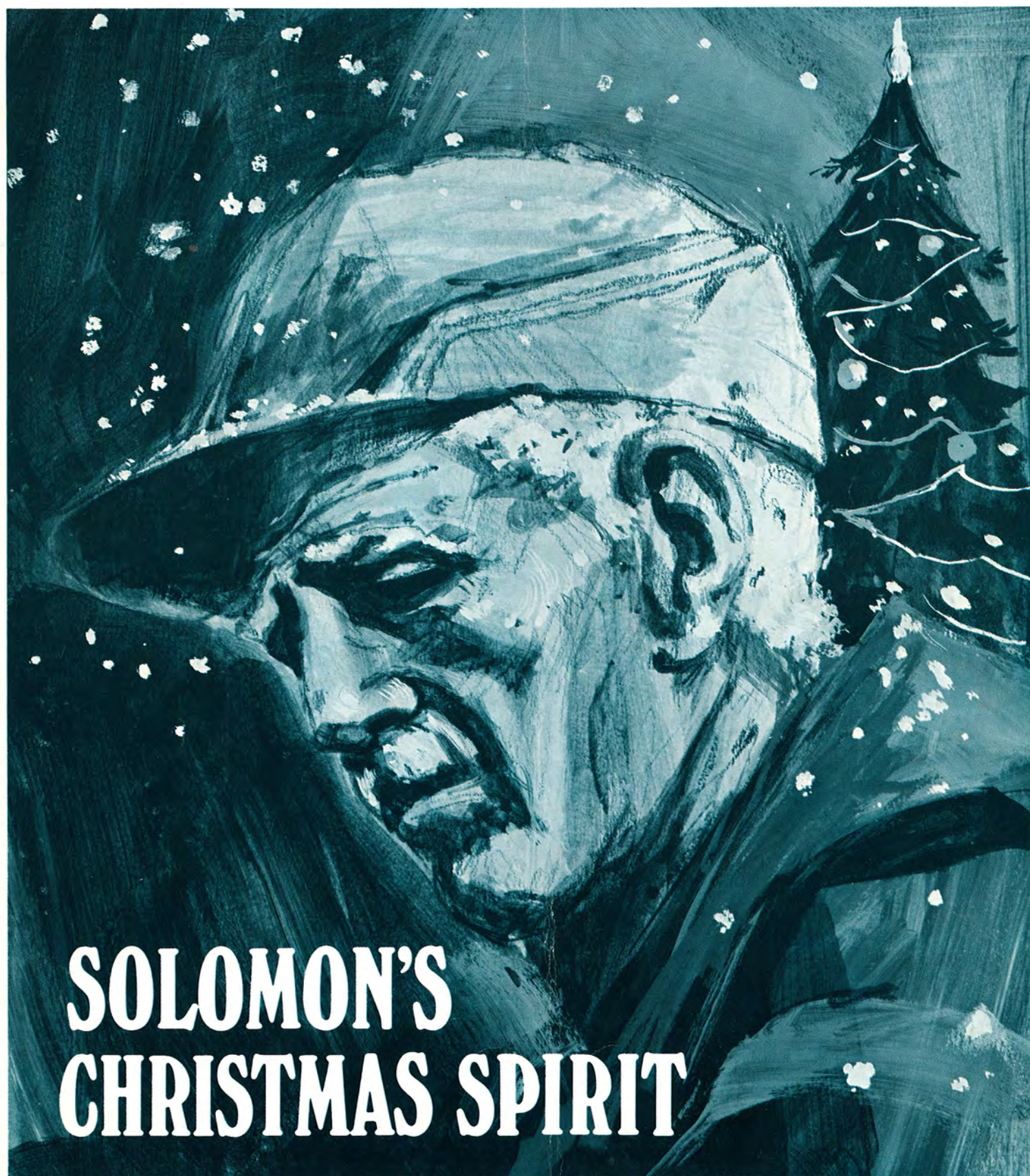


DECEMBER 1969

# contact

Of The National Association  
Of Free Will Baptists



## SOLOMON'S CHRISTMAS SPIRIT



THE ENTIRE NATIONAL OFFICES PERSONNEL WISH TO EXPRESS THEIR APPRECIATION TO YOU FOR HELPING MAKE 1969 THE MOST PROSPEROUS AND FRUITFUL YEAR IN OUR HISTORY.

NEVER HAVE OUR NATIONAL DEPARTMENTS EXPERIENCED SUCH GROWTH AND WITNESSED SUCH WIDE SUPPORT FOR THEIR MINISTRIES. BECAUSE YOU HAVE HELPED,

- 72 missionaries are carrying the gospel to eight countries on four continents in 10 languages, building churches, teaching, healing, and establishing new missions,
- 32 missionaries are working in 10 states, Canada, Mexico, Virgin Islands and Puerto Rico, planting new churches, winning new converts, and establishing bases for missionary outreach.
- 15 publications with a total readership of 50,000 went out from Church Training Service Department, and extensive research and upgrading of curriculum performed in 1969 has been applied to Literature published for 1970,
- CTS was able to inaugurate new concepts in leadership development through Hillmont Training Center and in their national youth program,
- 14 publications totalling 900,000 copies and reaching over 200,000 readers went out from the National Sunday School Department with the first Free Will Baptist curriculum in this National Association's history,
- the National Sunday School Department, through acquiring Randall Book Store, now provides increased services including a film booking agency, a publishing system, a larger mail order system, and expanded local outreach,
- the Woman's National Auxiliary Convention continued its successful campaigns to assemble basic supplies for missionaries, published its monthly Co-Laborer magazine for 12,000 readers and provided financial and prayer support for both home and foreign missions through its special programs,
- Free Will Baptist Bible College closed out a highly successful 1969 school term, directed a two-week summer session, and opened its 1969 fall term with a record enrollment of 420,
- the Executive Department produced the revised Free Will Baptist Treatise and the 1969 Minutes of the National Association, helped inaugurate the new insurance program of the Board of Retirement and Insurance, re-styled Contact magazine that reaches more than 7200 homes, and paved the way for expansion of its ministries with the employment of a full-time editor.

MAY THE JOY OF CHRIST FILL YOUR HEART THIS HOLIDAY SEASON.

---

from your Free Will Baptist National Offices

---



### "... Peace on Earth"

Mankind as never before is in search of peace. The threat of a nuclear holocaust that could annihilate the world looms unless international conflict can be eased.

Soviet Russia and the United States have thousands of tons of nuclear explosives. Representatives from these two nations have met to find ways to slow the arms race. In Paris negotiators are seeking a way to end the Viet Nam War. While our president explores every possible means to reach an honorable peace, many well-meaning Americans join with the communists in a moratorium to bring added political pressure on the administration.

Since this season in Christendom symbolizes peace, can we expect "peace on earth" as the Heavenly Host announced? If so, how can we respond to the challenge of peace in this age of conflict?

Historically, three attitudes have generally prevailed among Christians concerning war. A minority group has taken a pacifist view. They base their convictions on such commands as "Thou shalt not kill;" "love your enemies;" "turn the other cheek;" and "do unto others as you would have them do unto you." They acquire further scriptural support from Paul's words, "live peaceably with all men." Although they seem to misinterpret the misused scripture, they nevertheless justify their position by the Bible.

During the Middle Ages, war was waged during the Crusades under the guise of a "Holy War." A similar philosophy prevailed during World War I when the Americans adopted such slogans as "make the world safe for democracy." People said it was the "war to end all wars." Inasmuch as the war in Viet Nam is against the forces of atheistic communism, the idea is also inherent in that present conflict.

A third attitude is taken from the concept of a "just war." While not advocating war, Christians accept the fact that war is necessitated in the preservation of freedom. They remember Christ's comment that there would be "wars and rumors of wars" to the end of time. They recognize that God used wars during Biblical days to accomplish His purposes. When called upon, Christians support a war as a citizen of the state. Out of a sense of obligation they engage in war to "render unto Caesar things that are Caesars."

Even though peace seems to be very elusive, the Bible presents God's ideal standard for peace. Peace comes from God. This peace has been revealed to the world through the "Prince of peace." He has exemplified peace and provided peace for all men. "Therefore being justified by faith we have peace with God." "He hath made peace through the blood of the cross."

This peace also has social implications. The Kingdom of God is not meat and drink; but righteousness and *peace* and joy in the Holy Ghost. Again we read, "Let us therefore follow after the things that make for peace." "Follow peace with all men." "God has called us to peace."

As men are reconciled to God they will be reconciled to one another. International, racial, class and economic peace is derived from the peace of God. Peace is more than the absence of war. It is the presence of order, fellowship and accord.

Christians can foster peace by following the admonition of the Psalmist to "seek peace and pursue it." Paul teaches us further to pray for governmental leaders in order "that we may lead a quiet and peaceful life." Another way to promote peace is to become creatively involved in solution of problems, such as poverty, injustice, prejudice, and immorality which militate against peace. We must also keep in mind that as defense of freedom demands arms, peace depends upon justice. Peace does not wait on God to intervene in man's behalf, but is available to His people who will stand up with courage to do what's right. One translation of Luke of 2:14 reads, "Peace on earth to men of good will."



## A LETTER FROM THE EDITOR

*Jim Owen Jones*

I love Christmas. I love everything about it. The Christmas trees, the gifts, the cards, the carols sung by choirs, the church dramas about the wise men and the baby Jesus, the TV specials on Christmas, and the beautiful parades and downtown decorations.

It is sad that we commercialize Christmas so much these days. Department stores cram their shelves and raise their prices, TV commercials drive you mad about toys and gadgets; credit agencies strangle the life out of millions of husbands and fathers; and legions of fake Santa Clauses add novelty to the stores whose ugly pompousness already shames American culture; and people generally make havoc of this most wonderful time of the year.

Nevertheless, I think Christmas is the greatest tradition in the life and history of man. It's the one time in the year when people think about others, when more people go to church, when children are basically good, when Mom cooks those mincemeat and apple pies, and when Americans can honestly be said to be happy. And it does compel the TV networks, willing or not, to talk about Jesus.

Christmas usually makes most of us forget for a while all the war, hatred, riots, crime and general corruption of degraded man.

Christmas speaks of love, joy, warmth, security, and all the virtues that were brought into the world with the birth of the Savior.

So you tell me—why does Christmas live within us only one time a year?

---

### *This Month in Contact Magazine, Vol. XVII No. 2*

---

#### FEATURES:

Solomon's Christmas Spirit/JIM JONES.....	3
Denominational Calendar 1970/CONTACT STAFF.....	6
California Christian College: born to give life/WADE JERNIGAN .....	8
A Christian Declaration/NAE .....	13
A Christmas Tree Legend/RUFUS COFFEY .....	14

#### DEPARTMENTS:

Personally/RUFUS COFFEY .....	1
A Letter from the Editor/JIM JONES.....	2
The Religious World/CONTACT STAFF .....	10
Action: Stateside/CONTACT STAFF .....	11
Comment/CLEO PURSELL .....	15
GEMS from the Greek New Testament/ROBERT PICIRILLI.....	15
Cooperative Report/CONTACT STAFF .....	16

EDITOR-IN-CHIEF: RUFUS COFFEY

EDITOR: JIM OWEN JONES

CIRCULATION: RITA WENNING

Published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$2.00; church family plan, \$1.72 per year; church bundle plan, 15 cents per copy; single copy, 20 cents. Second class postage paid at Nashville, Tennessee. Copyright privileges reserved. © 1969. Member of the Evangelical Press Association.

# contact

DECEMBER 1969

*Official publication of the National Association of Free Will Baptists*

## The fire cast his shadow on the unpainted wall and the flicker of the flames gave it life.

the other. Wood smoke drifted out the window to the side of where he sat and through the chinks in the door on the other side. Behind him, the fire cast his shadow on the unpainted wall and the flicker of the flames gave it life. He poked the ashes at frequent intervals, and the fire crackled and bits of charcoal popped out onto the wooden floor.

This was the way the old man began each morning, very early, before the day dawned. But this was a special day, the Day of days. He thrust in more wood and bent forward to gaze into the fire, turning his leathery face from its intense heat. "I have looked," he thought, "into the heart of man, and never is it so vile as on this day."

As the gray of the dawn diminished the darkness that had been Christmas eve, the old man began to stir. Without mood of any sort reflected in his countenance, but as if moved by an involuntary recognition of the infinite absurdity of confining himself in the drab home any longer, he slowly got to his feet and made his way to the door of the hut.

The hills around the village were made dismal by the wintry cloudiness that vanquished the early glow of the sunrise. Solomon stood at his door, looking down on the village. He had dreaded this day, this hour, for the hills would come alive with Christmas sounds reverberating all around him until the horror of the merriment would be prolonged upon his ears.

Now he stood looking out at the clouded hills, reviewing the gradual change that had been wrought upon him by the search to which he had devoted himself years ago. He remembered how the night had come upon him, how the whole village resounded with the singing of carols and the laughter of children, how the evening was filled with warmth and happiness, how the spirit of Christmas overwhelmed him on his evening walk down the main street of the village.

It had happened ever so unobtrusively, so slight in occurrence, so brief, that at once the incident was dismissed from his mind. A passing stranger approached him, a gambler, a ruined gambler who had lost everything. Arriving in the village early on Christmas eve, hungry, and without a cent, he had requested villagers to give him a quarter, or anything that would satisfy his hungry body.

"Sir," he asked of Solomon, "would you lend a hungry man enough for a bite to eat? I have gambled, wrongly I admit, sir, and I have nothing — I am so hungry."

"You are not yet a lost man," Solomon told him. And giving him a ten dollar bill he said, "Go, and reform your heart."

To the gambler it was life. Not just for his hungry body, but for his mind and heart. Out of that timely expression of kindness, he was transformed. Solomon revered mankind. And a gambler, though desecrated in heart, was yet of inestimable worth.

Why the villagers turned against him Solomon could never understand. Always a happy man and hard-working, he was considered one of the village's best citizens. But Solomon, though respected, had no really close friends, and kept to himself. Perhaps it was this aloofness, this individuality, that perpetrated the mistrust of his fellow citizens on this unhappy occasion. Whatever it was, Solomon was not aware of it until he walked into the town hall that Christmas morning where the annual play was about to begin. In front of the audience was a foot-high stage that spread across the end of the large room. In one corner was the humble manger of the babe Jesus, with straw all around it, and made to resemble as closely as man's imagination allowed the actual scene of the birth of Jesus. In the other corner was a large Christmas tree, beautifully adorned, with gifts spread under its green branches. The entire room offered an air of holiness and respect, and the spirit of Christmas was surely more real in this room than anywhere else in the world.

Yet somewhere along the front row of the audience, a whisper issued from the mouth of one who had witnessed Solomon's encounter with the gambler. He was such a respected man in the village. But why was he giving a gambler money? Could he, in the dark places of the village, be carrying on an undesirable trade? Or was he merely trying to help the man? He certainly had not been close to anyone in all the years he had lived there. Yet he had given money to a man of questionable character, a stranger. For what, it was not known. But the words of the witness soon spread into the audience until the town hall fairly hummed with quiet expressions of indignation for Solomon.



**He became a fragment of a human being in spirit, but nevertheless, one whom the world could not trample upon nor scorn.**

It was then that he walked in, and on hesitating momentarily at the back row as he scanned the crowd for a vacant chair, he heard the words, "Solomon . . . gambler . . . money." Suddenly he was noticed, and as the faces of the crowd turned to him Solomon caught the expressions of indictment that told him all he needed to know. He turned, and walked away from the hall, and away from the people.

That night was a dismal one for Solomon. Watching his fire, meditating on the events that had transpired the evening before and on that morning, he began to suspect whether the merriment of the Day of days was real or fantasy, whether the people in the village, and indeed in all the world, really felt the joys, the blessings, the spirit of Christmas. If man could condemn a person because of one solitary incident, how could he yet recognize the spirit of Christmas?

So with an awful fear of what he might discover in his mind he embarked upon that intellectual pursuit which became the only inspiration of his life. That one tragic event had set into motion the wheels of intellect of a common man, and then ensued his grave doubts about man's worth, about the spirit of Christmas, and about the sincerity of man's heart toward this sacred Day. They were painful doubts to this one who had looked upon the heart of man as a temple, no matter how desecrated, to be held sacred. From those moments of doubt Solomon pursued his meditation relentlessly until in his heart there grew such fierce hatred for men that he became a virtual hermit. He ceased to partake of the universal joy of Christmas, but was now a cold observer, no longer sharing in the spirit of this Day. He became a fragment of a human being in spirit, but nevertheless, one whom the world could not trample upon nor scorn, since he had still kept up the hardness of manhood and had done no one any harm.

Solomon's only crime was that as a hermit and as a man of intense meditation he had cultivated his bitter philosophy of man, and his moral nature ceased to keep pace with his intellect. And now, at his highest intellectual powers, he had succeeded in ridding his mind of his tendency toward kindness and brotherly love even when the spirit of Christmas pervaded the hills with songs and merriment.

But where was his heart? Could it forever and com-

pletely assuage any recurrent feelings of Christmas joy? Could it forever fail to heed the delightful voices of children on Christmas day and renounce any feeling of the spirit of Christmas?

Now, as he stood there at his door gazing down at the village where so many years ago his spirit was broken and where he began that intellectual pursuit that brought him all this loneliness, he reassured himself in his bitterness. "I have looked into the heart of man and never is it so vile as on this day."

He now turned from his doorway and sat down again at his fire. He had sat before this fire and the flames had engulfed his bitterness time and again. But today, today he could not stand even his own meditation. The weariness, the boredom, the dissatisfaction with himself, the failure of himself, the sickening chain of lonely days which had befallen him over the years — he could no longer see himself involved in this solitude.

No phenomenon of any sort could explain the feeling that crept over the decrepit old man as he gazed into the fire. It were as though the flames cast pictures of laughter and joy on his wrinkled face, and they danced about until they imbedded deep into his mind. Where did all this come from? He saw in the flames a vivid scene of the town hall, of people sitting there watching a Christmas play. He saw the manger with the babe Jesus and the large Christmas tree decorated with beautiful ornaments. He saw children playing in the streets and their voices penetrated his sad heart. Songs of Christmas swelled within his mind until something seemed to break within him, and he felt the shadow of a change and the chill of a shock. This gave him one of those partial recoveries of a spirit that had long absented itself from his heart, even to the point of making him ask himself if he were, by any chance, already within the village town hall. And the old man, after years of confining himself to his own loneliness, after years of denying that there was such a thing as a Christmas spirit, after years of harboring his bitterness, broke those bonds that had denied him happiness on this Day.

Solomon slowly got to his feet and started out the door of his hut toward the village. The spirit of Christmas had once again united with his soul.



# DENOMINATIONAL CALENDAR 1970

## January

- 1 (pm)-3 STATE PROMOTIONAL SECRETARIES MEETING  
Convening at Free Will Baptist National Offices Monday evening.
- 5-9 PASTORS' CONFERENCE  
Convening at Free Will Baptist Bible College

## February

- "TEACHER TRAINING MONTH"
- tba HOME MISSIONS CONFERENCE ON EVANGELISM  
Convening at Fresno, Calif. (tentative)

## March

- "SPRING ENLARGEMENT CAMPAIGN" —  
NATIONAL SUNDAY SCHOOL DEPARTMENT
- 6 WORLD DAY OF PRAYER
- 15-19 BIBLE CONFERENCE  
Free Will Baptist Bible College
- 18-20 MISSIONARY CONFERENCE  
Oklahoma Bible College
- 19-29 FREE WILL BAPTIST BIBLE COLLEGE CHOIR TOUR
- 23-27 WNAC PRE-EASTER WEEK OF PRAYER AND OFFERING FOR FOREIGN MISSIONS

## April

- "FOREIGN MISSIONS MONTH"
- 7-9 NAE CONVENTION  
Convening at Kansas City
- 19 "MISSIONS CALL-A-THON SUNDAY"
- 24-25 NEW MEXICO STATE ASSOCIATION MEETING  
(location to be announced)

## May

- 4-6 NORTH CAROLINA STATE ASSOCIATION MEETING  
Convening at College Lakes Church, Fayetteville, N.C.
- 8-9 IDAHO STATE ASSOCIATION MEETING  
Convening at Buhl Church, Buhl, Idaho
- 8-9 NORTHEASTERN ASSOCIATION MEETING  
Convening at Littleton Church, Littleton, N.H.
- 17,21 BACCALAUREATE SERVICE, Free Will Baptist Bible College. COMMENCEMENT (May 21)
- 19-Jun. 6 SUMMER SCHOOL—FREE WILL BAPTIST BIBLE COLLEGE

## June

- 9 LEADERSHIP TRAINING CAMP FOR BOYS  
(begins this date)
- 12-13 WEST VIRGINIA STATE ASSOCIATION MEETING  
Convening at Thomas Memorial Church, Huntington, W.Va.
- 13 ARIZONA STATE ASSOCIATION MEETING  
Convening at First Church, Tucson, Ariz.
- 18-20 VIRGINIA STATE ASSOCIATION MEETING  
Convening at Adwolfe Church, Marion, Va.
- 18-20 KANSAS STATE ASSOCIATION MEETING  
Convening at First Church, Wichita, Kan.
- 18-20 KENTUCKY STATE ASSOCIATION MEETING  
Convening at Salyersville Church, Salyersville, Ky.
- 19-20 MICHIGAN STATE ASSOCIATION MEETING  
Convening at Friendship Church, Flint, Mich.
- 20 INDIANA STATE ASSOCIATION MEETING  
Convening at First Church, Anderson, Ind.
- 23-July 7 LEADERSHIP TRAINING FOR GIRLS  
Hillmont Training Center, White Bluff, Tenn.
- 25-27 CALIFORNIA STATE ASSOCIATION MEETING  
Convening at First Church, Petaluma, Calif.

- 26-27 ILLINOIS STATE ASSOCIATION MEETING  
Convening at Free Will Baptist Camp, Benton, Ill.
- 26-27 MARYLAND STATE ASSOCIATION MEETING  
Convening at Mt. Calvary Church, Perryman, Md.
- 26-27 OHIO STATE ASSOCIATION MEETING  
(location to be announced)

#### July

- 12-16 NATIONAL YOUTH CONFERENCE  
Convening at Fresno, Calif.
- 13-14 WOMAN'S NATIONAL AUXILIARY  
CONVENTION  
Convening at Fresno, Calif.
- 13-16 NATIONAL ASSOCIATION CONVENTION  
Convening in Fresno, Calif.
- 28-30 TEXAS STATE ASSOCIATION CONVENTION  
(location to be announced)

#### August

- "WNAC MONTH"
- 3-7 FOREIGN MISSIONS MISSIONARY RETREAT  
Convening at Free Will Baptist Bible College
- 12-14 ARKANSAS STATE ASSOCIATION MEETING  
Convening at the State Youth Camp at Conway, Ark.
- 16-21 LEADERSHIP TRAINING FOR CTS WORKERS  
Hillmont Training Center, White Bluff, Tenn.
- 18-20 MISSOURI STATE ASSOCIATION MEETING  
Convening at the Trinity Church, St. Louis, Mo.
- 23-26 OPENING OF SEMESTER AT FREE WILL  
BAPTIST BIBLE COLLEGE

#### September

- "CHURCH TRAINING SERVICE MONTH"
- FALL ENLARGEMENT CAMPAIGN OF  
NATIONAL SUNDAY SCHOOL DEPARTMENT
- "WNAC STUDENT LOAN MONTH"

#### October

- 12-14 HOME MISSIONS CONFERENCE ON  
EVANGELISM  
Akron, Ohio
- 18 "WORLD LITERATURE SUNDAY"
- 20-22 OKLAHOMA STATE ASSOCIATION MEETING  
Convening at Trinity Church, Muskogee, Okla.
- 21-24 NATIONAL SUNDAY SCHOOL ASSOCIATION  
Convening in Philadelphia, Penn.
- 28-30 FLORIDA STATE ASSOCIATION MEETING  
(location to be announced)

#### November

- "HOME MISSIONS MONTH"
- 5-7 ALABAMA STATE ASSOCIATION MEETING  
Convening at Winfield Church, Winfield, Ala.
- 6-7 MISSISSIPPI STATE ASSOCIATION MEETING  
Convening at First Church, Meridian, Miss.
- 9-11 TENNESSEE STATE ASSOCIATION MEETING  
Convening at the First Church, Elizabethton, Tenn.
- 10-12 GEORGIA STATE ASSOCIATION MEETING  
Convening at First Church, Savannah, Ga.
- 12-13 SOUTH CAROLINA STATE ASSOCIATION  
(location to be announced)
- 13-14 NORTHWEST STATE ASSOCIATION MEETING
- 16-20 WNAC PRE-THANKSGIVING WEEK OF PRAYER  
AND OFFERING FOR HOME MISSIONS
- 22 "HOME MISSIONS SUNDAY"

#### December

- 14-18 WNAC PRE-CHRISTMAS WEEK OF PRAYER  
AND OFFERING FOR STATE HOME MISSIONS
- 17-Jan.10 FREE WILL BAPTIST BIBLE COLLEGE  
CHRISTMAS HOLIDAYS

\*tba to be announced





*Administration building and women's dormitory*

---

## CALIFORNIA CHRISTIAN COLLEGE: born to give life

by Wade Jernigan

*This is the third in the series of articles Contact has produced on Free Will Baptist colleges. For a review of the first two, see "Oklahoma Bible College" (February, 1968) and "Piedmont Bible College" (March, 1968).*

CALIFORNIA CHRISTIAN COLLEGE, formerly California Bible Institute, was conceived in a vision and born of necessity. Far removed from Free Will Baptist schools in the central and southeastern states, churches in western U. S. needed the new life that only young, trained workers could offer. Out of this extreme need came the beginning of California Christian College.

With the opening of the college in 1955, both day and night classes were held. The school was operated on a part-time basis from 1955 until 1961. The first classes were taught in the Lincoln Avenue Church, Richmond, California. From 1955 to 1961, classes were taught in both the Richmond church and the Sherwood Forest Church of El Sobrante, California. Rev. Dean Moore served as president during those years.

In 1961, the California State Association of Free Will Baptists authorized the Board of Christian Education to establish a full-time college. The school went on a full-

time schedule in September, 1961, with 39 students. The first administration included Rev. Dean Moore, president; Rev. Don Robirds, dean; and Rev. Carl Young, registrar. It is significant to note that all members of the administration were at one time students of the Free Will Baptist Bible College, Nashville, Tennessee.

The college was moved to Fresno, California in 1965, and Rev. Eugene Rogers was elected president. Classes were conducted in the Fresno Free Will Baptist Church. A three and three-fourths-acre campus was purchased in 1966 and the college took on an air of permanence. A stately, old colonial house, an historical landmark, served a dual purpose for classrooms and administrative offices.

Other properties were rented off campus as temporary dormitories. The campus grounds were expanded with the purchase of the president's house. A new college chapel, kitchen and dining room were completed in 1968.

Rev. Rogers resigned as president in the spring of 1968 and Rev. Odus Eubanks, who had been serving as dean, was elected to the presidency. Mr. Eubanks served during the school year, 1968-1969, and after his resignation, Rev. Wade Jernigan was elected president.

The dean's residence was acquired in June, 1969. The women are housed on the second floor of the colonial building and the men live in a house bought in the original



*The President's house*  
*This building serves as kitchen, chapel and dining hall.*



*The Dean's house*  
*Men's dormitory*



purchase. Plans call for additional classrooms and new dormitories.

California Christian College is approved by the California State Department of Education as a Christian college. The school has been operating with authority to award the three-year Bible college diploma under Section 29007(F) of the State Education Code. Upon the initiation of the four-year program in the fall semester, 1968, the college began to award the four-year Th.G. diploma.

The college offers the three-year Bible diploma to those who complete the prescribed course of three years of college studies.

A student who is not intending to engage in a form of professional full-time Christian service is encouraged to attend California Christian College for at least the first two years of his college education. During these two years, the student will get the ordinary general education courses he would expect to find in any college, along with a comprehensive knowledge of the Bible and orientation in Christian service.

California Christian College has been approved by the U. S. Government for training of veterans on basis of 20 clock-hours weekly for full-time subsistence.

Graduates of the college meet the academic requirements for appointment to missionary service by the Na-

tional Home Missions Board and the National Foreign Missions Board of the National Association of Free Will Baptists, and by the Home Missions Board of the California State Association of Free Will Baptists.

Many students have transferred successfully to other colleges. California Christian College is an associate member of the Accrediting Association of Bible Colleges and is currently receiving guidance for accreditation from the association. The college is also working closely with the California State Department of Education. Officials look forward to the time when CCC will be fully accredited.

The following is the last statement the college received from the California State Department of Education: "Although it is my personal opinion that your status will not be enhanced by the right to offer degrees, which you will legally have by filing under Section 29007(a)(3), I will not offer serious objection to it. It would be my wish that as soon as you feel you can comply financially and from the standpoint of your course of study, your faculty, library, etc., that you seek approval under 29007(a)(2) or 29007(a)(1). This, I believe, is also your desire."

CCC has taken further steps toward fulfilling requirements for accreditation. To westerners especially, and to students across the U. S., each step toward full accreditation represents a step closer to a realized vision.

---

# the religious world

---

## 1970 THEME FOR WORLD DAY OF PRAYER ANNOUNCED

Wheaton, Ill. — "Blessed is the nation whose God is the Lord" is the theme for the 1970 World Day of Prayer observance scheduled for March 6, it was announced here by Dr. Billy A. Melvin, executive director of the National Association of Evangelicals. Churches in hundreds of communities across America and throughout the world observe this special day on the Protestant church calendar each year.

Author of the devotional guide book is Dr. Fred P. Thompson, Jr., minister, First Christian Church, Kingsport, Tenn.; president of Emmanuel School of Religion, Johnson City, Tenn.; professor of Basic Theology; member of NAE Board of Administration; and author of "At Issue," a regular column in *Action Magazine*, and various articles in Christian magazines.

The 1970 theme focuses a spotlight on a disintegrating moral consciousness in the nation, a waning allegiance to the authority of God and an unresponsiveness toward involvement. The World Day of Prayer program this year is an urgent call to Christians to acknowledge Christ as Lord of their lives, to pray earnestly for spiritual renewal in their nation and to commit themselves to demonstrate personally the moral and spiritual values set forth in the Scriptures.

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 the National Association of Evangelicals, P. O. Box 28, Wheaton, Illinois 60187.

*Editor's note: The "Christian Declaration" that may be used on the World Day of Prayer appears on page 13 of this issue.*

## AUCA POLIO EPIDEMIC WANES

Shell Mera, Ecuador (WBT)—The polio epidemic that struck the Auca tribe in Ecuador early last September seems to have run its course. Most of the polio cases occurred in Aucas who had only recently been persuaded to move into the Christian Auca community at Tiwaeno. It is believed that the crippling disease was introduced by Quichua Indians who visited Auca territory just before the outbreak.

Sixteen Aucas died from polio in eight weeks and a number have been left with varying degrees of paralysis. Wycliffe translator Rachel Saint suffered minor polio symptoms, but continued in Tiwaeno throughout the epidemic caring for Indians affected by the disease.

During the epidemic fifteen Aucas were flown from their jungle village to a hospital operated by Radio Station HCJB at Shell Mera. Doctors and nurses there, unable to communicate with the Auca polio victims without an interpreter, had to rely on a hot-line two-way radio setup between the polio ward and Miss Saint in Tiwaeno.

Aucas living at Tiwaeno include several converts who participated in the 1956 killing of Nate Saint and four other missionaries. When Oncaye, one of the Christians, contracted polio and nearly died, the elders of the Auca church anointed her with oil and prayed for her recovery. She regained consciousness and exclaimed, "I've been where Rachel's brother is . . . in a beautiful place!" Oncaye began to rally and was able to leave off medication.

As a result of the epidemic in Tiwaeno, some Aucas have been tempted to revert to their old customs, but the more mature Auca Christians have shown great spiritual understanding and steadfastness and it is believed that their attitude will promote stability in the others.

Missionary medical personnel in Ecuador are now seeking ways of inoculating Aucas untouched by this polio outbreak before bringing them into contact with civilization.

## NATIONAL DEPARTMENT HEAD RECEIVES AWARD

Ridgecrest Baptist Assembly, N. C. — The director of Free Will Baptists' National Church Training Service Department received the President's Award for Outstanding Service to Christian Camping at the Fourth Annual Convention of Christian Camping International here Nov. 3-7.

Samuel Johnson, who has directed the formation of Hillmont Training Center near Nashville and who has headed the development of camp curriculum for Free Will Baptists, was one of four who received the award. Johnson is chairman of the southern region of CCI.

About 600 persons attended the awards ceremony, representing the U. S., Canada, and several other countries.

Others cited for outstanding service included Arvine Bell, camp director of Crestridge of the Ridgecrest Baptist Assembly; Vincent Craven, director of InterVarsity camps in Canada and chairman of the Canadian Association of Christian Camping; and E. Vernell Goldsmith, a Minneapolis, Minn. businessman.

Johnson, head of the Church Training Service Department since its beginning in 1965, was responsible for the development of Hillmont Training Center, a Free Will Baptist camp for youths of all ages, situated on a 157-acre tract 35 miles west of Nashville. He is engaged in developing a full complement of camp curriculum that is already being requested for use by other evangelical denominations.



---

---

## action:stateside

---

---

### WASH. D. C. CHURCH GROUP CHALLENGES DENOMINATION TO BACK THE PRAYER BILL

Arlington, Va. — *The Master's Men of the Bloss Memorial Free Will Baptist Church here has adopted a statement supporting legislation that would submit an amendment vote on the prayer bill to the public, and has issued a challenge to the Free Will Baptist denomination to join them.*

*In a letter to Contact magazine, Jim Goodlin, president of the organization, called for other Master's Men groups across America to take up the challenge.*

*The statement is as follows:*

United States Representative Wylie of Ohio said that efforts to amend the ban on prayer in public schools did not end with the death of Senator Everett M. Dirksen and it would be a lasting tribute to him if Congress would now adopt a resolution which would submit such an amendment vote to the public.

We would like to submit the following proposal for your consideration . . .

1. We the members of the Master's Men of Bloss Memorial Free Will Baptist Church feel that there could be no finer tribute to such a great man of integrity as Everett Dirksen than to put prayer back in our schools where young minds are shaped early in life. These young minds probably wonder why they can pray at home, in church, but not at school. Freedom of worship is supposed to be granted us wherever we are.
2. That we the members of this organization feel that if we the people of this great country do not make this tribute to Senator Dirksen

then we have failed a great man who worked for this cause; but most of all we are failing our God and our youth. Our youth can gain needed strength from God through prayer. The Bible teaches us to bring up a child in the way he should go and when he is old he will not depart from it.

3. That each of us write to our congressman supporting this piece of legislation.
4. That we write our National Headquarters concerning this legislation and request that this proposal be printed in all of our National publications requesting all Free Will Baptists to write to their Congressman in regard to putting prayer back in the schools.

### ONLY 35% OF CHURCHES SUPPORTING BIBLE COLLEGE

Nashville, Tenn. — In a recent analysis of the churches financially supporting Free Will Baptist Bible College, the Reverend Paul Kettelman, director of public relations, noted that during the 1968-1969 fiscal year 442 churches, about 35 percent of those affiliated with the National Association, contributed financially to the school.

Church gifts to the school's general and building funds ranged from \$1 to \$10,000. He also noted that 74 Free Will Baptist churches gave amounts exceeding \$500. Of that number, the gifts of 31 churches exceeded \$1,000. The gifts of individuals within churches made directly to the Bible college or gifts made through cooperative programs were not included.

Mr. Kettelman reports that monthly giving to the school is averaging \$1,500 less than what is needed to meet the 1969-1970 gift quota of \$175,000. He points out, however, that

giving in the latter half of the year usually picks up. He is hopeful of raising the entire gift budget by May 31, 1970.

### NORTHEAST HISTORICAL COM- MISSION LAUNCHES CAMPAIGN TO RESTORE LANDMARKS OF FREE WILL BAPTISTS

New Durham, New Hampshire — *The following report is taken from a letter from the Northeast Association of Free Will Baptists' Historical Commission:*

The First Free Will Baptist Church in the Northeast was organized June 30, 1780 at New Durham, N. H.

In the interest of protecting the heritage of the founders of our denomination, there has been a great desire to restore landmarks representing the beginning of the Free Will Baptists in the Northeast.

As you drive through the small community of New Durham, N. H., there are several places of interest to Free Will Baptists. On the Ridge Road, still standing is the Boodey House where a group of dedicated men officially organized the First Church in 1780. It was originally a log house, but later it was covered with clapboards. It is weather-beaten, but structurally it appears to be in sound condition.

At the height of the land, on New Durham Ridge, is the First Free Will Baptist Church, built on a huge ledge. Standing in the church yard, you can enjoy a beautiful panoramic view of many miles of mountains and valleys. Services are held in this church during the summer months.

A short distance out of town is the Town Meeting House where Mr. Randall preached his first sermon. The altar remains in this building today and appears to be in good condition.

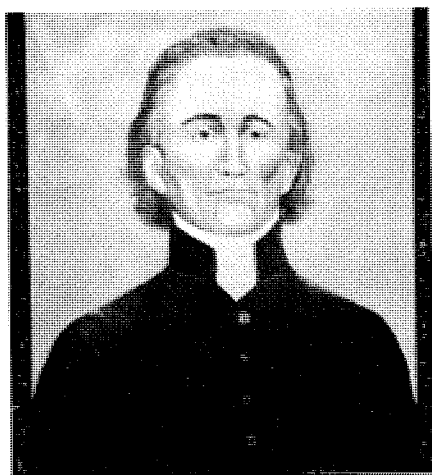
Just a few thousand feet from the Ridge Church is the Benjamin Randall Grave Yard. Its condition is heart-breaking. Trees are starting to grow between the markers, and many stones have been broken and covered with grass and dirt.

At the eighth annual Northeastern Association meeting held at Twin Mountain, N. H. Nov. 1968, an Historical Commission was appointed to work with the National Association's Historical Commission.

The first project the commission will undertake will be to restore the Randall Grave.

The commission appreciates this opportunity to share this need with the members of the Free Will Baptist churches and would like to offer an opportunity to contribute to this worthwhile project. All contributions may be sent to Mr. Wayne Golden, secretary-treasurer of the Northeastern Association of Free Will Baptists, Drew St., Littleton, N. H. 03561.

top: Benjamin Randall  
bottom: Randall grave



## NATIONAL SUNDAY SCHOOL DEPARTMENT ANNOUNCES CONTEST WINNERS

Nashville, Tenn. — The Sunday School Department of the National Association of Free Will Baptists reported strong competition in its "Winning with the Word" contest that ended a five-week enlargement campaign Oct. 26.

Substantial increases in attendance were noted among nearly all the participants. The net increase in average attendance of the Sunday schools competing was 13.5 per cent. This represents entries from 21 states.

The following chart indicates the net increase in attendance that each participant recorded, compared to the previous three-month average:

### FIRST PLACE WINNERS

Church	April-June Avg.	Campaign Avg.	Increase
Liberty — Durham, N.C.	569	658	15.6%
No entries in Division B	—	—	—
Fairmount Park, Norfolk, Va.	353	452	28

*The Oklahoma Minister's Conference chose its new officers for 1970 at a recent annual meeting. (Left to right) Burton Perry, clerk; O. T. Dixon, president; and James Murray, vice-president.*



First, Albany, Ga.	243	291	19.7
Hyde Park, Norfolk, Va.	154	222	44.1
First, Tucson, Ariz.	124	164	32.2
First, Conway, Ark.	57	89	56
First, St. Joseph, Mo.	31	49	58

### SECOND PLACE WINNERS

Central, Royal Oak, Mich.	570	590	3.5%
No entries in Division B	—	—	—
Collinswood, Portsmouth, Va.	304.4	362.6	19.1
Columbus First, Columbus, Oh.	268	301.2	12.3
Woodbine, Nashville, Tenn.	192	270	40.6
First of Morrison City, Kingsport, Tenn.	140	178	27
Pleasant View, Walnut Hill, Ill.	60.4	86	42.3
First, Greenville, So. Carolina	41	59.1	44.1

Plaques were awarded to first and second place winners in each division in recognition of achievement.

H. D. Harrison, promotional secretary, announced that a new campaign would begin in the spring, 1970.

"These campaigns," he said, "are designed to reach new prospects for the Sunday school and enhance the possibility of reaching people for Christ."

*Herman Hersey, director of the newly-formed Board of Retirement and Insurance, presented the national insurance program at the annual meeting of the Oklahoma State Association of Free Will Baptists.*



# A CHRISTIAN DECLARATION

BECAUSE Christian principles have played a major role in the founding of this nation and in the life and progress of our society, and

BECAUSE there has been such a neglect of moral and spiritual values in our nation that we now have largely a secular society, and

BECAUSE we have too often failed both God and man in our Christian commitment, and

BECAUSE we face a new decade with pressing national and international problems which cannot be solved apart from moral and spiritual consideration, and

BECAUSE God has promised to bless the nation that honors Him: "Blessed is the nation whose God is the Lord" (Psalm 33:12),

I HEREBY DECLARE my commitment to the nationwide effort to call men to God and to the moral and spiritual values in the Bible. To this end, I will

- .... support the ministry and outreach of my local church,
- .... share my faith in Jesus Christ as Lord and Savior on a person-to-person basis,
- .... demonstrate love, concern and neighborliness toward all races of men without partiality and without prejudice, especially to the poor, the oppressed and the disadvantaged,
- .... participate in public affairs by voting my convictions and seizing every opportunity to uphold the cause of righteousness, and
- .... pray for the nation and spiritual renewal in the land.

For More Information Write:  
NAE

P. O. Box 28  
Wheaton, Illinois 60187

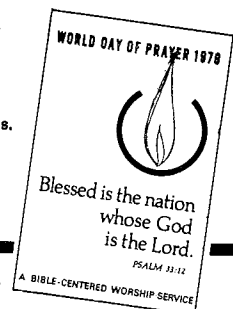
## PRAY WITH US ON MARCH 6, 1970

### WORLD DAY OF PRAYER

Join evangelicals everywhere as they unite in prayer for the many desperate needs of this world and for spiritual revival in their own lives. The motto for the day of prayer is, "Blessed is the nation whose God is the Lord" (Psalm 33:12).

For you and your church to share meaningfully in this World Day of Prayer, the National Association of Evangelicals prepared a Bible-centered worship service. These worship booklets are now available. There is no charge for the worship material, but an offering for the work of NAE is encouraged. Use the handy coupon to order your materials.

Now Available Without Charge



NATIONAL ASSOCIATION OF EVANGELICALS  
BOX 28 • WHEATON, ILLINOIS 60187

Please send the following (indicate number): ☐ Booklets

☐ Posters

YOUR NAME \_\_\_\_\_ ☐ Samples only

YOUR CHURCH'S NAME \_\_\_\_\_

YOUR ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_



from a devotional  
by Rufus Coffey



## A Christmas Tree Legend

**T**he Christmas tree speaks a universal language. It reveals the beauty and spirit of Christmas. All over the world people adorn their homes with this loveliest of trees.

As the tradition of decorating a Christmas tree has grown with each person adding his own interpretation to the symbols that he places upon the boughs, so has the Christmas tree taken upon itself an entire concept of beauty and virtues that reveal the life of the Christian and his relationship to Christ.

The Christmas tree, that it may be used, is taken from its original environment and placed where it will bring the most joy. So is the Christian taken from his natural surroundings and placed where his life will be the most fruitful.

There are numerous types of Christmas trees that represent qualities of a Christian: the evergreen which is always the same, as is Jesus Himself; the pine, tall in stature, that whispers quietly to the world of the messages of the wind; the fir, which is hard, enduring; and the cedar, which has a sweet savor and is commonly used as a community tree, reminiscent of the community church.

The Christmas tree is adorned with lights, symbolizing the joy and spirit of Christmas. The Christian, likewise, takes upon himself new virtues in Christ which bring joy and a newness of spirit.

The white light symbolizes purity; the red represents the blood of Christ which washes away our sins;

the gold speaks of kingship, a position which every Christian exalts because Christ is his King; and green stands for eternal life which the Savior gives.

The lights are connected by a cord to a source of power, just as the Christian is connected to God through faith.

These glittering lights attract people who seek their warmth and beauty, just as the Christian whose life glorifies Christ draws souls unto Him, giving them eternal joy and the comfort of the Holy Spirit.

Gifts are exchanged under the Christmas tree. And that is where the blessings are. A Christian, like a Christmas tree, is where gifts are exchanged — his life for the eternal life given by Christ.

---

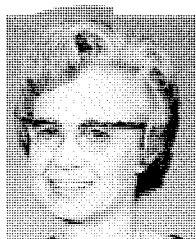
---

## comment

---

---

by Cleo Pursell



In a few days we shall be celebrating one of the most wonderful events in all history — Christmas!

Too many of us, however, have lost the *wonder* of Christmas. We take it for granted as we do the coming of spring.

Have you ever thought what our world would be like if Christ had *not* come? It is said that a minister went into his study and fell asleep. He opened his eyes and most of the books in his library were gone. Only a few books on philosophy and psychology were left and these had pages missing and were not interesting. Even the English dictionary was torn and mutilated.

He looked for churches on the streets but found none. He heard strange noises — yelling and screaming. He tried to get away from the beggars who were on every corner but they followed him. Across the street was a temple like the temples in India. "But this is not India," he said. "This is America." Then he heard a voice: "*Christ has not come.*"

Soon a sad looking man came near and asked, "Will you come to my home? My wife is sick and her mother is dying." He hastened to the little shack that the man called home. Upon entering he felt in his pocket for his New Testament, but it was not there. He wondered what to say. He tried to pray, but had no name to mention before the throne of grace — no words of cheer to offer. He remembered, *Christ has not come*. Downcast, he left the shack.

As soon as he reached the street he met a well-known undertaker. "I am looking for a preacher," he said. "A young man has died." He went to the chapel and looked into the sad faces of the parents with their tear-stained cheeks. He longed to give them comfort. He felt again for the Testament. It was not there. He had no word of comfort, of resurrection, nor of a Heavenly home to offer. Again he heard the words, "*Christ has not come.*" What a sad world. No hope, no Christ, no way to God. All seemed so dark.

The man awoke from his dream and looked about him. His books were still on the shelves. His New Testament was nearby. What a thrill of joy! Just then he heard his wife singing:

He has come! He has come! My Redeemer has come.

He has taken my heart as His own chosen home;

At last I have given the welcome He sought,

He has come, and His coming all gladness has brought.

No wonder the angels sang. No wonder the shepherds rejoiced. No wonder Simeon and the prophetess Anna were joyful.

The voice of the angels with their message of peace on earth and good will toward men is obscured today by war, riot, increased crime and poverty, but it will never be forgotten. We who know Christ as Lord should never lose the *wonder* of Christmas — the thrill, the joy and peace that comes in knowing He has truly come — not only into the world but into our hearts.

---

---

## gems

---

---

from the Greek  
New Testament



by Robert Picirilli

What about the word *love*? What does it really mean? Is it a "funny feeling in your heart" — as sometimes defined?

Well, sometimes the word *love* emphasizes feeling, but sometimes it doesn't. In fact, the Greeks had two entirely different words for love. One is the verb *phileo*; the other is the verb *agapao*. The two words do not mean exactly the same thing, although there are times when they could easily be used interchangeably.

*Phileo* is the word that is more apt to emphasize the *feeling* of love. It is an emotional word, and would usually be the word which the Greeks would use to express the intimate personal affection of sweethearts, husbands and wives, parents and children, or close friends. The Greek word for *kiss*, for example, is *philema*, a noun constructed on the same root.

Some of the uses of *phileo* in the New Testament will make it clear that this is the word for strong feelings of love. In Matthew 10:37, this word is used for the love one has for his father or mother, or for one's son or daughter. In John 5:20, this word refers to the love which God the Father has for the Son of God. In John 11:3,36, this is the word that speaks of Jesus' love for Lazarus. In John 20:2, the word refers to Jesus' love for the Apostle John ("the other disciple, whom Jesus *loved*").

Some people have the false notion that *phileo* is a weak word, compared to *agapao*. The examples above ought to prove that *phileo* is, instead, the *stronger* word as far as feeling and emotion are concerned. *Agapao*, on the other hand, is a word that emphasizes the *will* rather than the emotions. *Agapao* represents love as a deliberate *choice* based on *reason*, not on close personal feelings.

Here is a point based on the difference between these two verbs that ought to be a blessing. In John 3:16, for example, God is said to have *loved* the world. This is the word *agapao*, and it speaks of His choice to save the world rather than to destroy it. It would not be appropriate to say that God had *feelings* of personal love for all the men of the world, wicked as well as good.

But in John 16:27 Jesus says, "The Father Himself loveth you" — and this word is *phileo*, the word of strong personal feeling! So the Lord *does* love his disciples with this kind of love, though He does not love the world this way. Revelation 3:19 also speaks of the Lord's love for His children with this word.

We will have more to say about these words in next month's column.

---

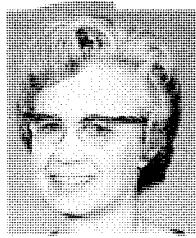
---

## comment

---

---

by Cleo Pursell



---

---

## gems

---

---

from the Greek  
New Testament

by Robert Picirilli



In a few days we shall be celebrating one of the most wonderful events in all history — Christmas!

Too many of us, however, have lost the *wonder* of Christmas. We take it for granted as we do the coming of spring.

Have you ever thought what our world would be like if Christ had *not* come? It is said that a minister went into his study and fell asleep. He opened his eyes and most of the books in his library were gone. Only a few books on philosophy and psychology were left and these had pages missing and were not interesting. Even the English dictionary was torn and mutilated.

He looked for churches on the streets but found none. He heard strange noises — yelling and screaming. He tried to get away from the beggars who were on every corner but they followed him. Across the street was a temple like the temples in India. "But this is not India," he said. "This is America." Then he heard a voice: "*Christ has not come.*"

Soon a sad looking man came near and asked, "Will you come to my home? My wife is sick and her mother is dying." He hastened to the little shack that the man called home. Upon entering he felt in his pocket for his New Testament, but it was not there. He wondered what to say. He tried to pray, but had no name to mention before the throne of grace — no words of cheer to offer. He remembered, *Christ has not come*. Downcast, he left the shack.

As soon as he reached the street he met a well-known undertaker. "I am looking for a preacher," he said. "A young man has died." He went to the chapel and looked into the sad faces of the parents with their tear-stained cheeks. He longed to give them comfort. He felt again for the Testament. It was not there. He had no word of comfort, of resurrection, nor of a Heavenly home to offer. Again he heard the words, "*Christ has not come.*" What a sad world. No hope, no Christ, no way to God. All seemed so dark.

The man awoke from his dream and looked about him. His books were still on the shelves. His New Testament was nearby. What a thrill of joy! Just then he heard his wife singing:

He has come! He has come! My Redeemer has come.

He has taken my heart as His own chosen home;

At last I have given the welcome He sought,

He has come, and His coming all gladness has brought.

No wonder the angels sang. No wonder the shepherds rejoiced. No wonder Simeon and the prophetess Anna were joyful.

The voice of the angels with their message of peace on earth and good will toward men is obscured today by war, riot, increased crime and poverty, but it will never be forgotten. We who know Christ as Lord should never lose the *wonder* of Christmas — the thrill, the joy and peace that comes in knowing He has truly come — not only into the world but into our hearts.

What about the word *love*? What does it really mean? Is it a "funny feeling in your heart" — as sometimes defined?

Well, sometimes the word *love* emphasizes feeling, but sometimes it doesn't. In fact, the Greeks had two entirely different words for love. One is the verb *phileo*; the other is the verb *agapao*. The two words do not mean exactly the same thing, although there are times when they could easily be used interchangeably.

*Phileo* is the word that is more apt to emphasize the *feeling* of love. It is an emotional word, and would usually be the word which the Greeks would use to express the intimate personal affection of sweethearts, husbands and wives, parents and children, or close friends. The Greek word for *kiss*, for example, is *philema*, a noun constructed on the same root.

Some of the uses of *phileo* in the New Testament will make it clear that this is the word for strong feelings of love. In Matthew 10:37, this word is used for the love one has for his father or mother, or for one's son or daughter. In John 5:20, this word refers to the love which God the Father has for the Son of God. In John 11:3,36, this is the word that speaks of Jesus' love for Lazarus. In John 20:2, the word refers to Jesus' love for the Apostle John ("the other disciple, whom Jesus *loved*").

Some people have the false notion that *phileo* is a weak word, compared to *agapao*. The examples above ought to prove that *phileo* is, instead, the *stronger* word as far as feeling and emotion are concerned. *Agapao*, on the other hand, is a word that emphasizes the *will* rather than the emotions. *Agapao* represents love as a deliberate *choice* based on *reason*, not on close personal feelings.

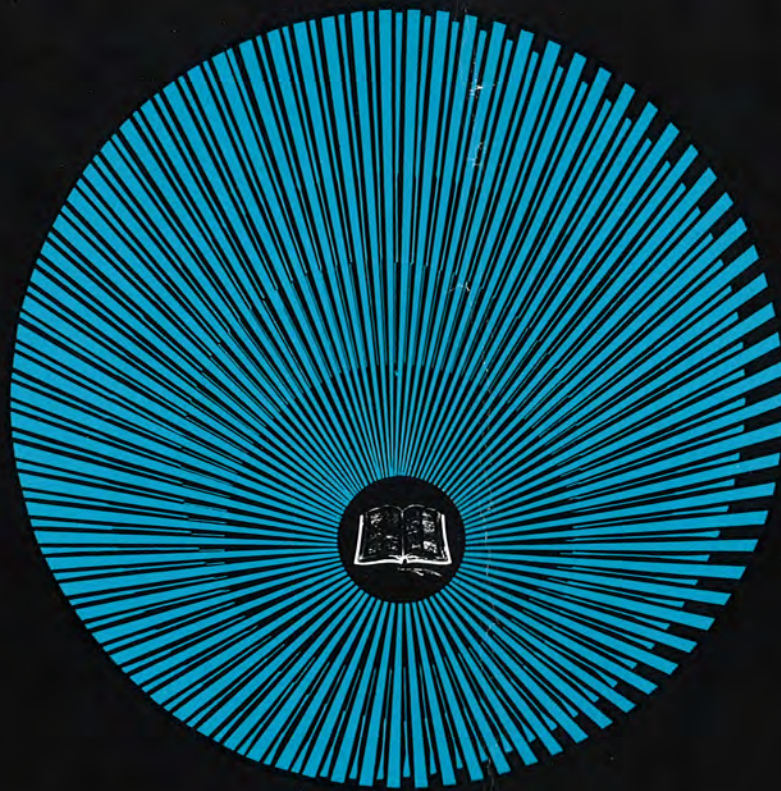
Here is a point based on the difference between these two verbs that ought to be a blessing. In John 3:16, for example, God is said to have *loved* the world. This is the word *agapao*, and it speaks of His choice to save the world rather than to destroy it. It would not be appropriate to say that God had *feelings* of personal love for all the men of the world, wicked as well as good.

But in John 16:27 Jesus says, "The Father Himself loveth you" — and this word is *phileo*, the word of strong personal feeling! So the Lord *does* love his disciples with this kind of love, though He does not love the world this way. Revelation 3:19 also speaks of the Lord's love for His children with this word.

We will have more to say about these words in next month's column.







# *A Treatise of the Faith and Practices of the Original Free Will Baptists*

**Revised, 1969 Free Will Baptist TREATISE. NOW AVAILABLE!**

This important publication should be a required reference of every Free Will Baptist home. Adopted in 1935, it is the official rule of faith and practice of the National Association of Free Will Baptists. This is the fourth edition, having been revised in 1948, 1956, 1958, and 1969. This newest edition adds important changes to the Free Will Baptist statement on practice, and retains its historic and fundamental rules of faith. The new TREATISE offers the reader an easy and convenient reference to Free Will Baptist beliefs. Send your name, address, and 35¢ for each copy, plus postage, to **Randall Book Store, P. O. Box 1088, Nashville, Tennessee 37202.**



CONTACT  
P. O. Box 1088  
Nashville, Tennessee 37202

Second Class Postage Paid at Nashville, Tennessee

EUNICE EDWARDS  
101 NORTH 6TH ST  
FLAT RIVER MO 63601  
C



## what is christmas?

*How about a time for snow and winter fun!  
Or maybe Christmas trees and candles!  
Or is it a time for carols and sleigh rides  
or a Christmas play at church!  
Perhaps it is a quiet evening at home  
near the warmth of the fireplace.  
Here is a better thought: Christmas is  
the celebration of the birth of the Savior,  
Jesus Christ.*

Season's Greetings from the Contact Staff