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OF THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS



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December, 1965

CONTACT

Volume 13, Number 2

OFFICIAL PUBLICATION OF THE
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OF FREE WILL BAPTISTS

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ABOUT THE COVER

The Old Testament is full of prophecies. None are more thrilling than those which speak of the Messiah who was to come. Isaiah's prophecy of a child to be born was fulfilled some 2,000 years ago in the town of Bethlehem. Jesus was born. That is the true meaning of Christmas.



HOLY NIGHT

Andante

1. Oh, ho - ly night the stars are brig
2. Led by the light of faith se - rene

simile

night of the dear Sav
hearts by His era - dl

pin
gleam



by Harold Critcher

IF IT WERE POSSIBLE to stand the seasons of the year side by side, the present one would stand head and shoulders above all others. This is good. Almost every country in the world has some type of celebration during this time of the year—all made possible because of the birth of a Baby many years ago, named Jesus Christ.

It is so easy to condemn the world for its commercialized celebration of Christmas. But we need to remember that this is the way of the world. This is not hard to understand. The world needs sympathy. It is the participation of the believers in this worldly celebration that produces cause for concern. It would be good wisdom to make a check on our personal participation. This is a wonderful time to teach the blessed Incarnation of God. Almighty God chose to become like us to help us understand Him. When and how could such a tremendous truth find a better explanation and illustration than at Christmas? There is no better time.

We are reminded continually during this season that God performed a demonstration for all the world. Prior to this there had been no living demonstration of God. The world longed for the Messiah. In Him would be found the forgiveness they were seeking. In the fullness of time God sent His Son to show us what God is like and what man ought to be.

Since we are naturally concerned with the expression of love during this time of the year, I want us to look for a moment at the First Epistle of John. The Apostle was writing to a group of

Christmas Is Always

believers. There was a definite demonstration that he felt should take place in their lives. He expressed it this way, "Beloved let us love one another; for love is of God . . ." Love is the product of knowing God. Expression of that love is empowered by God. You need not tell anyone how much you love God or how much you love your fellow believer. It is already demonstrated in the life you live. Your associations, actions, reactions and general dealings reveal what you are and how much you love. You need not tell anyone. So frequently we say, "But I just can't love that much." You are not supposed to. God can. He is the inexhaustible supply. We must be connected to that supply.

One of the best illustrations of love we have is in this epistle. The Apostle said, "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." This is love. God made public and revealed His love in the giving of His Son. He wanted the world to know and see His demonstration of love. If you want to know the real meaning of love then study verse nine of chapter four of this epistle. This is the kind of love God expects us to have and to express. This is the natural expression of the love of God. There is no supernatural element connected with it. This passage also serves to remind us that God always takes the initiative.

For a long time it seemed strange to me that the Holy Spirit would place the sentence, "No man hath seen God at any time." (vs. 12) in the middle of this great

discussion of love. I heard this used often to support the fact that God was a spirit and no person had ever seen Him. I knew this was true, but why in this discussion of love would the Holy Spirit put this statement? I appreciated the enlightenment given by the Holy Spirit. Love manifested through us makes the invisible God visible to man. No man has seen God but He longs to be visible through our living and loving.

We teach our children, with pride, the chorus, "Oh, be careful little hands what you do." This is all right. But we have failed to make an equal impression with the fact that the lives we live do more revealing of Christ than what we say. We would do well to sing, "Oh, be careful little life how you live." A living expression of Christianity is God's way of showing Himself to the world. He wants to be revealed through us. He wants us to make the invisible God visible to man.

We quote a poem that begins with "He has no hands but my hands to do His work." This is true. But again we have failed in the emphasis that He also has no life but our lives to reveal Himself. Certainly, the great revelation was in the life of Christ. But now all believers are responsible for revealing God. He will be known to the world to the degree that we reveal Him. The world longs for a demonstration of Christ and His love. Only believers can give it.

We need to live and act like believers marching to glory. Instead we are revealing a frustrated Christ with no sense of direction. This is hypocrisy and we are all involved.

We try so hard during the Christmas

season to play the part of good believers. We send our cards which say, "Keep Christ in Christmas." We prepare baskets for the needy, and we try desperately to find sick and shut-ins to take care of. This is good. They had better enjoy this rich treatment, because we believers are going to be in hibernation until next Christmas season. What a pity! Christmas is always. It needs to find expression all year long, not just in December. This is not an observance, it is an experience. We have made it an observance only. We endeavor to keep Christ in Christmas and the rest of the year we can get along without Him. How foolish! If a man says he loves God and this love does not find its expression in everyday living and in associations with his fellowman, he is a liar. We are mostly liars.

Mr. Dore, a french painter, was putting the finishing touches on the face of Christ during one of his sessions in his studio. Unnoticed to him, a woman came in and stood for a few minutes. He sensed the presence of someone and turned around and said, "I did not know you were here." She said, "You surely must love Him very much to be able to paint Him thus!" "Love Him, Madame?" "I do love Him very much . . . but if I loved Him better I could paint Him better!" If we loved Him better we could certainly do a better job demonstrating Him to the world.

For the world to see a living example of Christ, the spirit of Christmas must be always. After Christmas decorations are packed away, don't pack away the Spirit of Christmas. Let Him live and find expression all year in your life. ■■



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Priests Press For Reform

BOGOTA, COLOMBIA (MNS)—Two young priests, Camilo Torres and Martin Amaya, began some weeks ago to make public statements calling for reforms in the Roman Catholic Church. Speaking out against the hierarchy's position, they called for a radical reform in the life, doctrine and action of the Church. The Colombian press has given intensive coverage to the statements of the priests.

The hierarchy has tried to discipline the young men by prohibiting further statements and taking away their privileges. They are further accused of having consciously departed from Catholic teaching.

The young men hold that they are acting in good faith. They have called on the church officials to indicate at what points they "have departed from Catholic doctrine."

The priests are calling on the Church to abandon its riches and give them to the poor, to return to the simple Gospel of Jesus Christ, and to dissolve the concordat between the Church and the Government.

Radio Directory Available

DOWNERS GROVE, ILL. (MNS)—A new Directory of Missionary Recording Studios and Radio Stations has been prepared by International Christian Broadcasters. This is the first time such a Directory has included recording studios in addition to radio stations dedicated to the missionary cause.

Seminar For Editors

FORT WASHINGTON, PA. (MNS)—A presentation on the topic "Journalists, Not By Choice" by David Kucharsky of *Christianity Today* will be one feature of the Mission Magazine Editors clinic to be held here November 30 to December 3.

The special seminar for editors of magazines circulated by missionary agencies will be held in conjunction with the Regional Conference of Evangelical Literature Overseas. Dr. Authur Glasser,

home director of the Overseas Missionary Fellowship, will give the keynote address.

Convention on Missionary Medicine

WHEATON, ILL. (MNS)—Outstanding evangelical leaders will participate in a thorough study of Christian Involvement through medicine at the Fourth International Convention on Missionary Medicine and Missionary Health Workshop.

Sponsored by the Medical Assistance Programs of the Christian Medical Society, the combined convention will be held from December 26 through 30, 1965 at Wheaton College.

Prayer Services in Cell

HAVANA, CUBA (MNS)—Two Southern Baptist missionaries imprisoned here convert a corner of their cell block into a prayer room once each day. Mrs. Herbert Caudill, who is permitted to visit her husband once a month, reported that fellow prisoners sometimes join them for the prayer time.

Dr. Caudill, who with Rev. James Fite has been in prison more than six months, recently celebrated his 62nd birthday. He is superintendent of the Southern Baptist work in Cuba.

Graham Book Sets Record

ATLANTA, GA.—*World Aflame*, Evangelist Billy Graham's latest book, has sold 263,430 copies and skyrocketed to the major best seller lists across the country.

The book, which is his first major work since 1960, has only been out a few weeks. Publishing officials at Doubleday and Company report it is almost certain to be the most popular book written by Graham.

One hundred thousand copies of *World Aflame* were sold before the book was even distributed. A second printing was authorized in August, giving it the largest predistribution sale of any religious book in the history of the publisher. The book has officially been out since September 3.

Spanish Crusade Planned

MIAMI, FLA.—A Spanish-speaking associate evangelist with the Billy Graham Team will lead a crusade here November 21-28 for Miami's Latin American community. Fernando Vangioni, an evangelist from Buenos Aires, Argentina, who has held crusades all over South America will conduct the daily meetings at Bayfront Park auditorium.

The crusade is aimed at the more than 10,000 Protestant Latin Americans now in the city, according to Rev. Charles Ward, director of Latin American activities for the Billy Graham Evangelistic Association.

Record Distribution

NEW YORK, N. Y.—Approaching the 150th Anniversary of its founding in May, 1966, the American Bible Society still distributes more copies of Holy Scripture in the United States than in any of the 130 other nations it serves. Scripture distribution in the United States in 1964 was a record 25,341,912 copies, will be higher this year, and will rise again in 1966. The Society's distribution outside the United States in 1964 was 23,333,705 copies.

Protestant Ministers Gather

MADRID, SPAIN (MNS)—More than 200 Protestant ministers met here this fall in a three-day conference to study the prospects for their future work in Spain. A highlight of the conference was an address by Jose Cardona Gregori, director of the Evangelical Defense Commission of Spain, on the topic "Protestantism in the Light of the New Situation."

The gathering of 200 Protestant ministers, most of them Spanish pastors of Spanish congregations, is viewed by one leader as "the most significant gathering of Protestant leadership ever held in modern Spain."

Tract Society Increases Output

SAO PAULO, BRAZIL (MNS)—Printing has begun here on color tracts to be distributed in 1966 by the Brazilian Tract Society. During its first year of operation a quarter million tracts per month were distributed by the Society to evangelical pastors and missionaries throughout Brazil.

Due to increased demand, printings are being increased to about a half million per month. Each tract offers a free Bible correspondence course in Portuguese to the recipient. The Brazilian Tract Society was founded in September, 1964.

NATIONAL YOUTH WEEK is a week set aside each year to emphasize, use and challenge young people. The dates this year are January 30-February 6, 1966. One of the biggest questions you may have is "What can we do?" The answers are varied.

This year's theme is **CHRIST IS THE WAY**. Christ is the way in every phase of life. Young people need the challenge of wholehearted dedication, and head to toe consecration. You will have a whole week to do this. Use your time wisely and prayerfully.

Check with your pastor and other youth leaders. Full cooperation is needed and essential. What are the various needs of the young people in your church? Do you need revival? Do you need an opportunity for service? Whatever the need, the young people depend on the leader.

Outline your program day by day. Last year one church in our denomination started by assigning different young people to teach the various Sunday school classes. Ask for volunteers with caution.

The morning worship should be a time when the young people are "in the spotlight." The pastor could bring a youth sermon, let one of his "preacher boys" speak, or obtain the services of a youth speaker.

How about the music? The young people should sing the specials in the choir, solos, duets, trios, quartets, as well as directing them.

What about Monday? Who does the janitorial work? Monday night would be a good night to clean the church. Provide refreshments for the workers. You will be surprised at the thrill they will get from working. Keep in mind they still have school, so don't keep them too late.

Tuesday night everyone could go on visitation. Those absent from Sunday school could be visited as well as paying a friendly visit to the "old faithfuls."

Wednesday night of course is prayer meeting. Again, let them take charge. Permit them to arrange the entire service. All adults can be "observers."

Thursday night the church might need another "quick clean." This would be a good time to take care of that. Does your church have a church paper or weekly bulletin? This will demand some time and work. If your church does not have a church paper and would like to start one you can secure the paper with the various headings already printed. All you have to do is prepare the articles. Some of the headings are "What's Going On", "Ken's Korner" and "Talk It Up." These are printed in maroon ink against standard bond paper. For any additional information, such as price and samples, write the national office.

That brings us to Friday. You may run into a problem with school activities

on the week-end. If the school team is playing a game away from home, plan for the group to go to the game together. Meet at the home of someone for a brief refreshment period after the game. Last year some churches gave their young people a banquet or supper on Friday night. A weiner roast or potato roast would be good. What's a potato roast? Wrap the potatoes in foil and put them in an open fire to cook. They will be enjoyed by all. You will want to include Marshmallows, too. Either the leader or someone appointed should bring a brief devotion.

On Saturday there will be responsibilities at home or a part-time job. Secure a good youth film for Saturday night. After the film play a round of Bible Bowl and Bible Tic-Tac-Toe.

Sunday will be the climax to the week's affairs. If you like, again let them

teach. You may want to follow the example set by one of our churches last year. Around four or five o'clock in the afternoon the young people met at the church for a short devotion. They then participated in a communion service. It was a perfect climax to the affairs of the week. It was a time of self-examination, reconsecration, and dedication. They learned the significance of such a service because they were with those of their age. The atmosphere was one of reverence and holiness.

The week is for the youth. Use your imagination. Try things to see if they will work. It certainly won't hurt to try. An IDEABOOK is available for 25 cents that will give you more hints and suggestions. For the book write to National Youth Week, P. O. Box 685, Wheaton, Illinois 60188. They will send any information pertaining to youth week.

NATIONAL YOUTH WEEK

January 30-February 6, 1966

by **Kenneth Riggs**

WHAT IS THE NEW EVANGELISM?

by **Billy Graham**

This is an excerpt from a message delivered by Mr. Graham at this year's session of the Baptist World Alliance in Miami, Florida.

WE HEAR A LOT ABOUT THE NEW EVANGELISM. This new evangelism says, according to *Time* Magazine recently, that personal soul-winning is passé. The new evangelism wants to apply Christian principles to the social order. Its proponents want to make the Prodigal Son comfortable, happy, and prosperous in the far country without leading him back to his Father.

Of course, Christian principles must be applied to the social order. However, strictly speaking, this is not evangelism. What is evangelism? The greatest definition I have ever read is by the Archbishop's Committee in the Church of England. "To evangelize is so to present Christ Jesus and the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Savior and to serve Him as their King in the fellowship of His church."

Certainly evangelism cares about the impact of the church on the world, the outgoing of love and compassion, self-giving, the meeting of men's needs, service for the less for-

unate. Certainly evangelism must say something on the race question.

I have just come from Montgomery, Alabama, where we held a crusade for eight days in Cramton Bowl. Every night anywhere from 25 to 30% of the audience were Negroes. The choir was just about half black and half white, all mixed together, and that was true throughout the stadium. There was not an incident all week. The only need we had for the police was to direct traffic. When I gave the invitation night after night, anywhere from 500 to 1,500 people came forward, both races standing side by side at the foot of the Cross of Jesus Christ.

When Christ died on that Cross. He broke down the middle wall of partition, and there is no possibility of a world brotherhood apart from the Cross of Jesus Christ. He will create a new love in your heart and He will change you from the inside out.

However, strictly speaking, evangelism means to convert people to Jesus Christ. I agree that we must have a Gospel

large enough and adequate to meet the challenge of every hour, but we also need an evangelism that is winning men and women to Christ. Then they will have a new capacity to love their neighbors and to feel compassion for all men. As with our Lord, our evangelism must be incarnational, involving us in men's suffering. It must be redemptive, saving men from their sin.

The word "evangelist" is used three times in the New Testament. The word "Gospel", meaning Good News, is used seventy-six times. "To preach the Gospel" is used twenty-four times; "to give Good Tidings" is in five references; "to preach" in nineteen more references (and usually it means preaching Christ). Now this means that there are one hundred twenty references in the New Testament to the sounding forth of the saving grace of Christ to a dying humanity. This is the inescapable duty of the living church to the world at this hour. Preach the Gospel!

Today there are many people who spend all of their time on peripheral areas. They may be important, but the primary mission of the church is evangelism, winning others to Jesus Christ. There are 26 million Baptists in the world. That is not very many in a world population of three billion. But we have a far greater percentage today than the early church had at Pentecost. They had only 120 Christians to go out and win the world. They didn't have automobiles; they didn't have airplanes; they didn't have the printing press; they didn't even have Bibles. They had no churches, no seminaries, no schools. They didn't even have a well-trained clergy. These men had spent just three years with Jesus. Of course, that is plenty, but they did not have university degrees before they went to Jesus' seminary. They were just ordinary businessmen and fishermen and laborers, but they had something that we seem to be missing. They had the power of the Holy Spirit. They had disciplined lives. They had commitment and dedication. They were willing to deny themselves and take up the Cross, and they were willing to die in the Roman arenas. They died. They were torn asunder. They were cut apart. But they kept on preaching this Gospel. No wonder they turned their world upside down!

Need To March For Jesus Christ

I love Latin America. There is something in Latin America that gets in my blood. I thought my ancestors were pure Scots, but I think they must have had some Latin blood, also! They have something wonderful in Latin America! They have an enthusiasm; they have a fervor; they have a dynamic; they have had it rough and they have had it tough and they have had it hard, but they have eliminated from their church rolls thousands of people who would not pay the price! But in North America and in some parts of Europe we have had it too easy. We need to get back to the hard discipline and the hard challenge of Jesus. We need to get to where we are willing to carry Bibles. We need to get back to where we are willing to march for Jesus Christ. This they have done in Brazil and all through Latin America.

We need to get back to where we are willing to be fools for Jesus' sake. We have become too sophisticated, too respectable. The men who followed Jesus were in the jails and in the prisons. They were on the streets and among the people working, sitting where they sat.

Lloyd Douglas called it "a magnificent obsession." The people of Jesus' day accused Him of being beside Himself. They called Paul mad. After watching one of our telecasts in New York, a columnist wrote in a New York newspaper that "Billy Graham is beside himself." He went on to say that it is foolish, even ridiculous, to suggest that the answer to the world's problems lies in the Cross. Without realizing it, the columnist was using almost the identical words of the Apostle Paul in the first chapter of I Corinthians.

Last New Year's Day I sat in this football stadium right up there on the fifty-yard-line. I watched teams from Texas and Alabama. On one side of me sat a man from Alabama; on the other side was a man from Texas. Before it was over they were nearly killing each other! Now these were respectable men, university professors, with Ph.D. degrees. They would have been horrified to come to a church and see somebody even smile, because that would be emotional! But, boy, they were going at it at a football game!

It seems strange that we can get all worked up over sports and pleasure and money and drink. We can scream like a tribe of wild Indians over the Beatles. But we must not show any fervor or any enthusiasm to win others to Jesus Christ.

Let us as Baptists today reaffirm our determination to evangelize the world in our generation. We could do it—energized and filled by the Holy Spirit, with a holy conviction that Christ is the Way, the Truth, and the Life, and that there is no other way. Will you stand with me and say: "We as Baptists reaffirm our faith that Jesus Christ is Lord, that the Bible is our authority, that the church is our fellowship"? Stand with me and let us reaffirm the moral standards outlined in the Word of God. Say with me: "We believe that we should be about our Lord's business in winning others to Jesus Christ."

Years ago I heard the story of John and Mary Gadsden who were wealthy people living in the Shenandoah Valley of Virginia. One day about forty years ago a missionary came to their little church and told them about the needs of China. John and Mary Gadsden answered God's call to China. They sold their beautiful estate and went to a missionary school on the West Coast of China. While they were in school a missionary came from Tibet to ask for volunteers to go to the borders of Tibet where there was not a single missionary.

John and Mary went up to the missionary and said, "We will go." And they went—over deserts, over mountains, across treacherous rivers. Finally they reached Tibet, and there they settled down and worked among a tribe of people. They made friends, and they won souls for Christ as God prospered and blessed their ministry. One day their youngest child died of a terrible fever. Six days later their second child died. They dug the graves, and they buried them as their tears fell, and they decided to stay rather than go. Two weeks later Mary was ill with the same fever, and John knew she was dying. He knew he had to get her to a doctor, and there was no doctor less than three days' journey away in another mission station. So he made a little raft and put it on the river, and he put Mary on it. They went down the river the first day, and then on the second day in the evening they pulled over to the bank to spend the night. The next morning when he got up and was fixing the raft, Mary said, "John, come in. I'm not going down the river today. I'm going over the river." He knew that was the end, and then she called him closer and whispered something in his ear. He dug that grave, and he buried his wife. He put up a little cross, and then he got back in the middle of the river on his raft. He looked down—friends, home, money, influence. He looked back up the river where two days' journey would take him to the border of Tibet to a little handful of people just out of the Stone Age. He turned the raft slowly around and went slowly up the river, because Mary had whispered in his ear, "Go back."

What are you doing for Jesus Christ? His challenge to you is to deny yourself, your selfish ambitions, your selfish plans, and to take up His Cross. That means to identify yourself with Christ in the hospital, in your place of work, in your neighborhood—no matter what the cost! We MUST to win others to Jesus Christ! We cannot do it with a watered-down message. We cannot do it with a watered-down life. We cannot do it with a watered-down evangelism. ■■

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.

I am much concerned about our young people. My concern is their dancing, girls with their mannish attire, and boys with their beetle haircuts. Please give us some scripture that we may use with these young ones.

A good scripture teaching separation is found in 2 Corinthians 6:14-18. You could also use Proverbs 3:5-6; 12:15; 16:25 and Ecclesiastes 12:1. For the girls who dress like boys you could use Deuteronomy 22:5. You may tell your boys who desire to mimic the Beatles that Scripture condemns their long hair. In I Corinthians 11:14 we read, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" Dancing contributes to familiarities that would be frowned upon by any right-thinking person. It retards spiritual power, gives an impression of inconsistency to the unsaved, and causes undue and premature excitement of the passions. Young people lose their Christian influence when they indulge in the modern dance. There are no soul-winners or prayer warriors who frequent the dance floor.

Recently, a young man in a Free Will Baptist Church, asked me to perform the wedding ceremony for him and his Catholic fiancée. I refused and gave as my reason 2 Corinthians 6:14-16. Later, when asked to substantiate my argument with scripture (as they had another explanation for 2 Corinthians 6:14-16), I offered Genesis 6:1-2; Numbers 36:6; Deuteronomy 7:3-4; Ezra 9 and 10; Ezra 9:12; Exodus 34:14-16; Judges 14:1-3; I Kings 11:1-4; and Nehemiah 13:23-27. My question is what would you have done under these circumstances?

Thank God for your stand. We need more preachers with real convictions who will stand by them. Your scriptural references are excellent. I would have stood, just as you did, against this mixed marriage.

I am not a Mason or lodge member of any kind and never intend to be. Some ministers use 2 Corinthians 6:14-16 when preaching against the Masons and other secret orders. At the same time they have members who belong to Brotherhoods in various labor unions. What about this?

As you will know there are efforts being made right now in congress to bring into being a law forcing every laborer to be a union member. Should this happen, Christians will be compelled to join a union whether they wish to or not. It is true that the leadership in many unions has become corrupt. Christians ought always to remember that we are in the world but not of the world (John 17:16). We are to maintain our testimony in the world but to be careful not to become tainted with the sin of unbelievers.

IN THE VINEYARD

■ Director of Conference Ministries for Foreign Missions, **Rufus Coffey**, will be in a missionary conference at the Pleasant Home Free Will Baptist Church, Mountain Grove, Missouri, December 5-7. He will be on itinerate in Liberal, Missouri, December 8-9, and in Kansas City, Missouri, December 10-12.

■ **Reford Wilson**, Director of Foreign Missions, will be in the office during December.

■ Director of Publications for Foreign Missions, **Jerry Ballard**, will attend a meeting of Evangelical Literature Overseas in Texas, December 1-4.

■ **Ken Riggs**, Director of Youth Activities for C. T. S. will be in a youth revival in Holdenville, Oklahoma, December 10-12.

■ Director of Teacher Training for Sunday School Department, **Harrold Harrison**, will attend the Denominational Sunday School Secretaries meeting in Nashville, December 6-9. He will conduct a Sunday School Institute in Sesser, Illinois, December 27-31.

■ **Roger Reeds**, Director of Sunday School Department, will attend the Denominational Sunday School Secretaries meeting, December 6-9 in Nashville, Tennessee.

■ Church Training Service Director, **Samuel Johnson**, will be engaged in workshops in Georgia from November 29 through December 4.

■ Executive Secretary **Billy A. Melvin** will attend a meeting of the NAE executive committee in Chicago on December 9. He is program chairman for the NAE convention next April.

Season's Greetings

Your

CONTACT STAFF

1965 COOPERATIVE RECEIPTS

October 1965

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	October 1965	Year to Date	Total to Oct. 1964	Designated Oct. 1965
Alabama	\$ 428.71	\$ 1,498.97	\$ 932.11	\$
Arizona		855.72	409.09	
Arkansas	393.53	3,190.84	3,012.92	
California	621.15	6,301.50	6,912.07	
Florida	635.04	2,098.88	1,059.84	
Georgia	194.04	1,821.03	2,344.97	
Idaho	28.48	367.25	18.71	
Illinois	1,261.18	5,719.98	5,472.17	
Indiana		226.60	326.98	
Kansas	390.00	1,467.85	1,902.78	
Kentucky		675.95	746.28	
Michigan		600.00		
Mississippi		119.00	54.82	
Missouri	1,566.40	12,017.01	10,233.58	
New Hampshire	63.62	215.19	265.92	
New Mexico	39.22	213.88	297.72	
North Carolina	98.41	1,447.75	1,949.85	
Ohio	231.12	2,279.04	1,143.54	18.40
Oklahoma	660.93	10,568.85	11,565.08	
South Carolina		6.84	23.74	
Tennessee	145.45	3,146.09	4,205.25	
Texas	298.25	2,578.99	2,347.71	
Virginia	389.80	1,694.89	2,733.21	
Washington and Oregon	43.21	180.42	92.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	COOPERATIVE RECEIPTS		DESIGNATED		Total Receipts to Date
	October 1965	Year to Date	October 1965	Year to Date	
Foreign Missions	\$2,177.01	\$17,219.39	\$	\$ 36.25	\$17,255.64
F.W.B. Bible College	1,576.46	12,495.47			12,495.47
Executive Department	1,501.39	11,900.43		50.00	11,950.43
Home Missions	1,182.71	9,346.95	18.40	173.42	9,520.37
Church Training Service	750.69	5,950.20		2.90	5,953.10
Superannuation Board	225.21	1,785.09		2.90	1,787.99
Stewardship Commission	75.07	594.99		2.90	597.89

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

IT MAY WELL be that one who reads this column month after month could easily form the impression that a knowledge of the Greek text of the New Testament serves to clear up all difficulties of interpretation; but such is not at all the case! Indeed, sometimes a study of the Greek original reveals problems of interpretation that would not otherwise be evident from the English.

Such an instance is First Thessalonians 4:4, "That every one of you should know how to possess his vessel in sanctification and honor." There is a Greek word in this verse that has two quite different meanings, at times, in the New Testament; and either one would fit well in this verse, although the meaning would be clearly altered if a different meaning were adopted. The word is *ktaomai*, which is translated "possess." If "possess" is the meaning adopted here, then the verse means we should all learn how to "possess" (in the sense of *control*) our own "vessels" (meaning our *bodies*).

But, as indicated, there is another meaning which the word may have other than "possess," and that is "obtain our own "vessels," and here the "vessel" referred to would be a *wife*! This way, Paul is saying that the answer to avoiding fornication is that each man get his own wife; the other way would be saying that the answer lies in self-control.

We are definitely faced, then, with two real possibilities, both of which make good sense and fit in well with the context. One way, the exhortation of Paul is that we abstain from fornication and that we each know how to exercise control over our bodies in sanctification and honor, not giving in to lust. The other way, Paul's exhortation is that we abstain from fornication and that we each know how to obtain our own wives in sanctification and honor (and not just in lust).

Which way do you see it? ■■



Executive Secretary Billy A. Melvin was guest speaker at a servicemen's retreat in Germany during the month of October. Pictured here are the 300 in attendance. The retreat is held annually and is sponsored by the Chaplain's Commission of the National Association of Evangelicals. A number of decisions were made for Christ during the week.

Glancing Around The States

Trophies Awarded

BRYAN, TEXAS—The Texas State CTS plunged ahead to be the first to order a set of the state awards for CTS competitive activities. This set of awards provides a trophy for the state sword drill winners; a trophy for each of the three declamation winners; a trophy for the winning Bible tic tac toe team plus individual medals for the team members, and a trophy for the winning Bible Bowl team plus individual medals. The cost of the entire set which includes engraving was only \$52.50 plus postage.

In addition to the state level awards, the National CTS office has available a set of awards for the district level which includes six trophies and eight medals and sells for only \$42.00 plus postage. The set of four trophies for the church level sells for \$19.50 plus postage.

Trophies may be purchased individually as well as in sets. You may write to the national CTS office for further information.

State Association Changed

CONWAY, ARK.—During the recent sixty-eighth annual session of the Arkansas State Association of Free Will Baptists a motion was adopted to change the

meeting time. The 1966 session of the association will convene at the State Camp Grounds here in August.

The record attendance association was highlighted by dynamic preaching and a powerful manifestation of God's presence. All reports showed an increase over the previous year.

The officers for the coming year are:

Moderator, Rev. Ben Scott; Assistant Moderator, Rev. Lewis Barker; Clerk, Rev. Alton Loveless; Assistant Clerk, Rev. Jimmy Bunday; Promotional Secretary-Treasurer, Rev. Loyd Thomas.

CERF Reactivated

NASHVILLE, TENN.—The Board of Foreign Missions acted in special tele-

Standing from left to right are Danny Rodgers; Marilyn Sebesta; Cynthia Cutler; Eleanor Cutler, State CTS Director; Robert Dollar; Nancy Sebesta; Arlene Dollar and Annette Dollar. The group is inspecting a set of trophies to be used as awards in the Texas State CTS competition.



phone conference October 11 to reactivate CERF (Cuban Emergency Relief Fund) in face of an expected renewed influx of Cuban refugees into Miami.

Several hundred refugees have already arrived in Miami by boat following Castro's new open door policy allowing all who desire to leave Cuba to do so.

A massive exodus is expected as negotiations between the U. S. State Department and Cuba are completed.

Exiles in Miami estimate that 50,000 persons are ready to leave Cuba. But sources in Havana say the figure could run much higher, depending on how long the open door policy remains in effect.

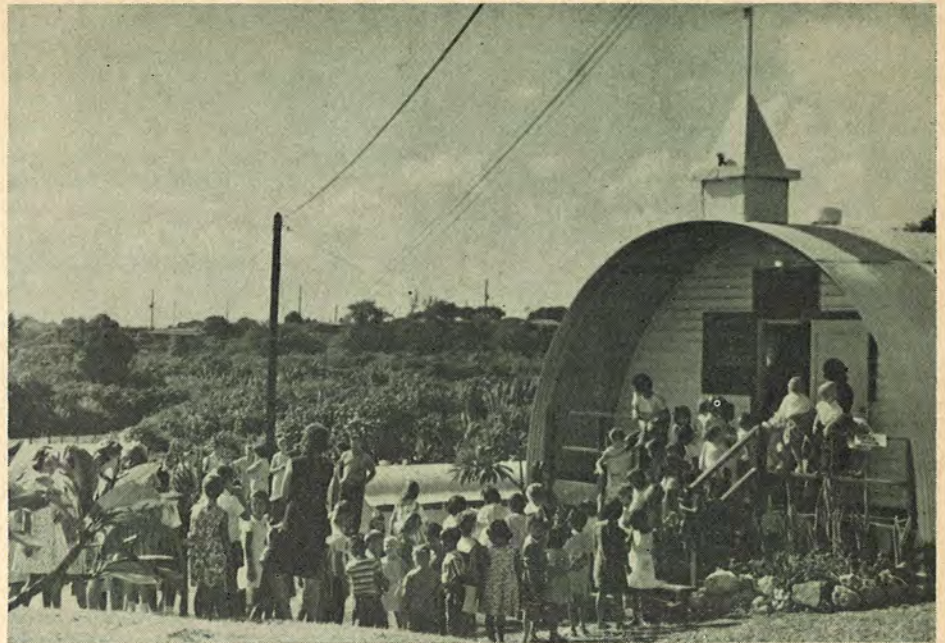
Florida Governor Haydon Burns estimates the eventual number could run from 300,000 to a half million.

The Reverend Benito Rodriguez, pastor of the Spanish Free Will Baptist Church in Miami and editor of Spanish publications for the board, will direct the reactivated CERF operation. The building used during the last mass exodus from Cuba has been cleaned and repaired for the new emergency.

The Center will operate at least four hours per day giving relief to refugees who arrive in Miami without clothes, personal effects or money. Yet the main activity of the Center will be to give spiritual counsel to those seeking assistance.

General Director Reford Wilson said, "Our ministry is a spiritual one, not merely humanitarian. Our main purpose in operating a refugee center is to give these needy friends the gospel. Naturally, it would be hypocritical of us if we were not concerned about their physical needs as well. Thus, we plan to disseminate clothing and food as these are made available to us by our people.

The Center in Miami is urgently in need of good clothing of all sizes, blankets, sheets and pillow cases. Food supplies are also needed.



Vacation Bible School in progress at the First Free Will Baptist Church, Wapahu, Hawaii. Rev. Luther Sanders is pastor.

Individuals and churches desiring to be of assistance are urged to send clothes and similar supplies directly to CERF, 232 S. W. Eighty Street, Miami, Florida.

Approximately \$400 per month has been allocated to operate the Center. There is no budget provision for these funds, and individuals or groups are urged to make special contributions to CERF in care of the foreign missions office. Funds should be clearly earmarked for CERF and sent to the Foreign Missions Department, Box 1088, Nashville, Tennessee 37202.

Church Breaks Record

TARBORO, N. C.—The all-time Sunday School record at the Joy Free Will Baptist Church here was broken at homecoming services.

This climaxed the Rev. J. W. Long's first three months as pastor of the church. When he accepted the pastorate, Sunday school attendance averaged 54 with a record of 104. The average for the last month was 105, and on hand for the preaching service were 150. The homecoming meal was attended by approximately 200, including visitors and friends from surrounding churches.

To Start Church

SEATTLE, WASH.—Home missionary Lloyd Plunkett, working under the direction of the National Home Mission and Church Extension Board, is now settled here to begin a Free Will Baptist Church. Anyone with friends or relatives in the

area are asked to contact Mr. Plunkett at 9220 37th Ave. South, Seattle, Washington.

Minister To Servicemen

SAN ANTONIO, TEX.—The Faith Free Will Baptist Church here has a unique opportunity to minister to the needs of all airmen. Lackland Air Force Base is the only basic training center in the United States for incoming airmen. Any Free Will Baptist young men entering the Air Force should make an effort to attend the church while in training. Rev. Ray Berry is the pastor. The church is located at 704 West Gerald Avenue.

Wiley Continues Improvement

MIAMI, FLA.—The Rev. Thomas H. Wiley, Sr., affectionately known as "Pop" throughout the denomination, is recovering satisfactorily from surgery to remove a malignancy October 1.

Mr. Wiley, recuperating at his home in Miami, is receiving cobalt treatments intended to kill any possible cancerous tissue not removed by the operation. Additional x-rays show no further growth, and doctors believe malignancy has been arrested.

The growth was in a gland on the neck and had infected the nerve controlling the right side of his face. Removal of the nerve was necessitated causing paralysis on that side of Mr. Wiley's face.

Anyone desiring to send a card to Mr. Wiley may do so at 2521 S. W. 25th Terrace, Miami, Florida. The Wileys are appreciative of your prayers and remembrances.

Brenda Sanders (left), missionary to Hawaii, is shown with a Japanese friend who recently accepted Christ.



I AM NOT seeking publicity. Nor am I writing to attack liberal theology or liberal theologians. But I want to tell the story of one who was thoroughly indoctrinated with liberalism in college and seminary and who gave it a thorough trial in the ministry.

I want to tell why I found it necessary to unlearn a number of things I had learned and of the change which has taken place in my own thinking and outlook.

I was raised in a godly, middle-class Christian home. We attended church regularly and my father was an officer in the church. My mother was a godly woman and my three sisters and one brother learned to respect the Bible and the Church and the Christian faith and to believe that life had its true center in these things.

I attended a Church-related college, one with a long and distinguished academic history. My introduction to a new concept of the Bible came the first week I was there. My professor was a relatively young man with an attractive personality and a teaching technique which kept his students awake and interested.

In one of his first classes he casually remarked that it was an unhealthy attitude to accept statements just because we were told they were true. He showed how each of us would be expected to examine all of the facts and then arrive at our own conclusions. This made our work a real adventure and it was only a short time before we were prepared to question any and everything. It was only in later years that I realized how completely we were taken in. That course was not as objective as it pretended to be. Instead, it was "loaded" on one side, the liberal side. While we were told to think things through for ourselves I now see that the old accepted formulas—even the very basic truths of Christianity itself—were held up to question, and at times to actual ridicule.

But it was all wonderfully stimulating and I was completely captivated. By the end of that year I had passed on from the confusion experienced at the first of the course; I was now completely unshackled and my mind was free to believe or reject. That I was actually rejecting more and believing less did not occur to me. I was becoming a thinker.

Some of the students demurred, one or two even challenged some of the statements and conclusions we were led to accept. But they were discredited by the rest of us. I remember the first time we openly ridiculed one boy who said he still believed the Bible literally although he could not explain some of the "discrepancies" we argued about so glibly.

There was another professor who greatly attracted me although he was

obviously in the minority on the faculty. I liked him because he was a man of gentle grace and of Christian love. But he was *conservative* and in those days I had come to have little use for conservatives. As I look back on it now I remember that there was an uneasiness within me whenever we were in conversation.

By the beginning of my fourth year in college I had decided to become a minister. We had been challenged on a number of occasions with the need for young men with a vision and told of the great influence we could have to make the world better. Several successful pastors spoke in chapel that last year and I was greatly impressed with their awareness of world conditions and of their sureness in their profession.

What seminary to attend? That was easily solved as the graduates of my college usually went either to our denominational seminary only a hundred miles away, or to a large and increasingly popular seminary in another state where an entirely new and progressive curriculum was being developed. I chose the latter because I believed it offered a broader education in the field of theology and the other subjects so important to the modern minister.

My years in seminary were stimulating. I was no longer conscious of breaking with past traditions, I was such a part of the new. My professors were brilliant men, some better teachers than others, but all "progressive" in outlook. We knew by now that the inerrancy of the Bible was myth. We took the Bible as we took other truth—with a critical eye trained to separate the wheat from the chaff.

New conditions in the world, the beginning of tensions following World War II, the need for a new social consciousness and all of the political and economic problems at home and abroad came under our purview. For the first time I saw the need to preach man's social plight as a part of the Christian message. World conditions during those reconstruction years made the task seem so much more imperative.

After graduation I took a parish in a mid-western state where I thought I had found a real challenge. Most of the members were conservative. It was not long before several spoke to me about my preaching. As I think back now I realize that many of those dear saints were far more concerned about local social problems than I. But they wanted me to preach a Gospel that I firmly believed to be old-fashioned. I, in turn, thought they were evading their Christian responsibility.

I stayed there for three years and then accepted a call to a church of over seven



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hundred members in a small and bustling city. Here I found other ministers as concerned as I about practical Christianity and I plunged into civic activities. Together the ministers of the city were successful in effecting some needed changes in community life. We were especially interested in the "plight" of the working man.

One night, at the supper table after the children had scattered for study, I mentioned to my wife that the next day I was joining in the picketing of a struck factory across the river, a strike which had been going on for over two months.

When she asked "Why?", I hurried to explain that I wanted to show my sympathy for the workmen and also to sense their tensions and frustrations better.

We had not talked to each other very much about my ministry. Now I was surprised when my wife replied: "That is fine, if it will help you to win some of them to Christ. But, have you also talked with the management of the factory? Have they any tensions and frustrations, too? Are you trying also to win them to Christ?"

With considerable feeling we launched into an argument over the Gospel and righteousness. I passionately wanted the whole world (or so I thought) to experience the better life, and it was to this end that I wanted the influence of the Church felt in the community.

But my wife kept asking: "What are you doing to win people to Christ? Aside from young people who have come into the church through the church school, how many others have made a profession of faith during the last year?" She had never talked like that before.

With considerable irritation I changed the subject. But that night I had difficulty sleeping. I was peeved with my wife but I could not get away from her question—"Have you really won *anyone* to Christ?" Not only could I not remember the name of a single person that I could actually say I had won to Christ—as the night wore on I knew that I had been giving my life to a ministry in which Christ, as a Person, actually figured very little.

I tried to think how I would go about talking to someone about Christ (more to convince myself that religion from any viewpoint other than the social was irrelevant), and for the first time I found my thinking a jumble of confusion. The technique of personal soul winning had not been a part of my training in the seminary and I had thought I had put "fundamentalism" out of my life long before.

As I lay there thinking, somewhere along the line I began to pray. I asked God if I had been emphasizing the wrong

things to make me realize it. I may have dozed off but suddenly there came to my mind the question of the Philippian jailer: "Sirs, what must I do to be saved?"—and I was wide awake.

I began to tremble, not from fear but from the shock and joy of a great discovery. I cannot describe the sensation but it was as though the meaning of Paul's reply came alive to me for the first time: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Right then I knew that I had not been preaching the Gospel as God wanted me to preach it. I found myself out of the bed and on my knees.

It would be simple to say that the next morning I embarked in an entirely new direction. It wasn't as simple as that. But for the first time I realized that my wife knew Christ as I had never known Him (or as I had forgotten that I had known Him) and that she had watched and prayed silently as I went on in my stubborn pride, determined to reform the whole world while despising the thought of saving souls.

My sermon that next Sunday was on the story of the Philippian jailer. I tried to tell my congregation what had happened to me but it was hard and I am sure the whole thing went over the heads of most of them.

The adjustments which followed were both humiliating and glorious. The Bible, to my amazement, became an entirely new Book to me. I now found that wonderful things seemed to pop out at me from its pages. For the first time I really enjoyed reading it and I developed an avid hunger to understand it.

The transformation in me began to be communicated to my congregation. Attendance at the services increased. It seemed that almost every Sunday someone came to be received into the church, a large proportion by profession of faith. I preached my first sermon on hell, and without embarrassment. I gave my first invitation and was *most* surprised when someone came forward. I found joy in talking about Jesus Christ to people and my heart leaped when someone told me that they had decided to take Him as their Saviour.

One of my ministerial colleagues of another denomination came one day to ask me what had happened. I tried to explain that I had "found" my ministry for the very first time—that I felt like the Prodigal must have felt at home after being away. To my amazement he asked me to pray for him. Later very much of what had happened to me happened to him too.

Three years have passed since all this happened. These have been glorious years. I most emphatically reject the
(Continued on page 17)

WHAT IS THE CHURCH'S BUSINESS? Several answers could be given. Some would say "to win the lost to Christ through the teaching and preaching of God's Word to all nations". Others would say "to edify the saints". However, in the process of winning souls and edifying saints, good common sense business principles need to be used. This is the Church's business to which I shall have reference in this article.

It is obvious that good business practices are needed in the local Church. It is also evident that inadequate minutes, unbalanced checking accounts, poor accounting methods, haphazard financial reports and organized confusion among boards and committees testify to the fact that radical changes are needed in many of our churches. We must protect the interest and investments of the membership; we must keep them well informed; our business practices must be above reproach, especially in purchasing property, borrowing money or constructing new facilities.

Let's begin with our business meetings for these are essential. Every board and committee as well as the congregation should have definite times to meet. These meetings should be planned. Recommendations from boards should be carefully prepared and the board members need to be able to explain and justify each recommendation.

Established parliamentary procedure should be followed at all times. Failure to keep order results in confusion and even causes tempers to flare. All statistical and financial reports should be duplicated and made available at the time the report is given.

Complete minutes should be kept of each meeting. Careful attention should be given to any action which will effect a repeal or modification of action taken in previous meetings. The annual budget should be prepared realistically. It must be based on past experience, and yet provide for growth. Each church should systematically support in her budget the work of the denomination—whether local, state or national. The membership should be free to designate additional funds as they are led to give. After the budget is adopted, it should be followed. Haphazard spending will be eliminated in following the budget.

It is sometimes necessary to go outside the local congregation for advice and counsel. This is especially true in entering into long-term transactions, such as purchasing property or borrowing money. A respected authority, a banker or business man for example, can save a Church many headaches and dollars. It is often money saved to consult a good lawyer. Qualified advice is also needed in planning the insurance needs of the Church.

Good business practices are needed in

denominational transactions too. This is essential to maintain confidence and support of our people. This does not mean that our denomination should take the cheapest way out. For instance, buying better office furniture and equipment is often the wisest investment in the long run. Our failure to provide adequate salaries might cause a qualified man to go elsewhere for employment or we may be unable to secure the services of those otherwise available for service.

The need for better business judgment is seen in locating Churches in new areas. Here again it is not always the cheapest that is best. The cheapest land is usually not in the most desirable location. The growth potential, accessibility, zoning for the area, etc., should be considered. For example, it would be foolish to locate a Church in a lot where it is known that an interstate highway would make it rather inaccessible within a few years.

New construction should be carefully planned. Some of our church buildings grew like "Topsy" because there was no overall plan. There is no excuse for not using the services of an architect who has had experience in Church construction. Will there be adequate parking? Do the plans call for Sunday School growth? Departmentalization? These are a few of many questions to be answered.

Now for some observations on how to get our Churches on a more businesslike basis. It begins in calling a Pastor. He should have reasonable business judgment and should know when outside advice is needed. More care should be taken in electing officers. They must be spiritual men, but there is no reason why they cannot have good business sense too. The Pastor should train each officer for his job.

In preparing for the ministry, a thorough study of church administration should be required. Our pastors cannot be just preachers, they must be businessmen too. Possibly our colleges should examine their courses in Church administration to see if they are meeting the need. Extension or summer courses should be provided. Our laymen as well as Pastors could benefit from such a program.

The goal for our Quarterly Meeting, Association, State and National Boards should be that they are staffed with men, preferably laymen, with good business experience and judgment.

Paul tells us in Romans 12:11, "Not slothful in business, fervent in spirit; serving the Lord". Free Will Baptists will do well to remember this. ■■

MR. FORLINES is a member of the Board of Trustees and Treasurer of the Garner Free Will Baptist Church, Garner, North Carolina. Rev. Herman Hersey is his pastor.

The Church's Business

by Jack Forlines

CONFESSIONS OF A LIBERAL TURNED CONSERVATIVE

Continued from page 15

contention I hear that preaching Jesus Christ and Him crucified for the saving of souls is to reject the need to serve Christ in the world. I believe I am serv-

ing Him more practically in the world than I was before. My church supports a rescue mission in a deteriorating part of the city and we have helped hundreds of individual people and families—not only with food and clothing and shelter, but with the Bread of Life.

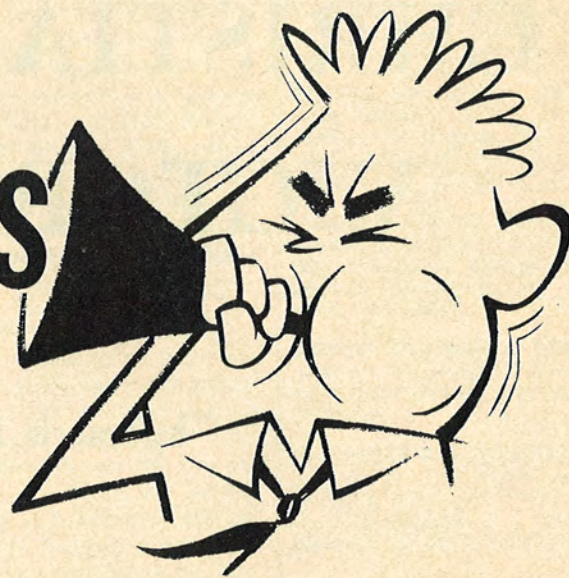
I cannot condemn those fellow-ministers whose ideas of the Gospel differ from mine, but I do pity them. As I was, they often are the victims of their professional training. They simply do not *know*. And, as I once was, they are deaf to arguments, to pleading.

But the Lord can reach them just as He reached me. And it likely will be in some simple, almost unreasonable encounter as it was with me. When this happens their eyes will be opened and they will no longer be blind. Meanwhile I pray for them.

Yes, I suppose you might say that I am a liberal-turned-conservative. I prefer to say that I am just another sinner saved by grace. ■■

The above article originally appeared in the Presbyterian Journal. Used by permission.

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CHRISTIAN VICTORY

by Francis Boyle

God is the only source of true love, the cause of our joy, and the one that brings peace to our souls.

SUCCESS TODAY CAN MEAN many things to many people. Each person can look at success differently. This depends on where they place their values. However, we, that love God, know that success is not in the things of this world, or in personal gain. Jesus said, "For what is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matthew 16:26). By this verse, we know that the things of this life never could, and never will, satisfy man's longing, or bring peace to his heart.

Not long ago a man took his own life by jumping from the Golden Gate bridge. He was found to have, in earthly possessions, a total of twenty-four million dollars. This man learned about the world and had been successful by this world's standards. However, he did not find the one thing he needed most in life, that which Paul tells us of—*The love of God*.

The thirteenth chapter of First Corinthians has made a permanent impression on my life. Understanding some of the truths recorded here has not only changed my life, it has given me an opportunity to be a better servant in the Kingdom of God. For through these great words of Paul, inspired by our Lord, I found that the work of the Lord does not progress because of us, but because of the love of God that dwells in us. Through God's love, we become nothing that God may be everything. God's love will bring us to complete Christian victory. God's love will bring us to that perfect day when we stand before our Lord forever. The love of God effects our lives in four different ways.

Through Grace and Mercy

God's love empties us of self, in that it points out the correct position of man. Man is lost. He is helpless. He is judgment bound. He is lost because of sin. He is helpless because he cannot save himself. He is judgment bound because God has ordained that all shall stand in judgment. But we know that God's love extends grace and mercy to all that will receive, (John 1:12) "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

God is the only source of true love, the cause of our joy, and the one lasting thing that brings peace to our souls. We will bear the stamp of faith, meekness, and temperance when God's love has been poured into our hearts by the Holy Spirit. James said, "Do not err, my

beloved brethren. Every good gift and every perfect gift is from above" (James 1:16, 17a). Thanks be to God for this perfect gift.

The whole world today is in need of this great love. It is offered to all, but Satan is busy blinding eyes to real happiness. One reason Satan is having so much results is because we are not doing our part. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). Now, because we are the Sons of God, let us walk, talk, look and act as the Sons of God. His great love brought grace and mercy to us and to all who will hear and obey.

Filled With Holy Spirit

The word teaches us that God gives the Spirit to them that obey Him. "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Something must come from the man that has the love of God in his heart. The love of God in the heart without expression is impossible. Where God's love dwells there is action, and a burden for the lost world. For it is with tender, infinite love that God forgives. David prayed, "Take not thy Holy Spirit from me. Restore unto me the joy of my Salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:11b-13). If it worked for David, it will work for us.

The simplicity of God's plan causes many to err. The Lord knows our frame. He knows that we are but dust, and because of what we are, God deals with us in a simple way. Such love as this is infinite, and without this love the world would be completely lost. Human language is too feeble to express the love of God. Paul said it best, "Charity never faileth." The Holy Spirit of Love is not a blind force. He is a person, and He is Divine. He loves us with infinite love. The Holy Spirit of Love creates in man's heart, by God's Word, the faith through which man can receive Christ.

David said, "My cup runneth over" (Psalm 23:5b). How great this love is that all can partake. Everyday He comes to us with new assurance. More and more we understand His word and His love. His love brings the Spirit and His Spirit brings more love. In this way we find ourselves going on to that better day. This love brings to us new challenges each day, and gives us victory.

Motivates Us To His Will

It must have been the love of God that caused Paul to make his missionary journeys, to suffer in prison, to be beaten, and stoned. It was God's love that caused Stephen to be faithful unto death as he preached God's truth to the people. Also, His love caused John to look up and see the things past, present, and things to come. What would we do in these situations? Only the true Love can give us strength to do His will, anything short of that will mean failure.

God's love causes us to see missions in a different light. Some it makes so dissatisfied, they go to other parts of the world to serve Christ. For others, it is no longer just a good thing to do, but they must become an active part of missions. With God's love in our hearts, we find ourselves being motivated to support all the works of Christ—the local church, the state work, the national work. Christ was willing, through love, to give His life for us. Can we, through love, do less for Christ? Let love fulfill a perfect work through us and truly we shall have Christian victory.

Calls Us Homeward

This great love causes us to have different values and goals as to our future plans. We should not fear old age or the lack of the material things of life. We should be comforted with the thought that Christ will come again for us because he loves us and will care for us. Jesus said, "I go to prepare a place for you" (John 14:2b). We should be storing treasures in heaven for they will not be destroyed and we shall receive the reward.

How can we be successful? "Charity never faileth." This is the true foundation of our lives. Never shall we fail, if we build on the sure rock of love. Paul said this love was even greater than our faith or our hope. How important is this love? The Bible teaches that it is the most important thing we can receive from the Godhead. What can we say then? A dedicated life, saturated with His love, means Christian victory. ■■

FRANCIS BOYLE is pastor of the Sherwood Forest Free Will Baptist Church in El Sobrante, California.



Books For The Reference Shelf

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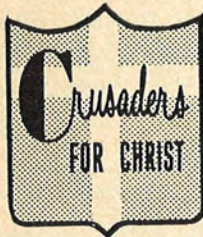
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THERE IS A PLACE FOR YOU IN



YOU MAY READILY AGREE with this statement, or it is quite possible you will question its application to yourself. The validity of this charge can be explained by exploring two specific areas of involvement. The first point is that the Church Training Service needs your contribution, and the second is that you can be a benefactor of CTS.

There are several reasons why you are needed in this particular ministry of our denomination. The order in which these reasons are considered has no bearing upon their importance. What may seem most vital to one may seem to be of least importance to another.

Your Contribution

We shall begin with the simple fact that you are needed because you are a person. The Church Training Service exists because there are people. It further exists because there are people who need to be trained in the work of the church. If there were no such people, then obviously there would be no need for CTS. It seems reasonable to conclude that you fit in the category described, thus you are needed to justify the very existence of a training program.

You are needed in the Church Training Service because you may have had opportunities for personal development beyond the average church member. This means you have skills and abilities needed in the training of others. Unfortunately the CTS is often ineffective because there is a lack of capable persons to fill important roles of leadership. Jesus commented that if the blind lead the blind, they shall both fall in the ditch. Could not we draw the analogy or application here that if the untrained seek to train the untrained they shall only fail?

Another factor which may be considered in expressing the need for participation by qualified leadership has to do with the total development of our denomination's training program. The Church Training Service is in its infancy and has a long way to go in its development. The rapidity of growth and the quality of growth are dependent upon

by Samuel Johnson

those who participate in its development. Every CTS leader has the opportunity of contributing in several ways. What he does with the suggested program in his own church determines its success or failure. The ideas and suggestions which are shared with other leaders, including the national office, will have a direct bearing on future developments. Here again the quality of leadership which participates is going to determine the quality of the programs.

Your participation will contribute to the total number of persons involved which in itself is an important factor. It is human to enjoy as well as to give of oneself more fully when there is a reasonable number present. When only a very small number are actually involved in a group, a natural reaction is to feel the oppression of lack of enthusiasm. Your very presence contributes to a greater motivation on the part of others. The gregariousness of people is not a fact to be lightly considered.

A worthy example is what many are looking for today. There are many words spoken and written to tell a man how to conduct himself. However, there are too few examples to show him how. "One picture is worth a thousand words," someone has aptly said. Can we even imagine the worth of a living picture? Your attendance and participation in the Church Training Service expresses your confidence and your approval. You can hardly estimate the influence which this may have upon your fellow church associates. It is still what you *do* that speaks most forcefully of what you really are and what you believe.

Your Benefits

You are needed to help make the Church Training Service what it ought to be in order that it may be beneficial to you and to thousands of others both young and old. There is a place for you to fill and no one else can possibly fill your place except you. There is a place that needs you and only you.

The question which must inevitably be answered is how may you benefit from

the Church Training Service. To put it more bluntly we usually get around to the question, "What's in it for me?" of most everything in life. This is not an indictment for we should evaluate all experiences in life and evaluate them in the light of what they do for us. Have you ever stopped to think of the salvation experience and what is in it for you? There is no comparison between salvation and CTS intended, but there is reason for asking what benefits may be gained from active participation in CTS.

Space does not permit a detailed evaluation of each age level and each department of the Church Training Service. The individual reaps various benefits at each level and in each department. It is possible for us to assess some of the more general benefits which accrue to any person over a period of time. The benefits depend in large measure upon the amount of active participation by the individual.

Satisfaction is a meaningful term and describes a state that we seek for diligently. Life is at its height when a man has a feeling of satisfaction with his accomplishment. Unhappy is the man who can never feel a measure of satisfaction at various points along the way. Too, often we have the mistaken notion that it's wrong to feel satisfied. Satisfaction does not have to be defined as perfection. Anyone who has faithfully given of himself through participation in whatever means that have been made available to him through CTS may rightfully enjoy a measure of satisfaction. The sense of satisfaction contributes to a building of confidence in oneself which makes possible the next venture for Christ. Though public speaking is only one of the many skills which can be learned in CTS, you may be one who, step by step, builds confidence and gains poise in this matter of expressing oneself. This is no mean accomplishment as many will assert. Satisfaction in the ability to express an idea clearly and effectively to others is only one of many such satisfying experiences which may be yours.

We live in a period of time when great value is placed upon the acquisition

of information. There are thousands of daily newspapers, weekly and monthly magazines, quarterly publications, and books. The Bible still remains the best seller, but unfortunately is not read today in the majority of homes. There are many wonderful Christian publications, but these too are read only by a few.

With so much to read, you find yourself reading only that which arrests your attention. Regular attendance in the Church Training Service helps gain and hold your attention for at least a little while on spiritual matters. The CTS literature provides information about a variety of subjects important to you as a Christian and as a member of a Free Will Baptist church. Preparation in order to participate in a discussion in CTS adds a few more minutes to the time you spend each week reading and studying the Bible and Christian literature.

Skill in communication is an important aspect of personal development which you may expect to acquire in CTS. This is an important tool for any Christian who expects to be effective in reaching others for Christ. It seems reasonable to assume that one of the reasons for lack of a dynamic program of outreach by the local church is that members do not know how to express their convictions.

As you involve yourself in group discussion and other patterns of public speaking you can gain skill in expressing yourself. Confidence is gained as you talk before and with a sympathetic group. Personal convictions become stronger as you express them aloud in the presence of others. Confidence in your own convictions and in your ability to express them will enable you to more readily approach another person with the Christian message.

We have looked at only a few benefits which may be yours through participation in a well organized and properly functioning Church Training Service. There are many other benefits which may be yours, and your gains will be in proportion to your personal participation. There is a place for you in CTS both to give and to gain. ■■

Missions Is Witnessing

by Odus Eubanks



THE BIBLE DECLARES THAT Jesus the Christ, the Son of God, came into the world on a singular mission: *to be a witness for God*. "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth" (John 18:37). This was the mission of Christ—to witness to men that God loves them and can save them!

This is the basis and the heart of missions, to fulfill that one mission of *witnessing*. There is a basic misconception about missions which has permeated our thinking about missions, and which works to the detriment of accomplishing what Christ committed to our execution. Missions is not GOING; it is WITNESSING! *Witnessing* to lost souls, and *reaching* them for God! "Going" often is involved in fulfilling the mission, for it may be necessary to travel, to go, in order to reach the soul to whom you must witness, but the action in missions is not in geographic distances, but in witnessing to lost men that there is but one God, and He offers to them salvation!

Let me repeat: The basic action in missions is in WITNESSING, not in GOING. To witness may necessitate going, either near or far, to a neighbor or to a foreign country, but in each instance the "going" is necessary only as the means of implementing the "witnessing", as may also the building of hospitals, schools, or the printing and distribution of Christian literature be helpful in implementing the witnessing. So long as we think of missions as a "going" rather than as a "witness" command, we shall leave largely undone the mission of Christ committed unto us as a sacred trust.

Christ came to witness to men that they might be saved. He knew this mission had to be committed to faithful men who could carry on the witnessing, until it be proclaimed to every creature in all the world. He knew that those who shared His mission would have to witness right there at home, in neighboring countries, and all over the world. He raced against the lengthening shadow of the cross to prepare them to totally commit their lives

to God so they might be witnesses wherever He should send them. When they were ready, He committed to them His missions: "As my Father hath sent me, even so send I you" (John 20:21). "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

Bill Jones, now a Free Will Baptist missionary to Africa, was pastor of a small church in Texas when his association began to build a youth camp. Bill could see the vision of this camp being the tool for *witnessing* to young souls and *reaching* them for Christ. Under a hot Texas sun he almost ran—barefooted—back and forth across the newly cleared camp ground with load after load of concrete in a wheel barrow. An elderly minister noticed him working thus in his bare feet, and admonished him to put on his shoes before he ran a brush stick through his foot. Bill stopped for a moment, and then explained that he had only one pair of shoes and that he had to save those to wear while preaching.

It is a small wonder then that one who was willing to work barefoot for Christ at home would respond to God's leading to go around the world to Africa. Because he was committed to Christ's mission, God could move him wherever He needed him most. And God needed him in Africa later more than He needed him in Texas. How pleasant it must be to God to find those who are dedicated to God's mission with disregard of location. When Christ sends forth His workers, it is not the choice of fields that stirs the soul, but the concern to see men saved.

This same missionary spirit was manifested by T. J. Bowen, one of America's first missionaries to Africa, who later was forced to return because of ill health. He forsook all to live among a destitute, heathen people when he declared, "I would live in a hut six feet square for the rest of my life if it would mean that I could lead one more soul to Christ." Without this kind of total commitment, there will be no reaching of souls.

Each Christian must realize his person-

al responsibility to God with whatever talents and means God has entrusted to his keeping. Perhaps some day we shall grow in vision enough to eradicate the man-made distinction of "foreign" and "Home" when we speak of missions, and see this whole world as the loving Father in heaven sees it. Perhaps some day we may realize with the hymnist

*"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love.
Throughout the whole wide earth."*

This story is told of an event in the life of Dr. A. B. Simpson, famous founder of the Christian and Missionary Alliance, which now has hundreds of missionaries around the world. This great preacher had just finished a stirring message on missions, and the need for missionaries to carry the witness around the world. He was greeting his parishioners as they left the church when a little scrub-woman stopped, and with tears in her eyes told him God was calling her to be a missionary. She asked if he would counsel her about how to go overseas. Dr. Simpson knew no mission board could send one so poorly qualified and of her age, so he could but tell her to pray about it and if God wanted her to go, God would prepare a way. He promised to pray also and to talk with her later. Some time later the poor woman came to see him again, and the pastor was embarrassed because he had put off the problem of meeting to talk with her. But to his amazement, she told him she had prayed and God had showed her she could not go to a foreign field, so God had sent the field to her.

Time passed, and God called home His great preacher and His poor scrub-woman on the same day. The funeral service for the world-famous founder of a great missionary organization was conducted first, to be shortly followed by the service for the almost unknown little woman of the same church. Realizing that the scrub-woman's would be such a pitiful contrast, a member of the Simpson family was moved with love to offer to leave some of the multitude of flowers

which had been sent by friends from around the world. But to everyone's wonder, the flowers began to be carried in which were sent for the woman's funeral until they filled all the available space and overflowed into the aisle. When the capacity congregation was seated, and the service began, the church was full of people from many nations and national backgrounds.

A Chinese man stood and asked to say a few words, and he began to tell how this little scrub-woman had come to his laundry and witnessed to him, and how he would be lost had it not been for her. When he sat down, a Greek got up and told the same thing about her coming to his restaurant and leading him to Christ. Another got up and testified to the same thing, and one after another told, with tears in their eyes, how they thanked God for sending this little woman to witness to the truth of God that they might be saved. She could not go to a foreign field, but truly God had sent a field to her as she had gone from one lost soul to another of those foreigners who had moved to that great metropolitan city and needed to be told about Christ! Had she sat idly by and dreamed about going to some distant country, or had she shirked her responsibility to God by looking at her own limited means and closed her eyes to those who were near, many souls would never have known the joy of salvation. But thanks be to God, she realized that when Christ said, "So send I you" He was speaking for each of us *to be a witness*, and leave the location to God's choosing!

"As my Father hath sent me, even so send I you."

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"Go ye into all the world, and preach the gospel to every creature." ■■


ODUS EUBANKS is pastor of Trinity Free Will Baptist Church in Fort Worth, Texas. He also serves as Promotional Secretary of the Texas State Association.



Ready For Christmas

*"Ready for Christmas," she said with a sigh,
As she gave a last-touch to the gifts piled high;
Then wearily sat for a moment and read
Till, soon, very soon, she was nodding her head.
Then quietly spoke a voice in her dream,
"Ready for Christmas: What do you mean?
Ready for Christmas, when only last week
You wouldn't acknowledge your friend on the street?
"Ready for Christmas, while holding a grudge?
Perhaps you had better let God be the judge.
Why, how can the Christ Child come and abide
In a heart that is selfish and filled with pride?
"Ready for Christmas, when only today
A beggar lad came and you turned him away
Without even a smile to show that you cared?
The little he asked—it could have been spared.
"Ready for Christmas? You've worked it is true,
But just doing the things that you wanted to do.
Read for Christmas? Your circle's too small,
Why you are not ready for Christmas at all."
She awoke with a start, and a cry of despair,
"There's so little time, and I've still to prepare!
O Father, forgive me, I see what you mean,
To be ready means more than a house swept clean!"
Yes, more than the giving of gifts and a tree,
It's the heart swept clean that He wants to see
A heart that is free from bitterness—sin
Ready for Christmas—and ready for Him!*

—Alice H. Mortenson



INSPIRATION . . .

Happy Birthday

"On Christmas morning my little daughter was downstairs opening her packages before anyone else was out of bed. To my surprise, I heard her singing the Happy Birthday song. "Happy Birthday on Christmas morning?" I thought that she, aware of festivity in the air, was confused as to the occasion. But as she sang on, I realized that it was I who had been confused. "Happy Birthday dear Jesus," the little voice caroled, "Happy Birthday to You."

Reader's Digest

Keeping Christmas

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always?
But you cannot keep it alone.

Henry Van Dyke

Keep Christ In Christmas

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

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

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

Selected

How Do You Look?

A poor little street girl was taken ill one Christmas and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. One day she whispered to the nurse: "I'm having real good times here. S'pose I'll have to go away from here just as soon as I get well; but I'll take the good time along—some of it anyhow. Do you know about Jesus being born?" "Yes," replied the nurse. "I know. Sh-sh-sh! Don't talk any more." "You do? I thought you looked as if you didn't, and I was going to tell you." "Why, how did I look?" asked the nurse, forgetting her own order to her curiosity. "Oh, just like most folks—kind o' glum. I should think you'd never look glum if you knew about Jesus being born."

Sunday at Home

Churches

Thank God for the sight of them,
The beauty, the dreams, and the right of them.
Churches that silently testify
With spires and crosses reared to the sky,
That make us think every time we look
Of God, and right, and the Holy Book.

Chauncey R. Piety

Omnipresent

One day the telephone in the office of the rector of President Roosevelt's Washington church rang, and an eager voice said, "Tell me, do you expect the President to be in church this Sunday?"

"That," the rector explained patiently, "I cannot promise. But we expect God to be there, and we fancy that will be incentive enough for a reasonably large attendance."

Reader's Digest

All Active

A minister was once asked by an old-time friend, whom he met in a distant city: "How many members do you have in your church?"

"One thousand," the preacher replied.

"Really!" the friend exclaimed. "And how many of them are active?"

"All of them are active," was the response. "About two hundred of them are active for the Lord; the balance are active for the devil."

Free Methodist



THE
EDITOR'S
PAGE

THE BIBLE AND CHRISTMAS

personally . . .

HAVE YOU EVER thought how little meaning Christmas would have to you without the Word of God? In the Bible, God's complete and final revelation of Himself, we have the account of God sending His only begotten Son. All the events relating to the birth of Jesus Christ are recorded in the Bible—the announcement of the angel to Mary, His birth in a stable in Bethlehem, the song of the angels and the coming of the shepherds and wise men.

Likewise, God's purpose in sending His Son into the world is known. We read, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3:17).

Without the Bible, we would know little of Christmas. Every Christmas Season should give us a new appreciation of God's Word. How precious it is!

But what of the million on earth who have no Bibles? Having no Bibles they do not know the record of God sending His Son and, therefore, do not know the salvation which the Son came to bring. Will we be content to enjoy our knowledge of Christ while others are deprived of this blessing? Surely in the heart of each of us there is the desire to share—to see that every man has the opportunity to read for himself in God's Word the record of God sending His Son. But how can we do this? Is there a practical way in which one individual or congregation can place the Holy Scriptures in the hands of people who have never had God's Word?

There is a way. In the providence of God, the American Bible Society has been raised up for just such a task. For example, in this country alone, the American Bible Society is helping meet the needs for Scriptures for 70 million people with no church affiliation, ten million in minority groups, such as migrants, Indians, immigrants, one million in state and federal institutions and hospitals, two and one-half million in the armed services. To this add 400,000 sightless people and 78,000 foreign students. This ministry is made possible as individuals and churches share together to meet the challenge.

Next year the American Bible Society will celebrate its 150 anniversary. Goals have been set for the year as follows: "A Bible for Every Christian Home," "A New Testament in Every Christian's Hand," and "A Portion of Scripture for Every Reader." It is hoped that ten million Bibles and portions will be distributed throughout the United States. In cooperation with other Bible Societies, it is hoped that 150 million copies of Scriptures will be distributed throughout the world in 1966.

Although the American Bible Society works very closely with the various denominations in providing translations, Scriptures, and the like to meet the needs around the world, gifts from churches have dropped to only 22 percent of the ABS budget. It is obvious that more support must be forthcoming from the churches if the challenge and opportunities of 1966 are to be met.

Free Will Baptist Churches are asked to set aside one Sunday in the year to call attention to the work of the American Bible Society. Churches are also encouraged to receive special offerings for the Society to assist in the task of Bible translation and distribution. Bible Sunday (December 12) is suggested as the time to do this, but any Sunday convenient to the church is acceptable. Offerings received for the Society may be sent directly (be sure to indicate the name of your church) to the American Bible Society, 450 Park Avenue, New York City, New York, or you may indicate the purpose of your gift and send it to the National Association of Free Will Baptists, P. O. Box 1088, Nashville, Tennessee 37202. We will see that all gifts are forwarded to the Society.

As we share in this Season with our loved ones and friends, let us also share that others may have the Word of God. Do something tangible to help place the Scriptures.

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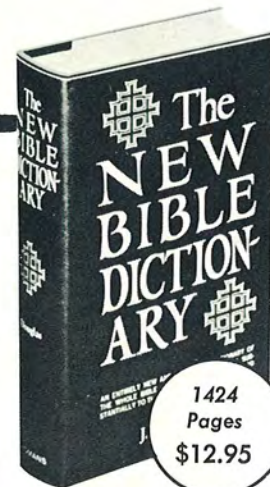
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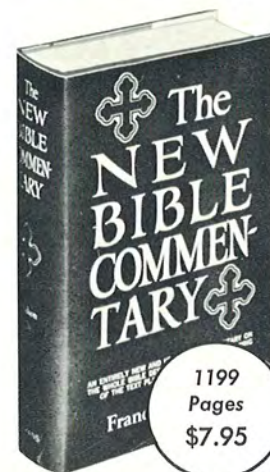
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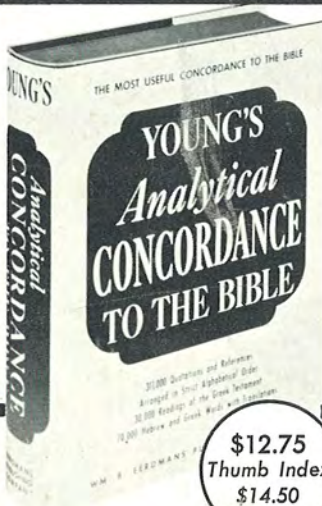
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