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personally . . .

Make Room For Jesus

The Christmas Story as recorded in Luke, chapter two, tells us that Christ was born in a stable and placed in a manger "because there was no room for them in the inn." This was essentially a prophetic statement concerning the earthly life of Christ. He said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head" (Matthew 8:20). John records, "He was in the world, and the world was made by him, and the world knew him not. He came to his own and his own received him not" (John 1:10-11). The ultimate rejection of Jesus by man resulted in His death on the cross.

No room for Jesus. But is it any different today? Hardly! Man still finds no room for Jesus. Our response is still the same.

Other guests have arrived first. When Mary and Joseph arrived at the door of the inn keeper he had already received many guests and was occupied with them. As a result, there was no room. It is still easy for men to be occupied with other things. There is the club, business, hobbies, social life, family and friends. It is not that we intend always to be hostile or irreligious. We are simply preoccupied, so that when Christ comes, there is no room.

Often the importance of Christ is not known. If the inn keeper had known the message which the angel gave to the shepherds, no doubt he would have made room for Jesus. So many today, not knowing the importance of Jesus, have no room for Him. The importance of Jesus—God's Son, the Saviour of the world—needs to be made known to every man. Many have never come to feel that a personal acceptance of Jesus Christ as Saviour was important or essential for them.

We are involved in the making of money. Bethlehem was crowded with people who had returned for the taxing under Caesar Augustus. It was a time of merchandizing so that when Joseph and Mary came seeking lodging, the inn keeper was too involved in the making of money to concern himself with making room for Jesus. It is still true that many people are so busy making a living that they do not have time to build a life. They find no room for Jesus in their rush to make another dollar.

Whatever our reason for the exclusion of Jesus, the end result is always the same—we miss the blessing which He came to bring. The purpose of His coming was announced even before His birth. The angel told Mary, "thou shalt call his name Jesus for he shall save his people from their sins" (Matthew 1:21). Here is the great blessing of Christ—salvation from sin! Unless we understand this and receive him into our hearts, we miss the true meaning of Christmas. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). Make room for Jesus.

Season's Greetings

"For Unto You Is Born This Day In The City
Of David A Saviour Which Is Christ The Lord."
— Luke 2:11

Personnel and Staff

National Association of Free Will Baptists

The Christmas Story

LUKE 2:1-20

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.



God Sent Forth His Son

By T. O. Terry, Jr.



AS WE APPROACH the Christmas season, we can already see signs of man's misappropriation of the day. He is trying to find joy without Jesus; peace without the consciousness of His presence, and satisfaction without the salvation Christ came to provide. He is taken up with the giving and receiving of gifts but he neglects God's great Gift so freely offered to all. In our text the good news of God's Gift is set forth.

THE PREPARATION

Christmas is a witness to the well ordered plan and program of God. It echoes the mightiest clock stroke ever to resound from the chronometer of the universe. Each new celebration of the day is a reminder of the unending time program of God—a convincing refutation of all skeptic arguments which picture His work as the happenings of chance. For the word says it was "when the fulness of time came" that God sent forth His Son.

A definite date presents a challenging thought in our text. No man knows the exact date of the most amazing event the world has ever known—the incarnation of the Son of God. Perhaps this is well lest the day should be further marred by more abuses than we witness today. No man knows but God knows for the Scriptures declare the date to be a well ordered time.

It was God's own time. In the judgment of men the redeeming Messiah was far overdue. As men were subjected to maltreatment and experienced the heavy hand of oppression, their impatient faith had often cried out: "How long, O Lord, how long?" But God waited. The "times" He had appointed for the preparation of the coming of the Messiah were not yet complete. To the cry of each passing age there was provided a gracious supply of prophets and teachers calling the people to Himself. Light to illuminate the path of righteousness was supplied for those who desired to walk therein. But God would not hasten His plan. As Paul tells us in the opening verses of the fourth chapter of Galatians the minority period was not over and so the people were left under tutors and governors. Man's education was being completed and what he had dimly visualized in types and shadows was soon to become God's revelation to man. Thus when the

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law had worked out its educational purposes, "God sent forth His Son."

It was also the time of man's desperate need. As God had even caused the wrath of men to praise Him, it is evident that the events of the time were moving toward that supreme moment. The record of history shows that after fair trial all other schemes had failed. Despite the civilization and culture of the day, knowledge of God was almost lost. Yet, with all the glory the Roman Empire boasted, half of the population were slaves. With all the culture of Greece, women were little better than cattle. With all the religion of the Jews, the world stood hopelessly condemned, and hope withered in their own hearts. Something was needed to meet the need—and God met it. "When the fulness of time was come, God sent forth His Son."

THE PRESENTATION

The statement, "God sent forth His Son," is fraught with great meaning. Herein is found something of the very essence of the gospel. The thought expressed in "sent forth" suggests the relation that the one sent had to the place from where he was sent and the person who was the sender. The Son who is sent forth is pre-existent from all eternity. John tells us, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14).

The reference to the previously existing intimacy between God the Father as the Sender and Christ the Son as the Sent One finds clearer expression in Romans 8:3 where Paul writes: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." These words set forth the conviction of the Apostle that Christ was God's Son before He appeared in the flesh. The fact that this is his meaning is seen in other passages where he makes mention of Christ's pre-incarnate existence. In Colossians 1:15-17 we read: "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether

But when the fulness of the 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 4:4-5

they be thrones or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." How it thrills our hearts to realize that He, who "was in the beginning with God," and "thought it not robbery to be equal with God" did come and take upon Himself "the likeness of man" that He might identify Himself with our need!

Hail the heaven-born Prince of Peace!
Hail the Sun of righteousness!
Light and Life to all He brings,
Risen with healing in His wings:
Mild He lays His glory by,
Born that man no more may die;
Born to raise the sons of earth;
Born to give them second birth.

We could not pass from this point of our message without dwelling for a moment on the thought of God's great love for sinners in sending forth His Son. Who among mortals can imagine, let alone put in words, what lay back of the sending? "His Son" was His gift to the world. What immeasurable love is expressed in the gift! Here we have the essence of all God is! Here we have all the fullness of the God-head bodily! From eternity into time, from the glory and splendor of Heaven to the lowly stable of Bethlehem, God sent His Son. Our hearts rise in a chorus of praise as we join with the Apostle in declaring "thanks be unto God for His unspeakable gift."

THE PERSON

As we turn out attention to the One Who came, there are two expressions found in the fourth verse of our text to which we shall direct our attention.

The first of these is "made of a woman." We believe the word "made" has significance here in implying the fact of the incarnation. We further attach importance to the fact our text says Christ "was made of a woman," as implying His virgin birth. Critics today minimize the importance of the virgin birth and attempt to make it non-essential as a matter relating to Christ's power to save from sin. Let us hold firm with the Scriptures that He is the Lamb without spot or blemish and therefore free from the taint of Adam's sin.

Never is Christ spoken of as the seed of man. We go back to God's first promise of a Redeemer and there we read: "And I will put enmity between thee and the woman, and between thy seed and her seed;

it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

The prophet, Isaiah, refers to Christ's birth as the birth of the virgin's Son. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

Our thoughts are next directed to the record of Christ's birth in the Gospel according to Matthew. There we have the account of the appearance of the angel of the Lord to Joseph and saying, ". . . Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

All of the passages which are cited point to His supernatural conception for in each there is the exclusion of human fatherhood. While the language conveys the truth of His possession of a higher nature, it also reveals His sharing in our humanity as He identifies Himself with us. Herein we see the significance of the Apostle Paul referring to Christ as "the last Adam."

The verse also reveals that Christ was "made under the law." What condescension that Christ, the Son of God, should become subject to a Law of servitude for us! His becoming subject to the law was a voluntary act, as it was becoming to the work He came to accomplish. And integral part of His redemptive purpose was to satisfy the demands of the law. It had been shown that man in his sinful nature was unable to please God; therefore all must look and depend wholly upon His unmerited favor. It was necessary for all cases of guilt to be covered, and the full penalty of law to be satisfied. Thus Christ was "made under the law" to accomplish that meritorious obedience by which we are accounted righteous. "For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:19).

THE PURPOSE

We have stated in the fifth verse of our text the purpose of God sending His Son and His being made under the law as that of "redeeming those who were under the law that we might receive the adoption of sons."

We are told in Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is

written, Cursed is everyone that hangeth on a tree." Upon Him was the penal consequence of sin and thus He was made a curse for us. Herein we cannot separate the birth and death of our Lord. He was born in the flesh to bear the penalty of sin and to purchase us from it by the sacrifice of Himself. Thus we regard His life and death as the fulfillment of the Law and the expiation of sin. In Colossians 2:14 we read: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

This redemption for those under the law has been accomplished that "ye might receive the adoption of sons." The idea in adoption is not that of becoming a son but rather that of placement as a son. As we go back to the opening verses of Galatians chapter four, we discover once again that the position of God's children had been one under tutors and governors. This describes the position of all of God's people before the coming of Christ. But Christ came to deliver God's people from the Law that they might enjoy the full privileges of sonship. Because God sent forth His Son, we no longer live under the service relationship but rather we enjoy the conscious filial relationship as God's dear children. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

THE PRACTICAL APPLICATION

In concluding this message may I remind the reader that this first Christmas gift was the gift of a life. Few stop to think of Christmas as a day for the giving of our lives in Christ's service. How better could we celebrate the day of God's wondrous gift to mankind than by the full consecration of life to making our Saviour known to all mankind. The man who gives millions falls short of the gift of the one who gives himself—fully and unreservedly in the service of Christ. All other gifts are no more than tinsel as compared with the gift celebrated on Christmas day—the gift of God's dear Son. May it challenge each of us to offer to God the greatest gift within our power, the gift of life at this Christmas season. Nothing can be more costly, but neither can anything be so rewarding. ■■



Round-Up of
World-Wide
RELIGIOUS NEWS REPORTS

Undaunted By Persecution

SYDNEY, AUS. (MNS)—An anti-Christian uprising which took the lives of eighty Baptists and razed fifty tribal villages in the North Baliem Valley of New Guinea has aroused unprecedented interest in the Gospel message, according to reports received by Baptist leaders here.

Missionaries still in North Baliem have reported that on the Sunday following the attack church attendance in the area was higher than it had ever been before.

Dedicates New Headquarters

MINNEAPOLIS, MINN. (MNS) — The dedicatory service was the main feature of a four-day open house celebration marking the opening of the new international headquarters of the Evangelical Free Church of America here last month. Dr. Arnold T. Olson, president of the denomination, gave the main dedicatory address.

With 18,000 feet of space, the new headquarters will house the administrative offices of the Evangelical Free Church, the Free Church Press, Beacon Book Store, and editorial office of the *Evangelical Beacon*.

NBC Radio Series

WHEATON, ILL. (CNS)—An eight part evangelical series on the history of spiritual awakenings will be featured by NBC Radio on its "Faith in Action" program beginning January 6. Featured in these documentary studies of religious revivals will be Dr. V. Raymond Edman, president of Wheaton College and Dr. Sherwood Wirt, editor of *Decision* magazine.

Interviewers for the series will be Edwin A. Hollatz of the speech department, Wheaton College, and Stan Mooneyham, director of information for NAE.

New Building Dedicated

TORONTO, ONT. (CNS)—The famed People's Church of Toronto has become the victim of its own growth. A downtown landmark for evangelicals for 34 years, the famous missionary church has moved to suburbia and dedication services were held October 28.

The new sanctuary, which accommodates 2,500, was packed to capacity for the dedication. Closed circuit television carried the service to people in other parts of the building. Dr. Oswald J. Smith said the emphasis on missions will continue.

Missionaries Still Needed

KAMPALA, UGANDA (CNS)—Missionaries are still needed in Uganda, according to the premier of that newly independent country. At a press conference after independence on October 9, Premier A. Milton Obote gave assurance that no group would be driven out of the country.

Premier Obote said, "There is no single group we need more. We need them desperately and it would disturb me even if one were to decide to leave."

Enlarged Outreach by ABS

NEW YORK CITY (MNS)—The American Bible Society announced here that it will undertake the regular annual work of Bible translation publication and distribution in 40 additional countries in Africa, Asia and the Caribbean area.

With the addition of the 40 countries the American Bible Society will be providing regular, annual support of Bible work in a total of 104 countries.

Church Contributions Increase

WASHINGTON, D. C. (MNS)—The annual report of the National Council of Churches Department of Stewardship and Benevolence reveals that in 46 Protestant and Eastern Orthodox church bodies giving reached a record total of \$2,708,722,264 in 1961.

Christian Unity Conference

MINNEAPOLIS, MINN. (CNS)—A three-day conference on Christian unity will be held here February 26-28 by NAE in cooperation with the Minneapolis and St. Paul evangelical fellowships. Leading conservative scholars and theologians will trace developments in church unity and present the evangelical position on the subject.

The keynote speaker will be Dr. Vernon Grounds, president of the Conservative Baptist Theological Seminary, Denver, Colorado.

Christian Hospital Taken by Government

NEW YORK CITY (MNS)—The Nyakma Leprosy Settlement in the Nuba Mountains of the Sudan has been taken over by the government, but Christian activities have not been curtailed, according to a report received at the headquarters of American Leprosy Missions here.

The hospital, established in 1952 by the Australian and New Zealand branch of the Sudan United Mission, now treats 500 resident patients and approximately 25,000 in nearby village clinics.

Negro Physician Under 'Operation Doctor'

LEOPOLDVILLE, CONGO (MNS)—The only Negro physician to serve with the Congo Protestant Relief Agency has received favorable attention for his work at Institute Medical Evangelique at Kimpese, where he has been since April. He is Dr. Buford S. Washington of Philadelphia, a specialist in internal medicine.

Dr. Washington wrote recently: "This is far beyond my wildest expectations, and my only regret is that I did not come here earlier. The medical work keeps me busy, as there is an unending demand for medical attention day and night."

Students Plan Crusade

PARIS, FRANCE (CNS)—A small army of 1,000 students will spread to all parts of the continent of Europe in a literature crusade. Their goal is to reach all of the 100,000 villages in Austria, France, Belgium, Italy and Spain with the gospel in printed form.



MEN WANTED

for hazardous journey, small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success.

Sir Ernest Shackleton

**Would
You
Answer?**

People scoffed when the explorer, Shackleton, placed this ad in a London newspaper. Who would answer? Thousands did! Risking life in the Antarctic or facing a gigantic opportunity for world-wide evangelism, man always responds to challenge.

With a fervent evangelistic spirit, Free Will Baptists had so enlarged their denominational ministries that a new Headquarters Building was a crying need—long before the present hour.

Now we must provide adequate housing for our expanding ministries.

Free Will Baptists have contributed \$7,340.53 toward this need. Another \$2,879.50 has been pledged. According to the provision made by the National Association, \$25,000.00 must be raised before we can proceed. Land is available, but we must have a greater response to this challenge. In response to this challenge, we invite you to share with us this month.

A gift from you or your church will help us attain our first step toward a new building.

Please don't delay. Your help is urgently needed now!

THE CHALLENGE IS GREAT . . .

But Free Will Baptists are equal to this magnificent opportunity.

The National Association is looking to you for prayerful support and consideration in this very important endeavor.

WILL YOU ACCEPT THIS CHALLENGE ?

We are praying for 1,500 individuals and 500 churches that will buy one or more shares in our future. All shares are in the amount of \$50.00. If you cannot share to this extent, your gift can still help us toward our goal.

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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BY DR. SHERWOOD WIRT

Editor, DECISION

"His Unspeakable

I WOULD like to call your attention to a very brief text: "Thanks be to God for his unspeakable gift" (2 Corinthians 9:15).

What is a gift? Well, that is easy. A gift is something we receive, that's all. You reach out your hand and receive it, or you refuse it. Certainly you can't do anything to merit it. I think that meriting a gift is preposterous. Can you imagine a small boy coming to your door and say, "Could you give me something to do so that I can earn a birthday gift?" A gift is a gift—it is given, that's all. It's something nice, something lovely, something glorious perhaps, something you had always wanted, and now someone has given it to you. Will you take it? Well, that seems a silly question.

Now I want you to think about God and try to recall something about the Heavenly Father that doesn't associate Himself with his giving. He is the great giver. That is His nature. The best things in life aren't free, they are given. Life, air, soil, water, shelter, clothing, warmth, beauty, fellowship, love, health, joy, peace—these are God's gifts to men. But they are not His "unspeakable gift." That is something else.

What does our Scripture say? I find a cross reference in Ephesians 8:8, "By grace you are saved . . . it is the gift of God." So we must ask, what is grace? What is the grace of God? That evangelicals have a very fast answer to that one . . . an answer we like to use. We say, "Grace is unmerited favor." We think that we have

exhausted its meaning; that we have uttered something profound. But really we have barely introduced the subject. I have tried hard to think of analogy that might make this most important word great, meaningful to a generation that actually has very little understanding of it. The best I could come up with was something like this: Grace is like something astonishing happening to you. An outsider, one outside the church of Christ would say, a stunning piece of luck, a million to one shot. Think of a man blown out to sea in his canoe that has been capsized. There he is in mid-ocean, miles from shore and he is swimming. He doesn't know in which direction he is swimming. But suddenly out of nowhere a helicopter appears overhead and approaches him dropping a ladder. That's like grace!

Or think of a man walking on a hunting trip through the great Smoky Mountains. Suddenly he steps on a rattle snake and the rattler turns his head and strikes him just above the ankle. The man sits down trembling, looks at his wound, wonders whether to cut it open or not, gets out his knife, prepares to lance it, but then decides he had better go for a doctor. He hurries back to his car, panicking, gets into the car, drives to the nearest town, gets a doctor, goes into the hospital and there he is examined. They check the wound and they find that there is no poison in it. They ask him, "Did you notice anything else around

at the time you saw the snake?" He says, "Yes, I noticed there was a dead rabbit there." "Well," they tell him, "the snake used up his venom on the rabbit and he had none left for you. You're well, you are discharged." That's grace!

You see, grace is something marvelous that comes to us that we had nothing to do with. That we had no right to expect. Something that turns our sorrows into joy, our sunsets to sunrises, our misery to ecstasy, our death to life. Grace is more than favor. It is wisdom, it is power, it is salvation, it is the outpouring of divine love on a world that is ready to turn itself into the ash heap of the universe. Grace is what saves us. Grace is what gives meaning to the church, and what makes sense of all its worship. It is the *Sine qua non* of Christianity—a Latin expression which means "without which nothing." For without grace we of the evangelical faith are just one more entry in the international steeple chase of religion.

Now we must go on and ask, "What is the nature of this grace that we have been describing?" I find another cross-reference, this time in Romans 6:23, "the gift of God is eternal life through Jesus Christ our Lord." This then is the answer that we have been looking for. This is the unspeakable gift. Nothing more or less than Jesus Christ. He was a man, interested in saving other men. He shed His blood to save me. He rose from the dead and today He is a man

Dr. Mitchell and his Scottish accent—you can just hear him saying, "Are we permitted to ask questions?"

"What is your question, Sir?"

"Did you say that Jesus Christ is only a myth?"

"Yes, I did,"

"Well then," Mr. Mitchell asked, "did you read Josephus when you were being trained? I know that you have had a good education by the fluent way that you speak English."

There was a surprised expression on her face as she said, "No, I did not."

"What a pity," said Dr. Mitchell, "for he referred to a historical Jesus and you know that Josephus was a Jewish historian who was born only three or four years after Jesus Christ died."

Dr. Mitchell stopped. No one spoke. "Then," he says, "I asked, 'May I add one thing more?' " The Russian guide added, "I suppose so, since everybody seems to be listening."

There was a tense atmosphere as Dr. Mitchell turned around to the whole group and said, "Ladies and gentlemen, there is no need for me to argue the historicity of Jesus Christ. The fact has been tested by too many indisputable evidences. However, I desire to testify to a living Christ." You could have heard a pin drop in that large museum. "You ask me how do I know that Christ is alive?" Dr. Mitchell went on. "My answer is that I have been talking to Him this very morning in my hotel bedroom." That is God's gift.

I wish I could share with you something that has been happening in the country of British Uganda in the heart of Africa. Here a revival has been going on for 35 years. Here the most remarkable movement of the Holy Spirit has been affecting an entire church. There are seven million people in Uganda and over half of them are at least nominal Christians. Within this church there is a movement of God that is an indigenous expression of African Christianity that could not have possibly been put there by Europeans. Young men are now going out from Uganda to tell of what Jesus has done for them, not only to other parts of Africa, but even to this country. Right now two young men, William Nagenda and Festo Kivengere are on tour across America describing the blessing of Jesus in the Uganda revival. This is a great movement of God and it is based completely upon a simple preoccupation with Jesus in the meetings that those men hold.

Listen to this testimony from one of the men in this revival. He says, "A saved man has a fire within him. A saved man is a friend of all and no longer bothers about denomination." Although this man is a member of a good denomination, he goes on, "You remember that Jesus prayed that they may all be one. This is not the wish of the devil. We know he does not want that—this is the work of the spirit. He who

has the Lord inside has no war inside. There is only peace inside."

Sometimes I feel that there is something too different about our American Christianity. It has too many coats of shellac on it. We can't get close to each other. We don't want to get close to each other. We are afraid that if we get too close to our Christian brethren we might be criticized. So we build fences around ourselves and demand each other's respect. Then when things begin to go wrong we hide them from each other and we wonder why it is that Jesus doesn't seem to help.

The other night I preached at a rescue mission. After the invitation, I walked down the aisle to talk to some of the men who hadn't come forward. There was one man of about 30 years, dusty, dirty, with a hard voice and very preoccupied. I felt led to speak to him. "Won't you let Jesus help you?" I asked. He shook his head and turned his face toward the wall. "He can't help me," he said. The man had a cold closed heart. That's the way we are so much of the time.

When a man finally does let the gates down, then the dam bursts and he can hardly control himself to contain the happiness. He has kept it in so long. Friends, that's no way to live. Jesus wants us to be in walking fellowship with Him, hour by hour. We are to keep short accounts with God. We are to keep bringing those sins to Him for forgiveness. We are to be exhorting each other, encouraging each other, daily. That's what Hebrews 3:13 says. We are not to be afraid of each other.

My Uganda friends remarked to me, "There is a tremendous difference between criticism and challenge in love. We do provoke each other and we rebuke each other. If one of us has a cold heart, we will tell him so. 'Brother, when you spoke today, your heart was not warm.' But it is done in love and not in a critical spirit." The result is that these Uganda men feel safe in each other. When one is found at fault he doesn't try to defend himself, he just takes it to Jesus. As Festo Kivengere said, "The Holy Spirit has to do a tremendous amount of simplification before there is a break-through. Jesus can understand your troubles even if I can't."

You and I will have to admit that a lot of the things we have been doing have been baptized with self-interest, personal ambition camouflages with Christian persiflage. We need to bring our dirty hands to Jesus and ask that they may be washed. We need a good healthy sense of remorse that is so strong that it will make us quit doing the things that have been hateful in God's sight. You know what I am talking about. Then after we have put those things away we can hold out our empty hands and ask forgiveness, and take the wonderful unspeakable gift—the gift of the grace of God in our Lord Jesus Christ. The gift of eternal life with Him. ■ ■

Gift"

alive looking for souls, looking for bodies, looking for hearts in which to dwell. Looking for personalities to invade and capture—personalities with which he can have close fellowship. He is looking for big men to make small and small men that he can make even smaller so that he might be enlarged in them. He is looking for women who have been spending their lives trying to fill their cups at every cistern. He wants them to turn their cups upside down so that he might cleanse and then make them vessels of grace and fill them with the water of life.

Dr. Ralph Mitchell, one of the members of our staff, tells of something that happened to him a few years before World War II. He was on a tour of Russia, in Leningrad. He says, "On our second day in Leningrad our tourist party was shown through some of the great buildings of the city by a very clever and cultured young lady guide. When we came to St. Isaac's Cathedral, reputed to be the second largest cathedral in the world, we saw that it was being used as an anti-God museum. There were many grotesque caricatures of God along with other exhibits. In one corner we were shown an icon of Jesus Christ. With a preemptory wave of her hand the young lady said, 'Jesus Christ, but only a myth.' I could not allow that to go past unchallenged, so I quietly said, 'Excuse me, young lady, are we allowed to ask questions?'"

WHAT'S YOUR PROBLEM?

by Louis H. Moulton



COOPERATIVE RECEIPTS SHOW INCREASE

GIVING TO THE COOPERATIVE PLAN showed an increase for the month of October. This is good. Continuous support of this kind is important to the work of the National Association of Free Will Baptists.

Check your state and local church giving. There is still time to reach your quota for this year. You will want to share in the world-wide ministry of Free Will Baptists. Send your monthly offerings to Co-operative Plan, 3801 Richland Avenue, Nashville 5, Tennessee.

October Cooperative Receipts

Undesignated

ALABAMA		
Good Water church, Slocomb	5.00	
Free Will Baptist church, Cordova	16.77	
State association	65.52	
First church, Dothan	210.77	
State Line association	226.99	
Hickory church, Abbeville	7.28	532.33
ARKANSAS		
Phillips Chapel church, Springdale		100.00
CALIFORNIA		
State association		468.85
FLORIDA		
N. E. Union Meeting	5.00	
State association	111.61	116.61
ILLINOIS		
Alex church, Olive Branch		80.01
KANSAS		
State association		453.26
MISSOURI		
State association	467.75	
Woman's Auxiliary, Gainesville	5.00	472.75
NEW MEXICO		
Free Will Baptist church, Hobbs	62.73	
First association	10.68	73.41
NORTH CAROLINA		
Swannanoa church, Swannanoa	114.16	
Sherwood Forest church, New Bern	96.60	210.76
OHIO		
Little Miami River Conference		136.56
OKLAHOMA		
State association		861.30
TENNESSEE		
Horton Hgts. church Nashville	84.72	
Rock Springs church, Charlotte	84.94	
Wooddale church, Knoxville	22.66	192.32
TEXAS		
State association	463.83	
Trinity church, Ft. Worth	50.00	513.83
WASHINGTON		
First church, East Wenatchee		30.00
		<u>\$4,241.99</u>
DESIGNATED FUNDS		
Florida	343.59	
Ohio	25.48	
Tennessee	73.25	442.32
		<u>\$4,684.31</u>
DISBURSEMENTS		
Foreign Missions	1,406.49	
Executive Department	1,028.57	
Bible College	848.39	
Home Missions	767.39	
Sunday School	215.35	
League	229.11	
Superannuation Board	127.26	
Stewardship Commission	42.42	
F. W. B. Home for Children	5.48	\$4,670.46

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

Do we have any Scriptural backing for the assumption that there were three wise men who brought gifts to Jesus after his birth?

None at all. Matthew 2:1 says, ". . . there came wise men from the east." There could have been two or a dozen or fifty. In verse eleven of that same chapter we read, ". . . they presented unto him gifts: gold, frankincense, and myrrh." Tradition undoubtedly has assumed that since there were three gifts there must have been three wise men. The exact number, however, is unknown.

I have heard it said that it makes no difference which religion a man professes provided he is sincere and does the best he can. Is this true?

It most certainly is not true. A man's best is not acceptable to God. ". . . all our righteousness are as filthy rags" (Isaiah 64:6). Every religion is false except Christianity, the religion of Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). I have heard people say, "Oh, well, what's the difference. We're all trying to get to the same place. Methodists are going to heaven one way, Baptists another, Presbyterians still another, Episcopalians, Holiness, Lutherans and so on are trying their way." This is another untrue statement. There is only one way. Though we differ doctrinally, the Way remains the same. "Jesus saith . . . I am the way, the truth, and the life: no man cometh unto the father, but by me" (John 14:6). Also note John 10:1.

I have been driven almost to distraction by a drinking husband. Should I divorce him?

No. Jesus said in Matthew 19:6 "What God hath joined together, let no man put asunder." I certainly sympathize with you but let me suggest that you ask the Lord to search your own heart, get thoroughly right with God yourself, filled with the spirit through a yielded and consecrated life, then live this life before your husband. At the same time intercede without ceasing to God on his behalf. Thank God, James 4:6 says, "But he giveth more grace."

In I Cor. 3:15 Paul says "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Please tell me who these are whose works shall be burned.

These very definitely are Christians who have not walked fully yielded to the Holy Spirit. This chapter deals with carnal Christians and Paul appeals to the Corinthians to grow-up in the Lord. In his notes, Scofield makes mention of the fact that God offers to the lost, salvation, and, for the faithful service of the saved, rewards. Salvation is spoken of as a free gift while rewards are earned by works. Salvation is a present possession, while rewards are a future attainment, to be given at the coming of the Lord.



Profitable for Doctrine

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STUDIES IN JUDE AND REVELATION

THE LITTLE BOOK of Jude is one of the shortest letters in the New Testament. But, even though brief, it is a powerful book with a severe harshness against false teachers in the church.

The writer calls himself, "Jude, a servant of Jesus Christ, and brother of James" (vs. 1). Two of our Lord's twelve apostles had the name Jude (or Judas), but this author was neither of these men. He was the brother of James, whom we identified earlier as the brother of our Lord. Jude, James, Joses and Simon are spoken of in Mark 6:3 as sons of Joseph. His humility does not permit him to acknowledge that he is an earthly brother of the Lord. He speaks of being brother to James, however, possibly because of his important position in the church at Jerusalem.

Jude wrote this letter about the year 75. It is not clear just what body of believers he had in mind as he wrote. The best suggestion is the believers in Asia Minor. Jude's purpose of writing is stated in verse 3. It had been his original plan to write a discourse concerning the "common salvation," but due to the presence of false teachers in the churches, he chooses to write about them and their teachings. Jude identifies these teachers by laying bare their motives and deeds.

Let us consider carefully the identifying marks of these false teachers. They had crept in unawares among believers (vs. 4) and were abusers of the grace of God and deniers of the Lord Jesus Christ (vs. 4). They were haughty railers (8, 9), ignorant calumniators (10), potential murderers (11), blemishes at the lovefeasts (12), empty pretenders (12), wild and aimless wanderers (13), murmurers, complainers, pleasure seekers, boasters, selfish (16), schismatics and sensualists (19). We can readily understand why the Holy Spirit impressed Jude with the need of writing this letter to expose these evildoers.

Let us be reminded that the Church of today has the descendants of these false prophets. How thankful we should be for this inspired record describing carefully the

Charles A. Thigpen

evil imposters in the early church. The present day workers of iniquity still possess some or all of these characteristics.

Dr. H. C. Thiessen in *Introduction to the New Testament*, gives one of the most interesting outlines of this letter. It is as follows:

- Salutation, 1, 2.
- (1) The General Admonition to Contend for the Faith, 3, 4.
- (2) The Historical Proof that God Judges the Wicked, 5-7.
- (3) The Stern Denunciation of the False Teachers and their Teachings, 8-13.
- (4) The Authoritative Assurances that God Will Judge the Wicked, 14-19.
- (5) The Earnest Admonition to Spiritual Growth and Soulwinning, 20-23.
The Doxology, 24, 25.

The central Teaching of Jude is the peril of Apostasy. The nature of this apostasy is shown by many brief illustrations taken from Israel's history. Dr. C. H. Benson in, *A Guide for Bible Study* says, "He mentions Israel, angels, Sodomites, Cain, Balaam, and Korah—all familiar subjects of the Old Testament. The nature of the apostasy of Israel was unbelief; that of the angels, rebellion; the apostasy of Sodom and Gomorrah, licentiousness. The sin of Cain was self-righteousness; that of Balaam, greed; that of Korah, presumption. Thus apostasy is seen to be volitional though closely allied with the intellectual. When a man turns the grace of God into lasciviousness, when he presumes upon God's grace, he is apostatizing."

Jude exhorts the believers to keep building, praying, loving, looking, and working. Then he closes with one of the most beautiful prayers in the entire New Testament. "Now unto him that is able to keep you from falling, and to present you faultless

before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

We come now to consider the final book in the Bible, Revelation. Surely this book is the capstone of the Bible. It not only completes the New Testament, it also fulfills and completes the Old Testament. Revelation gathers all the loose threads of both Testaments and weaves them into a clear, complete and final picture.

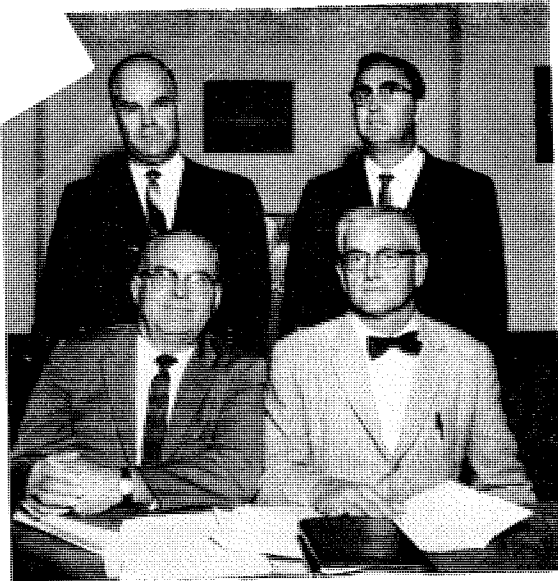
John, the beloved, the Apostle, is the author of this book he calls, "the Revelation of Jesus Christ." The author is presently banished to the Isle of Patmos, "for the word of God and for the testimony of Jesus Christ." It was from this prison isle in the year 95 that John wrote this book.

The Revelation was intended first, for the seven churches of Asia. John had ministered there for nearly twenty years before this banishment. Ephesus had served as his home-base, but early church writers show John's interest in many other Asia Minor churches. This letter is undoubtedly intended for neighboring churches, yes even the Church as a whole. Concerning the destination of this letter, Thiessen says, "The fact that only seven of the Asian Churches are addressed seems to indicate that the Holy Spirit is thinking symbolically of the whole Church. Everyone, therefore who reads, hears, and keeps the things written in this book, has the promise of divine blessing (1:3)."

There is evidently a two-fold purpose in the author's mind as he writes the Apocalypse. He desires to encourage Christians in this time of persecution and severe testing. Also, he presents a sketch of the program of God in history with special attention on the end of the present age.

As you study carefully through the book of Revelation, you will find that in following this outline you will be able to keep the various events clear in your mind:

(Continued on Page 16)



GLANCING AROUND THE STATES

Elected officers of the Georgia State Association are pictured above at the conclusion of a very successful association. They are seated (l. to r.) J. R. Davidson, Moderator; Sherman Jones, Clerk; (standing) Damon Dodd, Assistant Moderator; and Manse Cason, Promotional Secretary.

Missions Director Employed

MARSHALL, MO.—Rev. James McAllister, former pastor of New Hope Free Will Baptist Church in Kansas City, Missouri, has accepted the position of Director of Missions for the Missouri State Association. Mr. McAllister will begin his duties immediately and will make Marshall, Missouri his headquarters.

Property Purchased

ARLINGTON, VA.—The Bloss Memorial Free Will Baptist Church has recently purchased property in a growing section of Arlington. The congregation will occupy the property in January. Plans are already under way to erect a church building. Rev. Ken Walker is the pastor.

Church Organized

KANSAS CITY, KAN.—The New Harmony Free Will Baptist Mission was

recently organized into a church. The organizational service took place on the closing night of a revival meeting. Presentation of the Bible was made by Rev. W. T. Turnbough, pastor of the First Free Will Baptist Church in Wichita, Kansas. Rev. Gary Snow is the pastor of this new work.

Gospel Literature Available

BIRMINGHAM, ALA.—World Wide Tract Ministry will ship free Gospel tracts to those requesting them. Write directly to World Wide Tract Ministry, West End Post Office, Box 3635, Birmingham 11, Ala.

New Addition

WAYNE, MICH.—The Community Free Will Baptist Church here is adding additional Sunday School rooms to their church plant. This will make a total of 20 Sunday school rooms. Since the original building was put up there have been three additions.

Average attendance for the Sunday school is presently 270. Rev. Robert Porter is the pastor.

Special Announcement

NASHVILLE, TENN.—Do not gather or send any more medicines to the W. N. A. C. office for shipment to Africa. Arrangements are being made with the Christian Medical Society for medicines to be sent to Dr. Miley. This method will be much more satisfactory.

Church Building Completed

HOUSTON, TEX.—The South Houston Free Will Baptist Church completed their new building recently and held the dedication service November 4. This marked three years as an organized church. Presently there are 50 members and a church plant valued at \$40,000.00. Rev. Keith Phipps is the pastor.



Two progressive Free Will Baptist Churches have built new buildings recently in the New Bern, N. C. area. Pictured at left is Ruth's Chapel Church, Bud Hines, Pastor. At the right is Sherwood Forest Church, Cecil Campbell, Pastor.



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By Philip B. Davis

It may be dangerous to make a close check.

How's Your Record?

HOW MANY FAMILY ALTARS have you helped establish in the last six months? Did you enlist a tither in the quarter just ended? How many visits did you make last month with the sole purpose of winning a soul to Jesus Christ?

If your answer to these questions and others of a similar nature is a vague shrug of the shoulders, you are missing something in your ministry.

Every pastor has a more-or-less satisfactory record of baptisms, letter transfers, membership, deaths, and taxes. But there his recorded knowledge usually stops. A few go further and keep a handy little record of calls on members just to be sure nobody is overlooked.

But as far as a day-by-day record of what he is doing is concerned, the average pastor would be horrified at the suggestion. That would be putting the calling of the Lord down on a plane with common bookkeeping! But would it now?

When I accepted the call of my present church and also appointment as county missionary under the direct missions department of the state mission board, I had the pastor's proverbial distaste for records. I envisioned hours of struggling with meaningless forms which could do little other than provide further wasted hours on the other end of the line for the person who had to read them. However, I felt led to the church and accepted the record-keeping and report-making as just another trial from the Lord.

Was I in for a surprise! I am not in a position to evaluate the worth of my reports to the direct missions department, but I certainly had my eyes opened concerning their value to my own ministry.

When my first report was finished, I could not believe some of the figures. As I went over the different divisions of the

report, I began to wonder "what in the world I had been doing for heaven's sake!"

I had made twenty-eight "religious visits." This category called for all visits made for the purpose of cheering the sick, comforting the bereaved, and seeking to enlist back-sliders and malingerers. Not bad, but still an average of less than one a day.

I had not helped to establish a family altar. I had not distributed a single tract. I had given out no promotional literature. I had enlisted one tither, but he had been on the verge for months, and had called me in for some last-minute questions on whether the ten per cent was on gross or net income.

My report had a space for hours spent in the office on routine church and board matters, and another space for recording the hours spent in study. Fortunately, it did not list a place to report hours wasted sitting at the desk day-dreaming about greener fields and less difficult deacons and choir members. But it was truly a revelation to *know* how much time was spent reading and answering mail, reading promotional letters, preparing bulletins, etc., and how much was devoted to honest-to-goodness hard work with the Book preparing myself for Sunday's messages.

The report blank had a question: "What good book have you been reading?" Not "Whose sermon outlines have you been cribbing?" or "Which comentator's brains have you been picking?", but "What good book have you been reading?"

There were other questions of interest both to me and the missions department, but one was of paramount importance.

"Personal soul-winning visits?" I could not believe my answer. I had made four! Could that possibly be correct? I checked back on my daily work sheet. There the figure stood, accusingly. A month had gone by and I had made only four visits to lost and dying souls to tell them of the salvation that could be theirs in Jesus Christ.

True, I had attended eight promotional meetings, I had attended a missionary's meeting at the state level, I had traveled over two hundred miles in the county, I had preached twelve sermons (not addresses), I had conducted one funeral and four prayer meetings and had taught a five-night study course. But surely I could have made more than four visits to try to win a soul to Christ!

I suspect the report was designed with the benefit of the missionary-pastor in mind, rather than simply to inform the Board of his activities. Whether or not this is true, it serves both purposes. But before some reader begins to shout about regimentation and loss of autonomy, I wish to make it clear that I am not suggesting that this report system be made a part of a pastor's duties.

A pastor gives a report to God every night, whether he intends to or not. I am simply suggesting that, for the benefit of his own ministry, it might be well for every pastor to keep a record for a certain period of time. He can design it any way he wants, providing space for those things he considers important in his ministry.

When he has his report blank all prepared with a space for each of those things he feels God wants him to do, let him honestly and conscientiously keep that record for six months. Not for the purpose of reading it to the church at the monthly business meeting, or to present it to the chairman of the visiting pulpit committee, or even to allow it to be seen by the members of the budget committee. Simply keep it, ponder its implications, and pray about it.

A poor memory can lull the best of us into a false sense of accomplishment. And while it may be fun to be fooled, it is certainly more blessed to know. By the way, how many personal soul-winning visits *did* you make last month?

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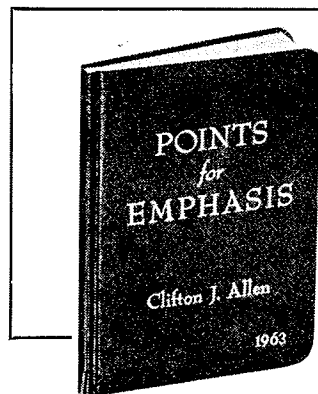
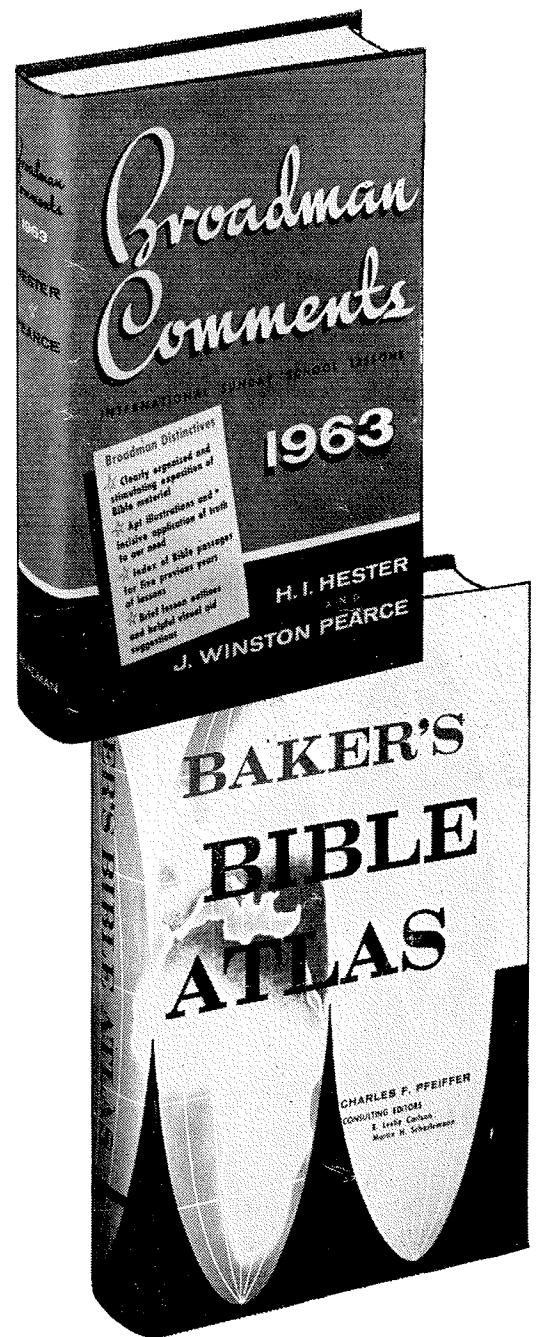
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(Continued from Page 11)

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 - (3) The First Parenthesis, 7:1-11.
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 - (6) The Second Parenthesis, 10:1-11:14.
 - (7) The Sounding of the Seventh Trumpet, 11:15-18.
 - (8) The Third Parenthesis, 11:19-14:20.
 - (9) The Pouring Out of the Seven Bowls of Wrath, 15:1-16:21.
 - (10) The Judgment of Babylon, 17:1-18:24.
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 - (1) The Marriage Supper of the Lamb, 19:1-10.
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- V. The Millennial Reign, 20:1-15.
 - (1) The Binding of Satan, 20:1-3.
 - (2) The Millennial Reign, 20:4-6.
 - (3) The Loosing and Final Doom of Satan, 20:7-10.
 - (4) The Judgment of the Great White Throne, 20:11-15.
- VI. The Eternal State, 21:1-22:5.
- VII. Conclusion, 22:6-21.

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APR 1 1963

IN THE VINEYARD

- *Homer E. Willis*, Director of National Home Missions, will be attending a board meeting of Home Missions and Church Extension, NAE at Wheaton, Illinois, December 3-4. He will be speaking at the Huntsville, Alabama, mission on December 9.
- Director of Conference Ministries, *Rufus Coffey*, will be speaking in a missionary conference at Central Free Will Baptist Church, Detroit, Michigan, November 25-December 2. Mr. Coffey will be in Cordova, Alabama, for missionary services December 5-9.
- The Denominational Sunday School

Secretaries board meeting of NSSA will be held in Wheaton, Illinois, December 3-5. *Roger Reeds*, Director of the Sunday School department, will represent Free Will Baptists.

- *Mrs. Eunice Edwards*, Executive Secretary of WNAC will attend a meeting on Evangelical Literature at Winona Lake, Indiana, December 3-6.
- *Robert C. Hill*, Director of Executive Church Bonds, will conduct a program for the First Free Will Baptist Church, Wellington, Kansas, December 3-7.
- Executive Secretary of the National Association, *Billy A. Melvin*, will preach the dedication sermon for the Bethany Free Will Baptist Church, Norfolk, Virginia, on December 9.
- Representative *Henry VanKluyve* of Executive Church Bonds will conduct a program at the Free Will Baptist Church in Taylor, Michigan on December 3-7.

One of the most interesting things about this book of the Revelation is the many titles of Jesus we find. Read carefully through the first three chapters and make a list of Christ's titles. You will find this to be a very impressive list.

Another feature that blesses many hearts is the invitations in Revelation. Two of the most familiar are the following, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (3:20)." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (22:17)."

Every believer's heart is thrilled as he reads about the new heaven and the new earth. To show how completely perfect in every detail that place will be, Dr. J. Sidlow Baxter has made the following list: "There shall be no more curse"—That is, perfect sinlessness. "The throne of God and the Lamb"—That is, perfect government. "His servants shall serve Him"—That is, perfect service. "They shall see His face"—That is, perfect vision. "His name in their foreheads"—That is, perfect likeness. "The Lord God giveth them light"—That is perfect illumination. "They reign for ever and ever"—That is, perfect blessedness.