

DECEMBER 1963

CONTACT

of the National Association of Free Will Baptists



I Love Christmas
Emmanuel



CONTACT

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personally . . .

A Work of the Holy Spirit

Earlier this year many of you prayed that God would move in the midst of Free Will Baptists and make the time of our National Association a time of spiritual stirring and awakening. Our theme "by my Spirit, saith the Lord" was selected with the prayer that we would all know a fresh touch of the Holy Spirit in our lives. We were not disappointed. God's Spirit moved among us and we went from Detroit with a new awareness of the Holy Spirit's presence and power.

But this was not the end and what was to happen might well have been expected. The work begun by God's Spirit was to continue and bring change in many places. It has been my joy and privilege in these fall months to witness this work of the Holy Spirit as I have attended the different state associations. Again and again the Holy Spirit manifested His presence among our people. This quiet, but definite moving of the Holy Spirit has resulted in brotherly love and concern for those without Christ as Savior.

Needless to say, this has been an unusual blessing to my own heart and I find myself standing in holy awe at what God has done. Often in recent weeks I have asked myself, "What does it mean?" "What is God seeking to do through us?" Reflecting on these questions and the experiences of this past year, I realize that in many ways this has been a significant year for Free Will Baptists. Specific blessings would be too numerous to recount. Of this I am sure, with blessing there comes responsibility. God has a work for us to do. Could it be that the Holy Spirit has been preparing our hearts for a new thrust in 1964?

This Christmas season reminds us again of that glorious event of which the angels sang, "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11). What a glorious message! A message God intends for us to take to every man. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). This is our challenge and opportunity. Let's move forward as a denomination under the direction of the Holy Spirit to advance that Name which is above every name—the blessed name of Jesus. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21).

So Near and Yet So Far

On December 25 a note for \$5,000.00 will come due which is the balance owing on the property for the new headquarters building. As of this date, we have approximately \$2,000.00 of this amount. We are so near and yet so far from the completion of this project. Will you help us before the approaching deadline? Your gift now will help us make our final payment before the end of this calendar year.

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

Entertaining The Preacher

by Jakie Creech

ENTERTAINING the preacher has been an age old practice. In the Old Testament, it was the accepted thing for a household to entertain a prophet of God as he traveled from one place to another. The woman at Zarephath entertained Elijah (I Kings 17:10-16). The Shunammite entertained Elijah (II Kings 4:8-10). Even as far back as the Book of Genesis, two strangers were guests in the home of Abram and Sarai. These told them of their future blessings in the Lord.

In the New Testament, we read of Paul's stay in the home of Aquila and Priscilla and other early Christians. This was true of other apostles also. Jesus was a regular guest in the home of Mary, Martha and Lazarus. Thus the custom of entertaining the man of God has come down through the history of the church.

In my early childhood I remember preachers telling of their experiences of visiting different churches on week-ends. They arrived in the community on Friday or Saturday, lived with the church people through the week-end, and then returned home to their work for the rest of the week. There were times when they would not receive an invitation, so they would sleep in a barn, or return home and make the trip again in order to be present for the Sunday services. Many times even when an invitation was given, accommodations were very crude. Even these accommodations were appreciated.

Let us look at three phases of the ministry and discuss the entertaining of each in its proper place.

The Pastor

First, let us consider the pastor. A few years ago it was a common practice for the pastor to have dinner with different

members of his congregation each Sunday. This practice in most areas has ceased. There are more "resident pastors" now than there has ever been in the history of the church. The pastor lives in the community. He sees his members at least two or three times during the week. Church people may feel that since they give their pastor a salary, they are not obligated to ask him to eat a meal in their home.

Times have changed and so have people, but still it is good for the pastor to have occasional meals with different members of his congregation. Many families enjoy preparing for the pastor. Most pastors enjoy eating what has been prepared. Why not enjoy an occasional fellowship around a big platter of fried chicken?

The Evangelist

Entertaining the evangelist is always an interesting topic of discussion just before a revival meeting. With whom will he stay? Should he stay with the pastor? But the pastor has such a large family! I do not think that my house is good enough for him! How are we going to feed him? Wonder what he likes to eat? All of these questions are important and should be clearly answered before the evangelist arrives.

Generally, it is good for the evangelist to stay with the pastor. Preachers have so much in common and they cherish this time of rich fellowship. Regardless of how good a church is to their pastor, or how much a pastor loves his people, there is still a certain distance between the two. Therefore, pastors desire fellowship with fellow preachers, who understand the problems and disappointments, yet joys of the ministry. On

many occasions the evangelist is an instrument of the Lord to give encouragement to the pastor. By staying with the pastor, the two are drawn closer together to accomplish the task of the week.

Caring for the evangelist should be taken into consideration when a church builds, buys, or rents a parsonage. Some churches completely furnish a guest room in the parsonage for the evangelist or others who visit in the parsonage. When there is a pastoral change, the guest room remains furnished to accommodate the next pastor. Naturally, there are times when it is not possible for the evangelist to stay in the parsonage. A quiet home if this is the case, should be provided where the evangelist can have privacy and time for rest and study. He should never be asked to stay in a different home each night. This is too inconvenient, and is not practical. It usually results in a fatigued evangelist who has not received a good night of sleep because he has had to adjust to a new bed each night.

It is usually the practice for the evangelist to eat at least one meal a day in the home of a church member. In some areas the evangelist is requested to eat out two meals a day. Every housewife wishes to treat the preacher to her favorite dish, and plenty of it. By the end of the meeting, he feels as if he will never want to see mealtime again. He is not at his best for being over-stuffed with Mrs. Jones' fried chicken, Mrs. Smith's baked ham, and Mrs. Davis' famous roast beef, plus everyone's famous cakes and pies.

It is never practical to ask an evangelist to eat out over one time a day. It

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EMMANUEL

"They shall call his name Emmanuel, which being interpreted is, God with us"—Matthew 1:23

IT IS NOT necessary to discuss the question whether Christ was born upon the twenty-fifth day of December. It is enough to know that the Son of God came in the flesh. Such an event is of sufficient importance to hallow not one day only, but all the days of the year. More than seven hundred years before the angels chanted their glad anthem over the plains of Bethlehem, Isaiah predicted Christ's coming, told of His work, described the manner of His life and the reception of His message by the people. Such predictions are adapted to create a strong presumptive evidence in favor of the divinity of His mission, while the appearance of the Saviour, at the time appointed, and under the circumstances foretold, shows the steadiness of God's purposes, and His benevolence toward our race. In contemplating this theme, we notice several things.

Jesus Christ came from God. Addressing the Jews he said, "If God were your Father, ye would love Me, for I proceeded and came forth from God, neither came I of myself, but He sent me." To His disciples He remarked, "The Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." To His Father He prayed, "I have given them the words which thou gavest Me, and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me."

He not only came from God, he was God before He came. The apostle John says, "In the beginning was the Word,

and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made . . . 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." The apostle Paul declares, "Who being in the form of God thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds; Who being in the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of God." The prophet Isaiah, foreseeing what should be done, and what manner of person Christ should be, said, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

God-Like Errand

He came on a God-like errand. "He

came to seek and to save that which was lost." He came to save not merely the descendants of Abraham, the children of Israel, the tribe of Judah, but all the tribes of Adam. We count Washington a great man because he delivered the colonies from their thralldom; we enroll Lincoln among the great of earth, because he emancipated four millions of slaves; we deem Alexander II, Czar of Russia, worthy of one of the highest places among men, because he liberated more than twenty millions of serfs, but in what language shall we express our admiration for Jesus, who brought deliverance to all kindreds, and tribes, and nations of earth? Earthly heroes wrought but a temporal deliverance, while Jesus wrought a spiritual and an eternal deliverance for all who believe on His name.

He came in a God-like manner. But some will say, "We see nothing God-like in His coming—a mother in a stall, a babe in the manger, what is there God-like in that?" Long ago this lesson was taught, "God seeth not as man seeth. Man looketh on the countenance, but God looketh on the heart." When the men of Boston wished to extend their city over the space occupied by the back bay, they laid down the iron track, and brought a ponderous engine with a long train of gravel cars. Night and day they toiled until their city grew where a waste of waters had been. But when God wanted a continent where the unbroken billows of the South Pacific rolled, He planted minute coral insects deep down in the sea, and bade them build. The little creature, never dreaming of the

magnitude of their task, nor doubting of success, toiled on, until in numerous places the highlands lift their luxuriant foliage above the tumultuous waves of the ocean. All God's works are characterized by wisdom, naturalness and simplicity.

Whenever man has undertaken to elevate his race in civilization and morals, he has worked from without upon it. He has imposed laws, affixed fines, and decreed penalties. Something may be done in that way. The crab-apple tree may be trimmed and the size of the fruit may be increased thereby, but its fruit will be crab-apples just the same as before. But when God undertook to save the race, He put something within it. He entered into man Himself, thereby producing the divine man. Once He thundered from Sinai, and the people trembled, and besought Moses to receive the word from the Lord and communicate it to them. But when Moses came with God's laws and attempted to administer them, the people rebelled. The story of the next fifteen centuries is the story of multiplied rebellions. At the expiration of that period God spoke to man, face to face, through His Son.

"No war nor battle sound
Was heard the earth around;
No hostile chiefs to furious combat ran;
But peaceful was the night
In which the Prince of light
His reign of peace upon the earth began.
"No conqueror's sword he bore,
Nor war-like armor wore,
Nor haughty passions roused to contest wild.
In peace and love he came,
And gentle was his reign
Which o'er the earth he spread by
influence mild."

Accomplished Mission

Christ accomplished that for which He came. He came as a prophet to show men the straight and narrow way, and teach them to walk in it. He spake as never man spake. Choosing the most important of all topics, He said all that was essential to be said upon it. He revealed a Father to a fatherless world; He showed our duties to that Father. He revealed to man the brotherhood of man, and his duties to his fellows. He honored and exalted God and man, as neither God nor man had been honored and exalted before. He discoursed concerning heaven and hell, showing how to escape the one and to win the other. So wisely and well has He spoken, that if the

world, in its madness, should reject the divinity of His person, it can not afford to forget His words.

He showed an example worthy to be followed. It is impossible to represent the face of Jesus. Artists have brought to the task their best powers, and many excellent pictures have been the result, but while looking at them we feel that something has been put in which was not in the original, something indefinable that was in the original has been left out of the portrait. No more can we describe His character. Our highest efforts fall short of the reality; our work is unsatisfactory; unlike our Model, our picture is imperfect, incomplete. Dr. Philip Schaff has written, "We can not properly attribute to him any one temperament. He was neither sanguine like Peter, nor choleric like Paul, nor melancholy like John, nor phlegmatic as James is sometimes, though incorrectly, represented to have been, but He combined the vivacity without the levity of the sanguine, the vigor without the violence of the choleric, the seriousness without the austerity of the melancholic, the calmness without the apathy of the phlegmatic temperament.

"He was equally removed from the excesses of the legalist, the pietist, the ascetic, and the enthusiast. With the strictest obedience to the law, He moved in the elements of freedom; with all the fervor of the enthusiast, He was always calm sober, self-possessed; notwithstanding His complete and uniform elevation above the affairs of this world, He freely mingled with society, male and female, dined with publicans and sinners, sat at the wedding feast, shed tears at the sepulcher, delighted in God's nature, admired the beauties of the lilies, and used the occupations of the husbandman for the illustrations of the sublimest truths of the heavenly kingdom."

But the chief object of His coming was not to teach, nor to live, but to die. He says, "I have a baptism to be baptized with, and how am I straightened until it be accomplished." Again, "Now is My soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." Again he says, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into His glory?" "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and the remission of sins should be

preached in His name among all nations, beginning at Jerusalem."

The same thought is dwelt upon in many of the epistles. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." "Whom God hath set forth to be a propitiation, through faith in His blood." "We also joy in God, through our Lord Jesus Christ, by whom we received the atonement." "Christ our passover is sacrificed for us." "Christ died for us according to the Scriptures." "In Christ Jesus ye, who sometimes were afar off, are made nigh by the blood of Christ." "Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered up Himself without spot to God, purge your conscience from dead works to serve the living God." "And almost all things are by the law purged with blood, and without the shedding of blood is no remission."

When He has completed all that His Father had given Him to do, when He had preached His last sermon, wrought His last miracle, offered His last prayer, and was about to pour out His soul in death, that all might know that He had not lived and labored and died in vain, He cried, "*It is finished.*"

Gospel Successful

The success of the gospel has vindicated the wisdom of His coming. He took society in its lowest state, He grappled with it in its utmost deformity, and renovated it. Those nations which have received Christ have become better. The immense advance of modern civilization beyond the ancient, is not occasioned by any movement from without, it is not secured by force, but it springs from within. It comes not so much from the efforts of men to reform one another, as from the purpose of each to reform himself a purpose implanted by the Spirit of a crucified, risen and ubiquitous Saviour. Society is improved, morals are elevated, governments are made stronger and grander, by reason of personal effort and individual reforms, arising out of contact with the incarnated Son of God.

The ultimate success of Christ's kingdom
(Please turn to page 26)



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Visit to Haiti

LOS ANGELES, CAL.—World Gospel Crusades' Executive Vice President, C. Mervin Russell, made a special trip to the island of Haiti recently to personally survey the devastation left in that country by Hurricane Flora, the worst storm of the century. There he interviewed relief workers, pastors, missionaries and government officials concerning the need and the effectiveness of the relief program.

Through the courtesy of the United States Navy and the United States Embassy, Mr. Russell was flown back into the stricken areas to get photographs and on-the-scene reports. Sitting atop sacks of rice and cartons of drugs in a Navy helicopter, he saw personally Flora's wicked handiwork. He landed in villages that had been all but laid waste by the catastrophe discovering sickening residue of what had been houses and stones. The half-starved people seemed to greatly appreciate the supplies sent in by United States' agencies.

Mr. Russell reports that this hunger is gradually relieved by the abundance of supplies being sent in. Now his burden is to go back to Haiti with a million Gospels of John in French and Creole to organize a campaign to distribute them through the existing missions and missionary agencies working on the island.

Jail Follows Loss of Job

BOGOTA, COLOMBIA (MNS)—Due to the influence of Father Abel Giordana, parish priest of the Roman Catholic Church of the Nativity of Our Lady, a public school principal has been relieved of his job because he became a Protestant Christian.

Mr. Victor Mendez, who has been principal of the San Carlos Public School here for two years, was converted in 1962 and received into the membership of the Betania Baptist Church last July.

At school he has suffered harassment by Father Giordana, and nuns have tried to catechize Mrs. Mendez.

In September the priest wrote to Mrs. Julia Castro de Delgado, Secretary of Public Education for Bogota, demanding the dismissal of the principal. "If this is not done," he warned, "I will have to denounce him publicly, a procedure which does not seem to be the most appropriate. It would solve the problem, of course, but on the other hand it would bring consequences which I should wish to avoid."

On September 28 the Secretariat of Education of Bogota, by Resolution No. 550 of 1963, removed Mr. Mendez from his position as principal. The resolution is signed by Norberto Solano, Sub-Secretary of Education, and Rosa Maria de Cespedes, Chief of Primary Education.

Conference for Muslim Workers

HACKENSACK, N. J. (MNS)—The second conference to be held for evangelical missionaries seeking to reach Muslims for Christ will be conducted by the Committee of Evangelical Missionaries to Islam, January 14-16, 1964. The sessions will be held at America's Keswick, Whiting, New Jersey. Missionaries from India, Pakistan, Africa and Asia will be participating. The sponsoring committee is made up of missions leaders from among the mission boards of the Inter-denominational Foreign Mission Association and the Evangelical Foreign Missions Association.

For additional information write: Rev. J. O. Percy, 261 Mary Street, Hackensack, New Jersey.

Reports on Hurricane Flora

HOMER CITY, PA. (MNS)—Twenty churches of the Evangelical Association (West Indies Mission) in Haiti have been destroyed and another fifty critically damaged by Hurricane Flora, reports Elmer V. Thompson, the mission's general director.

Many pastors' and workers' homes have been ruined, and the dwellings of hundreds of believers have been wiped out in the southern peninsula.

Cuban Clergymen Shot

MIAMI, FLA. (MNS)—Reports reaching this city from Havana indicate that three Protestant ministers have been shot by firing squads in the first clearly identified church executions since the Castro regime took power. The clergymen were identified as the Rev. Antonio Gonzales of Pinar del Rio (identified as "Evangelical"), the Rev. Pable Rodriguez of Guines (affiliated with the Church of God), and the Rev. Jose Durado of Florida, Cuba (identified with the Gideons).

It was also reported here that three of the Cubans captured by Cuban forces in the Bahamas two months ago as they fled for freedom had been executed. An attorney, Charles R. Ashmann, who represents the families of the kidnapped men, made the announcement. He said that a "new plea" on behalf of the remaining refugees who were returned to Cuba had been sent to the (former) British Foreign Secretary Lord Home asking that the matter be brought before the United Nations General Assembly.

Atheist Challenges Tax Exempt Status

BALTIMORE, MD. (CNS)—Mrs. Madalyn Murray has filed a suit in Superior Court here challenging the tax exemption of Church-owned property. Mrs. Murray, a professed atheist whose suit in the U. S. Supreme Court ruled out required prayer and Bible reading in the public schools, asked the court to declare the tax-exemption unconstitutional.

She argues that the exemption places a financial burden on her since property taxes for individuals, according to her suit, would be reduced by one to five per cent if the churches were made to pay.

She further contends the practice denies taxpayers due process of law under the Fourteenth Amendment and it violated the principle of church-state separation.

Mrs. Murray has been given a tract of land in Kansas for the development of a center for atheism. She promises to protest the use of nuns in the public schools in some communities in Kansas on the same principle as she challenged prayer and Bible reading.

Miniature Magazine Announced

OAK PARK, ILL. (MNS)—What is described as a "miniature magazine" has just been published (Vol. 1, No. 1 is dated November, 1963) by the Christian Medical Society in the interest of its Medical Assistance Program (MAP).

Called *MAP Miniature Magazine*, the 16-page periodical measures 2½" by 4"—making it "shirt pocket" size. The editor of the new periodical is Dr. J. Raymond Knighton, executive director of the Christian Medical Society.

Worthy of Support

by E. B. McDonald

FOR APPROXIMATELY 25 years Free Will Baptists have been concerned with the establishing and operation of an educational institution to give Christian training to their young people. Recognizing that no denomination could move forward for Christ without training its leadership, Free Will Baptist men and woman of vision supported this idea until a Bible school was opened at Nashville, Tennessee in 1942.

Financial Development Cited

A total of \$300,000 has been expended for buildings and lands in the past 22 years, a cost of less than \$15,000 each year. Gifts to operate the institution, which had a modest beginning with 16 students the first year and has increased to more than 250 registered for each of the past few years, have amounted to \$590,000, an average of \$28,000 each year. Operational gifts have ranged from \$10,000 the first year in 1942 up to \$65,000 in 1963.

The size of the faculty and staff has increased correspondingly with the growth of the student body. From three full-time staff members in 1942, the school has grown to 26 full-time faculty and staff members this year. Sixteen courses were offered to students in the 1943-44 catalog as compared with 126 courses offered in the 1963-64 catalog.

\$85,000 in Gifts Needed

The Bible College is no longer a small operation, as Free Will Baptists think of the term. Operating under a budget of approximately \$260,000 this year, the Bible College must receive in gifts from Free Will Baptists \$85,000, must collect \$75,000 in fees from students, and must receive \$100,000 in payments for room, board, and book sales.

The National Association in July sanc-

tioned an enlargement of the educational program to the end that the Bible College might offer training to the Christian young people who are not planning to serve in full-time church ministries. This long-range program will take added finances from the denomination in order to build up an adequate library, to develop qualified teachers, and to provide adequate facilities to house the additional students such a program will attract.

Bible College Ministry Important

Before the Bible College can face this new educational program, which can be had only at a tremendous price, it must rally adequate support for its present program in the amount of \$7,000 each month. Free Will Baptists must be alerted and convinced of the importance of the ministry of the Bible College in training its youth. A look back over the past 25 years will convince a thoughtful observer that Free Will Baptists have made greater strides than in any other 25-year period in their history. Although much of the material and financial gains among Free Will Baptists today can be laid to the economy of the country, yet the approximately 100 missionaries and full-time Christian workers (not counting the several hundred Bible College trained pastors in Free Will Baptist pulpits today) can be attributed only to the program of Christian training that has developed during these past 25 years.

The value of 100 young men in training for the ministry each year at the Bible College deserves the careful consideration of each church that this is one of the richest investments that can be made with the Lord's money. In addition to the 100 training for the ministry there are other Christian young people who look forward to serving Christ in other types of Christian service.

Local Church Support Necessary

It is necessary that our people as a whole become convinced of the urgency to undergird the financial operation of the Bible College. The foundation for proper financial support must begin with the local church and its pastor. Just as the Bible states that "where there is no vision, the people perish," even so must there be vision for the importance of the Bible College program and conviction that it be adequately supported.

Most of our Free Will Baptist churches are strong enough financially to send some of their money to support the Bible College. Churches not giving to this cause at present must be challenged to share in this vital training ministry. The interest and cooperation of more pastors must be aroused.

The following two reasons are given why support to the Bible College must be increased. First, churches are reminded that the gift dollar today goes only half as far as it did 10 to 15 years ago. Consequently, the church that is giving the same today as it did years ago actually is giving only half as much as it previously did. Secondly, the continuing increase in student body and increased financial operation resulting therefrom call for added financial support. Each additional student must have a bed to sleep in, a place in the dining hall, classroom space and instruction.

Many Avenues for Support

When the local church has the proper motive for giving, the avenues for promoting support are many. When people want to support a cause they feel is of the Lord, they will find the best way to give. A method that works for one church will not work for another since our people have varied backgrounds in church finance as well as in tradition and culture.

► Many churches these days operate their financial program by means of an annual budget, and the simplest method for them to support is to include a proper amount for the Bible College. Many of the monthly gifts coming at present to the Bible College come from this source.

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E. B. McDonald graduated from Free Will Baptist Bible College in 1953. He is presently the Business Manager of the college.

Are Tongues For Today?

by Robert C. Picirilli

In recent months there has been a wide-spread interest in the practice of speaking in tongues. Most religious publications have either carried articles or made editorial comment concerning the matter. At the request of Contact, Dr. Picirilli has prepared this article to explore the question, "Are tongues for today?"

ONE OF THE MOST widely discussed topics on the current religious scene in the "revival" of tongues. Not since the beginning of the Pentecostal denominations has there been so much interest in this subject. Almost every religious periodical has carried at least one feature article focusing attention on the "charismatic" (from the Greek word *charisma* meaning "gifts") revival. Reports reach us regularly that some new group has received the experience—not only among the "holiness" groups, but also among many of the main-line denominations, including Episcopalians, Brethren, Presbyterians, Methodists and Lutherans.

There are different reactions to this new outburst of the *glossolalia*, as the tongues are often called. Some are welcoming these phenomena as true signs of a revival of the work of the Holy Spirit. Others, more cautious, tend to remain neutral, preferring to "wait and see." Still others are dusting off the old arguments that have been used so often against the tongues movement. The reaction that is perhaps most common and causes the greatest concern is that many sincere Christians become disturbed and ask themselves whether they are missing out on some wonderful and helpful experience that God wants them to have.

Several interesting areas can be discussed in dealing with tongues. One area

that often receives attention is the question of whether tongues were (and are) *foreign* languages or an ecstatic, *heavenly* tongue unknown to any human tribe. Some take one position, and some the other. Still others take the position that they were foreign languages at Pentecost and an unknown tongue at Corinth (see I Corinthians 14). It seems impossible to settle this question conclusively for there is wide disagreement, even among those who believe in tongues. Ultimately it does not make any difference, as far as the main issue is concerned, which answer is given for either way the gift of tongues was a miraculous, instantaneous gift of the Holy Spirit, and the problem is still the same.

The main issue, therefore, is simply this: is the gift of tongues intended for the present-day Church? Admittedly, there is no place in the New Testament which gives a specific answer to this question, and it may therefore be best to withhold dogmatism on the subject—especially when one considers the fact that there are many sincere Christians who firmly believe in the continuing existence of the gift. Nevertheless, there are several sound arguments from the Scriptures which support the traditional position of the Church that "tongues" ceased soon after the early New Testament period.

The Nature of the Holy Spirit's Work in Acts

A careful study of the development of the doctrine of the Holy Spirit in the book of Acts tends to support the conclusion that tongues have ceased since the Acts shows a clear *decrease* in emphasis on unusual manifestations of the Spirit. This is particularly true of those "baptisms" of the Spirit with which the "tongues" are inseparably connected. Indeed, the chief weakness of most studies of tongues is that this gift is considered completely apart from all the other unusual manifestations of the Spirit that occurred in the early church. Surely it is no accident that the groups who most avidly preach tongues are the same as those who claim to experience all these phenomena of the Acts period including the "baptism of the Holy Ghost" and unusual healings.

When the whole unusual ministry of the Holy Spirit in the book of Acts is studied, it will become clear that the "baptisms" of the Spirit were given to accomplish specific purposes. The first of these was to underscore the fulfillment of the prophecy of John the Baptist: "He that cometh after me . . . shall baptize you with the Holy Ghost." The book opens (1:4-5) with a reference back to that very prophecy. Jesus instructs the disciples to return to Jerusalem and wait

for "the promise" as he calls it. This they do and Pentecost immediately follows. This is not the end of it though for to the crowd of Jews who have gathered he says, "Ye shall receive the *gift* of the Holy Ghost. For the *promise* is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." (It will become clear, after a careful study of all the passages, that the words "promise" and "gift" are used throughout as interchangeable terms to denote the prophecy of John that Christ would baptize with the Holy Ghost.) Shortly thereafter (4:31), the several thousand who have been converted after Pentecost also receive "the promise."

At this point "the promise" has come only to Jews, and Peter has clearly affirmed that it is for "all that are afar off." Luke, therefore, moves quickly to show it fulfilled in others, telling first about the revival in Samaria where a group of *half-Jews* receive "the gift" (8:20). The final act in the drama is played in chapters 10 and 11 where *Gentiles* receive "the gift" (10:45; 11:17). The intimate connection with John the Baptist's prophecy is still clear for at the "baptism" of Gentiles in chapters 10 and 11, Peter reports: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." The only subsequent description of a "baptism" with the Holy Spirit occurs (chapter 19) to some men who had previously known only the baptism of John, and so again we have the connection with John's prophecy.

Without doubt, then, every reference in Acts to a "baptism" of the Holy Spirit has as its purpose to show the fulfillment of the Baptist's (and Christ's) prophecy, that whereas there had once been only a baptism of water there was now a baptism of the Holy Spirit. Once the events had clearly established that fact—that the new Spirit-baptism he promised had indeed come (Acts 2 and 19), and that it was for all alike, whether Jews (Acts 4) or Samaritan (Acts 8) or Gentile (Acts 10 and 11)—no other such "baptisms" are recorded.

The second specific purpose of these unusual manifestations of the Spirit in Acts was to serve as confirmation of the Church's extension. In other words they showed God's approval on the work and helped give some guidance to a young church that was somewhat reluctant to see the universal application of the gospel. All this is simply to say that these unusual "baptisms" are all connected with unique and momentous events in that period—events which have never

been repeated. The very beginning of the work is validated at Pentecost in chapter 2. Next, the influx of believers added to the original disciples is similarly confirmed in 4:31. The inclusion of Samaritans receives the same witness in 8:15-20, as well as the epochal conversion of Paul in 9:17. The startling conversion of Gentiles is likewise confirmed in 10:44-47, and Paul's first large group of Gentile converts (and first occasion of saying he is turning from the Jews to the Gentiles) in 13:52—although there is reasonable doubt whether this means a "baptism." These six references include every mention of a "baptism" with the Holy Spirit, with the one exception in Acts 19 already discussed above. Once it became clear to the early Church the gospel and the Spirit were for all, the need for such manifestations evidently ceased at least no others are recorded.

To summarize, then, the book of Acts shows two clear purposes for the unusual manifestations of the Holy Spirit—manifestations that are clearly de-emphasized as the book proceeds and that ceased once the purposes accomplished. The Spirit is mentioned some two dozen times in the first one-third of the book and one dozen times in the last two-thirds. More important, only the earlier portions of the book record these "baptisms." In the later chapters, the Spirit is mentioned only in matters of personal assistance and guidance.

Scriptural Expectation That Tongues Would Cease

There are intimations in the New Testament that the gift of tongues, as well as other unusual "signs" in the early church, was intended to pass off the scene. This observation must go hand-in-hand with the discussion above, for if it is true that there is a noticeable decrease in unusual operations of the Spirit in Acts, we are at once interested in seeing whether any explanation is given for this.

Such a suggestion does appear in Hebrews 2:3-4, where one will note that the gospel of salvation is related to *three* parties: (1) first spoken by the Lord Jesus Himself; (2) then *those who heard him* confirmed it; (3) to *us*. The point is clear that, when the ones who heard the Lord passed the gospel on to "us," God bore *them* witness with "signs and wonders, and with divers miracles, and gifts of the Holy Ghost." This passage at least tells us one specific purpose behind the unusual phenomena of the Spirit in the early church—a purpose that clearly no longer exists since there are none left who heard Jesus in person, and since we now have the New Testament as a clear authority in all matters of the gospel. The early church

period was a difficult one, when almost anyone could come along and claim to have heard Jesus preach. God bore witness to His true apostles with these "signs and wonders." Surely this is what Paul refers to in II Corinthians 12:12 when he speaks of his "mighty deeds" as the "signs of an apostle." Is it not reasonable to conclude that, when the authoritative apostles were replaced by an authoritative New Testament, such "witness" would no longer be needed? There is good basis for the conclusion of many scholars that the authority of the early apostles was just this power to work mighty deeds and to convey gifts to the people among whom they labored. If so, these "gifts" passed off the scene with the succeeding generations of Christians.

The De-emphasis of Tongues

Other than the three accounts in Acts 2, 10 and 19 where "tongues" are said to have occurred, the only New Testament mention of them is in First Corinthians, chapters 12 and 14; and surely no one could claim that these references are very enthusiastic. Twice in chapter 12 a list of spiritual gifts is given. Both times "tongues" are at the bottom of the list, and the exhortation is added to "covet the better gifts." (In a similar list of the gifts in Romans 12:6-8, tongues are not listed at all.) Chapter 14 is entirely devoted to a discussion of tongues, and almost all commentators will admit that that total effect of this discussion was to "play down" tongues and show the greater importance of other gifts, especially preaching, that would "edify" the church. Among other things, Paul says he would "rather that ye prophesied," and that "in the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue." He gives two basic reasons why prophecy (preaching) is superior to tongues: for the edification (building up) of the church, verses 1-19 and for the conversion of unbelievers, 23-25.

Reassurance to the Present-Day Christian

The total weight of the arguments given above is to show that tongues were intended by God to pass off the scene shortly after the early New Testament period. Even if these arguments could be entirely set aside, however, and if it could be shown that tongues are still given by God to people today, two facts would still remain to give us assurance that we have not missed anything God intends for the believer.

First, the gift of tongues is in no way essential to the full possession of the Holy Spirit. Every Christian already has
(Continued on page 22)

WHAT'S YOUR PROBLEM?

by Louis H. Moulton

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

There is a lady in my church who has an unforgiving spirit. We had some trouble between us and I've apologized to her and tried every way I know to make things right. She continues to hold a grudge and I want to know if I can Scripturally take part in the communion service at the Lord's table.

My husband is a devout Christian. Sometimes I wonder if he is not too devout if that's what it can be called. He makes a good living for us but he just absolutely refuses to take out any insurance. He says Christians should trust the Lord and not have to depend on insurance. Do you agree?

I am so tired of church squabbles and of so much inconsistency among church people. Is it really necessary for a Christian to go to church?

My neighbor is a Seventh Day Adventist and insists that Saturday is the Sabbath and should be observed as such. She is about to get my whole family mixed up and confused including myself. Is Saturday the Scriptural Sabbath?

Since you have tried to make things right with this woman, there is no reason you should refrain from enjoying the blessing of the Lord's Supper if your own heart is in right relationship to God. There is a way in which to deal with such a person as you have described. You'll find it in Matthew 18:15-17.

Simply because a person has insurance is no reflection on his faith or trust in the Lord. It is just good business sense to invest one's money wisely whether it be in insurance, investment stocks or putting it in the bank where it will draw interest. I Timothy 5:8 says, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

Hebrews 10:25 teaches that Christians should not forsake "the assembling of ourselves together" for worship. Until Satan is bound and put in the pit there will always be squabbles and inconsistency among church people. Such as this is not reason for a person to quit his church but it should challenge dedicated Christians to show forth their consecrated consistency more than ever.

The sabbath has never been changed and Saturday, the seventh day, is still the Jewish sabbath. Christians, however, observe the Lord's Day which is the first day of the week. The sabbath is part of the law and if you are still under the law then you are not saved. If you have trusted Jesus as your Saviour, then you are under grace and are not obligated in any way to keep the sabbath. Christ is the fulfillment of the law for you and these Seventh Day Adventists are definitely wrong in trying to take those under grace and place them back under the law.



Entertaining The Preacher

(Continued from page 3)

would be best for him to eat the noon meal in the different homes. Sometimes this is not convenient; but by being allowed to do this, he eats his largest meal during the middle of the day. A preacher needs a light meal at night to be at his best physically. Many preachers prefer to eat their evening meal after they have preached. If the evangelist takes two meals a day at the parsonage, the church should consider the extra expense involved in feeding the evangelist and make sure that the pastor's family does not have to bear this extra expense. The church people should bring in covered dishes for some of the meals, or make up for the extra expense with money. The pastor and his family should usually be invited to eat out with the evangelist. The evangelist would prefer the presence of the pastor and his family while visiting in a home. The pastor should never feel that he is "left out."

The Denominational Representative

As our denomination grows, more and more of our churches are participating in the different phases of denominational work. This calls for special services in our local church. Promotional men, field directors, public relation directors, and missionaries are invited to participate in these special services. How should these be entertained?

The church should realize that these are ordinary people. They are servants of Christ, performing the task that God has called them to perform. They love the Lord and are committed to Him. They enjoy talking about spiritual things and the work of our beloved denomination. It is *their privilege* to visit in your church. Therefore, there should be no feeling of inferiority. To provide meals and over-night accommodations is usually in order. If the person who is to be in your church for a special service cannot stay overnight or will not reach the community in time for a meal, he will usually make it known in his correspondence when arranging the service. These arrangements should be made before your guest arrives in the community. It should be clearly understood where he is to go when he arrives in the community and the specific time he is expected. If this is done, embarrassment can be avoided for both parties.

It is wonderful to know that Christ has made us "laborers together" in His service. All of God's people have a specific task to perform for Him. The testimony of many of God's children has been, "I believe that my calling is to entertain the preacher." ■■

1963 COOPERATIVE RECEIPTS

October 1963

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	October 1963	Year to Date	Total to Date 1962	Designated Oct. 1963
Alabama	\$ 187.90	\$1,230.22	\$1,408.14	\$
Arizona			25.00	
Arkansas		1,727.24	1,977.29	
California	508.54	6,454.49	5,087.69	72.14
Florida		561.13	1,475.61	
Georgia	689.14	2,128.09	1,676.71	
Illinois	668.49	4,905.54	3,746.25	
Indiana	56.40	720.84	679.01	
Iowa		524.69		
Kansas	100.00	1,749.43	1,893.88	
Kentucky	67.53	451.82	180.01	
Missouri	1,849.49	9,920.80	8,715.83	
New Hampshire	28.55	218.50		
New Mexico	44.97	506.07	761.34	
North Carolina	230.85	2,137.30	1,888.58	
Ohio	124.86	540.70	735.18	
Oklahoma	807.06	9,556.92	8,412.43	15.00
Tennessee	180.18	3,123.35	2,212.66	31.68
Texas	460.25	2,751.93	3,262.97	
Virginia	297.00	2,451.71	2,305.55	
Washington	55.25	105.25	124.11	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts		Designated		Total Receipts to Date
	October 1963	Year to Date	October 1963	Year to Date	
Foreign Missions	\$1,843.37	\$14,972.32	\$31.68	\$1,622.43	\$16,594.75
F. W. B. Bible College	1,334.84	10,894.49		60.00	10,954.49
Executive Department	1,271.30	10,375.74			10,375.74
Home Missions	1,017.05	8,260.66		779.31	9,039.97
League Board	635.60	5,187.84		24.00	5,211.84
Superannuation Board	190.73	1,556.37		23.18	1,379.55
Stewardship Commission	63.57	518.60			518.60
Home for Children, Tenn.				31.00	31.00
Home for Children, S. C.				16.72	16.72
New Headquarters Building			87.14	413.14	413.14

GEMS

FROM THE GREEK
NEW TESTAMENT

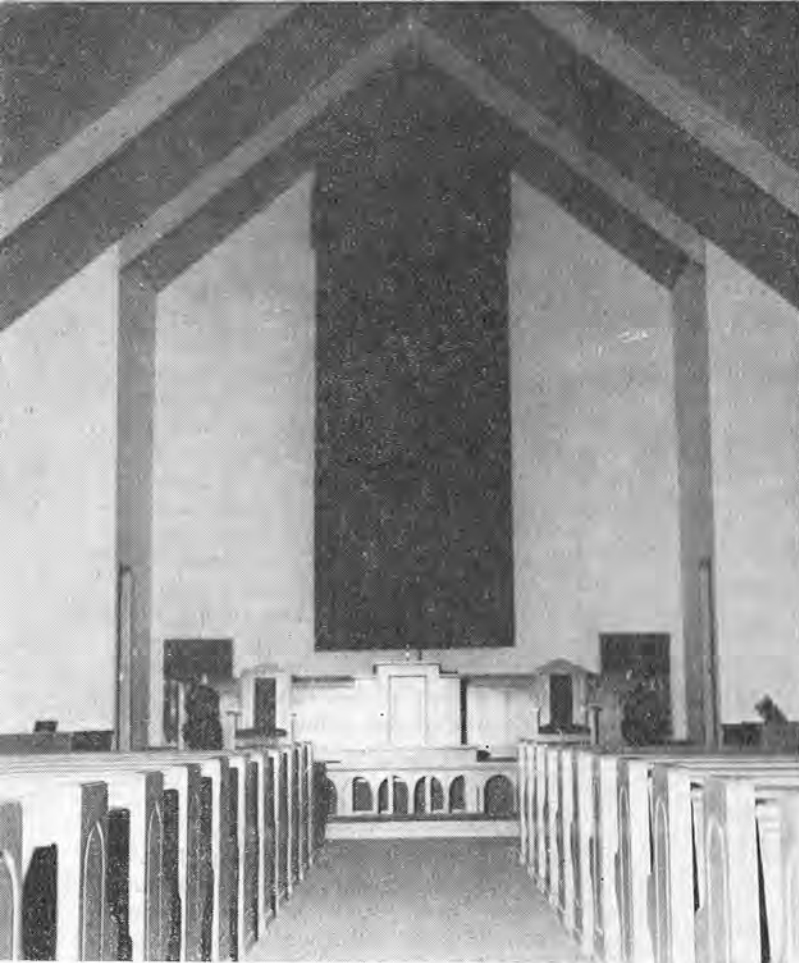
by ROBERT PICIRILLI

SECOND PETER 1:20 says that "no prophecy of the Scripture is of any private interpretation." Generally we hear this statement used to prove that you cannot interpret some single passage of Scripture by itself, and that all the Bible must be taken into consideration when a single passage is to be rightly understood. Now it must be admitted that such a principle is, indeed true. If our idea of a certain verse contradicts the uniform message of the whole Bible, we must re-examine our interpretation of that verse.

As true as that principle is, however, that is not at all what is meant by Second Peter 1:20. The key to the understanding of this clause lies in the meaning of the verb that is translated "is." In this particular passage, the word here is not the usual one for a simple "is," but is the word *ginomai*, which means "comes into existence," or "comes about," or "happens." The clause should be read thus: "No prophecy of the Scripture happens by private interpretation." The meaning of this statement, therefore, is concerned with how Scripture *originated*, not with how it may be interpreted now that it is here. This can easily be confirmed by a simple glance at the following statement in verse 21. "For the prophecy came not in old time by the will of man."

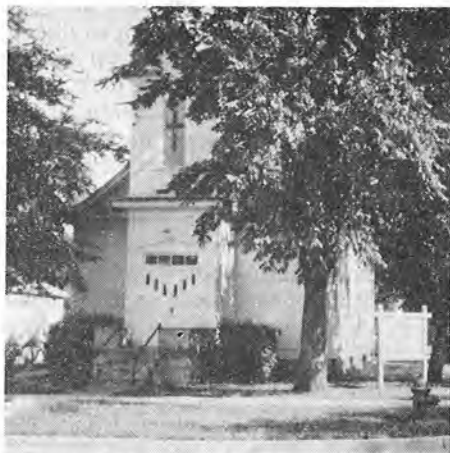
Then what does Peter mean when he says that no prophecy of Scripture originated by private interpretation? Well, surely we would all admit that there are times when human beings can so discern the events that are shaping up around them that they can interpret their meaning and can give a very accurate prophecy about things that will happen in the future. That being so, it is Peter's purpose here to say that no prophecy of Scripture did ever so originate. The prophecies of Scripture were not based on human beings' understanding and interpretation of the events going on about them, but came from God's own foreknowledge!

Perhaps the student will see the clear force and unity of verses 20 and 21 from this literal translation of the whole passage: "Recognizing this foremost, that no prophecy of Scripture happens by private interpretation; for prophecy was never brought by man's will, but men—being borne along by the Holy Spirit—spoke from God." ■■



Pictured above is the interior of the new sanctuary of Donelson Free Will Baptist Church located in the Nashville, Tennessee area. Completed at a cost of approximately \$50,000.00, the sanctuary was erected above a basement which had previously provided worship space. The basement now provides educational space for the growing congregation. Rolla D. Smith is pastor.

Glancing Around The States



Pictured here is the church building used by Free Will Baptists in Lincoln, Nebraska. The church is located at 70th and Platte Streets. Lewis Perry is the missionary pastor of this church sponsored and supported by the National Home Mission Board.



An active number of children in the Horton Heights Free Will Baptist Church of Nashville, Tennessee helped make the recent missionary goal of \$2,400.00 a reality. The goal was over subscribed by some \$200.00. Damon C. Dodd is pastor.



Mrs. Cleo W. Pursell recently assumed her duties as Executive Secretary of Woman's National Auxiliary Convention. She is married to the Rev. Paul E. Pursell who has held pastorates in Oklahoma and California. The Pursells moved to Nashville in September.

Tidewater Association Meets

PORTSMOUTH, VA.—The Tidewater Association of Free Will Baptists met here recently for its first quarterly meeting. The churches in this area have been a part of the Southwest Virginia Association for many years. Just recently an association was formed to include all Tidewater churches.

A highlight of this first meeting was the message delivered by Rev. Weldon Smith. Mr. Smith has been a missionary in South China for 48 years. He is now 90 and still active in the Lord's work.

Quarterly Conference Meets

BATESVILLE, ARK.—The White River Quarterly Conference met with the Allen Chapel Church here with a total delegation of 64. The theme for the session was "Pilgrims on a Journey."

The opening message was delivered by Rev. Willard C. Day on the subject "Making The Proper Preparation."

Goal Reached

BATESVILLE, ARK.—The Arkansas State Woman's Auxiliary Convention completed its project recently with a check for \$2,555.00 for the Deeds fam-

ily. Rev. and Mrs. Ernie Deeds are missionaries in South America and will now be able to purchase an automobile.

Contest Winners

JOHNSON CITY, TENN.—First place winners for the State Declamation Contest held here during the Tennessee State Meeting were Debbie Melvin, G. T. A. winner and Judy Felts, Y. P. A. winner. Miss Melvin is from the Horton Heights Church in Nashville and Miss Felts is from the New Hope Church in Joelton, Tennessee.

Tupperware Purchased

OKLAHOMA CITY, OKLA.—The Central Avenue Auxiliary here recently received an offering of \$23.00 for the purchase of tupperware for missionaries. Other items are being sent to the provision closet in Nashville. The missionaries will use these as the need arises.

Northeastern Association Meets

LITTLETON, N. H.—Littleton Free Will Baptist Church here was host to the Second Annual Northeastern Association of Free Will Baptists, November 8 and 9.

The highlight of the meeting was the Friday evening service centered around the theme "YOUTH." A sword drill was held along with other competitions. Each church sponsored two young people to compete in the drill. The winning group will be challenged at the spring meeting in Millville, New Brunswick, Canada.

Rev. Albert Parker, Dean of the Bible Institute of New England, St. Johnsbury, Vermont, spoke to the youth on Friday evening concerning their opportunity and responsibility in this age.

Following the Saturday morning business session, Rev. Elbert Tippet brought a challenging message. A fellowship lunch was served after dismissal.

New Work Organized



The Georgia State Association in its recent session elected the following officers to serve. (l. to r.) Mance Cason, Promotional Secretary; Charles Clark, Moderator; Louis Moulton, Assistant Moderator; Sherman Jones, Clerk and A. C. Truluck, Assistant Clerk.



Clarence Campbell is pictured above presenting a check from the First Mission Association for \$3,000.00 to N. R. Smith, Promotional Secretary of the Oklahoma State Association. The money was to be applied to the Eddie Paynes' account; missionaries to Africa. Looking on is Harry Staires (left) and Homer Young (right).

BOSSIER CITY, LA.—A Free Will Baptist Mission has been organized here and services are being held in the City Hall. All Free Will Baptists in this area should contact Rev. Ralph Reep, 330 Wilhelmina Street, Bossier City, Louisiana.

Oklahoma State Association Meets

OKLAHOMA CITY, OKLA.—Record crowds attended the Oklahoma State Association of Free Will Baptists which convened in the Capitol Hill Church. Delegates were informed that a total of \$77,507.72 had been given to denominational ministries outside the state. A goal of \$33,000.00 through the Cooperative Plan of Support was set for the new associational year.

Speakers during the three day meeting were E. E. Morris, Rue Dell Smith, Robert Duncan and Richard Shade. Each was greatly used of the Lord.

Officers elected for the new year were: Lonnie DeVault, Moderator; Jer-

ry Rhoades, Assistant Moderator; Howard Gage, Clerk; Waldo Young, Assistant Clerk and Don Payne, Parliamentarian.

Pastoral Changes

NASHVILLE, TENN.—The following changes have been received by the editorial staff of *Contact*. Rev. Jim Haas from Brockland Church at Lawton, Oklahoma to Claremore, Oklahoma; Rev. T. E. Walley from Fulton Church to Hollis Chapel at Columbus, Mississippi; Rev. M. L. Hollis from Fawn Grove Church at Dorsey, Mississippi to Sulligent, Alabama; and Rev. Francis Boyle from Garden Grove, California to Sherwood Forest Church, Richmond, California. The following have resigned with future plans indefinite: Rev. Keith Phipps from the South Houston, Texas Church; Rev. Bob Rogers from the First Church at Columbus, Mississippi and Rev. W. W. Winters from First Church of Albuquerque, New Mexico.



Two of the guest speakers at the recent session of the Alabama State Association were Kirby Joe Godwin (left) and Harold Pitts (right). Mr. Godwin was on furlough from missionary service in Alaska and Mr. Pitts returned to visit a state where he had pastored.



The Florida State Association in its recent session elected the following officers to serve. (l. to r.) Elro Driggers, Moderator; Harvey Henderson, Assistant Moderator; Freeman Edwards, Clerk and Wallace J. Amerson, Treasurer. Meeting was held at state camp grounds.

I Love Christmas

BY

EUNICE EDWARDS

CHRISTIANS ARE to grace the grace that saved them. Christmastime presents additional opportunities for Christians to practice this truth.

Christmas, in its true sense, is the epitome of love—love personified in the Person of the gentle Babe of Bethlehem.

The heart of the Gospel is love. God is love. The Lord Jesus Christ is the Supreme example of giving to unfortunate, helplessly lost mankind.

The world (sinners) lives in fear of sudden, complete annihilation. Sinners know about hate. They do not want, nor need, any more hate. Rather, they must be taught love—Christlike, sacrificial, devoted love by Christians. Sinners will respond to this grace.

I love Christmas because Christmas is love. I like to give gifts. I like to receive

gifts. In these exchanges flows a language of love that I can understand. I believe the sinner also understands this language although he may not be able to speak it. Oh, he can exchange gifts, but not Christian love.

But somehow, Christians have failed to present this Gospel of love with its sweetness to the lost of the world. Here is a *great* opportunity to give a Christmas gift typical of the first gift—a sacrificial, self-denial offering for missions. Put this gift at the top of your gift list for this year. Identify your gift as you will, but be sure it is typical of God's first gift.

Twentieth century America is sick unto death. There is an abundance of schools, but little or no real wisdom for the Bible says, "the fear of the Lord is

the beginning of wisdom."

There is an abundance of beautiful church edifices, but too few beautiful Christians.

There is an abundance of philosophy and its "high" thoughts, but very little real thinking.

There is an abundance and a multitude of words, but very little practicality.

The world was in deep need of a Saviour when Jesus came. The world today needs this message of love just as desperately! Jesus Came! Jesus Saves! He is your Redeemer, too!

God sent forth His Son. He sends forth Christians in the same way as He sent His Son. God sends Christians with this same precious grace—the grace of giving. What can Christians give to a cold, unfriendly world?

They can give love—the love of God. Jesus did.

They can give friendliness—Christian friendliness. The world often shows more genuine friendliness than most church members.

They can share their possessions. Whether your income is small or great—you can share what you have with others. It will warm your own heart even more than the recipient of your gift.

The Bible says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 11:24). Giving to make possible the spread of the Gospel pays—whether money, or children, or both!

Please remember that God gave His only begotten Son to be our Redeemer.

"O fear the Lord, ye His saints, for there is no want to them that fear Him. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing" (Psalms 34:9-10).

Do you want to enjoy the blessings of a truly Christian Christmas? Then give Christ the place He deserves in your planning, in your preparations and in your observance of Christmas.

The message the angels gave to those lowly Judean shepherds was a message of joy. They also said that this message was for all people. We cannot expect a Blessed Christmas without Christ or without sharing Him and His message with all people.

We cannot hoard the Gospel and expect the fruits of sowing it. We cannot hate without reaping the canine law. We cannot be unfriendly without reaping fear and distrust.

Contrariwise, we can expect God's choicest blessings if at this Blessed Season—and every day—we grace the grace that saved us. ■ ■

The Family
BOOKSHELF

Prayer—The Christian's Vital Breath by L.A.T. Van Dooren, Zondervan Publishing House, Grand Rapids, Michigan, 88 pages, \$1.00.

We all agree that prayer is an essential in the life of believers and the church. This book will challenge one to pray effectively. The 18 chapters give earnest exhortation and counsel dealing with the place, purpose and pattern of prayer.

The Mother of Jesus by A. T. Robertson, Baker Book House, Grand Rapids, Michigan, 71 pages, \$1.75.

This book is outstanding. Mr. Robertson presents in a very readable fashion the truth about Mary. His eyes are kept on the Scripture and he seeks to dispel the ignorance and prejudice which accounts for error of both Catholicism and Protestantism.

The Dynamics of Christian Unity, Edited by W. Stanley Mooneyham, Zondervan Publishing House, Grand Rapids, Michigan, 116 pages, \$2.50.

A wealth of information is contained in this book giving the evangelical viewpoint of the ecumenical movement. The messages contained in this book have been delivered at conferences on Christian Unity.

Mr. Mooneyham is to be complimented on this excellent work. His final chapter entitled, "Evangelicals—Divisive or Dynamic?" will be of interest to our pastors.

Please Give a Devotion by Amy Bolding, Baker Book House, Grand Rapids, Michigan, 99 pages, \$1.95.

Many times we are asked to give a devotion. It is almost impossible to give something worthwhile on a short notice. This book supplies just the material for such an occasion. There are 22 devotions and each finds its starting point in a text of Scripture.

The Four Major Cults by Anthony Hoekema, Eerdmans Publishing Company, Grand Rapids, Michigan, 447 pages, \$5.95.

Mormonism, Jehovah's Witnesses, Seventh-day Adventism and Christian Science are aggressively spreading their teachings throughout the world today. It is important for Christian readers to know and understand what these cults teach and why. Here is one of the most systematic and lucid books now available to fill this need.

from Baker Book House
NEW
INSPIRING BOOKS OF LASTING
VALUE FOR CHRISTMAS GIVING



SCIENCE, GOD, AND YOU
By Enno Wolthuis. This book will do much to remove the confusion of those who have been thrown off balance by recent trends and events. The author is Professor of Science at Calvin College, Grand Rapids. \$2.50

THE MOTHER OF JESUS
Her Problems and Her Glory
By A. T. Robertson. With his eyes on the Scripture the author seeks to dispel the ignorance and prejudice which accounts for error of both Catholicism (who have deified Mary) and Protestantism (who have neglected her). The author was the famed and beloved Southern Baptist Seminary Professor. \$1.75

DRASTIC DISCIPLESHIP
and Other Expository Sermons
By Raymond McLaughlin and others. This book embodies the ten prize winning sermons in the Expository Preaching Contest sponsored earlier this year by the National Association of Evangelicals. The author of the winning sermon, Raymond W. McLaughlin, is Professor of Homiletics at the Conservative Baptist Theological Seminary, in Denver, Colorado. \$2.50

THE ART OF CHRISTIAN LIVING
Christian Faith and Mental Health
By Ralph Heynen. This book speaks intelligently to ministers as well as laymen. It gives down to earth, practical advice for everyday living. The author is Hospital Pastor at the Pine Rest Christian Hospital in Grand Rapids, Michigan. \$2.95

PLEASE GIVE A DEVOTION
By Amy Bolding. How often we are confronted with this request, "Please give a devotion"! We know that for most of us this is very difficult. This book offers a varied collection of suitable devotions. \$1.95

THE APOSTLE PAUL
Christ's Supreme Trophy
By Roland Q. Leavell. This is a compact, vibrant, appealing presentation of the life of Paul for study groups and for private reading. The author was formerly President of New Orleans Baptist Theological Seminary. \$2.95

Order From: Free Will Baptist Bookstore
3801 Richland Avenue
Nashville, Tennessee 37205

New Hymnal To Serve Churches

AFTER MORE than a year of intense effort, a special committee appointed to compile a hymnal for use in Free Will Baptist churches has now completed its work, designated as the *Free Will Baptist Hymn Book*. The committee was composed of I. L. Stanley, Henry Melvin, Donald Clark, Robert Picirilli and Billy A. Melvin.

In order to acquaint you with the contents of the new hymn book, we are carrying the alphabetical index in this issue of *CONTACT*. There are more than 400 hymns and gospel songs as well as 101 responsive readings. Both the hymns and readings have been carefully selected and edited to bring to Free Will Baptist congregations a hymnal in keeping with the history and tradition of our denomination.

Special attention might be called to some unique aspects of the hymnal. The committee was able to secure permission for the use of the hymn "How Great Thou Art." This particular hymn has been greatly used by Free Will Baptists in recent years. In order to provide appropriate hymns for use in the ordinance of feet-washing, two new hymns written by Robert E. Picirilli and Mary Ruth Wisheart have been provided. They are set to older hymn tunes. The Free Will Baptist Church Covenant is also included for use as a responsive or unison reading.

A

A Charge to Keep
A Child of the King

A Mighty Fortress
A Shelter in Time of Storm
Abide with Me
According to Thy Gracious Word
Alas and Did My Savior Bleed
All Creatures of our God and King
All for Jesus
All Hail the Power
All Hail the Power
All Hail the Power (Miles Lane)
All People That on Earth Do Dwell
All That Thrills My Soul
All the Way My Saviour Leads Me
Almost Persuaded
Am I a Soldier of the Cross
Amazing Grace
America
America the Beautiful
Angels from the Realms of Glory
Another Year is Dawning
Anywhere with Jesus
Are You Washed in the Blood
Arise O Youth of God
At Calvary
At the Cross
Awake My Soul in Joyful Lays
Awakening Chorus
Away in a Manger

B

Be Still, My Soul
Beneath the Cross of Jesus
Beulah Land
Bless the Gifts
Blessed Assurance
Blessed Be the Name
Blessed Be the Name of Jesus
Blessed Redeemer
Blest Be the Tie
Bread of Heaven of Thee We Feed
Break Thou the Bread of Life
Breathe on Me

Breathe on Me Breath of God
Brethren, We Have Met to Worship
Bring Them In
Bringing in the Sheaves

C

Can the World See Jesus in You?
Channels Only
Christ Arose
Christ for the World We Sing
Christ Receiveth Sinful Men
Christ Returneth
Christ the Lord Is Risen Today
Christ We Do All Adore Thee
Close to Thee
Come Holy Spirit, Heavenly Dove
Come Thou Almighty King
Come Thou Fount
Come Thou Long Expected Jesus
Come Ye Disconsolate
Come Ye Thankful People
Count Your Blessings
Crown Him
Crown Him with Many Crowns

D

Day Is Dying in the West
Dear Lord and Father of Mankind
Depth of Mercy! Can There Be
Did You Think to Pray
Does Jesus Care?
Don't Turn Him Away

E

Emblems of Thy Condescension

F

Face to Face
Fade Each Earthly Joy
Fairest Lord Jesus
Faith is the Victory
Faith of our Fathers
Faith of our Mothers
Follow, I Will Follow Thee
Follow Me
Follow On
Footsteps of Jesus
For the Beauty of the Earth
From Every Stormy Wind
From Greenland's Icy Mountain

G

Give Me Thy Heart
Give of Your Best to the Master
Glorious Things of Thee are Spoken
Glory to His Name
God Be with You
God Leads Us Along
God of Our Fathers
God, Our Father, We Adore Thee
God Save America
God So Loved the World
God Will Take Care of You
Golden Harps are Sounding
Great Redeemer
Guide Me, O Thou Great Jehovah

H

Hail Thou Once Despised
Hallelujah! Christ Is Risen

Hallelujah for the Cross
 Hark, Ten Thousand Harps
 Hark! The Herald Angels Sing
 Have Faith in God
 Have Thine Own Way, Lord
 Have You Any Room for Jesus
 He Brought Me Out
 He Hideth My Soul
 He Included Me
 He Is Able to Deliver Thee
 He Is Coming Again
 He Is So Precious to Me
 He Keeps Me Singing
 He Leadeth Me
 He Lifted Me
 He Lives
 He Ransomed Me
 Hear Our Prayer
 Heavenly Sunlight
 Here Am I, Send Me
 Here at Thy Table, Lord
 Hiding in Thee
 Higher Ground
 His Way with Thee
 Holy Bible, Book Divine
 Holy Ghost, with Light Divine
 Holy, Holy, Holy
 Holy Spirit, Faithful Guide
 How Can I Be Lonely
 How Firm a Foundation
 How Great Thou Art

I

I Am Coming, Lord
 I Am Coming to the Cross
 I Am Praying for You
 I Am Resolved
 I Am Thine O Lord
 I Choose Jesus
 I Gave My Life for Thee
 I Heard the Bells on Christmas Day
 I Know That My Redeemer Live, h
 I Know Whom I Have Believed
 I Love Thy Kingdom, Lord
 I Love to Tell the Story
 I Must Tell Jesus
 I Need Thee Every Hour
 I Saw the Cross of Jesus
 I Sing the Mighty Power of God
 I Surrender All
 I Want to Be a Worker
 I Will Arise and Go to Jesus
 I Will Not Forget Thee
 I Will Pilot Thee
 I Will Praise Him
 I Will Sing the Wondrous Story
 I Won't Have to Cross Jordan Alone
 I Would Be True
 I Would Not Be Denied
 I'll Go Where You Want Me to Go
 I'll Live for Him
 In Heavenly Love Abiding
 In the Cross of Christ
 In the Hour of Trial
 In the Old Time Way
 Is My Name Written There?
 Is Thy Heart Right with God?
 Is Your All on the Altar?
 It Came Upon the Midnight Clear
 It Is Well with My Soul

J

Jesus Calls Us
 Jesus I Come
 Jesus, I My Cross Have Taken
 Jesus Is All the World to Me
 Jesus Is Calling
 Jesus Is the Sweetest Name I Know
 Jesus Lives, and So Shall I
 Jesus Lover of My Soul
 Jesus Loves Even Me
 Jesus Loves Me
 Jesus Paid It All
 Jesus Saves
 Jesus, Savior Pilot Me
 Jesus Shall Reign
 Jesus, The Very Thought of Thee
 Jesus, Thy Blood and Righteousness
 Jesus Will Walk with Me
 Joy to the World
 Joy Unspeakable
 Joyful, Joyful We Adore Thee
 Just As I Am

K

Kneel at the Cross

L

Lead Me Gently Home
 Lead On, O King Eternal
 Leaning on the Everlasting Arms
 Let Him In
 Let Jesus Come into Your Heart
 Let the Lower Lights Be Burning
 Let Us with a Gladsome Mind
 Lift Him Up
 Look and Live
 Lord, I'm Coming Home
 Lord, Send a Revival
 Lord, Speak to Me
 Love Divine
 Love Is the Theme
 Love Lifted Me

M

Majestic Sweetness
 Make Me a Channel of Blessing
 Man of Sorrow, What a Name
 Master the Tempest Is Raging
 Moment by Moment
 More About Jesus
 More Love to Thee
 Must I Go, and Empty Handed
 Must Jesus Bear the Cross Alone?
 My Anchor Holds
 My Faith Looks Up to Thee
 My Jesus I Love Thee
 My Latest Sun is Sinking Fast
 My Prayer
 My Redeemer
 My Savior First of All
 My Savior's Love
 My Soul, Be On Thy Guard
 My Wonderful Lord

N

Near the Cross
 Near to the Heart of God
 Nearer My God to Thee
 Nearer, Still Nearer
 No Night There
 No, Not One

Nor Silver Nor Gold
 Nothing Between
 Nothing But the Blood
 Now Thank We All
 Now the Day Is Over

O

O Blessed Day of Motherhood
 O Come All Ye Faithful
 O Could I Speak
 O Day of Rest and Gladness
 O For a Faith That Will Not Shrink
 O For a Thousand Tongues
 O God, Beneath Thy Guiding Hand
 O God Our Help in Ages Past
 O Happy Day
 O Jesus, I Have Promised
 O Little Town of Bethlehem
 O Love That Will Not Let Me Go
 O Master Let Me Walk with Thee
 O Sacred Head, Now Wounded
 O Savior, Precious Savior
 O That Will Be Glory
 O Why Not Tonight?
 O Word of God, Incarnate
 O Worship the King
 O Zion Haste
 Oh For a Thousand Tongues
 Old Time Power
 On Jordan's Stormy Banks I Stand
 One Day
 Only a Sinner
 Only Trust Him
 Onward Christian Soldiers
 Open My Eyes That I May See

P

Pass Me Not
 Praise Him, Praise Him
 Praise to God, Immortal Praise
 Praise We the Father
 Praise Ye the Father
 Praise Ye the Lord, the Almighty
 Prepare to Meet Thy God
 Purer in Heart, O God

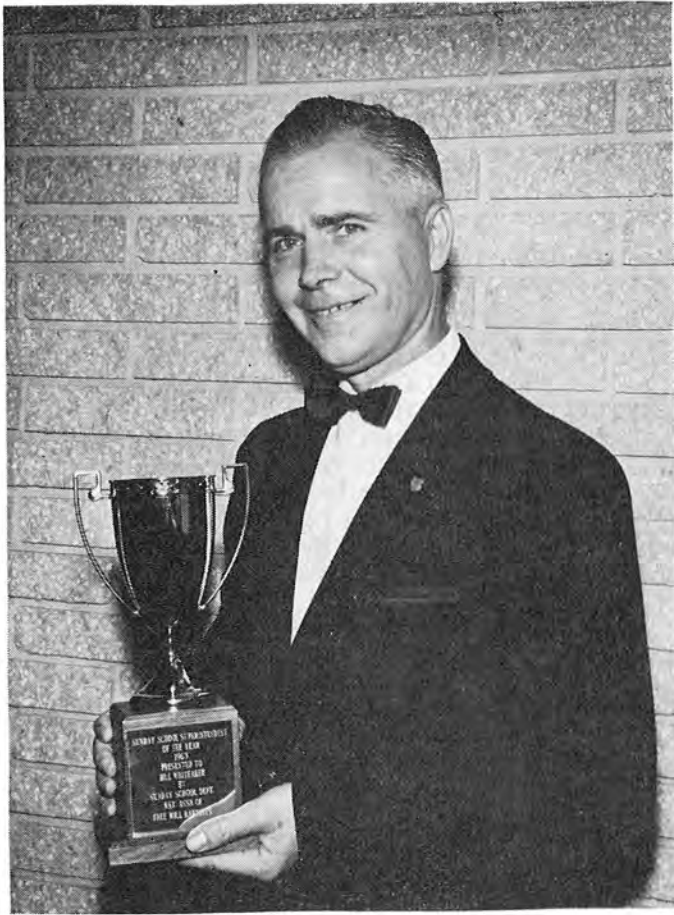
R

Ready
 Redeemed
 Rejoice Ye Pure in Heart
 Rescue the Perishing
 Revive Us Again
 Ring the Bells of Heaven
 Ring Out the Old, Ring in the New
 Rise Up, O Men of God
 Rock of Ages

S

Safe in the Arms of Jesus
 Saved by Grace
 Saved by the Blood
 Saved, Saved
 Saviour Like a Shepherd
 Saviour, More Than Life
 Scattering Precious Seed
 Seal Us, O Holy Spirit
 Seeking the Lost
 Send a Great Revival
 Send the Light
 Serve the Lord with Gladness

(Please turn to page 26)



Sunday School

ONE OF THE fastest growing Sunday schools that I know is the school at First Free Will Baptist Church of Hazel Park, Michigan. Five years ago attendance averaged 125. They are now averaging 460. The growth has been steady and indications are that it will continue.

I recently attended the morning service at the church and presented Mr. Bill Whiteaker, Sunday school Superintendent, with an award naming him "Sunday school Superintendent of the Year." This award will be made annually by the Sunday school department of the National Association. Announcements will be made in the future as to how the award may be earned.

Most of us admire success and we usually ask the question, "To what do you attribute the growth of your Sunday school?" I asked Rev. William Hill, pastor of the church, that question and here is what he said. "Work, hard work! We promote, push, encourage and keep Sunday school before our people at all times. We try to sell families on the importance of the Sunday school." Interested further, I asked other questions.

Reeds: "What has been your highest attendance so far?"

Hill: "This year God has certainly blessed our efforts in our Sunday school. We will have averaged far more than 400 by the end of this year. We reached an all time high in attendance last Easter



Pictured above is Bill Whiteaker who was named Sunday School Superintendent of the Year by the National Sunday School department. He is holding the trophy presented to him. In the lower picture Roger C. Reeds, Director of the Sunday School department, is shown making the formal presentation.

by Roger C. Reeds

Penetrates Community

Sunday with 652. For the month of April we averaged 519."

Reeds: "Hasn't this overtaxed your facilities?"

Hill: "Yes. Less than three years ago we erected our present auditorium over our basement church. Our facilities at that time were crowded and a new building was a necessity. At this present time we are entering another building program due to crowded conditions in our Sunday school. We plan to erect a two-story educational building which will take care of 750-800 people."

Reeds: "What are your long range plans?"

Hill: "Our long range program does not call for the building of a Sunday school empire here in Hazel Park. We are planning branch Sunday schools throughout the Detroit Metropolitan area. We hope and pray that someday we will be able to 'mother' other churches in this area."

Reeds: "Do you believe it is possible for other churches to experience the same growth in Sunday school?"

Hill: "There is no excuse for any church sitting still and simply maintaining the same attendance year after year. In our cities and suburban areas there are thousands of unchurched people. The Sunday school is facing the greatest challenge in its history. With the banning of prayer and Bible reading in the public schools, the Sunday school has a much greater task. The reason so many churches do not grow is that the Christians are lazy and will not go on visitation. It is not enough to erect a building and put the order of services on the bulletin board. If we are going to get peo-

ple under the sound of the gospel, we must go out and bring them in. Visitation is the New Testament plan for evangelism, and it is just as effective today as it was then. Not everyone you invite to Sunday school will come, but if you invite enough people, some will come. Visitation cannot fail."

I am sure that the Sunday school at First Church has grown because the pastor is sold on Sunday school. But a Sunday school cannot grow unless a second person is sold too. That important person is the Sunday school Superintendent. Bill Whiteaker is among the best. I asked Mr. Whiteaker to say a few words about the Sunday school.

"I have been Sunday school Superintendent at the First Free Will Baptist

Church in Hazel Park for the past five years. I have always told my teachers that they were late for Sunday school unless they were at least fifteen minutes early.

"The Bible says to go out and compel people to come in. Each superintendent should motivate his teachers to follow this command. People living in your neighborhood are your responsibility."

It is indeed a pleasure to learn of churches like First Free Will Baptist Church of Hazel Park, Michigan that are getting the job done in Sunday school. I am sure there are others. In Free Will Baptist ranks the Sunday school has been a sleeping giant. I believe the giant is beginning to stir. Let us arouse him and put him to work for us. ■■

Good records are essential to a growing Sunday school. Bill Whiteaker, Superintendent, discusses the record system of the Hazel Park Church with pastor Bill Hill (center) and educational director Finis Barr (right).



From Your National League Director

by Samuel Johnson

HOW DO YOU like the new *Leader's Guides* which we have for league leaders and sponsors?" This question is one which I have been asking around the country recently as I traveled to state meetings and other places in interest of the league. Many pastors and laymen have expressed their approval of the *Leader's Guides*. As yet, I have not heard of any league which has not improved as a result of using them. It is not enough to receive them and read through the material. The secret lies in using the ideas and suggestions along with a few of your own.

Included here is a letter which we received that encourages us very much. We appreciate you writing to us and sharing your criticisms, ideas, suggestions and such comments as the ones below. Your league board is in business to serve you.

Dear Sir:

I would like to write you in appreciation of what the League Board is doing for the advancement of our League work.

First, I'd like to say that I think our material has improved tremendously the last quarter. All of our League leaders at Holdenville are really enjoying their classes more since they have the new *Leader's Guides*. Our average attendance has been 63 for the past month.

Thanks,
BETTY BLAYLOCK, Director
Holdenville, Oklahoma

What are these guides and who are they written for? The *Leader's Guide* is

a quarterly publication that provides ideas for the presentation of each league program throughout the quarter. Suggestions are made as to what type of presentation may be used effectively and some additional material is provided to the leader such as poems and illustrations. Several articles of general interest and challenge are included along with Bible quiz material and Sword Drill outlines.

There is a guide written for each of the six leaders and sponsors in the league plus one for the general director making a total of seven *Leader's Guides*. Each one is different and written specifically for each particular leader.

The *Leader's Guides* contain a minimum of forty pages of valuable helps for leaguers. The colorful embossed covers are attractively bound with plastic ring bindings. You will wish to file each quarter's copy for future reference.

Just a word about the program guides for first quarter before we announce some new items. I feel that the programs in the Adult Guide for first quarter, 1964, represent the best that we have ever produced for our adult leagues. If you have not been using our adult literature and would like to have a sample copy of this issue before ordering, we shall be happy to send you one. Your adults would profit from reading the material even though you use some other method of study in league. Write for a sample copy and I believe that you will enjoy the reading so much you will want to pass it along to someone else.

The outside dimensions of our individual program guides have been changed to the same as that of the Sunday school quarterlies.

There has not been any reduction in the amount of material. We feel that you will like the new size for it will be easier to carry with your Bible. In a few places we used a different size type, but most of it is in the easily read type that we have been using.

What do we have that is new? Well, there are two areas in which we are introducing a new series of literature. The Story Hour represents the biggest change in that it will now serve as the literature for all preschool children in league. Previously we have had the Story Hour materials and Beginner materials, but now it is all Story Hour. We made a survey and found that most of our churches only order one type of literature for their preschool league. This is the basic reason why we made a change. As a result, we have been able to write our own Activity Book (workbook) for the Story Hour and this will be much easier to use than the packet of materials which we have been using. I am sure that all workers with small children will welcome this change.

It will be to your advantage to have more than one Story Hour group and place only five or six children with each leader. It will be of tremendous help if you can at least place the two and three year olds together and the four and fives together. Where you have a large number, a different group for each age group will be even better.

The visual aid materials for the Story Hour for first quarter of 1964 will be a group of flat pictures which will be of great value to you in teaching the young children better behaviour. These pictures can be used many times. Place them in your church library at the end of the quarter and you will be able to find them when you need them.

Your primary leaguers will be getting a brand new series for first quarter and the leader's guide and Activity Book (workbook) is written by a Free Will Baptist. I sincerely believe that we have the best material that has ever been produced for our primary leaguers. The visual aid material will be flannelgraph from Child Evangelism Fellowship and perhaps the best on the market. The package of flannelgraph purchased for first quarter will also contain enough material for second quarter of 1964. You are urged to file the visual aid material in your church library so that it may be used in other situations. I believe that primary leaders and primaries will be thrilled with the new literature now available.

We are happy for the increased use of our devotional guide. Have you followed through on the suggestion to make *Depth* available to every family in your church? This daily devotional guide has proven to be a blessing in many homes as personal testimonies will prove. The simplest, and I believe the best, way to provide *Depth* to your church is by ordering it along with your other literature. Various situations will differ in the best means of financing the plan, but many churches included this in their regular literature program.

The back cover of next quarter's *Depth* is better prepared for receiving your own church name and address. Copies of *Depth* can be placed in many public places where reading material is provided such as hospitals and waiting rooms. Why not also take along a copy of *Depth* as you visit in the homes of prospects and new converts?

Your national league literature program has grown considerably since it began only two years ago. From one publication written and edited by Free Will Baptist for first quarter, 1962, it has grown to fifteen quarterly publications written and edited by your denomination's dedicated men and women. God has truly blessed. To Him be the glory. ■ ■

Spotlight Your Youth

PLAN FOR YOUTH WEEK

THRILLED, HARDLY expresses the way I feel about the entire week." This is a statement that may be made by hundreds of pastors and youth leaders who have faithfully labored from the time you read this article until the final amen of the first Sunday in February, 1964. Do you wish to know how you may be the joyful exponent of such an exciting statement?

For many years the last week in January has been set aside by the National Association of Evangelicals as National Youth Week. This year your national youth department is going to assist you in preparing for your own youth week. The dates of National Youth Week are January 26 through February 2, 1964. Thousands of churches throughout the United States will be spotlighting its youth at this time. It is a time when your youth are given special opportunities for participation in the program of the church.

At this present time, National Youth Week is only an idea in the minds of pastors and youth leaders. There are those who have memories of such emphasis from the past, but the program for 1964 is still on the drawing board. Some leaders have gotten their plans on paper and a few have begun the initial preparation. You may have just learned that there was such a program for challenging youth. What can you do about it now?

There is time for you to plan and carry through these plans for a youth week in your church. Now is the time to begin. Since you have been made aware of something you can do for your young people, you cannot afford to let the opportunity slip away. Planning is the key to a successful youth week and you may secure assistance from your National League Board at 3801 Richland Avenue, Nashville, Tennessee 37205, and also from National Sunday School Association, 175 North Franklin Street, Chicago 6, Illinois.

If you have never had a youth week in your church, you may question why the church should give time and effort to such a program. Regardless of what we do in our church, it is well to consider why we are doing it, and what value we may expect some particular

program to be to us. We cannot explore and write about every reason for promoting youth week, but there are a few which we shall mention to help you in evaluating the worth of such a week to your young people.

Our young people have many needs and this is also true of every age group. Many of their needs are the same in type as for other age groups but they vary in intensity. Everyone needs to feel that he is part of the total group. Each person must feel that he is making some contribution to the goals and objectives of the church. Often our young people have only a passive role. They attend the various services and listen to the adults teach or preach. The leaders have in their mind the total program and know how each person must fit in to accomplish the goals. Young people do not see all parts of the picture as well as adults and quite often do not see how they "fit in." This is one of the reasons why we begin to lose our young people when they reach the junior high age. They begin to look for a place to "fit in" and a place where they have some definite role to play. In many instances they begin to "fit in" to situations that are quite unwholesome.

Desperate for Answers

Churches become so engrossed with their building programs and other important functions that they forget to provide for the needs of their membership. There is no group that needs more personal attention than the youth. Life speeds up for an individual as he approaches the teen years and many new and baffling problems confront him. He is desperate for answers and when he sees that the church is too busy to answer, he begins to look elsewhere. The result is that he gets the wrong answer at a critical time.

How can youth week help solve the problems listed above? Can we hope to come up with all the answers in one week of special activity? The answer to the last question is obvious. We cannot hear the questions, arrive at answers and provide complete solutions within a week. There is no end to the task as long as we have youth growing up within our midst. There are always new young people and new problems arising each day. We can, however, make some definite

contribution to our young people through a special emphasis week. As the question has already been stated, how?

A youth week in your church is going to do several things. For one thing, it is going to let your young people know that you are aware of their presence. No one likes to feel that he is ignored and young people are very sensitive to their environment. It will also say that you care about them. Many a person has succumbed to temptations to do wrong simply because he believed that no one cared. Satan has used this tool most effectively in leading our young people into sin. Surely your church cares about its young people, but have you let them know that you do? You must say that you care in language that they can understand. A special week is one way of doing this.

Through the activities of youth week in which young people are given opportunity in various roles, you say to them that not only are you aware of them and that you care about them, but that you also have confidence in them. This is basic to our human nature for all of us wish to be trusted. Dependability is developed by placing confidence and trust in a person and providing an opportunity to honor this faith. Young people will respond to efforts to discover and give recognition to their abilities and achievements.

Youth week has as its basic purpose the exalting of Christ in the lives of young people. It is intended to give the young people a prepared audience to whom they can express their testimony. It is also a time when young people may explore more deeply the spiritual truths that are taught through the church. Youth week should result in a fervent revival among the youth in your church and be a means of spiritual enrichment for the entire membership.

A youth week will not just happen, but if proper steps are taken you can expect success. Suggestions for youth week are given in the league leader's guide for the general director, first quarter, 1964, issue. If you do not have a league, you may write for the excerpts containing this information. Other ideas and suggestions will be available from your National League Board. ■ ■

the Spirit of God, as Paul testifies: "If any man have not the Spirit of Christ, he is none of His." (Romans 8:9; cf. I Corinthians 12:13). Second, *no* Scriptural basis can be laid for encouraging anyone to "seek" the gift of tongues. In no incident recorded in Acts where tongues were spoken were they sought. No passage even implies that the gift of tongues should be particularly desired or expected. According to I Corinthians 14, "tongues" were not intended for anyone's edification—probably not even to the person himself, and certainly not to the rest of the church. (Compare verses 3, 6, 11 and 14.) Their purpose was rather for a "sign" (verse 22). We may therefore conclude that there is no wonderful, strengthening, enabling, edifying experience which is exclusively for the person who has spoken in tongues. All the fulness and blessing of the Spirit can be ours without the experience of tongues, and if such a "sign" is still to be manifested, it remains for God to choose when and where it is needed.

One further matter is of particular interest. If the gift does not still exist, what of those who claim to have had the experience? In answering this question, one must manifest a spirit of love, but must also remain true to what is the clear teaching of the Bible. If the New Testament has been correctly interpreted in the preceding discussion, the gift does not exist whether all the phenomena can be satisfactorily explained or not. It is the opinion of this writer that all the present-day "occurrences" of tongues are the result of one of the following three

factors. First, surely some are deliberately "faking," even though this group is probably quite small. Second, some may be instances of demoniacal control. One such occasion has recently been definitely exposed in this writer's hearing. Third, and surely this must be the case in most instances, these people have probably had a genuine experience with the Holy Spirit and sincerely believe they have spoken in some "tongue." To account for their sincerity and yet their misconception may not be easy, but it is possible that during this tense, emotional experience they have lost control of their risibilities and "babbled" out unusual sounds, sincerely believing themselves to be speaking in some "tongue." The illustration may be ridiculous on the surface, but there is a gas known as nitrous oxide, commonly called "laughing gas," which produces similar loss of control of the risibilities resulting in uncontrollable sobbing, laughing, or babbling. Many people, under unusual emotional strain, quite apart from religion have similar experiences. Indeed, most of us have probably had somewhat similar experiences in the Spirit of God, though circumstances and personalities make for greater display at some times than at others.

There is no need to go on a quest for the gift of speaking in tongues. Neither is there need to fear the true working of the Spirit of God in our hearts. The Spirit's power needs to be demonstrated through us in a greater way. When this is done, God's Son and God's Word will be exalted. ■■

► In addition to a budgeted amount, Bible College emphasis days should be observed to promote special offerings. A church by this method can increase its giving. A special "Bible College Day" is an ideal method in churches where no regular system of support had been adopted.

► In churches where the people as a whole lack vision to support Christian education, some of the able members can subscribe personal monthly gifts, which is true in many instances today.

► A representative from the Bible College may be invited to hold a special service in the interests of the school. Not only does such a service provide information about the school and develop interest in supporting the training program, but also opportunity is given for the church young people to inquire as to their interests in the College's educational program.

► A music group could visit the local church with a program of Christian music. The Bible College quartet holds services in scores of Free Will Baptist churches each year and has been for many years an important link between the Bible College and the church people. In the spring of each year the 35-member College choir presents a program of sacred music in various churches. The impact of this large group of Christian young men and women among our people has resulted in winning friends for the school and in attracting students.

► Students themselves visit in many of our Free Will Baptist churches, either in their church back home or at the invitation to speak in some church. Although this may not result in an offering for the school, yet it does assure the church of the kind of young men who are enrolled at the school.

The Bible College through publicity and personal representation on the field challenges Free Will Baptists to provide the funds needed each year to operate the institution. The National Association in approving the gift budget of \$85,000 for this year looks to the administration of the College to conduct such programs as to insure the fulfillment of this goal.

We challenge you to have a part in promoting Free Will Baptist Bible College. What are you and your church doing to help train the Christian young men and women who will be supplying our pulpits, manning our mission stations, and working in our local churches? ■■

Recommended Films for New Years Watch Night Services

TONY FONTANE STORY	80 minutes	Rental \$38.50
WALK THE TIGHT ROPE	40 minutes	\$20.00
SILENT WITNESS	35 minutes	\$15.00
GOAL TO GO	60 minutes	\$25.00
CENTERVILLE AWAKENING	73 minutes	\$25.00

Order from

FREE WILL BAPTIST BOOK STORE
3801 Richland Avenue
Nashville, Tennessee 37205

Why Pray for Missionaries?

by Arthur Glasser, General Director, Overseas Missionary Fellowship

THE WORK of God on the foreign field can only be sustained and advanced by prayer. This is because missionary work, like every other type of Christian work, is essentially a work involving spiritual conflict. The chief obstacles to Gospel advance on the mission field and at home do not arise from the superstitions and prejudices of men. They arise from the activity of principalities, powers, world rulers of this darkness—in short, from the Satanically controlled and spiritual hosts of wickedness in the heavens (Ephesians 6:10-20). To become engaged in missionary activity then is to become actively involved in a vast unseen spiritual war being waged between the forces of Christ and those of the devil. This ceaseless, truceless conflict is being waged to secure eternal possession of the souls of men. If they are to be delivered from the kingdom of darkness and transferred into the Kingdom of Jesus Christ, spiritual pressure must be brought against the enemy himself. This cannot be accomplished by the missionary through his preaching the Gospel to the heathen alone. He must himself wield the weapon of All-Prayer if his preaching the Word of God is to penetrate into the inner hearts of his hearers. And he must have the supporting prayers of a goodly band of devoted saints at home if the devil is to be finally routed and put to flight.

Since it is impossible for praying friends at home to keep fully abreast of events as they transpire on the field there is the temptation to feel that it is impossible as well to make an effective contribution by prayer to the missionary's

work overseas. There is the fear that praying over "old" requests that have taken weeks in coming from the field does not contribute very much to the ultimate victory. Possibly for this reason Christians seem to become more discouraged about praying for missionaries than about any other form of Christian service.

This is unfortunate for it causes the work to languish and suffer grievously. Is there a corrective? Yes. Ponder again the concept of missionary work as essentially spiritual, not wrestling against flesh and blood. What is the real crux of the missionary's triumphal participation in this spiritual conflict? Is it not the missionary himself? If he is on top of things spiritually, he can intelligently and continuously join in the sharp conflict he senses is being waged in his very presence, as he preaches the Word and beseeches men to be reconciled to God. If he is being overwhelmed by the devil, being drained of spiritual ardor through the devil knocking him off balance so that he has insufficient time for the Word and prayer, he may eventually fold up and return home, utterly defeated. It is obvious then that the place where prayer should be concentrated is the missionary's physical and spiritual life. Pray for his continued health in body. Pray for his private walk in fellowship and submission to his Lord. These are always key requests. Unless he enjoys spiritual victory in his own life and is developing an ever-deepening experience of the Lord Himself, the young missionary will eventually collapse—as many have—and a leering devil will have another scalp in his belt.

IN THE VINEYARD

■ Director of Home Missions, **Homer Willis**, will be in Huntington, West Virginia for a missionary conference, December 2-6.

■ **Mark Vandivort**, Promotional Secretary for Home Missions will be in a missionary conference, November 29-December 1 at Morehead, Kentucky.

■ Director of Sunday School Department, **Roger Reeds**, will be attending the Denominational Sunday School Secretaries meeting, December 2-5 at Springfield, Missouri.

■ **Harrold Harrison**, Director of Teacher Training for the Sunday School Department, will be in Mountain Grove, Missouri, December 1; Springfield, Missouri, December 2-5; Wetumka, Oklahoma conducting a teacher training institute, December 9-13.

■ Executive Secretary, **Billy A. Melvin**, will attend an Executive Committee meeting of the National Association of Evangelicals in Chicago on December 10.

■ **Dr. L. C. Johnson**, president of Free Will Baptist Bible College, spoke at revival services at First Church, Tulsa, Oklahoma November 3-10 and at the Tennessee State Association held at Johnson City on November 13.

■ Dean of Free Will Baptist Bible College, **Charles A. Thigpen** spoke at the South Carolina State Association held at Spartanburg November 14-15. He was speaker for week-end services November 15-17 at Harris Memorial Church, Greeneville, Tennessee.

■ **Paul J. Ketteman**, director of public relations for the Bible College, visited in Michigan churches November 6-17 and plans an itinerary among Alabama and Florida churches November 27-December 15.

■ WNAC Executive Secretary, **Mrs. Cleo Pursell**, conducted a standard study course on the manual at the Cumberland District Woman's Workshop in the Bethel Church, November 2. Mrs. Pursell spoke at the Tennessee State Auxiliary Convention November 13 in the Johnson City church.

■ **Jerry Ballard**, Director of Publications and Information for the Foreign Mission Board, will attend the Evangelical Literature Overseas meeting December 16-19 at Wheaton, Illinois.

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LET'S PRESERVE OUR HERITAGE

by **Damon C. Dodd**

FREE WILL BAPTISTS are always on the right side of every important issue." These were the words of Henry Ward Beecher, the famous Presbyterian preacher-author of the mid 1800's.

Warren G. Harding, the 29th president of the United States, was reared in the Free Baptist faith and always proudly claimed his heritage. The inscription on his tomb in Marion, Ohio, attests to the fact of his Free Baptist membership.

President George Washington personally decorated Benjamin Randall for exemplary and outstanding service as an officer in the Colonial army during the War for Independence.

President Abraham Lincoln was a repeat visitor to Storer College, a Free Will Baptist Institution of learning at Harper's Ferry, West Virginia. Government officials of the Reconstruction days were highly commendatory of the work of Free Will Baptists among the freedmen. In 1869, as part of her "Peace Policy" toward the Indians, the American Government placed an Indian reservation in Leech Lake, Minnesota, under the supervision of the Free Will Baptist Home Mission Board. Mission Secretary, A. H. Chase, assigned two missionaries to this work, one of whom remained for more than 10 years.

A Free Will Baptist College president was named to a Religious Survey Commission in the 1890's. This Commission did extensive work in Europe as part of a "Better Relations Program" sponsored by the United States.

This is only a partial list of Free Will Baptist historical highlights. Hidden around over the country are countless records of historical value to Free Will Baptists that will never be unearthed and brought to light unless we come to realize their importance.

For some unknown reason we have had very little interest in our past history. It is not that we need be ashamed or embarrassed by it. Perhaps it is due to the fact that no intensive, organized effort has ever been put forth to bring this material together.

Attempts to write a comprehensive history of our denomination have been seriously hampered by the dearth of available materials. The works which have been published in recent years have required hundreds of miles of travel and countless hours of hunting for the hard-to-come-by documents and books.

Free Will Baptists have made definite and valuable contributions to the religious and social life of our nation from its infancy down to the present time. Not only are we being unfair and unwise in failing to preserve these records for ourselves; at the same time we are manifesting an unpatriotic and selfish spirit in not preserving these records for our nation.

History is a powerful and inerrant teacher. Much from our past could serve to teach and guide us today. Our heritage from bygone years could encourage us to greater undertakings for tomorrow. We need to know our past errors and failures to prevent a recurrence of the same mistakes in the coming years.

The National Association in its 1963 session at Detroit, Michigan, set up a Historical Commission and charged it with the responsibility of gathering all available historical materials from over the denomination. These materials will be properly classified, catalogued and safely stored at Free Will Baptist Bible College, which was designated as the historical repository. These materials will be available to anyone who wishes to use them, but they cannot be removed from the repository.

This is an appeal to each of you to gather up anything that might be of value in this line and send it to:

The Historical Commission
National Association of Free Will Baptists
3801 Richland Avenue
Nashville, Tennessee 37205

Associational Clerks should put us on their mailing lists and send us all current minutes of their meetings. Books and documents will be accepted and the donor's name entered in our record books. Old minutes of Free Will Baptist meetings are needed as well as old manuscripts and records of events of historic importance.

This is a task in which all of us can have a part. Let's do our best to make it a successful one. ■ ■

INSPIRATION . . .

Keeping Christmas

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

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

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

—Henry Van Dyke

How Do You Look?

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

—Sunday at Home

Why He Was Laid in a Manger

Thank God, none are too bad or too low-down to take Jesus Christ into their hearts. There was once a poor drunkard who wakened one morning in a strange kind of bed, feeling something near him warm and soft. Finally it dawned on him that he was in a stable close beside a cow. He laughed grimly as he thought of breakfast. In his mind he went over those who might be persuaded to help him with a meal. "No, I can't ask any of them; they would say I have fallen too low." Then he heard the bells ringing, and began to realize it was Christmas Day. "What was that story about the shepherds—the angels—and a manger?" Well, he wasn't the first one who

had slept in a stable. He thought, "Mebbe the reason He slept in a manger was so He could help a fellow like me—a fellow too low for anyone else to help." There and then the poor outcast knelt and prayed the prayer of the publican, "God, be merciful to me a sinner."

—Baptist Standard

Startling Contrasts

This little message the editor discovered a few years ago in a tract. We want to share it with you. "Jesus Christ was born in the meanest circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage. His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching. He had no cornfields or fisheries, but He could spread a table for 5,000 and have bread and fishes to spare. . . . Three years He preached His Gospel. He wrote no book, built no church, had no money back of Him. After 1,900 years, He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the age revolve, the only regenerator of the human race. Was it merely the son of Joseph and Mary who crossed the world's horizon 1,900 years ago? Was it merely human blood that was spilled on Calvary's hill for the redemption of sinners, and which has worked such wonders in men and nations through the centuries? What thinking man can keep from exclaiming, 'My Lord and my God!'"

—Essex

Christmas Bells

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good-will to men!

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong, and mocks the song
Of peace on earth, good-will to men."

Then pealed the bells more loud and deep;
"God is not dead, nor doth He sleep!
The wrong shall fail, the right prevail,
With peace on earth, good-will to men!"

—Henry Wadsworth Longfellow

Shall We Gather at the River
 Silent Night, Holy Night
 Since I Have Been Redeemed
 Since Jesus Came into My Heart
 Softly and Tenderly
 Something for Thee
 Spirit of the Living God
 Stand Up and Bless the Lord
 Stand Up for Jesus
 Stand Up, Stand Up for Jesus
 Standing on the Promises
 Sun of My Soul
 Sunlight
 Sweet By and By
 Sweet Hour of Prayer
 Sweet Peace - The Gift of God's Love

T

Take My Life and Let It Be
 Take the Name of Jesus with You
 Take Time to be Holy
 Teach Me to Pray
 Tell It to Jesus
 Tell Me the Old, Old Story
 Tell Me the Story of Jesus
 The Banner of the Cross
 The Basin and the Towel
 The Call for Reapers
 The Church's One Foundation
 The Cleansing Wave
 The Comforter Has Come
 The Cross is Not Greater
 The Day of Resurrection
 The First Noel
 The Great Physician
 The Haven of Rest
 The Home Over There
 The Kingdom Is Coming
 The Light of the World Is Jesus
 The Lily of the Valley
 The Lord Bless You and Keep You
 The Lord Is in His Holy Temple
 The Lord Is My Shepherd
 The Morning Light Is Breaking
 The Nail Scarred Hand
 The Name of Jesus
 The Ninety and Nine
 The Old Account was Settled
 The Old Rugged Cross
 The Old Time Religion
 The Regions Beyond
 The Rock That Is Higher Than I
 The Sheltering Rock
 The Solid Rock
 The Spacious Firmament
 The Star Spangled Benner
 The Unclouded Day
 The Wayfaring Stranger
 The Woman's Hymn
 There Is a Fountain Filled with Blood
 There Is a Green Hill Far Away
 There Is a Name I Love to Hear
 There Is Power in the Blood
 There Shall Be Showers of Blessing
 There's a Great Day Coming
 There's a Song in the Air
 This Is My Father's World

Thou Didst Leave Thy Throne
 Though Your Sins Be As Scarlet
 Throw Out the Life-Line
 Thy Word Have I Hid in My Heart
 'Tis Midnight
 'Tis So Sweet to Trust in Jesus
 'Tis the Blessed Hour of Prayer
 To God, Be the Glory
 True Hearted - Whole Hearted
 Trust and Obey
 Trusting Jesus
 Turn Your Eyes Upon Jesus

U

Under His Wings
 Unsearchable Riches

V

Victory in Jesus

W

We Gather Together
 We Give Thee But Thine Own
 We Have An Anchor
 We Three Kings of Orient Are
 We'll Never Say Good-bye
 We'll Work 'Til Jesus Comes
 We're Marching to Zion
 We've A Story to Tell
 What A Friend
 What A Wonderful Saviour
 What Did He Do?
 When I Can Read My Title Clear
 When I See the Blood
 When I Survey the Wondrous Cross
 When the Mists Have Rolled Away
 When the Roll is Called Up Yonder
 When We All Get To Heaven
 Where He Leads, I'll Follow
 Where He Leads Me
 Where We'll Never Grow Old
 Wherever He Leads I'll Go
 While Shepherds Watched Their Flocks
 Whisper a Prayer
 Whiter Than Snow
 Who Is In Yonder Stall
 Who Is On the Lord's Side
 Who Will Our Pilot Be?
 Whosoever Will
 Whosoever Meaneth Me
 Why Do You Wait?
 Why Not Now?
 Will Jesus Find Us Watching
 Wonderful Grace of Jesus
 Wonderful Peace
 Wonderful Story of Love
 Wonderful, Wonderful Jesus
 Wonderful Words of Life
 Work for the Night Is Coming
 Wounded for Me
 Ye Must Be Born Again
 Ye Servants of God

Y

Yield Not To Temptation

Z

Zion's Hill

dom may be regarded as secured, from the success already obtained; from the wonderful adaptation of the gospel to meet and supply all the wants of man's nature; and from the fact of the abiding presence of Christ. The incarnation, considered by itself, is a stupendous fact. But a fact of history can not save a soul, even though it be the fact of the incarnation, or the crucifixion of the Son of God. Sin is an ever-abiding force, it is incarnated. Nothing but an ever-abiding power, an incarnated righteousness, can overthrow it. Christ's finished work in the flesh must be regarded as but the beginning of His real ministry in the spirit, a visible haft of the invisible blade of Excalibur. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus says, "If any man love Me, he will keep My words, and My Father will love him and We will come unto him and make our abode with him." The promise of the Master was verified in the experience of the disciple as the apostle Paul says, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me."

While it is not claimed that God dwells in every believer, in the same manner that He dwelt in the man Jesus, yet in spirit and in power He abides in the hearts of all who receive Him. The beloved disciple says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him, for we shall see Him as He is." This is the crowning glory of the gospel, that while the Son of God became flesh and dwelt among men, He gave to men the power to become sons of God and to dwell with Him.

This is the blessing for which we should wrestle and pray, toil and endure, that we may receive and enjoy the personal, abiding presence of God in our hearts, not as a beautiful doctrine, nor as an ideal presence, but as a real presence and a controlling power; a power to put down all pride, arrogance, superstition, and sin; a power to build up into noble Christian manhood all virtues and graces. ■ ■

This Christmas sermon comes from the book, *Doctrine and Life*, containing sermons by Free Will Baptist ministers. It was published in Dover, New Hampshire in 1880.



C. S. LOVETT, author of the EASY SERIES and one of the foremost authorities in the field of personal evangelism. Graduating Magna Cum Laude, he became an Air Force Chaplain, practising psychologist and pastor. His techniques are based on actual experience gained through winning more than 3000 souls. His fast selling books reach into more than 50,000 churches and nearly every Bible school and seminary in the land.



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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.