missouri.

■ Executive Secretary **Billy A. Melvin** will be speaking at the Appalachian Preaching Mission in Johnson City, Tennessee, February 13 and Elizabethton, Tennessee, February 14. He will have a meeting with the pastors of the Eastern Quarterly Meeting, Union Association, on February 15. February 17-18 he will be speaking in the Unicoi County Preaching Mission at Erwin, Tennessee. March 1-5 he will be holding a series of pastor's meetings throughout the state of Ohio. ■ ■

COMING SOON



A PROJECT OF THE LAYMANS BOARD OF
THE NATIONAL ASSOCIATION OF FREE WILL BAPTIST

INSPIRATION . . .

A Great Blessing

Too often we take some of our greatest blessings for granted. Is it because we "cannot see the forest for the trees" or because we tend to lose sight of daily blessings?

Among the many things we should be grateful for is the blessing of seeing many fine young people graduating from high school. Education is no longer a luxury in America. It is considered a necessity and rightfully so.

The youth of our nation are our future leaders, statesmen, scientists, teachers, doctors, dentists, lawyers and parents. It is of great importance that the reins be given into strong hands; that the problems of the world be aired by those well informed. To bequeath our position and heritage to untrained, careless people would only destroy that which has been accomplished.

Let us look with increased appreciation upon the efforts of serious minded students who sacrifice time, sometimes sleep and youthful fun to study and reach the goal of adding to their wisdom and knowledge. "Study to show thyself approved unto God" (II Timothy 2:15).

Joyce Marie Choate

Perfect Love

Slow to suspect—quick to trust,
Slow to condemn—quick to justify,
Slow to offend—quick to defend,
Slow to expose—quick to shield,
Slow to reprimand—quick to forbear,
Slow to belittle—quick to appreciate,
Slow to demand—quick to give,
Slow to provoke—quick to conciliate,
Slow to hinder—quick to help,
Slow to resent—quick to forgive,

Herald of Holiness

A Matter of Tense

When Hudson Taylor was on his way to China, he was accosted one day by the Ship's captain.

"Taylor, do you think the heathen will be lost if you don't go to China?" "I think the heathen *are* lost. That's why I go to China."

Sunday School Promoter

The Kiss Did It

A Christian woman laboring among the moral lepers of London found a poor streetgirl desperately ill in a cold, bare room. With her own hands she ministered to her, changing her bed linen, procuring medicines and nourishing food, building a fire, and making the poor place as bright and cheery as

possible. Then she said, "May I pray with you?" "No," said the girl. "You don't care for me; you are just doing this to get to Heaven." Many days passed, with the Christian woman unwearily kind, the sinful girl hard and bitter. At last the Christian said, "My dear, you are nearly well now, so I shall not come again, but as it is my last visit, I want you to let me kiss you," and the pure lips that had known only prayer and holy words met the lips defiled by oaths and by unholy caresses, and then the hard heart broke. That was Christ's way. Love had conquered where service without love would have been only "sounding brass, or a tinkling cymbal."

Christian Digest

For Dark Places

His lamp am I,
To shine where He shall say:
And lamps are not for sunny rooms,
Nor for the light of day.
But for dark places of the earth,
Where shame and crime and wrong have birth.

And so, sometimes a flame we find,
Clear shining through the night,
So bright we do not see the lamp
But only see the light.
So may I shine—His life the flame—
That men may glorify His name.

Annie Johnson Flint

An Infidel's Final Assurance

Sir Francis Newport, the head of an English infidel club, said to those gathered around his dying bed, "You need not tell me there is no God for I know there is one, and that I am in His angry presence! You need not tell me there is no hell, for I already feel my soul slipping into its fires! Wretches, cease your idle talk about there being hope for me! I know I am lost forever."

Sunday School Times

George Mueller's Regeneration

At the age of sixteen George Mueller of Briston, England, was imprisoned for theft; and later at the university he lived a drinking, profligate life, acting dishonestly even toward his friends. At twenty years of age he came under the influence of the Bible, and the miracle of regeneration was wrought. He who had been a thief was now so utterly a new creature that in the course of the years he gave away, of the money sent to him for his personal use, no less a sum than \$135,000, and when he died his personal possessions were valued at less than \$1000.



THE
EDITOR'S
PAGE

WHOSE IMAGE?

personally . . .

Every church which has been in existence for any period of time has created for itself an image. This image, good or bad, has caused those outside the church to form certain opinions about it. Interestingly enough, the image which most of us feel we have created for our church is not always the image held by those in the community.

We may consider that our church is putting the Lord first, active in soul-winning, sharing in a world-wide ministry and concerned about the needs of others; while the community has quite a different image. What is the problem? We have been inconsistent. We have been content to share a beautiful image of something that our church is not. We have fooled ourselves. Here is what I mean.

I have visited churches which preached the Lord's work was the most important thing in life. It was to be first, we were told. And yet, the outdoor signs which were to announce the services of these churches were in such a bad state of repair that it was difficult to believe they really thought the Lord should have our best and come first. This is to say nothing of the state of repair of the church buildings and the cleanliness of the interiors.

I have visited churches which preached that every Christian should be a soul-winner. We were told this is what Christ commissioned us to do. However, I did not see any indication that these churches were winning souls. The pastor did little through the week to win souls to Christ and the Church. There was no systematic plan for visitation and no time for training in soul-winning for those who might have desired it. It was obvious that these churches were interested in soul-winning for about two hours on Sunday.

I have visited churches which preached a world-wide vision and ministry. If our vision was less than this we were told, then we were deficit in our Christian experience. A look at the budgets or financial statements of these churches, however, reveals that little has been done in actual dollars and cents to make possible a world-wide ministry. All the bills at home are faithfully paid, but only a token of the tithes and offerings have been invested in the extension of the gospel message.

I have visited churches which preached a concern for the troubled, poor and destitute of the community. The church, we were told, must concern itself with such needs. This is the Spirit of Christ since Christ was concerned about such people. Yet, at Thanksgiving and Christmas when a benevolent spirit is perhaps at its highest peak, there is barely enough food-stuffs given to make two or three baskets for needy families. What happens at other times through the year is just as revealing. Think of the sick. The shut-ins. Those who have experienced death in their homes. The lonely. Those with special problems. The discouraged. Those who have experienced bitter disappointment. Do we care? Do we respond?

Is it possible that we have looked at ourselves so long through rose-colored glasses that we actually have little knowledge of how those outside the church view our work and worship? I dare say that in most instances the image held by those outside the church is nearer the true experience of our church than perhaps most of us would like to admit. I think it is time to remove our rose-colored glasses and take a good, hard look at ourselves. Perhaps then we will be willing to bring our practice into line with our preaching and put an end to the inconsistencies which cause those outside the church to doubt.

**CORNER STONE
TO BE LAID**

A significant event is schedule to take place during the Bible Conference to be held at Free Will Baptist Bible College. On Wednesday afternoon, April 7, the corner stone will be laid for the new headquarters building. Located at 1134 Murfreesboro Road, it is about nine miles from the college. Designed to take care of the growing ministries of the National Association, the building will provide office space for six departments of our National work. In addition, there will be space for Free Will Baptist Book Store, conference rooms, storage and mailing facilities.

Every pastor and member within our denomination is cordially invited to be present for this historic event. Although the building may not be complete in every detail, the building will be open for inspection. I hope that you will plan to attend the Bible Conference and share these events with us.

a **BIG SIGN** for a...

BIG MESSAGE



NOW YOU CAN EARN A TEACHER'S CERTIFICATE AT HOME

THE SUNDAY SCHOOL WORKERS' TRAINING COURSE HAS BEEN PREPARED AS A CORRESPONDENCE COURSE. THIS COURSE CONSISTS OF FIVE VOLUMES.* IT CAN BE STUDIED ONE VOLUME AT A TIME. CREDIT WILL BE ISSUED UPON SATISFACTORY COMPLETION OF EACH UNIT. WHEN ALL FIVE UNITS HAVE BEEN COMPLETED, A CERTIFICATE OF AWARD WILL BE ISSUED.

COST OF EACH UNIT IS ONLY \$5.00. TOTAL COST FOR ALL FIVE UNITS IS \$20.00, A SAVINGS OF \$5.00. THIS PRICE INCLUDES THE COST OF TEXTBOOKS, GRADING, MAILING, AND CERTIFICATES. ENROLL TODAY FOR THE COMPLETE COURSE AND BEGIN TO EARN YOUR TEACHER'S CERTIFICATE.

FILL IN THE FORM BELOW AND MAIL AT ONCE WITH ENROLLMENT FEE.

- ☐ PLEASE ENROLL ME FOR THE COMPLETE SSWTC CONSISTING OF 5 VOLUMES. ENCLOSED IS MY CHECK OR MONEY ORDER FOR \$20.00.
- ☐ PLEASE ENROLL ME FOR THE *INTRODUCTORY* STUDY OF SSWTC. ENCLOSED IS MY CHECK OR MONEY ORDER FOR \$5.00.

I UNDERSTAND THAT ANY FAILURE ON MY PART TO CONTINUE THIS STUDY AND SUBMIT EXAMS FOR GRADING SHALL NOT RELIEVE ME OF MY RESPONSIBILITY TO PAY FOR SAME.

DATE _____

SIGNATURE _____

NAME _____

ADDRESS _____

(CITY & STATE) _____ (ZIP CODE) _____

CLIP AND MAIL TO: H. D. HARRISON,
SUNDAY SCHOOL DEPT., NAT'L. ASSOC. OF
FREE WILL BAPTISTS, 3801 RICHLAND AVE.,
NASHVILLE, TENNESSEE, 37205

THIS IS ANOTHER IN THE
GROWING SERVICES
MADE POSSIBLE
BY YOUR
SUNDAY SCHOOL DEPARTMENT
OF THE NATIONAL
ASSOCIATION
OF FREE
WILL
BAPTISTS

*INTRODUCTORY
THE TEACHER
THE STUDENT
EVANGELISM
KEEPING THE SUNDAY SCHOOL ALIVE



MRS JAMES STACK
RT-7
CLARKSVILLE TENN
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Growth Through Visitation

An Interview with William Hill

PASTOR OF HAZEL PARK (MICHIGAN) FREE WILL BAPTIST CHURCH

Contact: How long have you been the pastor of Hazel Park Church?

Hill: Six years. I came as pastor the first Sunday in October, 1958.

Contact: During the time you served as pastor, what growth has taken place in various phases of the church?

Hill: Our Sunday school attendance has grown from an average of 118 in 1958 to 433 in 1964. Our budget has more than doubled. We support three Foreign Missionaries along with tithe to the other departments of our National Association. We have also hired a full-

time educational director and youth worker. Our youth work has grown from 10 to 15 teenagers to over 100.

Contact: Does your church maintain a visitation program?

Hill: Yes. We have always emphasized visitation as the answer to a growing church. We have used every idea we could find in books in workshops and from other pastors. The most effective visitation has been our most recent venture into something different.

Our Sunday school Superintendent (Bill Whiteaker) and I met with 5 men

from the church that we felt would be interested in the work. We laid the burden upon them and chose them as Team Captains. We then had a dinner and invited more than fifty people to come. We explained our plans and enlisted them to serve on the teams. Each team goes out one week each month at the convenience of the members, whether it be day time or evening. They each get one point for each visit made. At the end of three months we totaled the points and the team with the most points (or visits) won the trophy. The enthusiasm ran very high and more calls were made in the three month period than were probably made the rest of the year. It is a proven fact that visitation is the life line of any church.

Contact: How does the pastor fit into the visitation program?

Hill: The pastor must be the leader. The people will only follow in visitation if they know their pastor is out each night knocking on doors. A lazy pastor will continue to preach to empty pews. It is not enough to preach visitation and soul winning from the pulpit. The pastor must also practice what he preaches. In order to build a church and win souls the pastor must work harder than anyone in the congregation. It means long hours and many miles, but he must be willing to pay the price. He does not punch in at eight in the morning and out at five in the evening.

Another thing that I think is important to a growing church is that the pastor must stay with his people. He cannot be away too often in revivals. I am not implying that he should not have a revival occasionally. But, if he is gone too often, the people wonder where his interest really lies.

Contact: What are some of the major factors that have contributed to the growth of your church?

Hill: Cooperation, love, friendliness, enthusiasm to see the work of the Lord progress and souls saved and a staff of Sunday School teachers and officers who accept a challenge to build their classes to such a point that the Superintendent will have to divide them so they can start over again. Above all, and I don't just say this to be modest, God gets the glory. He has actually worked miracles through our people. He has gone before us, sent people our way and ordered our paths. ■■