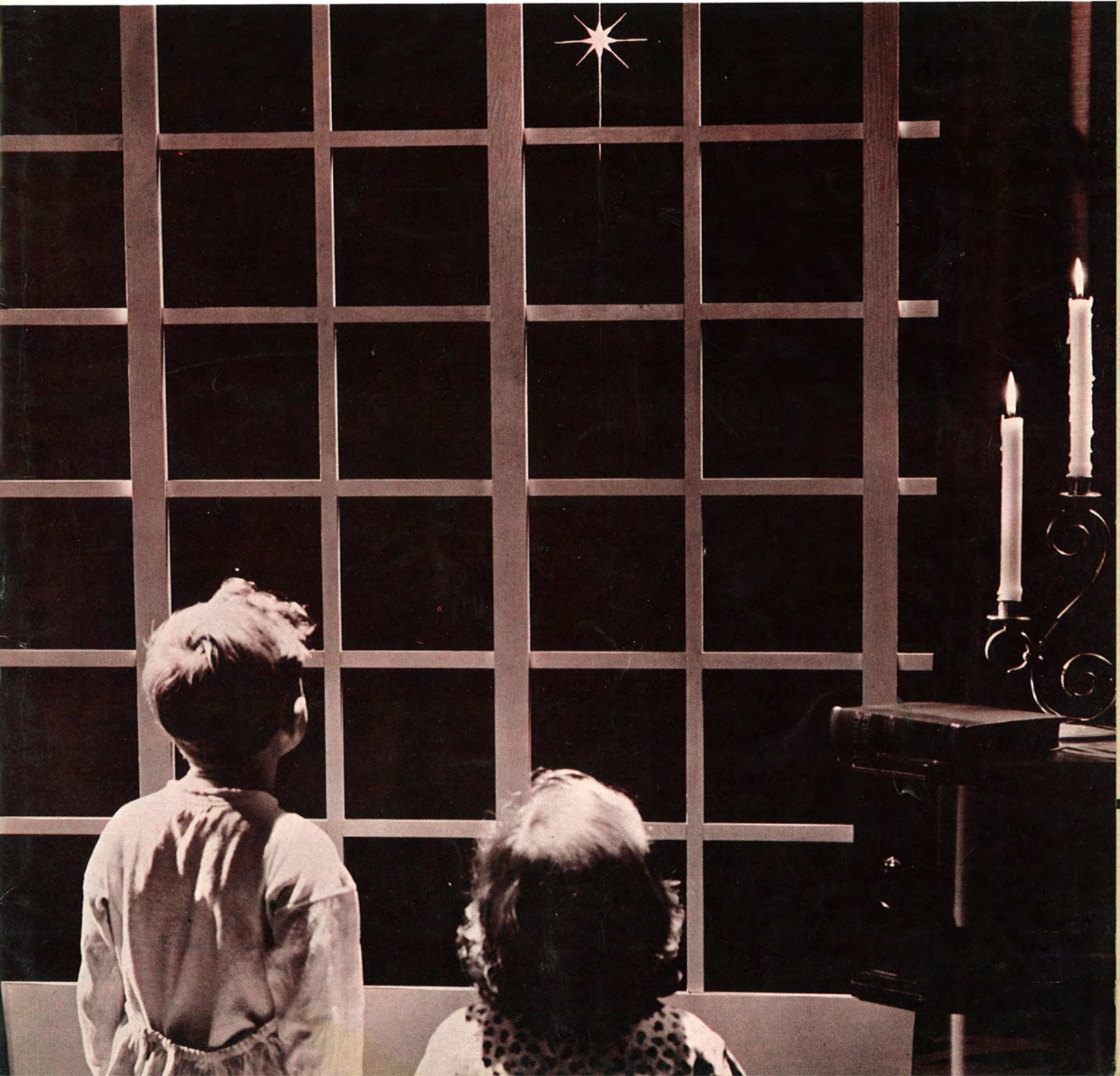


# ***CONTACT***

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

DECEMBER, 1966





## *Season's Greetings*

In this Christmas Season—a time of giving and sharing—the personnel of the National Association of Free Will Baptists wishes to extend you their best wishes for a happy and joyful Christmas Day. May the One whose birthday we celebrate bless your life with rich spiritual blessings and extend His providential care over every member of your family.





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**Production Editor** Harold Critcher  
**Circulation** Linda Smith

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## ABOUT THE COVER

On the occasion of Christ's birth, the angels sang. Today, the Christian has a song because of that birth and the subsequent death of our Lord. Wrapped up in these events is our salvation. Thus we have a song not only in the day, but in the night as well. With joy and praise to the Captain of our salvation, let us worship in this Christmas Season. "Glory to God in the highest." Photo by H. Armstrong Roberts.





# religious news

## **Missionary Teaches Anthropology**

PHILADELPHIA, PA. (MNS)—By volunteering his services to a Latin American university, missionary William J. Kornfield found an opportunity to teach Anthropology.

"I relied on authoritative scientific textbooks and journals as I presented the creationist point of view," Kornfield said. "When I found that a Communist professor, along with a number of his leftist students, had enrolled in the course, I sought out and read what Russian scientists had to say on the question of origins. I was pleasantly surprised that in a number of ways they supported the creationist position, and this information was used effectively throughout the course."

## **New Book Released**

SPRINGFIELD, MO. (MNS)—*Faculty Training Program for Overseas Bible Schools* by Louise Jeter Walker has been released by the Foreign Missions Department of the Assemblies of God.

In the book, Mrs. Walker addresses herself to the question, "How can national directors and teachers for our Bible Schools be adequately prepared for their task?" She tackles the problem from a background of experience in preparing materials, organizing workshops and seminars, and assisting Assemblies of God Bible Schools in Latin America.

The book may be obtained by writing the Foreign Missions Department, Assemblies of God, 145 Boonville Avenue, Springfield, Missouri 65802.

## **Management Seminar Slated**

WHEATON, ILL. (MNS)—A Seminar on Mission Management will be held on the Wheaton College campus here during the 1967 Easter vacation under the sponsorship of the Business Administrative Committee of the Interdenominational Foreign Mission Association, it was announced here.

The seminar, which will convene March 27-30, 1967, will provide oppor-

tunities for directors, officers, office managers and other mission society personnel to study Christian management with others who are working under similar circumstances.

## **Bible Stories Published**

LONDON, ENGLAND (MNS)—It has been reported that the first book of Bible stories written without political or atheistic comment to be published in Russia since the Revolution was released in August. The book, a collection of Old Testament stories related in simple prose style by a Polish author, was published by the State publishing house "Polizdat."

It was said that when the book went on sale lines formed outside bookstores, and all the 100,000 copies printed were sold within a few minutes.

## **New Christian Bookshop**

WINONA LAKE, IND. (MNS)—The Free Methodist Church reports the opening of a bookshop in Assiut, Egypt. Early sales have been high. Staffed by young men of the church, the shop has become a meeting place for Christian youth.

## **New Bible Translation**

CHICAGO, ILL. (CHS)—A committee of evangelical scholars assembled in Moody Memorial Church in Chicago, August 26, 27 and took further steps toward preparation of a new translation of the Bible in modern English. This committee is the fruit of more than ten years' discussion and study by joint committees of the Christian Reformed Church and the National Association of Evangelicals.

One purpose of the Moody meeting was to acquaint the evangelical constituency with the reasons why a new translation is desirable and develop from the start a broad basis of interest.

## **World Day of Prayer**

WHEATON, ILL. (CNS)—"Then Will I Hear" is the theme for the 1967 World

Day of Prayer, February 10, the National Association of Evangelicals announced. Each year churches in hundreds of communities across America are observing this special day on the Protestant church calendar.

The 1967 theme comes from the well-known seventh verse of Second Chronicles: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: *then will I hear* from heaven, and will forgive their sin, and will heal their land."

Bible-centered worship materials for the World Day of Prayer are made available free of charge from the National Association of Evangelicals. A sample copy may be secured by writing NAE, P. O. Box 28, Wheaton, Illinois 60187.

## **Jailed For Baptisms**

MOSCOW (MNS)—Six Baptist leaders have been sentenced to prison, with terms of varying lengths, for their part in arranging for the baptism of 40 young Soviet Christians last May.

A Soviet newspaper declared that the Baptists were also convicted of operating a Sunday School illegally and of printing religious tracts on an underground printing press.

## **Inter-Varsity Convention**

CHICAGO, ILL.—The 8th Inter-Varsity Missionary Convention is slated for 1967 at the University of Illinois—Urbana, according to Convention Director Eric C. Fife of Chicago. The traditional dates of December 27 through 31 are being maintained.

The Rev. J. R. W. Stott, All Souls Church in London, England, will speak at daily Bible exposition hours. Mr. C. Stacey Woods, General Secretary of International Fellowship of Evangelical Students, has also been booked as one of the speakers. Dr. Donald Hustad, of Billy Graham Evangelistic Association, will participate in the musical program.



**Y**ES, IT is an unusual parish. The sign in front of my church reads "Carteret County Department of Public Welfare." The sign over my door reads "Lewis Campbell, Child Welfare & Special Service ADC, Office Hours Tuesday 9:00 to 5:00." If my church and study seems unusual so does my method, for although my parish numbers in the vicinity of 200, I never speak to more than two or three, and at the most five, people at a time. This would seem to have its disadvantages and to be sure it does. Yet it has its advantages. The main advantage is that while I am talking to my people they talk back to me, and I can get a better idea of whether my point is getting across than if I had to minister to 150 people in one Sunday morning service.

Though the surroundings of my church may seem unusual and the methods unique, yet my people are very much like the people in the church where you attend. In fact some of them may go to your church. The reason these people are a part of my parish is because they have a need that is not being, or cannot be, met by another institute in the community. In fact my parish is made up of people of all walks of life: the aged people coming to ask for their pension; the widow trying to find some financial way to keep her children in school; the unwed mother facing the decision of what to do with an unplanned, and in many cases unwanted, child; the juvenile delinquent and his parents as they try to explain his present behavior and try to find ways to keep it from happening again; the professional person who realizes his child is retarded and tries to discern what is the best way for caring for the child; the family who is disconcerted because of a chronically ill relative whose medical bills they cannot pay; the family who is on the verge of breaking up through the fault of one or both of the partners, or outside influence, and on and on the list could go of the different people that come into my study for counsel and help. They are motivated by different and often very complex emotions when they come to this agency and they expect me as the social worker to have a solution for their problems no matter what they are. I sometimes refer to our office as "The Mission At The End Of The Line." People seldom come to us except in desperation after they have tried everything else.

Quite often as I study my cases, I wonder how many of the problems that people have are spiritual problems. It should not be assumed by this statement that cases of poverty or chronic illness or widows living on the meager pensions, are direct result of moral degeneracy. The New Testament itself would give testimony against such a theory because we find that almost every book in the New



## MY UNUSUAL PARISH

by Lewis Campbell

Testament, and especially the writings of Paul, contain very strict provisions for the care of widows and orphans. In fact you will remember that this was the purpose for the institution of deacons, so you might say that Stephen and Philip and their comrades were the first social workers that we know anything about.

There are times, however, when one looks at the old age pension cases and wonders what went wrong in the background of family. Children live in brick homes and average \$2,000 a month while a mother lives in a government housing project and draws anywhere from \$50.00 to \$100.00 a month, which is the maximum one person can draw in welfare. Is such a situation not a hint of rebellion on the part of the child, perhaps akin to

the rebellion even in the heart of Lucifer? Maybe, on the other hand, the parents failed to mold the children into loving individuals that would take pride in caring for their parents when the parents could no longer care for themselves.

One must be careful not to get the attitude that accepting assistance from the welfare department is disgraceful or something of which to be ashamed. It is my firm opinion that there have been many instances when assistance of this nature has been God's provision so that the righteous would not be forsaken or his seed reduced to begging bread.

The biggest problems that people face, however, are not those directly involved with finances but those involved with

*(Continued on next page)*



emotions, etc. Probably the most prevalent problem that people face is fear. I have learned from my experience never to discount the reality of this problem or the dynamics of what it can do in the life of a family. Things that would not cause me a second thought can terrify an illiterate widow who moves to town to find work to support her children only to find that an education is necessary to get a job. Or problems that the average family can face become ominous to mothers who know that there is only half a loaf of bread and a few potatoes in the house to feed her and her four children while her husband is serving a 90 day prison term.

A classic example happened recently when a lady came to our office who was at the end of the rope. As she entered, she was wringing her hands and shaking like a leaf. In fact, she was so nervous, she had to tell the story three times to get in all the details. I thought at first her fear was fabrication, but it turned out to be tragically true. Her husband was a desperate alcoholic, had beaten her severely and had left threatening to kill her and the three children when he came back. She obviously had no alternative but to take out a warrant for his arrest. This woman thought she must separate from her husband, and since she had one year of college, felt she could support herself and her children. The man had left on pay day taking his check with him, therefore, there was absolutely no food in the house and the woman was at a loss to know what to do next. To make things worse the rent was due two days later. The first thing that was done was to make arrangements for her to get a week's supply of groceries, then the landlord was called and agreed to wait two weeks for his rent. She remembered by this time that she had a friend from whom she might borrow rent money. Little by little as her problems were met, she regained her composure and was able to face her problems. It is assumed that she has made adequate arrangements to meet her needs because she has not returned to this agency for any reason.

It is in the realm of combating fear that the gospel of Christ comes into focus because fear is the exact opposite of faith. The client or person who comes to the point where he can turn all of his problems over to the Lord, claiming the promise of I Peter 5:7, is putting himself in a much better emotional position to come to grips with reality.

Quite often it is frightening to see people who name the name of God, but who have never yet learned to trust Jesus to solve the every day problems of life. It seems that people can find so many things to worry about, forgetting that God wants to worry for them if they

would only learn to let Him. I feel it is my responsibility as a Christian and social worker to discuss with them this kind of faith.

If the illiterate woman mentioned earlier could ever come to the realization that in the sight of God she is as important as anyone and has nothing to be ashamed of except her own sin, she could, with the help of God, challenge the mysterious society which seems so threatening. Arrangements could be made for her to enter adult educational classes or learn a trade such as dress making, etc. However, a fear of the unknown is paralyzing her to the point where she cannot accept the opportunities that are all around her.

Another area where work with my congregation gets involved is in the matter of marriage and marital relations. When this is mentioned with respect to the welfare department, first thoughts are with respect to divorce and illegitimacy. However, it is my opinion that the problem goes much deeper. The problem goes to a basic lack of understanding of the relationship that is involved in marriage, such as the father's love and affection for the mother, the mother's affection and respect for the father and the children's respect and obedience to the parents and the parents acceptance of the children as human beings. All this is taught in both the Old and New Testaments. I have observed that whether a family is Christian or not and whether they believe the Bible or not, these elements are always present in a "happy family. Where there is marital discord, these have been forgotten or forsaken.

A good understanding by parents of their responsibilities seems to have a very definite effect on their children. Recently I did a study of all my juvenile court cases in the past year, and I found that in every instance there was some abnormality in the father-mother relationship—a bossy, domineering mother, a father so wrapped up in business that he has no time for the family, the absence of one of the parents or a complete lack of communication.

It has been theorized, but by no means proven, that this also has an effect on illegitimacy. It is a known fact that children have a much harder time adjusting in a one parent family than they do where there are two parents in the home. This problem is especially prevalent in the case of an unwed mother who finds it very difficult to meet the needs of her child. In trying to compensate for this, she will many times over compensate and fail to properly supervise her child or else become so stiff and frightened in her relationship that it is impossible for a warm and loving relationship to mature properly. In either case, the results can

be emotionally or morally disastrous for the child.

On a related subject, since illegitimacy is apparently on the rise in our country, a lot of people are wondering what to do when a girl has a child out of wedlock. Unfortunately there is no easy answer for this complicated problem. However, before the baby comes the girl should be counseled about the consequences of whatever decision she makes concerning the child. It is in this context that the social worker and minister needs to work closely with the girl and each other.

I knew of one girl who, at least partially out of a sense of guilt, elected to keep her child. She was miserable for several months, feeling that she had been rejected by society and her family. However, after seeing what the Bible had to say about forgiveness, both divine and human, she was able to see two things that changed her life. First, the fact that on God's record the sin need not be forever against her. Second, the fact that she was still important as an individual. These two facts enabled her to forgive herself and face society. She could then see why her family and society had not forgiven her and determined to win back their confidence.

Looking at my parish as a whole, people wonder how I stand it. Some are obnoxious. Some are dirty. Some live in hovels on the wrong side of the track. Some try to keep you so busy in conversation that you can't pin point the problem. It could be considered quite distracting to work with people of this nature.

When I look at my parish I see them through two eyes. The first eye is through Romans 3:23 where I read that all have sinned. That reminds me that in God's sight the mother with illegitimate children, or the drunkard, or the boy in trouble with the law, or the family trying to work out an emotional crisis, are in the same category when it comes to sin. It would be easy to categorize sin if I could honestly say that I had not sinned, but the Bible says that all have sinned.

The second eye with which I see my congregation is through John 3:16. I find that although all have sinned, God loved the world. An infinite God knew that some of the world would not be saved, however, He still loved whether loved in return or not. To be honest in bearing the name I bear, I must learn to love as God loved. Not all will be saved, not all will be helped, not all will be appreciative, but all are my responsible. □ □

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MR. CAMPBELL is a graduate of Free Will Baptist Bible College. He resides with his family in Morehead City, N. C.



# Christmas Reminders

by Milton Worthington

AS WE APPROACH the Christmas Season, what thoughts are in our minds? Some are thinking of holiday parties where there will be dining, dancing and drinking.

Commercialization will fill the minds of many. Business men increase their efforts to make another dollar. They capitalize on the desire of people to express their love and friendship to one another by a gift.

Santa Claus, likewise, will have a prominent place. Santa Claus, during Christmas, is more real to the average child than Jesus. I fear this is because of the example of parents. I have had adults tell me that if there were no Santa Claus, Christmas would lose all its meaning for them. How sad!

As I enter the Christmas Season, the thing that fills and thrills my heart is the Person of Christ. He is God's love gift to the world—God's Christmas present to us. "Thanks be unto God for His unspeakable gift" (II Corinthians 9:15). To help us make Christ the center of our celebration we need to be reminded of certain truths concerning Him. Let's think of them as Christmas reminders.

## Virgin Birth

This is one of the fundamentals of our faith. God became man in order to die for man. This wonderful event was prophesied in the Old Testament as to its place, time and manner.

The classic New Testament passage is Philippians 2:6-8. "Who being in the form of God, thought it not robbery to be equal with God but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man." Jesus, who had all Heaven's glory and riches, left it all and

came to earth that we might have His riches. What condescension from the Heavenly courts to the humiliating cradle!

The virgin birth was essential in order that we might have a Saviour. Let no man deceive you. The Bible makes it clear. To deny the validity of this truth is to deny the Word of God.

## Virtuous Life

The Lord Jesus lived a life free from sin. Paul in writing to the church in Corinth declared, "Who knew no sin . . ." (II Corinthians 5:21). The writer of Hebrews assures us in Hebrews 4:15, "but was in all points tempted like as we are, yet without sin." Peter, one of the twelve who walked with Him, testified to the same, "Who did no sin, neither was guile found in His mouth."

Jesus fulfilled the demands of God's law. He did what the first Adam failed to do. We see a glimpse of how He faced temptation in Matthew, chapter four, when the devil came to Him. He resisted the devil and the angles came and ministered to Him. As a child he never got angry, as a teenager he never disobeyed his parents and as a man he never sinned. Truly this was God in flesh.

## Vicarious Death

Christ lived in order to die. He was the only man born to die. This was His purpose in coming into the world for "He was the Lamb slain before the foundation of the world." "But when the fulness of time was come, God sent forth His Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:5-6). Christ's death brings three things to mind.

(1) Sovereign's Passion—"God commendeth His love toward us, in that

while we were yet sinners Christ died for us." No wonder we sing so joyfully the little chorus "Jesus Loves Me." He does. I am so thankful that He loved the world. Everyone is included. Christ took our place on the cross. We should have been there. He took our penalty, our hell, our suffering. This is God's love at its best.

(2) Sinner's Plight—"For all have sinned and come short of the glory of God" (Romans 3:23). As we read Romans, chapter three, you and I are confronted with a terrible indictment. This shows us what man is. He is sinful. It is not primarily what we do that is wrong, but what we are. No man is excluded. All alike are sinners. There may be different degrees of sin, but there is no difference in the *fact* of sin. The prophet Isaiah states this truth vividly, "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all" (Isaiah 53:6). As we view Christ's death, we see not only *love* at its best, but also *sin* at its worst. One will never appreciate God's wonderful salvation through Christ until he first sees his woeful sin.

(3) Simple Principle—How do I come to possess God's salvation? I know Jesus died for me. I know my sin, but how do I experience salvation? The Word of God is very clear on this important matter. In the Gospel according to John, the word "believe," in one form or another, is used about 100 times. This word denotes action. In John 1:12 we see this, "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." Here we see that receiving is believing and believing is receiving. When one receives Christ as Saviour, he believes in Christ, thus repenting of the sin that nailed Christ to the cross. Those that call

(Continued on page 18)



# Christmas In Brazil

by Samuel Wilkinson

THE CALENDAR says it is October 19. The greenery of nature, decorated with beautiful flowers, says it is Spring. The stores filled with tinsel, toys and trees say it is sixty-seven more days until Christmas.

Christmas! What a striking word. However, it is only really meaningful to those who have felt and known the One who is supposed to be honored at this time of year. In our world today there are too few who have felt the joy and seen the glory of Christmas. Not among these few are tens of millions in Brazil. Derceu, a young man recently converted and now studying for the ministry, put it this way: "Christmas is decoration without reality." One could suppose by this statement that Christmas in Brazil is the same as anywhere else.

To some, this time of reflecting on the birth of God's Son, has a gripping commercial appeal. It seems that they can hardly wait to take advantage of it. For months ahead, the store owners begin to prepare the people by buy, buy, buy. The exalted spirit of giving and sharing has diminished, and the spirit of receiving has overshadowed it. To take advantage of every possible sale, the stores stay open later as Christmas approaches. Many stay open until 12 o'clock midnight. In this respect one could say that Brazil is very much like other countries. It is said that here many outsiders try to get in on the

profits from the stores. Bands go around playing music after midnight. If a store is still open, the band asks for a donation. Not only are the stores asked for donations, for nearly everyone has a chance to donate to something or someone. This is a time when one receives many visits from his "friends." There will be the garbage man, who many times has left most of the garbage on your sidewalk, or left your garbage can half-a-block up the street; the night-guard, who always stops at the street corner and blows his whistle to warn all the thieves that he is nearby; the lightman who some times does not read your meter, and many others. These "friends" stop by to receive their little gifts. Sometimes they present their card telling how much the gift should be. So with the idea of profit, the yuletide season has taken on a form of receiving.

All is not commercial. There is a religious side to Christmas here. One is reminded of the expression used by one of our missionaries. He said we could express Christmas as mass and grass. He was referring to the midnight mass of the Roman Catholic Church on Christmas eve and the grass some children put in their shoes for the little deer that pull Santa's sleigh. As one sees the religious activities, he will be reminded of the phrase from God's Word, "a form of Godliness, but denying the power thereof." The mass, referred to, is called the Mass of the Rooster and seemingly the most important religious activity during this time. The name of the mass probably has something to do with some tradition of a rooster crowing to announce the birth of Christ, or the time the mass is celebrated, which is supposed to be when the roosters began to crow. Many of the people do not know why the name and others give the two reasons above. One young fellow stated that mass is for the older people and the young people take the time to court while not under the watchful eye of the elders. In many places, there will be nativity scenes. It is often observed that many people pray to these scenes and that certain figures are added on certain days. Among the evangelicals, there are programs in the churches very much like in the churches in the States. However, very little emphasis is given to the nativity scene, candles, etc. This is because of the tendency of the Brazilian people to worship images. The Christians try not to give emphasis to those things that are so prevalent in the Roman Catholic Church. The Christmas hymns are loved by the people, but they are mostly used by the Christians.

Christmas is an event built around the family. After the Mass of the Rooster, it is customary to have a feast in which the whole family participates. Christmas

morning is a time of exchanging gifts for those who are able. Papai Noel (Santa Claus) comes and leaves the gifts under a tree just like he does in many other places in the world. The imaginary fellow has all the children and some of the adults captivated to the extent that he is more popular than the Beatles. The morning of Christmas is spent making visits to members of one's family. During the visits there will be given best wishes, gifts and a drink, usually wine or champagne. The exchange of gifts is not as strong here as in the States and is limited to the family. Many of the poor never receive any gifts, not even the children. They grow from a child to an adult and never know what it is to receive a gift at Christmas.

The only way many have of getting anything for Christmas is to contribute monthly to the "Christmas Basket." At Christmas the family will receive a basket and the size will depend on the amount contributed during the year. The sad part is that the contents are usually a cake, two small toys, and several bottles of alcoholic drinks. The father drinks the liquor and the family has a drunken father for Christmas. Those too poor to buy the baskets, may receive a box from the Roman Catholic Church. These boxes usually have toys, clothes and food. To receive a box, one has to be very careful and not offend the church by letting their children attend the Protestant Sunday school. This was true in the experience of our Sunday school. The nuns started a catechism class for children in our area. The parents said that if they did not make their children go to the catechism class they would not receive a box at Christmas. Where is the spirit of giving?

Brazil with its overwhelming vastness, wealth and population was never taught, and therefore has never learned, the truth of Christmas. Oh! that the truth of a Saviour, born to bring peace to a sinful, condemned heart could be known and received by the people of Brazil.

After seeing what Christmas means to the Brazilian, one might wonder what it means to the missionary from north of the Equator. Besides the true, spiritual meaning, Christmas is no snow, no cool "nippy" weather, no sweaters or coats, no muffs, no gloves, no fruit cake, no visiting relatives or surprise phone calls, no jingle bells, no holly and mistletoe. It also means cards of greeting and best wishes from friends and relatives back home, perhaps a surprise package, short-sleeved shirts, sultry weather, Christmas carols from a record player and just a touch of homesickness. □ □

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MR. WILKINSON is a second term missionary in Brazil. He is a native of Georgia.



I STEPPED into the darkness of the warm night. The calendar declared it was Christmas Eve, but the African village seemed unaware of it. It was dark and the only light visible for miles around was the glow here and there of an isolated lantern or cooking fire. In one breath I smelled the pungent wood fires; freshly watered marigolds and the burnt remains of a dry season rampage. I listened to the thud-thud of wooden mallets pounding yams in the wooden mortars, dogs barking, crickets cricking, the crackling of tall grain not yet harvested and far off a balaton pealed its monotonous drone, like a needle caught on a broken record.

Somewhere it was Christmas Eve complete with softly fallen snow, tinkling bells, glistening tinsel and spicy, tantalizing aromas. I could almost taste the soft, wet snow piled on low evergreens. I toured again the illuminous cities, viewing the elaborately decorated homes, each screaming to be first prize winner in the Jaycees contest. I smelled the cozy homes fragrant with spices and onions and confections. I felt the fatigue and exurbance of the youth worker basking in a performance well done. And all this as the strains of Christmas carols echoed through the still night.

All five senses strained to recapture the ecstasy of Christmases once known, and for a second it was caught and held captive. Though the thrill subsided, the memory remained warm and lovely.

I turned and entered again our bush mission station. Tomorrow our entire missionary family would be here. My heart leaped in anticipation. Dinner would be somewhat late because each missionary first joins in a Christmas service with his people. Preparations for the meal were already underway—turkey (scrawny and tough; but turkey nonetheless) and dressing, sweet potatoes (white and mealy instead of orange and smooth), cranberry sauce especially sent for the occasion from the States, and pecan and pumpkin pies.

After dinner we'd light the kerosene pressure lamp and gather around the artificial Christmas tree, it's base laden with gaily wrapped presents. A project for a certain Woman's Auxiliary was to send each missionary a gift but they had ended up by sending two! However the highlight would be the Christmas greetings on tape sent by part of our missionary family home on furlough.

Christmas is a time of reckoning. It's the climax and the beginning as each missionary appraises the work he has done and sets new goals and challenges.

Christmas is the happiest time of the year in Africa. Perhaps because the children are home from boarding school and the house takes on a festive air. Because

# Christmas In Africa

by

Lorene Miley

of our culture and background, we seek to create a bit of Christmas here in this remote corner of Ivory Coast—a small tree, decorations made from Christmas cards, colored stars, etc. Christmas mornings are hectic here, too, as parents are roused from their beds at dawn to open presents, and the excitement is as high as in the States.

We approached our type of Christmas celebration with caution. Hesitantly at first did we hang those first stars. What would our Africans think? Would they be expected to celebrate Christmas in this manner? What association would these colored bits of tinsel have with the birth of a Saviour? How could the meaning of

Christmas be the same the world over yet be celebrated in so many different ways?

I was flooded with the realization that we have not come to impose our culture or background on the African. We have come simple to tell him the message of Christmas. The living God became flesh in the person of the Babe of Bethlehem. Living an exemplary life, the Son of God grew to manhood. Then He did what He came to do. He bore the punishment of all condemned men of every race, color and creed. His death on Calvary was the supreme sacrifice from all sin. His work being finished, He rose triumphantly from the grave, ascended back to heaven and there pleads to the Father for us. And, wonder of wonders, He's coming again soon to take us to live with Him forever and ever.

As this truth becomes a part of the African, as real to him as to the missionary, he translates it into his own concept and way of life. Thus Christmas is a "fete," a feast day.

It's a day of clean, pressed clothes. I shall never forget that first Christmas as we looked into the smiling faces of our usually dirty, bedraggled group and noticed they were all clad in fresh, clean-but-used clothing.

It's a day of travel for some as churches within the same tribe gather to share in this day of fellowship.

For some it's a day of decoration, adorning the church entrance with palm branches or banana leaves.

It's a day of feasting as huge pots of yam or rice are prepared and dipped in a succulent sauce from a slaughtered goat or sheep.

It's a day of testimony, confession, giving and prayer. It's a time of performance as the story of the nativity is dramatized African-style. It's a time for remembering the death and sacrifice of our Lord as the ordinances of the church are observed.

The manner of celebration may be different, but the experience is the same—adoration of Him who came that we might have eternal life. I'm a comparatively new missionary. Perhaps in years to come I will prefer yam with peanut sauce to turkey and dressing. Perhaps in time I will no longer desire a Christmas get-together with our missionaries, but will find contentment in the African concept of a Christmas celebration. Already I sense a oneness with my fellow believers and an appreciation for some aspects of their culture. But I wonder—how long does it take to forget the feel of a white Christmas? □ □

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MRS. MILEY is a second term missionary in Ivory Coast, Africa. She is a native of Illinois.





# The Cities Wait

by Roy Thomas

**T**HE SCENE in America is changing. What was once largely a rural nation, has now become an urban one. People are vacating the farms for the apparent easy and exciting life of the city. Rental trailer companies have capitalized on this move to the cities and the church could take a lesson from them. Just as a person, who wants to move, can go to most any filling station and get a trailer, he needs likewise to be able to find a friendly, fundamental church in the community to which he moves.

I am afraid that we have not caught a vision of the city with its opportunity, its potential and its responsibility. We seem to be much like the Apostles who, after Jesus had left to go to the "city in the sky," just stood there gazing toward the place where he had gone. But they were brought to their senses by two men in white apparel who said, "Ye men of Galilee. Why stand ye gazing up into heaven?" With this they turned and went into the city. We need to follow their example.

## Jesus And The Cities

In His short, public ministry of three and one half years, Jesus sought to go into every city in Israel. He made His headquarters at Capernaum which was an important center in His day. He made a real impact there because Mark 1:33 says, "All the city was gathered together." From Capernaum came Peter, James, John, Andrew, Phillip, Nathaniel and many more of His followers. Jesus did a great work at Capernaum, but he wasn't satisfied with past accomplishments. Hear Him urge His disciples, "Let us go into the next towns that I may preach there also; for therefore came I forth" (Mark 1:38).

Jesus' public ministry is described in Matthew 9:35. "And Jesus went about all the cities and villages, teaching in their



synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." The book of Luke declares "He steadfastly set his face to go to Jerusalem" (Luke 9:51). From the Mount of Transfiguration in northern Palestine, He headed south, sending His disciples to His right and left in pairs, preparing the way for His entrance into every city, town and village. Like Paul who said, "I must also see Rome," He could not stop until He stood in the streets of Jerusalem. As He approached the city, we are told that He wept over it. We can take a lesson from both the burden and method of our Lord. We, too, need to weep over the cities of our country and set our face toward them.

#### His Disciples And The Cities

Jesus sent the seventy into the cities. In Luke 10:1 we learn that they preceded him into every city and place. These were the members of Jesus' practical work department. He was training them for the time they would have the sole responsibility of carrying on His work. The book of Acts tells how they carried out the Great Commission. First they began in the city of Jerusalem as Jesus had told them (Acts 1:8). Then His instructions were to go to Samaria. So we read in Acts 8:5 that Phillip went down to the city of Samaria and preached Christ unto them. Although it is true that Phillip went out into the desert to reach the Eunuch, he was actually a city preacher, for Acts 8:40 tells us that he preached in all the cities.

As the disciples continued to carry out the Saviour's orders, churches were organized in Damascus, Caesarea, Antioch and other cities. Now, it is interesting to note that most of these churches were not begun by the Apostles themselves. They acted as a "Home Mission Board" building the various workers into the different cities and then coming in to help organize the church and set things in order (Acts 8:14; Acts 11:22).

The early church had a well organized and functioning home missionary program before they sent out their first foreign missionary. Lest someone should say, "Yes, this is the song we have heard before—clean up around our own door step or charity begins at home," let me explain what I mean. They did not subordinate home missions to foreign missions. They recognized that both were included in the Great Commission. They saw clearly how both should work together. It is thrilling to read in Acts 13:2 where the first foreign missionaries were called—not out of the home church at Jerusalem—but out of the home mission church at Antioch!

I believe Free Will Baptists can take

some lessons from the disciples of Jesus. They were successful in evangelizing their world as they knew it. They did not convert everyone, but they carried the message (Colossians 1:23). That is what we must do. If we are going to follow their pattern, we should have a home missionary program to at least equal our foreign missionary program. I do not mean that we should take one penny or person from our foreign missionary program, but we should bring our home missionary giving and going to equal it.

#### Paul And The Cities

Paul's work really began in Acts 13:2 where he was called and commissioned as a foreign missionary. His life's work is divided into four trips or journeys. On the first, he began by sailing to Cyprus. It is interesting to note that Paul visited the capitol where Sergius Paulus, the deputy of the country was converted.

Paul then visited the cities of Antioch, Iconium, Lystra, and Derbe where he established churches. In Acts 14:19 we learn that Paul was stoned in the city.

The New Testament reveals that Paul went to the major city of an area and established a church. Then he charged that church with the responsibility of evangelizing the surrounding area. He charged the Corinthians to take the gospel to the regions beyond them (II Corinthians 10:16). The Thessalonian church was successful in this venture. He wrote to them: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place (I Thess. 1:8).

We may also learn a lesson here. Sometimes we limit ourselves by going to place where the potential is small rather than where greater opportunities are offered. A look at the New Testament will show us where Paul's ministry was. The books of Romans, Corinthians, Ephesians, Philippians, Colossians and Thessalonians are all letters that he wrote to churches established in each of these cities.

#### Free Will Baptists And The Cities

Ours has been primarily a rural denomination. This has been a blessing. The people were there. Even the larger denominations have gone through the days of the circuit riders. As I understand the Great Commission, it means to take the gospel to people wherever they are.

People are now moving from the country to the cities where jobs, schools and homes await them, but in all too many cases, no church.

Today, the situation in our denomination is the reverse of that which faced the first century church. Then the gospel had been taken to the chief cities and they in turn were to evangelize the re-

gions beyond them. We are established in the country and are now charged with the responsibility of the cities.

Free Will Baptists stand in a strategic position today. We still possess and preach the true gospel which will save the lost and enable them to be lifted out of their sin. Not every denomination can say that. Here in Denver, scarcely a week goes by that I don't meet someone who has attended church for years but has never heard the gospel. Some churches have had the money and manpower to go into the cities, but these churches now have nothing to offer that will deliver a man from his sin.

For several reasons Free Will Baptists need to launch an all out effort to reach the cities of our country. We can do this without hurting any phase of our work, if we will catch a vision of this work.

We need to begin new churches in the cities. The people are there. I know there are some strong rural areas and some of our finest churches are found there, but there are hundreds of cities across our country which contain millions of people that do not have a Free Will Baptist witness. Out of 50 state capitols, we have churches in only 20. Only nine of these have any strength.

People of our faith are in the cities. Young people have moved from our homes and churches to cities where we do not have churches and we have lost them. Most every city of any size contains families reared as Free Will Baptists who believe our doctrine, but they have put their membership, money and abilities in another denomination that ministered to them in their time of need.

Some might say, "There are churches of other denominations in the cities. Why should we bother?" To me, this is an indictment against us. That we would boast of a heritage in this country since 1727 and then leave its evangelization up to someone else! Many denominations that we might depend on to evangelize this country are falling down on the job. Churches tend to be more liberal and less spiritual in the city than in the country. Even the more liberal denominations still have some fundamental churches and preachers in the country.

Cults and false systems are more plentiful in the city. Many of these people have never heard the gospel. I am thrilled to look out over my congregation on Sunday and see Roman Catholics, Mormons, Seventh Day Adventists and others who have been turned from darkness to light because Free Will Baptists came to Denver.

I believe that the Great Commission demands that we turn our eyes toward the cities where the bulk of our population lives and begin with a fixed and

*(Continued on next page)*



# 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, 2719 North Landing Road, Virginia Beach, Virginia 23456.*

*Recently I was in an embarrassing situation when a Missionary Baptist asked me the difference between backsliding and falling from grace and I could not answer him. Please explain the difference to me.*

*Who are the two witnesses mentioned in Revelation 11:3? I have been unable to find an answer to this although I'm sure I read somewhere that it was Moses and Elijah.*

*Do Free Will Baptists allow women to preach and to be ordained to pastor churches? Recently I saw a couple of women's names as pastors of Free Will Baptist Churches and I couldn't believe my eyes. If so, how about 1 Timothy 3:1-5 and 1 Timothy 2:12-15, etc.?*

*I was visiting recently where the following vote was called: If a deacon isn't at church 80% of the time, unless sick, he will be disqualified as a deacon. If a member isn't at church 80% of the time and doesn't support the church he wouldn't be allowed to vote. He said all our churches are voting on this and if it passed it would be printed in our Church Treatise. Is this so?*

God will heal the backslider (Hosea 14:4) if he will heed the voice of God and turn at His reproof (Proverbs 1:23). There is complete forgiveness of sin if the backslider confesses his sin and turns from it (1 John 1:9). For the apostate who has severed his relationship with Christ, after having known Him, it is impossible to renew him again unto repentance (Hebrews 6:4-6). For him there remaineth no more sacrifice for sin (Hebrews 10:26-29).

I don't think anyone can definitely identify these witnesses. Moses and Elijah are suggested because of the text of verse 6 where the witnesses have power to "shut heaven, that it rain not . . ." (Elijah did this in his day) and they have "power over waters to turn them to blood, and to smite the earth with all plagues" (Moses did this in Egypt). There are some who suggest Moses and Enoch. Others suggest Enoch and Elijah. God has not revealed who they are in his Word. Therefore any guess is nothing more than speculation.

In some sections of the nation women have been and are ordained to the Free Will Baptist ministry. I, personally, do not agree with the ordination of women. The scriptures you have pointed out would certainly forbid it in my opinion. 1 Timothy 2:13 says that the woman is not to usurp authority over the man. It is impossible to occupy the office of pastor without usurping authority over men. The ordination of women has become a very controversial subject in recent years among church people of many denominations. I have never pastored in an area where women were ordained by our denomination and if I do I shall certainly voice my disagreement with it.

I have not heard about it if it is true. However I think I would favor it being adopted by any local congregation. If a deacon isn't faithful in attending the services 100% of the time, unless he is providentially hindered, he ought not to occupy the position. The same is true of any church member. If he is spasmodic and irregular in his support and in his attendance, the denial of the right to vote might challenge him to be faithful.

## CITIES/ from page 11

steady purpose to evangelize them. There are several things we can do.

Some courses in Home Missions and Church Extension could be taught through the missions departments of our Bible Colleges to instruct young people of this need.

Giving could be increased to our National Home Missions and Church Extension department. This department is faced with a host of calls from many cities, but can only enter these cities as money and men are available. More money would do a better job in less time. Property and a building are always an extremely expensive item in a city.

Qualified ministers should pray about being used to begin Free Will Baptist Churches in some of our large cities. The National Home Missions and Church Extension Board has adopted a five year program to plant churches in fifty of the major cities of our country which now do not have one. Some of these cities have a nucleus of Free Will Baptist families that could easily and quickly be gathered into a church.

An encouraging trend is the willingness on the part of an increasing number of laymen to move into a city with their families to assist a preacher in the establishment of a new church. More dedicated couples who would answer a call of this nature could be of great benefit.

State and local mission boards could sponsor churches in the cities of their areas. Some have already done this.

Some rural churches could move to the city. If the people in a community have moved, it is time for the church to move. If a church has no evangelistic opportunity, perhaps they could move to a place where they do.

A church or group of churches could mother a church in a given city. Sometimes we do this unintentionally. The church splits, part of it goes to a new area, and we have mothered another church. How much better it would be for both churches and a lost world if this could be done in the spirit of Christ.

I have driven through several cities recently that do not have a Free Will Baptist Church. As I think of these cities, it seems that I hear a voice repeating the words heard by Paul at Corinth, "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9-10). The cities wait. What would God have you to do? □ □

MR. THOMAS is pastor of the First Church in Denver, Colorado, a work which he pioneered. He is also a member of the National Home Mission and Church Extension Board.



THE 1,200 delegates marched from the final session of the World Congress on Evangelism aware that no world-famous preacher, no highly developed organization, and no special method alone can proclaim the Gospel to every person.

Evangelist Billy Graham had turned their thoughts to their personal responsibility when he asked in the closing message, "Is there a stain on your altar?" He pleaded for personal rededication.

Congress Chairman Carl F. H. Henry had said earlier that the remarks of an Asian delegate summed up the personal factor, "Evangelism is still the proclamation of the Gospel through me."

As the delegates followed the flags of their 100 nations out of the Kongresshalle to climax the 10-day event, they saw for the last time the ticking-clock display which burned into their memory the fact the world's population had increased nearly one million since the Congress opened.

The population gain is 10 times faster than converts to Christ are being won, the exhibit warned.

On the final morning of the Congress, delegates applauded a 1,000-word statement which addressed itself to each of the three parts of the Congress theme, "One Race, One Gospel, One Task."

"In the name of Scripture and of Jesus Christ, we condemn racialism wherever it appears," asserted the statement, approved by the Congress' sponsoring committee. "We ask forgiveness for our past sins in refusing to recognize the clear command of God to love our fellowmen with a love that transcends every human barrier and prejudice."

"We reject all modern theology and criticism that refuses to bring itself under the divine authority of Holy Scripture, and all traditionalism which weakens that authority by adding to the Word of God," the statement affirmed on "One Gospel."

The section dealing with "One Task" faced the reality that "not all who hear the Gospel will respond to it." But the delegates accepted as their responsibility to see that everyone is given the opportunity to decide for Christ in our time."

The full significance of the World Congress on Evangelism may not be seen for 10 years, Billy Graham told a press conference on the eve of the closing session of the unprecedented gathering of evangelicals from more than 100 countries.

"The Congress has far exceeded my expectations," Graham said. "Perhaps because of my experience in getting divergent groups together for evangelism I was skeptical." Graham said a spirit of love and unity has prevailed at the Con-



*Rachel Saint of the Wycliffe Translators introduces Kimo (left) and Komi, Auca Indians, to the busy city of Berlin and the Kurfurstendamm Street. The trio left the jungles of Ecuador to participate in the World Congress on Evangelism held at the Kongresshalle in Berlin. Miss Saint's brother, Nate, was one of five missionaries killed by the Auca tribe 10 years ago. Since that time, most of the tribe has become Christian.*

## World Congress On Evangelism Ends With Personal Note

gress and that it had been a pentecostal experience for him. He expressed belief, in reply to a question, that there had been some "healing of wounds" among evangelicals.

Carl F. H. Henry, chairman of the Congress who also met the press, said he believed three things had resulted from the Congress: (1) An emergence of evangelical task force for a global evangelization push, (2) A new sense of corporate urgency, new corporate dedication to the task most urgent, yet most neglected of any given the church, (3) Growing exasperation among evangelicals over hindrances to evangelism.

From the outset, the Congress leaders had declared they intended to establish no new movements or denominations as a result of the 10-day meeting.

Several statements by Henry concerning possibilities and sites for another congress were pieced together by a reporter who asked, "May we say you plan a student conference in Tokyo in 1970?" No, Henry replied, but he seemed to think there was some merit in the 1970 date. "My remark about 1970 was a romantic consideration of possibilities," he said, "but why not 1970? That was

Krushchev's target date for taking the West, it's the date for the U. S. to put a man on the moon, and it's the year said by some to mark the start of economic depression in America. Couldn't this also be the date for reversing trends of moral and spiritual decline?"

To many delegates, a peak of the Congress was reached when Oral Roberts, American evangelist noted for a faith-healing ministry in crusades around the world, observed from the rostrum at a plenary session:

"I've been out-preached, out-prayed, and out-organized. I want to thank you for opening my eyes to the mainstream of Christianity and bringing me a little closer to the Lord."

The Congress was more than preaching. It was marching. On Reformation Sunday, the delegates held their flags and placards high as they strode from Wittenburg Square to the Kaiser Wilhelm Memorial Church in the heart of West Berlin. There, Graham climaxed the event with a message to a crowd estimated at 18,000. Graham paid tribute to the heritage left to Christians today by Reformation leader Martin Luther. □□





## glancing around the states

*"The Church and Society" was the theme of this year's General Association of General Baptists which convened in Sikeston, Missouri, during the month of October. Rev. Billy A. Melvin and Rev. Harold Harrison are pictured on the platform on the evening when greetings were brought to the body from the National Association of Free Will Baptists.*

### Oklahoma State Meeting

PRYOR, OKLA.—Revival spirit prevailed during the 58th annual session of the Oklahoma State Association held here October 18-20, 1966, and was climaxed by a spontaneous response to the challenge of getting two Oklahoma missionary candidates to their respective fields. During the closing afternoon service \$2,000.00 was raised by church commitments to enable Mr. and Mrs. Howard Gage to depart for Ivory Coast. In addition, \$538.00 was received in a cash offering. Another \$1,100 was committed to enable Harvey Aquirra to enter Mexico. Delegates, ministers and visitors rejoiced in this unusual moving of the Holy Spirit.

In other business, the body voted to increase Cooperative Plan gifts to the National Association from 41% to 43%; to change the format of the state paper, "The Promoter" from a magazine to a news bulletin to be mailed free rather than on a subscription basis; and to hold the 1968 session in Guyman. The 1967 session will be held in Ada. It was noted that their investment in Oklahoma Bible College now stood at approximately one quarter of a million dollars.

Officers reelected were Lonnie Davault, Moderator; Jerry Rhoades, Assistant Moderator; Waldo Young, Clerk; Clarence Campbell, Assistant Clerk; Don Payne, Statistition and N. R. Smith, Promotional Secretary.

### Challenge For New Mexico

HOBBS, N. M.—The First New Mexico Association of Free Will Baptists is in

urgent need of a home missionary to start a full-time work in Las Cruces, New Mexico. This will be on the Project 30 plan through the National Home Missions department. Those wishing further information may contact David Nobles, 601 E. Skelly, Hobbs, New Mexico.

### Latin America Tour . .

NASHVILLE, TENN.—Free Will Baptist Foreign Missions has arranged 18 exciting, inspiring days in Latin America for pastors and laymen.

"This isn't an ordinary tourist trip," explains tour director Rufus Coffey. "It is rather a missionary adventure in which you will receive an intimate view of missionaries wrestling with problems of proclaiming the Gospel in beautiful and strategic Latin America."

The group will leave Miami, Florida, January 24 and return on February 10 concluding 18 hectic, thrilling and momentous days in Panama, Ecuador, Brazil and Uruguay.

Mr. Coffey, who has traveled in Latin America previously, will lead the tour. Total cost including air and land transportation, meals and lodging is \$761.00. Interested persons should write for information immediately to Missionary Adventure Tour, Box 1088, Nashville, Tennessee 37202. Space is limited.

### Pastoral Changes . .

NASHVILLE, TENN.—The editorial staff of CONTACT has received notice of the following changes in pastorates: Rev. Thurman Pate Fraiview Free Will Baptist Church to Faith Free Will Baptist

Church, Knoxville, Tennessee. Rev. Wayne Smith from Faith Free Will Baptist Church, Knoxville, Tennessee, to Fayetteville, North Carolina, and Rev. Melvin Worthington from First Free Will Baptist Darlington, South Carolina, to Wesconnett Free Will Baptist, Jacksonville, Florida.

### New Building Completed

GREENEVILLE, TENN.—The new Administration Building was recently completed on the campus of the Free Will Baptist Home for Children here. This unit will house general offices, social service department, conference room, and miscellaneous storage rooms. Four

*Dr. J. D. O'Donnell is shown delivering the dedicatory message at the entrance to the new Administration Building on the campus of Oklahoma Bible College of which he is president. Approximately 300 attending the dedication service.*





states were represented during the open house services on October 16. When all necessary equipment is installed the cost will be approximately \$30,000.00. Ray C. Turnage, Superintendent, hopes to have the building paid for by the end of 1966.

#### **Dedication Held**

**MOORE, OKLA.**—The dedication of the new 36-acre campus of the Oklahoma Bible College was held recently at the conclusion of a two-day Bible Conference.

The speakers for the annual conference were Rev. Jerry Rhoades, Ardmore, Oklahoma, and Rev. Odus Eubanks, Fort Worth, Texas. The speaker for the dedication service was Dr. J. D. O'Donnell, president of the college.

Four buildings, valued at approximately \$200,000, have been built on the 36-acre tract located two miles south of Moore on Interstate 35. The four units include an Administration Building, two men's dormitories and one dormitory for women.

#### **WNAC Member Dies**

**MYRTLE, MO.**—Mrs. Mary Alice Wisheart, worker in the WNAC for many years and member of the Myrtle Free Will Baptist Church for 25 years, recently passed away. Death was caused by a cerebral hemorrhage. For the past two years she had served as president of the local Auxiliary. She is survived by her husband and three daughters.

#### **Credits Accepted**

**MOORE, OKLA.**—Course work completed at the Oklahoma Bible College is now being accepted for transfer toward a higher degree by ten colleges across the United States including the University of Oklahoma, according to Clarence J. Hearron, Academic Dean of the school.

This means that Free Will Baptists in

Oklahoma and neighboring states will now be able to complete the first two years of their college requirements at Oklahoma Bible College, a two-year Christian junior college owned and operated by Oklahoma Free Will Baptists, and successfully transfer the credits received for their studies to an institution able to confer a higher degree. Work transferred will be validated when passing grades are maintained at the new institution.

Colleges which are presently accepting OBC credits to be applied toward a higher degree include Oklahoma University, Norman, Oklahoma; Baylor University, Waco, Texas; Bethany Nazarene College, Bethany, Oklahoma; Bob Jones University, Greenville, South Carolina; Calvary Bible School, Kansas City, Missouri; Southwestern Assemblies of God College, Waxahachie, Texas; Central Bible College, Springfield, Missouri; Southeastern Bible College, Birmingham, Alabama; Fort Wayne Bible College, Fort Wayne, Indiana; and our denominational college, Free Will Baptist Bible College, Nashville, Tennessee.

#### **State Meeting Held**

**NASHVILLE, TENN.**—The Tennessee State Association met recently with the East Nashville Free Will Baptist Church here. Two hundred-forty nine delegates registered for the two-day meeting. Dr. Robert Picirilli and Rev. Stanley Outlaw delivered messages for the meeting. Officers for the coming year are: Moderator, Rev. Donald Sexton; Assistant Moderator, Rev. Rolla Smith; Clerk, Rev. W. B. Hughes; and Assistant Clerk, Rev. Harley Brown.

#### **Suffered Heart Attack**

**AHOSKIE, N. C.**—Rev. Freeman L. Edwards, pastor of the Ahoskie Free Will Baptist Church here, recently suffered a

heart attack. He is now recovering at home after being hospitalized for three weeks. If improvement continues, Mr. Edwards will be able to preach again in January. He asks for continued prayer.

#### **State Association Meets**

**RICHTON, MISS.**—The Mississippi State Association of Free Will Baptists met in its second annual session at the Fellowship Free Will Baptist Church here. The State Mission Board reported that a mission will begin in Meridian, Mississippi, and March was designated as Mississippi State Mission Month.

The State group elected a five-man Board of Christian Education to be a connecting link between the local churches and the National work. This committee will be responsible for setting up Sunday school conventions and Church Training Rallies.

The Little Brown Creek Association from north Mississippi united with the State Association. This association has ten churches. Officers for the coming year are: Rev. Daniel Gaskins, Moderator; Rev. Tillis Walley, Assistant Moderator; Rev. J. L. Gore, Clerk; Mr. Clifton Jones, Assistant Clerk; and Mr. A. V. Armstrong, Treasurer.

#### **Pastor Returns**

**DURHAM, N. C.**—Rev. Joseph G. Ange has resigned Central Free Will Baptist Church in Royal Oak, Michigan, and has assumed the pastorate of Liberty Free Will Baptist Church here.

Ange has served the Michigan church since September 17, 1957. The Lord blessed his ministry there. The Sunday school attendance grew from an average of 486 to a high average of 702. The record attendance was 1038. There have been more than 800 decisions for salvation and more than 20 young people have entered full-time Christian work.

*Staff members of the Free Will Baptist Home for Children at Greeneville, Tennessee, are shown standing at the entrance of the new Administration Building recently completed.*



*The Memorial Free Will Baptist Church of Fresno, California, recently held dedication services with Rev. Wade Jernigan as speaker. A record attendance of 101 was reached. Rev. Lonnie L. Rolen is pastor.*



*Elro Driggers, moderator of the Florida State Association, is shown in the pulpit of the Chipley (Fla.) Free Will Baptist Church as he moderates a business session. Interest was high throughout the three-day meeting.*





# WHERE ARE THE EVANGELISTS?

by Armin R. Gesswein

**P**AUL WROTE to Timothy, "Do the work of an evangelist" (2 Tim. 4:5). But something is happening to evangelists today and no one is saying much about it.

In the past we associated revivals with evangelists. Now both are disappearing. For years there was only one full-time evangelist in all of France, and now he is no longer there. I am very burdened about evangelists. Some have fallen, others have failed, and many have simply faded off the scene. Evidently something needs to be done.

What did Paul mean when he told his young associate to "do the work of an evangelist"?

There are many facets connected with a total New Testament evangelism. The fact that we lack "evangelist-evangelism" does not mean that we have no evangelism in our churches. Pastors are doing the work of an evangelist and there are many new forms of cell and group evangelism, including Bible study groups in homes, and so on. Indeed, many of the new training patterns are very exciting.

However, "mighty meetings" are rare today, and full tide of revival power has been low for some time. Evangelists seem to have gone out with the tide. Except for Billy Graham, the American image of "the powerful evangelist" is fast fading away.

## Revival

Have evangelists produced revivals or have revivals produced evangelists? With the number of evangelists decreasing and church cell-groups increasing, is the tide of the Spirit still going out or is it

beginning to come in? Formerly the coming of the evangelist would invariably quicken revival consciousness and expectation in a church or city. In his book *The Light of the Nations* (page 27) Dr. J. Edwin Orr states: "The revival (in the early 1800) also equipped American evangelists who extended its influence for a lifetime. There were examples in every denomination."

Today an evangelist rarely has the opportunity of leading a church into the deeps of revival, one reason being that meetings are no longer "protracted." Formerly a series of meetings would continue until God got "through." Continuity was the master key. Day after day the entire congregation was searched by the strong preaching of God's Word until saints melted before God. Then sinners would also melt. Deeply convicted of sin, they were converted to Christ in great numbers.

In the great Norway revivals churches were full night after night. "Meetings" in some of the cities went on for several years. Churches feared lest they stop the work of God and evangelists were afraid to leave.

In his *Revivals of Religion* Charles G. Finney tells of "spending the winter" in a city. He would preach around in various churches until God precipitated thoroughgoing revival, reaching many sinners for Christ through the revived Christians. William P. Nicholson, the Irish evangelist, used at least six weeks of special services. He would spend three of those weeks preaching to professing Christians. When they caught fire, he said, "we really went to town!"

But now "revival meetings" are shorter all the time, dropping from six weeks to a month to two weeks to ten days to one week to a part of a week. Now some churches hold what they call "weekend revivals," and many churches no longer hold any such services. An evangelist has no chance for real revival in such a pattern.

## Training

The training of an evangelist is another matter to be considered. In general, evangelists must pick up their own specialized training, for our Christian colleges and seminaries make no provision for them.

We have very definite plans and training standards for pastors of congregations, and also for missionaries. As a rule they must meet certain qualifications. Scarcely does a church now ever accept a pastor who does not have proper training, and gone are the days when a church or mission board will send out a missionary who does not measure up to the standards that have been set.

But evangelists? Here we lack both vision and provision. How unlike our Lord, whose main schooling for His disciples was in the evangelistic field.

Our seminaries today are almost entirely geared for training pastors, teachers and missionaries. More and more emphasis has been placed on adequate training of missionaries, with a healthy accent on some very necessary new approaches. But despite the fact that people still think of evangelists as our front-line troops in the battle for spiritual renewal, nothing is done for them.

In light of all this, evangelists should not be too much blamed if they have sometimes been a law unto themselves, getting into wrong habits and patterns and lacking in certain disciplines. What has been done to help them? They have had to make their own way. True, they are a special breed, largely individualists and often very sensational. But among them have been some of the strongest preachers sent of God. In Old Testament times there were "schools of the prophets." Where are they now? We are told that education can do almost anything it wants, if it knows what it wants. Something must be done for evangelists.

## Convention

In our day all groups and organizations have their special conventions. But not evangelists!

A generation ago there was an association for evangelists which convened annually at Winona Lake, Indiana, but it no longer exists. Following this came the dynamic Youth For Christ movement, which attracted many and which became a spawning ground for many young evan-



gelists and to a great extent a kind of training place for them. Evangelistic vision was keen. The movement became a focal point for evangelists and at the same time it proved to be a launching pad for them. Who can measure all the thrust which those conventions generated? Although history will perhaps not record it or do it justice, we must not forget that Billy Graham profited tremendously from his early Youth for Christ fellowship, training and ministry.

Where can such gatherings for evangelists be provided again? What is the answer? Perhaps we can hope for "a new thing" to be forthcoming from the World Congress on Evangelism which recently met in Berlin. We should all pray for this.

#### Finances

In a day when there is more money than ever many evangelists are having a difficult time financially.

Most pastors and missionaries are on salary and are much better cared for than formerly. This is as it should be. But evangelists? They are for the most part not on salary. And with meeting patterns shortening up it is very difficult to fill the calendar. This means that many men can no longer afford to be evangelists.

Evangelists have opened their hearts to me on this matter. Often churches are to blame. The "love offering" plan is quite obsolete now. Giving for the evangelist should be much more realistic. Why should the stewardship plan for the evangelist be so different from that for the pastor or the missionary? In the past evangelists have been blamed for getting too much; now they can hardly make it. Both extremes arise from a wrong method. If evangelists have often been too mysterious about their income, churches have been at fault by taking "love offerings" for them with sluggish and unrealistic appeals, such as "the Lord knows our brother's need."

The "love offering" is unrealistic for a number of reasons. For the first, it is hardly a real love offering anymore, and it is too much contingent on the size of the congregation, the weather, and so on. Too often the financial burden of the special meetings falls on just part of the congregation. This is not scriptural. *The whole congregation should carry the meetings.* Every member should be enlisted to pray, to be present and to pay. When an evangelist is duly invited to and by a congregation, that congregation is committed. The whole assembly (ecclesia) is to assemble; the entire congregation is to congregate, allowing, of course, for the exception of the members who want to but cannot always do so. This is the New Testament plan. And it

will lead to congregational revivals again. The congregation concept must be restored.

By the same token, the entire congregation should share in the giving for the meetings and it is always best to have a definite financial agreement with the evangelist. Churches should set up at least a tentative budget for the services and then raise it, or most of it, *in advance*. Laymen can supervise this. Let every member share in the giving, in advance. Then if offerings are received during the special meetings, there is no pressure. This is scriptural; Paul set forth this principle of giving in Corinthians 16:2. Such advance stewardship is good crusade preparation. Where people invest their money they will be inclined to follow through on it with their attendance.

Perhaps the best plan is to put evangelism into the annual church budget, so that when the church is ready for special evangelistic meetings the money is available. Such a congregation, whether large or small, can then call any evangelist from near or far. Here is a further suggestion; set aside the church prayer meeting offerings for evangelism. This provides a ready fund. And here is a final suggestion; let a church support or partly support an evangelist, much as it does its missionaries. Along with financial support would go the deeper support the evangelist greatly needs: close fellowship, love, backing and constant prayer support. This tie would often quicken the congregation and, further, it would provide the wholesome discipline which an evangelist often lacks by being entirely independent.

Past religious awakenings have always produced new crops of evangelists. The D. L. Moody meetings brought in a new era for evangelists and the Holy Spirit gave this special call to many. One of the biographers of J. Wilbur Chapman wrote: "It is therefore a matter of the greatest congratulations for the English-speaking people that, with the pressing demand for evangelists of the best sort, Dr. Chapman should have been constrained to take this step."

Our Lord was an evangelist also—the greatest, and this was "the call" which He gave to all of His preachers of the New Testament. All of the ministries of the apostles were basically "evangelistic."

And what was our Lord's method? *It was prayer.* All of His evangelists were answers to prayer (see John 17:6). His formula was: "Pray ye therefore the Lord of the harvest, that he will send forth (thrust) labourers (reapers) into his harvest" (Matthew 9:38). This is His method now.

"Lord, teach us to pray"—for evangelists! □ □

## gems

FROM THE  
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

THIS COLUMN recently dealt with 2 Cor. 5:14, where the phrase "the love of Christ" occurs. "Love" is an action noun followed by an "of Christ"; thus, the person in the "of" phrase *could* be either the *doer* or *receiver* of the action in the noun "love." The context in 2 Cor. 5 shows that the latter was meant.

This month, a similar passage is noted and it is one that sometimes gives us who are of the Arminian persuasion a little trouble. The phrase occurs in Galatians 2:16 and 20, where we read that "a man is justified by the faith of Jesus Christ." Quite frequently, we hear someone say that this means we are not saved by *our* faith, but by *Christ's* faith! And that surely is not the kind of statement that pleases Free Will Baptists, especially if the interpretation should be used to back up the Calvinistic claim that salvation is not conditional to the individual involved.

But the truth is that this phrase does not need to be interpreted in such a way at all. Once we remember that the person in an "of" phrase following a noun of action can be either the *doer* or *receiver* of the action, we become aware that "Christ" in the phrase before us, may be the *receiver* of the faith, not the *doer* of it. And this interpretation not only has the advantage of being more understandable to us of Arminian persuasion, it also has the advantage of being more in accord with the whole context of the New Testament in general and Galatians in particular. In Galatians 3:26, for example, the wording is clearly "faith in Jesus Christ."

The translators of our King James knew very well that the phrase *could* mean "faith in Jesus Christ" (even though they did not choose to translate it in this way in this passage). But in Mark 11:22, they *did* translate almost the same phrase in such a way. There the Greek says "Have the faith of God," but the translators translated it "Have faith in God," which is what it must mean. We have no doubt, then, that in Galatians 2:16 and 20, the phrases mean "faith in Jesus Christ." □ □



# Books, Bibles And Navajo Indians



by Dan Parker

FOR THE PAST two years the Lord has given us almost unlimited opportunities to witness and work with the Navajo Indians. It seems like our opportunities will be even greater this year.

The children at our Navajo boarding school are beginning to know us quite well and it is good to be able to talk with them at the very beginning of the year. These children are so shy that it takes a long time for them to talk to people and have anything to do with them. Thus far, we have had an extremely good relationship with the Navajo people and their children. For this we thank the Lord who has prepared our every step.

The local Protestant minister has resigned and relocated, therefore, in addition to my regular duties I have been preaching there and trying to help the people. I have also been asked to organize the Boarding School release time for religious classes this year. These classes will involve over 300 of our children. It is about 50% of our enrolment. It is estimated that less than 10% of the Navajo are classified as Christians. Only a small percent of over 100,000 Navajos have been reached with a Bible-preaching witness.

Even though we are not working under our National Home Mission Board, we could not ask greater freedom in teaching Christ and the Word. Possibly 90% of these children, when they leave school for good, will not be reached by a church. For this reason, we try to teach them as much as possible about salvation and individual Christian growth.

I would like to encourage Free Will Baptists to make this ministry a matter of prayer. We especially know what Paul was talking about when he said, "many adversaries" (I Corinthians 16:9).

The ministry our Lord left was to be an ever expanding one and we trust Him to make it possible that our personal ministries will keep expanding as well as our share in a worldwide ministry □ □

*MR. PARKER teaches school in New Mexico. God has given him unusual opportunities to witness to the Navajo Indians.*



## REMINDERS / from page 7

on the Lord, therefore, have the promise "Him that cometh to me I will in no wise cast out."

### Victorious Resurrection

Someone has said that the resurrection of Christ was God's "amen" to the work on the cross. Paul considered this a part of the Gospel we are to preach. This was the theme of all preaching in the book of Acts and the witness of the early disciples. Two things stand out about the resurrection.

(1) Its Certainty—Witnesses are given and the importance is stressed. In Romans 1:3, Paul affirms that by the resurrection from the death God declared Jesus to be the Son of God. The post resurrection appearances prove beyond a shadow of a doubt the bodily resurrection of Christ. Let our hearts be settled on this matter and rejoice in the assurance that one day we too will be raised in His likeness.

(2) Its Challenge—Paul, having dealt with the certainty of the resurrection and its clear applications, sums it up in I Corinthians 15:57-58 with a stirring challenge for saints, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

### Visible Return

Our precious Saviour is going to return for us one day and it could be today. It will be coronation day for Him and for His. Our hearts should long for this glorious event. Notice four truths concerning Christ's visible return.

(1) Surety—This event is considered as the blessed hope of the church.

(2) Soonness—I know there are differences of opinion as to when Jesus might return, yet I am convinced that the New Testament teaches the possibility of the return of Christ at any moment. It might be today!

(3) Sorrow—This refers to the condition of those who have never taken Jesus as Saviour. They will be left to perish.

(4) Saints—The coming of our Saviour should motivate us to Godly and holy living. What a wonderful day that home-going day will be.

As you have been reminded of God's Christmas present to the world, I hope that you will know the joy of Christ's presence, pardon, and prospective return during this Christmas season. □ □

*MR. WORTHINGTON is pastor of the Free Will Baptist Church in Tupelo, Mississippi.*



# \$1,000,000.00 Your Church And College

by Jack Paramore

**J**ANUARY WILL mark the beginning of the *One Thousand Church Campaign* for the development program of Free Will Baptist Bible College. We want to challenge one thousand churches to give at least \$1,000 within a twelve-month period. In this way, \$1,000,000 could be secured by the end of 1967.

We are hopeful that many churches will begin laying plans in January to participate in the *One Thousand Church Campaign*. Of course, the same plan will not work in every local church situation. Some local churches have already raised \$1,000 using a variety of methods.

Following our National Association in 1965, the pastor of Ruth's Chapel Free Will Baptist Church, A. L. Hines, returned home to challenge his people to give \$1,000 to Free Will Baptist Bible College. Since the money was not in the treasury, the church borrowed the sum from a local bank. Then offerings were received on Wednesday night, and within a year the bank was paid in full. The need is so great that other churches are urged to consider borrowing the sum so that the college can realize immediate benefit.

The First Free Will Baptist Church of Charleston, South Carolina, under the leadership of Pastor Dennis Wiggs, recently voted to give its entire Sunday school offerings for twelve months to the development program. In the past, these offerings have averaged approximately \$20 per week, making it very likely that within a year this church will

join the *One Thousand Church Campaign*.

Another similar, though not the same, arrangement has been made by the Chipley Free Will Baptist Church of Chipley, Florida, where the church voted to include \$1,000 in the yearly church budget.

Grace Free Will Baptist Church of Greenville, North Carolina, raised \$1,200 on the Sunday immediately following Christmas of 1965. Pastor Chester Phillips led his people to set a goal of at least \$1,000. Plans were made to give the entire offerings above the sum needed to pay the salaries of the church staff. The spirit was good throughout the day and the goal was easily reached. Many churches could plan a similar College Day and thus raise the entire amount. Many could even exceed the goal.

Though details will have to be worked out in each local church, we would like to suggest that the matter be placed before the congregation early in the year. The goal of at least \$1,000 should be determined and a definite time limit set for raising the amount. Literature furnished by the college should be kept before the people.

We want to inform, challenge, and give every church throughout the denomination an opportunity to participate in this program. Pastors will be informed via mail, as will the entire mailing list of laymen. News releases will be placed before our people through the various denominational periodicals. Yet the job cannot be done by mail alone. Plans are being made to challenge delegates at every denominational meeting that can be attended by representatives from the college. Even beyond this, we will be making a vigorous effort to visit hundreds of local churches in the course of the year.

In some cases, the pastor may not need the assistance of college representatives. Others may want a boost from a special speaker and are, therefore, encouraged to contact the office of the development program. Representatives of the school pledge themselves to assist the local churches in any way possible.

The *One Thousand Laymen Campaign*, launched February 18, 1966, has yielded approximately \$250,000 in cash and commitments. This effort to challenge one thousand individuals to give \$1,000 each will now be promoted simultaneously with the *One Thousand Church Campaign*. The response to both these drives is expected to yield sufficient funds to meet the construction cost.

Dedicated Free Will Baptists are urged to keep the entire development program before the Lord in prevailing prayer. "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1a.). □ □

## in the vineyard

**Jack Paramore**, Director of the Development Campaign for Free Will Baptist Bible College, will be in revival services at Chesterfield, Indiana, December 5-11.

Director of Home Missions and Church Extension, **Homer Willis**, will be in Hazel Park, Michigan, December 4, for the dedication of a new educational building at the First Free Will Baptist Church. He will speak in the East Nashville Free Will Baptist Church, December 11.

**Rufus Coffey**, Director of Conference Ministries for Foreign Missions, will be in the Kansas City Missionary Conference, December 9-13. He will be in Tallahassee, Florida, December 15-18.

Field Secretary for National Home Missions, **Mark Vandivort**, will be in the Metropolitan Association of Free Will Baptists, Detroit, Michigan, December 9-11. Mr. Vandivort will attend the NAE Evangelism Conference in Chicago, Illinois, December 12-14.

**Reford Wilson**, Director of Foreign Missions, will depart for Brazil on December 30.

Promotional Secretary for the National Sunday School Department, **Harrold Harrison**, will be in Wheaton, Illinois, December 5-7. He will conduct a Sunday School Institute at the Welch Avenue Free Will Baptist Church, Columbus, Ohio, December 12-16.

**Billy A. Melvin**, Executive Secretary, was in Tulsa, Oklahoma, the first of the month at the Southeast Church where he directed a bond issue. He has been supplying the pulpit at East Nashville Church during the illness of his father.

Director of Church Training Service, **Samuel Johnson**, was in Washington, D. C. December 1-3 representing Free Will Baptist Camping in a session with Senator Ribicoff on camp legislation. It was called by Christian Camps and Conferences Association. Mr. Johnson will be in North Carolina, December 23-30.

**Roger C. Reeds**, Director of the Sunday School Department was in Wheaton, Illinois, December 5-8.





# WHEN

**F**OR WHEN I am weak, then am I strong" (II Corinthians 12:10). Here is one of those paradoxical statements that causes us to open our eyes, unstop our ears, and stand amazed. What reasoning was Paul's! This tremendous man of God is saying, "When I am weak I am strong, and when I am strong I am weak." How strange! How seemingly contradictory! How logically impossible! Nevertheless, we do well to follow Paul in the process of his reasoning.

## Advantages May Become Disadvantages

This is true, in the first place, because advantages may not be seen. Russell Conwell tells about a man who had a passion for gold. When he heard, in 1847, that gold had been discovered in Southern California, he sold his ranch to Colonel Sutter and went there. The Colonel's little girl carried some wet sand into the house one day and a visitor saw gold in it. The former owner of that ranch had gold, the thing he wanted so much, but he did not see it. Thirty-eight million dollars worth of gold was mined on just a few acres of the farm in a short time. A man who owned one-third interest in the farm received \$120 in gold every fifteen minutes, twenty-four hours a day for many years. Now the first owner had eyes, but they were not discerning enough to see what he had. He had gold, but he did not have an eye for gold.

Secondly, advantages become a disadvantage when we fail to seize them. Take success! It causes some to grow and others to swell up with sinful pride. Paul thanked God for his thorn in the flesh because it kept him humble. Without this physical disability he might have become irreparably weak.

A man who has a strong, athletic physique is in danger of abusing it. The man or woman with a glow of intellectual genius may dissipate rather than appropriate it. Here is a man blessed with ability to make money. Instead of using that gift to glorify Jesus Christ, it is used

for selfish ends. He is chilled with heartlessness and frozen with covetousness. Covetousness means spiritual death. Or, it may be that such wealth is used for pleasure; physical, mental and moral indulgence result. Ruin follows in its wake.

You see, the race is not to the swift, nor the battle to the strong. If that were true, there would be more eagles than sparrows; more elephants than rabbits; more lions than squirrels; more bears than rats; more yellow jackets than gnats and flies. Strength, advantage, ascendancy, and superiority are very dangerous.

It is related that a mighty eagle, the king of the air, lighted upon a dead sheep, drifting down the waters of the Niagara River toward the great falls. The eagle became so absorbed in satisfying its appetite that he was oblivious to his eminent danger. To any suggestion of danger he might have replied: "Don't be disturbed about me. Look at these giant wings!" Nearer and nearer he approaches the falls. Now he is within a few feet of it. The moment to plume his wings for safety in the blue of the skies has come! He spread his great burnished wings and fanned the air, but they would not lift him. His talons had frozen to the wool of the sheep's carcass. Frantically he went down as his wings beat the air, then dipped into the water. Instead of seizing his opportunity, he was seized by inopportune death. The Word of God declares, "Pride goeth before destruction, and a haughty spirit before a fall."

Thirdly, advantages become a hindrance by failure to use them rightly. Take two ships—the Mayflower and the Titanic. Which had the more auspicious launching? The Mayflower was but a frail bark to be toyed with by the boisterous, tempestuous breakers of the ocean, but it was laden with deathless destiny. On it were the pioneers of a powerful nation; the heralds of new freedoms; the devotees of a new order; the harbingers of greater blessings to mankind; the trail blazers of a new era in human history.

The Titanic pulsed with power and glowed with pride. Her captain strutted in arrogance, her passengers were gay and confident that this mighty mistress of the ocean could not be sunk. Her very strength became her peril. There was an iceberg, a leak, frantic confusion, a pandemonium of fear, then death. Faith in God was the anchor of the Mayflower; pleasure was the anchor of the Titanic. Purpose was the captain of the Mayflower; pride was the captain of the Titanic. The one was frail but possessed with hardihood; the other was stalwart but made weak by the termites of pleasure. The Mayflower weathered the rough ocean; the Titanic went to its watery grave like a toy. The one was weak but became strong in history; the other was strong but became weak in history. One carried Pilgrims; the other carried only passengers.

Here are two countries, North and South America. The settlers of one were seeking religious and political freedom; the other was settled by people who were seeking gold. Their history tells their stories. Here are two boys. They are reared in the same community, go to the same Sunday school, attend the same worship services. The one neglects his advantages and winds up with a thirty-year sentence in the penitentiary. The other uses his advantages. He became editor of a splendid newspaper, the leading spirit in his church and a member of the executive board of his denomination.

I read a story not long ago about a young man, strong physically, who had spurned Jesus Christ, saying he was strong and needed no Saviour. He was visited by an acquaintance in a hospital in Chicago. This friend was admitted on the condition that he would not touch the young man in any way. When he saw that awful sight, he knew why. His eyes would not close. His lips and tongue could not articulate speech. The joints of his hands were beginning to separate. Here is what he said: "My God, Sir, isn't it awful? Tell every man you



by W. Irvin Hyman

# WEAKNESS BECOMES STRENGTH

meet that sin is too mighty for him; the devil is too strong for him!" So you see, advantages become a disadvantage when we fail to seize them rightly.

## Disadvantages May Become Stepping Stones

The infallible Word of God declares, "The lame take the prey." Again the Bible says, "To them that have no might he increaseth strength."

First, this is a fact because disadvantages challenge. The Apostle Paul's thorn in the flesh became a bulwark of strength to him. One with disabilities may give up, surrender, and say: "God, nature, life, are cruel. There is nothing I can do about it." One may pray, as Paul did, for the removal of the obstacle. Or, one may accept it, bear it and use it for God's glory, as Paul eventually did. Often the handicapped have been so challenged by their weaknesses and disadvantages that they have been endowed with supernatural power. Actually, without pain, weakness, troubles, handicaps, our best never develops. No troubles, no hardship; no fight, no fortitude; no suffering, no sympathy; no pain, no patience.

I walked a mile with sorrow  
and ne'er a word said she;

But, O, the things I learned from  
her

when sorrow walked with me.

Secondly, disadvantages become stepping stones when they strengthen and call out our best. History's pages, are adorned with the golden achievements of sufferers, maimed, crippled, blind, deaf, dumb and handicapped. Sir Walter Raleigh wrote the *History of the World* in the tower of London; John Bunyan wrote *Pilgrim's Progress* in Bedford Jail; J. Addington Symonds wrote his seven volumes on the Renaissance while seeking safety from consumption in Switzerland. Demosthenes became the world's greatest orator by putting pebbles in his mouth and speaking against the roar of the ocean to overcome his stammering speech. Dwight L. Moody was so tongue-tied in speech that he was advised by

close, interested friends never to speak in public again. However, Mr. Moody persevered, overcame his obstacle, and lifted two continents closer to Jesus Christ.

Moses had but a shepherd's crook, but with it God enabled him to deliver Israel. Shamgar had only an ox goad, but with it he slew six-hundred Philistines. Mary had but a vial of ointment, but with it she anointed our Lord and sprayed its perfume on the ages. David had only a sling and some smooth stones, but with them he slew Goliath and won the war for Israel. The poor widow had only two mites but she gave them and became an example and inspiration to the ages. Helen Keller had a triple handicap: she was deaf, dumb, and blind. Yet, she has heard more, seen farther, and spoken more eloquently, perhaps, than any woman in her generation. Jerry McAuley had the obstacle of a dozen penitentiary sentences hanging over his head and hounding him, but he became a Christian and lifted more people out of the gutter of sin than his generation had known.

It is my understanding that the following words are written over the entrance of the University of Pennsylvania: "In the dust of defeat, as well as in the laurel of victory, there is glory to be found, if one has done his best."

Thirdly, disadvantages become stepping stones when they afford opportunity for the bestowal of the Grace of God. Paul says, "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me" (II Corinthians 12:8-9). Paul not only had great visions; he had great reverses. No wonder he could bear the thorn of the One who was crowned with thorns.

The grace of God! We live it. We breathe it. We walk upon it. It is the roof, the rafters, the floor, and the nails

of the universe. Jesus said, "My grace is sufficient for thee." For what? For your work which may discourage, for your troubles which perplex, for your sorrows which break your heart, for your warfare which alarms, for your afflictions which depress, for your fears which haunt, for your suffering which seems unbearable. His grace was sufficient for Luther's diet of worms, for Savonarola's burning stake, for Lee's Gettysburg, for Wesley's home without love, for Fannie Crosby's sightless eyes, for Wilson's death hour. In Him weakness becomes an anchor of strength.

## Life Can Be Victorious

First, life will be victorious if we have insight to visualize it. If our opportunities, endowments, abilities, and handicaps are harnessed, victory will result. Those who make mere pleasure their aim in life are playing marbles with diamonds.

George Washington was a man of great wealth. He was the most privileged man of the Colonies, but he mastered it. Abraham Lincoln was at the other extreme. All of us have seen pictures of the small, primitive log cabin in which his parents were married. It's rough logs, its pioneer appearance, its mute voice speak of many disadvantages. Nevertheless, out of that log cabin Lincoln marched, marshalling all those disadvantages, all those handicaps as his allies, to put him in office as president of the United States of America! So marched Faraday in fields of science, Florence Nightingale in service to soldiers on a thousand battlefields, Roger Williams in quest of religious liberty and complete separation of Church and State.

Secondly, hard work is essential. Some time ago, I came across the following piece of poetry by Maltbie D. Babcock. It is all together challenging.

Be strong!

We are not here to play—to dream,  
to drift.

We have hard work to do and loads  
to lift.

(Continued on page 25)



ONE DAY recently I passed a mirror in our home. I seemed to be compelled to stop. I took a good look at myself. Behind me, toys were scattered; last night's newspaper was yet to be picked up; and the telephone had been ringing all morning on the desk piled high with unfinished work. I looked at myself and wondered, "Just what in the world do people see when they look at me? What kind of pastor's wife am I?"

I thought of the image of a pastor's wife that I once possessed. As a child, I knew exactly what a pastor's wife should be like. She was neat; refined; never a loud-mouth and a perfect housekeeper and cook. She never yelled at her children. This woman was always perfectly organized, and spent most of her time praying, reading the Bible, and visiting the sick.

Rude remarks never discouraged her. She was always the essence of sweetness.

However, this did not dim my sights. When I acquired the role of pastor's wife through marriage, I had already made up my mind that I would be the first perfect one. I saw no reason why it couldn't be done. Neither did my husband. Time has a way of changing things.

I first met defeat when I found that I was always opening my mouth when it should have remained closed. I, who had never been a loud-mouth before, found that suddenly I almost always spoke too much, too often, at the wrong time. It was hard to do much with my hair, too. There was never time on Sunday mornings. I barely had time to wash and roll it on Saturday nights. I never have figured out what happened with the money I budgeted for weekly hair sets. Wednesday night was impossible because it was too soon to wash my hair; yet, Sunday's leftover style left much to be desired.

for the Lord to give me genuine love for our people. I also learned that it was impossible to always be prepared to teach on a moment's notice. I learned which duty-shirking teachers to avoid on Sunday morning.

I saw myself in that mirror. I smiled sadly and shook my head. I could not possibly see myself fitting that grand ideal of a pastor's wife. How many times had I tried to push our people into serving the Lord, instead of leading them. How often I had blundered through ignorance when my heart longed to do what was right.

But somehow as I looked in that mirror, I saw beyond my mussed hair and tired face into my heart. Yes, there have been many mistakes. There have been times when I wondered if I were being of any help at all to my husband and his ministry. There have been seasons when I felt that I was utterly useless in the Lord's work. But I know my heart. And I know the Lord knows my heart. We both see in it a desire to be the best possible pastor's wife.

Sure, other roads might have been easier, but no rewards would have been greater. When we receive letters of appreciation from people we have helped to a better understanding of the Lord, I know then that I have a choice place. When my husband says, "Thank you, I don't know what I would do without you," I am grateful for parsonage ministry.

As I looked beyond the mirror into my heart, the Lord seemed to say, "you have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." He reminded me of that commission. And the Lord never calls us to a work that He does not provide all of the necessary tools. Sometimes I have not used those tools or gifts wisely, and He has rebuked me. Sometimes, when I have done my best with those gifts and still failed, He comforts me. There have been a few times when I have merited His praise. These are the times that make this life worthwhile.

Pastors' wives are not perfect. Perhaps we could not reach those about us if we were. We are instruments of the Lord, called of Him, to serve at the side of His minister. We are as human as the wives of the butcher, baker, and candlestick maker, but in the minds of our congregations, we must, through the dedication of ourselves to Christ, set an example for them to follow.

I straightened my shoulders and turned to the task of cleaning the house. Imperfect, yes but how wonderful to be serving as a pastor's wife! □ □

## What Kind Of Pastor's Wife Am I?

by a Free Will Baptist Pastor's Wife

Her hair was constantly in place on Wednesday nights as well as Sunday morning, but she didn't squander money in beauty shops. She never wanted new clothes, especially ones that were not on sale. Besides, she was an excellent seamstress.

Mrs. Pastor's Wife did not mind a house that was too small nor one that needed painting. If it did need painting, she would do it herself in her spare time. She could play the piano, sing, and play the organ (although she really didn't think she did as well on that), and teach any class on even a moment's notice. She could pinch hit on any occasion.

Somehow over the years my vision of that perfect pastor's wife has dimmed and faded. As I grew older and visited in parsonages, I began to see that there were a few wives who did not fit this mold. As a matter of fact, I eventually discovered that none of them did.

Devotional time was the hardest battle. I couldn't imagine where my time went every day. If I ever put off Bible reading, praying, and visiting until last in the day, it never was accomplished. I found it impossible to sew for myself, with little girls always needing new clothes.

Playing the piano became harder since practice time was so limited. Playing the organ was out of the question. My voice became strained from yelling at the children and was eventually too rusty for much singing.

For some reason, other houses always looked more freshly painted than our parsonage. I soon found it easier to wash dingy walls than paint them on a do-it-yourself basis.

Many tears have been shed over rude remarks from some unthinking member of our church. I discovered early in our ministry that not everyone in the church loved us. Much of my praying had to be



# woman to woman



by CLEO PURSELL

## Christmas—A Special Time Of The Year

**M**ANY SYMBOLS of Christmas are represented in place names scattered about the United States. There is *Christmas*, Florida, and the commonly known *Santa Claus*, *Indiana*, which is the only town so designated in the United States. A special congressional act—designed to prevent the wholesale changing of other town names to Santa Claus—reserves this privilege to the Hoosier town. There is geographical *Joy* (as well as the heartfelt kind) in the states of Illinois, Kentucky, Missouri, and Texas.

For the decorative phase of Christmas, Kentucky has a *Mistletoe*; Alabama a *Candle*, and there are towns named *Evergreen* in six states and *Pine* in seven states. The celestial touch is provided by *Angels*, Pennsylvania. There are five *Stars* and four *Shepherds*. *Bells* are to be found as town names in both Tennessee and Texas.

December is a wonderful time of year. Hearts respond more kindly to others, and thoughtfulness and helpfulness are experienced more often. Is it not because we are so frequently reminded of God's love and the gift of His Son to us? Our boys are again in battle, and civil strife sweeps over our own country but we can all share God's love in a special way this month. Remember *Double Bible Sunday* when each person who has a Bible is asked to share a copy with someone else for a gift of \$1.50—less than the monthly cost of a newspaper. These Bibles will be distributed overseas by our missionaries. Then there is the Pre-Christmas Week of Prayer observance with offerings for state home missions and children's homes.

### Gifts Money Can't Buy

Do you have the name of a friend or loved one on your Christmas gift list who is hard to buy for? You can't think of a thing she needs? The Christian woman need not worry about buying expensive gifts. She has treasures in her own heart which she can share—treasures which cannot be purchased in a store. *Love, friendship, understanding, a helping hand, your time, a smile, or*

*a prayer*, are needed so sorely by all people today.

*Appreciation* is a beautiful gift, so easy to give but so often withheld. When is the last time you told someone you admired her talent, her ability to preside over the woman's meeting, or her children? Invaluable is the gift of *wholehearted response to your duties* as a family member, as a worshiper at church, an employee or employer and as a citizen of this free country.

### Make It A Family Christmas

When spicy, tantalizing aromas waft from the kitchen, it is difficult to keep small fry, and even father, out of the kitchen. Here is a recipe that can become a family project.

### Christmas Wreaths

1/3 cup butter  
30 marshmallows  
3 tsp. vanilla  
green coloring

Melt the above ingredients in a double boiler, putting the coloring (quite a lot of it to make it look like holly) in last. Add 3 1/2 cups corn flakes, and fork until completely colored. Leave the pan over the hot water, taking the mixture out by the spoonful, dropping it on wax paper, (with heavily buttered hands) forming wreaths. Trim with red or silver bullets. Although these are delicious to eat, they also make wonderful decorations.

### Christmas Salad

1 package lime gelatin  
1 cup boiling water  
1 cup cold water or fruit syrup  
canned pear halves  
maraschino cherries

Dissolve gelatin in boiling water. Add cold water or syrup from canned pears. Cool. When partially set, pour half of mixture into a ring mold. Arrange pear halves end to end in mold, placing maraschino cherries between halves. Pour over this the remainder of the gelatin. When firmly set, turn out into salad plate.

Garnish with lettuce and maraschino cherries. Serve mayonnaise in small bowl placed in center of molded salad.

If your children like to decorate home windows for Christmas, give them a bottle of white shoe polish and its applicator. They can write with it and easily draw snowflakes, snow figures, and Christmas wreaths. Mistakes wipe off with a damp sponge. After the holiday season is over, just use clear water to wash the drawings off the windows.

Some families collect acorns, pine cones, thistles, milkweed pods, twigs, and the like. Then, before Christmas, they spray them with gold, silver, green, or red paint and use them for holiday tree ornaments and table centerpieces and on gift wrappings for Christmas packages.

In addition to the families participation in worship at church and the children's Christmas program, many families include worship at home with appropriate devotions. These will be long remembered by the children.

### Thanksgiving At Christmas

"We've learned to be thankful for the usually common things of life: a meal without gunfire, a peaceful night's sleep, for whole, uninjured bodies, for electricity, and ice and refrigeration, for the opportunity to go to town when we want to.

"For cool wind, usually unheard of in Da Nang at this time of year, for the United States, a country big enough to keep fighting for this country even while it's stumbling around trying to find its way, for prayer, for a joke, something to laugh at, for a washing machine and an iron to use . . .

"But more than all these, we are thankful for our faith in a living, revealed God."

These are the words of two Baptist missionary wives in Vietnam.

### Gem

"Thanks be unto God for his unspeakable gift."  
2 Corinthians 9:15



# Poor Little February | by Harrold Harrison

**A**LL THE REST are taken up. I alone am left. I'm short and cold and often uneventful. There are few revivals, picnics and the like to spruce me up and make me feel alive. Folks have stayed inside a lot these cold and wintry days. The time is ripe to come alive for spring's not far away. 'Tis time that I be remembered for more than Lincoln, St. Valentine, Washington, and Longfellow. Not that these weren't great, but there's a nobler cause for which I stand. I've been named NATIONAL TEACHER TRAINING MONTH.

Yes sir, that's right! February is the month for pastors, superintendents, and Christian Education Directors to especially use for leadership training in the

local church. Think of the tremendous spiritual impact this concerted training effort could have on our denomination if every pastor gave emphasis in this month for leadership training.

Church folk have been indoors and to a great extent inactive during the winter. This is an excellent time to equip them with some new tools in leadership training. It can make their work more fruitful and satisfying plus extend the outreach of the church's influence as well. Your folk will probably be glad for an opportunity to get out and get some mental, physical, and spiritual exercise.

Only *you* can make this NATIONAL TEACHER TRAINING MONTH in our denomination as you implement a leader-

ship training effort in *your* church. The Sunday School Department stands ready to assist you. Make this month count for Christ as you exercise your aptness to teach. Write for help and supplies. Promotional and instructional materials are available on both the Evangelical Teacher Training Association and the Sunday School Workers' Training Courses. The challenge is yours. What will you do with it?

Address inquiries to: H. D. Harrison, Post Office Box 1088, Nashville, Tennessee 37202. □□

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MR. HARRISON is Promotional Secretary for the National Sunday School Board.

## Christmas At A Children's Home

by Ray C. Turnage

**W**HAT COMES to mind when you think about the way Christmas is observed at a Children's Home? No doubt each one would have a different idea. Let me attempt to give you a few of my observations for the past four years. Christmas is quite different to be sure, but there are reasons for this difference.

Several weeks before Christmas the mailman will begin to deliver parcels by the dozens. Truck lines and the Railway Express office will notify us to pick up boxes. Local merchants donate toys, candy and fruit. Our children begin purchasing their gifts for others with money saved from allowances and money earned.

As the gifts for the children arrive, each one is wrapped, tagged and recorded by the office staff. As Christmas gets closer, there are various organizations that plan parties for our big family. Sometimes we must use our bus and every car available to take all of them ten miles to town for these parties. On occasions, Civic clubs come to the Home and give parties.

Everyone gets excited when decorating begins. Each cottage has its own decorations which increase yearly. Local department stores have given lots of decorations in the past four years. The girls and

boys each want their cottage to look the nicest, and some even make beautiful candles and decorations.

A few days before Christmas packages are delivered to each cottage. The children are anxious to see the number and size of their gifts. The excitement rises until the moment they open their gifts on Christmas Eve.

The last two events before Christmas are always eagerly anticipated. A Christmas program is presented at church with many of the children participating. The local Police and Fire Departments bring a Santa Claus on a fire truck to our campus. Gifts and candy are given to each child. This is usually the day before Christmas.

On Christmas Eve the Christmas story is read in each cottage before any gifts are opened. Christmas day tables are spread with an array of delicious foods. No child is permitted to leave campus until after the noon meal. Christmas is not yet over because more than half the boys and girls are allowed to spend a few days with relatives or sponsors. While away, they usually attend more parties and receive additional gifts.

Do the boys and girls receive lots of nice gifts? They certainly do. In case the gift situation gets out of balance, the Home buys gifts so each child is treated

equally. Usually churches or special friends arrange in advance for us to do this.

After the Christmas holidays, each child writes a "thank you" letter to each name on his list of those who made his Christmas so enjoyable. Houseparents write letters for the younger children.

Let me emphasize, there is lots of work to be done before, during and after Christmas at a children's home. We endeavor to instill a sincere and deep sense of appreciation in each child. They are reminded frequently that they are fortunate in many ways. We also point out emphatically that the greatest Gift ever given was not wrapped in tissue and tinsel, but in swaddling clothes and laid in a manger.

Yes, Christmas is quite different in the Free Will Baptist Children's Home. We want it to be meaningful to our children and we sincerely try to help our boys and girls observe Christmas properly.

On behalf of the children and staff of your Free Will Baptist Home, I would like to wish all of our friends a very "Happy Christmas." □□

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MR. TURNAGE is Superintendent of the Free Will Baptist Children's Home in Greeneville, Tennessee.



# cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

OCTOBER, 1966

	OCTOBER 1966	YEAR TO DATE	TOAL TO OCT., 1965	DESIGNATED OCT., 1966
Alabama	\$ 646.55	\$ 2,714.16	\$ 1,498.97	
Arizona		794.54	855.72	
Arkansas	198.97	3,911.00	3,190.84	
California	637.94	6,579.09	6,301.50	
Florida		2,253.02	2,098.88	
Georgia		1,823.16	1,821.03	
Idaho	62.19	395.38	367.25	
Illinois	1,141.37	6,668.37	5,719.98	
Indiana		94.00	226.60	
Kansas	130.00	1,888.00	1,467.85	
Kentucky		733.44	675.95	
Louisiana	37.69	224.23		
Michigan		482.27	600.00	
Mississippi			119.00	
Missouri	1,474.79	13,567.14	12,017.01	
New Hampshire		227.77	215.19	
New Mexico		249.95	213.88	
North Carolina	206.51	1,997.56	1,447.75	
Ohio	258.50	2,986.12	2,279.04	
Oklahoma	1,200.96	12,847.20	10,568.85	
Tennessee	443.64	2,391.35	3,146.09	
Texas	130.22	2,002.09	2,578.99	
Virginia	436.99	5,700.82	1,694.89	
Washington-Oregon		436.94	180.42	

	COOPERATIVE RECEIPTS OCTOBER 1966	YEAR TO DATE	DESIGNATED OCTOBER 1966	YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions	\$2,031.83	\$20,579.43	\$	\$417.31	\$20,996.74
Bible College	1,471.33	14,902.36		200.91	15,103.27
Executive Dept.	1,401.27	14,192.73		91.06	14,283.79
Home Missions	1,121.01	11,354.18		200.91	11,555.09
Church Training	700.63	7,096.36		8.91	7,105.27
Superannuation	210.10	2,128.90		34.65	2,163.55
Stewardship	70.06	709.64		2.97	712.61

WEAKNESS/ from page 21

Shun not the struggle—face it; tis  
God's gift.

Be strong!

It matters not how deeply en-  
trenched the wrong,

How hard the battle goes, the day  
how long;

Faint not—fight on! Tomorrow  
comes the song.

The Bible says, "Be ye steadfast, un-  
moveable, always abounding in the work  
of the Lord."

Thirdly, add to work the spirit of per-  
severance and victory will be further as-  
sured. The soul of perseverance cannot  
be beaten. Imprison it and it will pro-  
duce *Pilgrim's Progress*; blind it and you  
get *Paradise Lost*; deafen it and you get  
Edison, the inventive Wizard of the  
World; put it in a log cabin and it will  
make its way to the White House.

Fourthly, life will be victorious if we  
exercise prodigious faith in the living  
God. There is no doubt about it, if we  
are firmly anchored in Him, we are safe  
and secure. Thrones may be occupied by  
armored wrong. Right may be relegated  
to the scaffold, but we will see the Al-  
mighty God in the shadows. The Bible  
declares, "When thou passest through  
the waters, I will be with thee; and  
through the rivers, they shall not overflow  
thee: when thou walkest through the fire,  
thou shalt not be burned; neither shall  
the flame kindle upon thee. For I am the  
Lord thy God, the Holy One of Israel,  
thy Saviour."

You see, this God who promises  
strength and victory to those who are  
believing in Him, is Omnipotent. He's all-  
powerful. This God, who is alive, in  
spite of what the "God is dead" theo-  
logians have to say, is the One who spoke  
and worlds came into existence. He threw  
planets into space, hung sun, moon, and  
stars along heaven's golden hills, piled up  
mountains, rolled out plains, sunk oceans  
in coral beds, planted the earth in trees,  
carpeted it in grasses, over arched it with  
canopies, wrapped it in smiles of sun-  
shine, kissed it with dewdrops, gladdened  
it with sunrise glories, splended it with  
sunsets and tapestried it with rain bows.  
This same God is alive in our day. He's  
still on the throne. And He will provide  
for His own. He will give strength, wis-  
dom, victory. Let's trust Him completely!

Have faith in God though all else fail  
about you;

Have faith in God, He provides for His  
own;

He cannot fail though all kingdoms  
shall perish;

He rules, He reigns upon His  
throne. □ □

MR. HYMAN is pastor of the Immanuel Free  
Will Baptist Church in Jacksonville, Florida.

DECEMBER, 1966



# personally...

ALMOST 2,000 years ago an angelic announcement was made to some Galilean shepherds which was to stir the world: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). Such news! The angels joined in song: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Never before, or since, such news as this. The supernatural had invaded the natural. God was come in the flesh.

Eventually, Christ was to call out his disciples and charge them with the task of spreading this Good News to others. His charge was to the point: "Go into all the world and make disciples of all men" (Matthew 28:19). Now we are faced with the simple fact that we have not fulfilled his command. We live in a world that grows increasingly pagan every day and this at a time when the church has more "means" to reach people than at any other period in history.

What is the problem? Is the coming of Christ into the world as man's redeemer no longer Good News? The answer, of course, is "no." The message of Christ and his power to save from sin is still God News to the sinner. Our problem is one of personal commitment. We just aren't committed to the task of making disciples of all men. In the church, and out, we get involved in a lot of good and well meaning activities, but they are hardly geared to the task of making disciples of all men. Sometimes even the local church encourages activity for activity's sake. We are busy, busy, busy, so this is interpreted as spirituality or dedication. But busy doing what? Is it meaningful to the purpose of God as He seeks through us to make disciples of all men. And lest you quickly justify your many activities in the name of Christ, permit me to ask this question of you: "How long has it been since you won a soul to Christ?"

I contend that every individual Christian has the responsibility of sharing the Good News. Further, every church has the right to such a designation only so long as it is fulfilling its mission—making disciples of all men. When will Free Will Baptists get in earnest about this matter? We have enjoyed some gains over the years, but surely not to any degree of which we can boast. Our potential in this respect has hardly been scratched. Truly, we need to see a genuine revival sweep across the length and breadth of our denomination. We have the people, the churches, the message, the resources. But, where is the spark? The flame?

Time is running out. We do not have forever to work. Will we miss our opportunity as a denomination in this period of the world's history? I pray not. I am praying that our pastors will spend much time in prayer and meditation before the Lord, so that when they step into their pulpits they will preach, with broken hearts and a sense of urgency, the Good News of Christ. I am praying that the laity of our churches will become so burdened for unsaved neighbors and friends that they will count some things as being more important than personal desires. I am praying that the programs of every department in our National Association will be big enough for God to get in them.

Will you pray with me? Your prayers and mine make a difference. I would be happy to hear from you, if you would like to write and pledge your prayers. Then, together, we can see God at work. It could well be that long before we gather in Jacksonville next July for our National Association, God would move in hearts all across the country bringing showers of blessing and the revival spirit so sorely needed.



*Billy A. Melvin*

*Executive Secretary Billy A. Melvin is pictured with Rev. Lonnie DaVault (left) during a recess at the Oklahoma State Association. Mr. DaVault is moderator of the association and serves as pastor of the Capitol Hill Church in Oklahoma City. He is also a member of the Foreign Mission Board of the National Association.*



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## CONTACT

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Christmas has many meanings. To business men it means the ring of the cash register.

To clerks it means long hours of toil. To policemen it means long lines of traffic. To parents it means buying gifts and parties. To grandparents it means a visit with loved ones. To children it means toys and excitement.

To some it means sadness and frustration. But Christmas has only one true meaning—Christ is come! It is the fulfillment of what the prophet Isaiah wrote,

“For unto us a child is born, unto us a son is given” (Isaiah 9:6).

And for what purpose did Christ come? The angel said to Mary, “Thou shalt call his name Jesus: for he shall save his people from their sins” (Matthew 1:21). Christ’s coming and ultimate death

on the cross provided our redemption. This is the truth that should fill the mind and heart of every Christian in the Christmas

Season. We dare not permit the commercial emphasis of a secular world to draw us away from Him whose birthday we celebrate. Let us learn again the blessing of quiet meditation as we ponder the meaning of Christ’s

coming into the world. It will bring us the true Christmas spirit and prepare us for

a greater measure of service in the new year.

# CHRISTMAS

