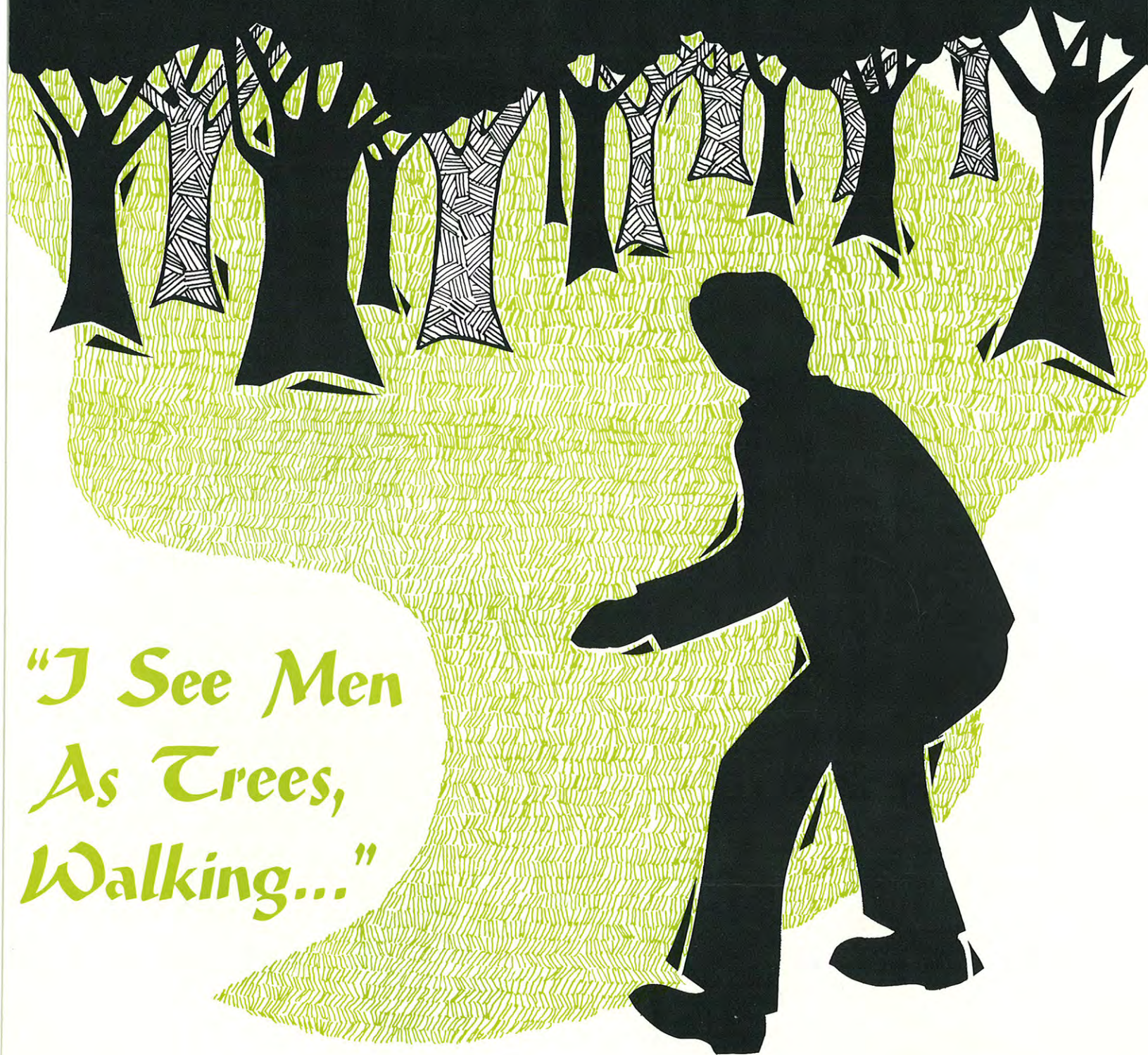


MARCH, 1976

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



*"I See Men
As Trees,
Walking..."*

SOMETHING STRANGE HAPPENED TO THE

book I was reading that spring day in May, 1975. All of a sudden I began to notice blank spots all over the page. Then I realized it wasn't the book but my eye. I say "eye" rather than eyes because 2 years earlier I had lost the central vision in my left eye due to a disease known as toxoplasmosis. Not a

great deal is known about this disease, and treatment is more or less experimental. However, it is generally believed to be a congenital disease. The effect is permanent scarring of the retina, which is the area of central vision.

Now, as I was reading, similar symptoms began to appear in my right eye. There were the blank spots, the blurred vision and a strange sensation in the eye as though it had a film over it. Immediately, I made an appointment



*"I See Men
As Trees,
Walking..."*

By Joe Bragg

with my ophthalmologist. The diagnosis was no surprise: The disease had become active in this eye, and the retina was being scarred. Treatment with cortisone and sulfa drug was begun. This same treatment in my left eye had proven ineffective after several weeks. The only other treatment available was extremely potent, and the doctor was afraid it would kill me. Within a week I lost all my central vision in the right eye. I was now legally blind with only slight peripheral vision. I was as the blind man in Mark 8:24 who said, "... I see men as trees, walking." I could see light and large objects but could not discern any details. My entire life-style was suddenly changed.

I was taking a final class for my master's degree at Middle Tennessee State University in nearby Murfreesboro. I could no longer read, either to study or to take the examination. The professor was most kind in permitting me to tape class lectures. Then he gave me oral examinations only on the lectures.

I could no longer drive. I was totally dependent on my wife and others to drive me to school, on church visitation or to see the doctor.

I was accustomed to constant reading in sermon preparation. I wondered how I could gather material and prepare a sermon. I was also accustomed to writing out my sermon and relying heavily on notes in the pulpit. I began making preparations to use the facilities offered in the library for the blind and to learn braille. But what would I do until I learned to read by touch?

Everyone was willing to help. My wife was a special source of help and encouragement; I often drew upon her strength. She would read to me and also tape her reading. I utilized my tape library and the Bible on records. I found out that just hearing something is nothing like reading it so far as retention is concerned. I would formulate my sermon in my mind, put it on tape and memorize it. It was a strange experience for me to enter the pulpit with no manuscript. I even

ABOUT THE WRITER: Mr. Bragg is pastor of the Calvary Free Will Baptist Church of Nashville, Tennessee. He is a 1976 candidate for the master's degree at Middle Tennessee State University, Murfreesboro.

"To me, the blindness itself was not of real significance. I am not the first preacher who ever lost his vision. But the assurance and confidence was of great significance to me. It was not my own. . . ."

memorized my Scripture text.

I would be less than honest if I said that there were no feelings of apprehension or moments of fear. There was. One day at the dinner table I was having trouble eating because I could not see my food well enough to get it on the fork. It was frustrating, and the frustration over so many changes had been building up for several days. I left the table and burst into tears. One night while lying in bed the reality of what had happened suddenly hit my wife. What would we do? How would I support the family? These were the only times of outward expressions of emotions. The rest of the time I felt extremely happy and confident. I could honestly say even then, "Lord, I thank you for this experience."

Some Christian friends were praying for my healing. I never did. I never felt any sense of divine direction in that respect. To the contrary I felt definitely impressed as to God's will in the midst of blindness. To me, the blindness itself was not of real significance. I am not the first preacher who ever lost his vision. But the assurance and confidence was of great significance to me. It was not my own: It was given to me through the Scriptures. It was a most blessed experience worth more than gold.

The first Sunday I preached following my blindness I tried to explain to my congregation what was the source of my strength and confidence. This confidence was not based on my emotions. It was not some fickle feeling or sensation, but rather it was based on the pure and simple Word of God. It was based on the theology and doctrine of the Scriptures, which for many are cold and academic but to me are warm and precious. The Scriptures that brought comfort were the ones that spoke of God's sovereignty as displayed in His eternal will and purpose.

I recently heard a preacher on the radio say that God took a chance when He placed Adam and Eve in the garden and gave them a choice. Nothing could be further from the truth. Our God is not a God of chance. He is always in perfect control and knows exactly what man will do. In fact, God had already provided a redeemer before Adam and Eve were created. God was not taken by surprise by Israel's rejection of the Messiah. The calling of Abraham, the choosing of Jacob, the preserving of Noah and the calling of Paul, all reflect His eternal purpose and will at work. It wasn't by chance that Jacob happened at the well when he did. Nor was it chance that Rachel was on her way there. It wasn't chance that caused Pharaoh's daughter to go to the river at the precise time and place that Moses was discovered. It wasn't chance that the caravan happened along when Joseph's brothers were debating what they would do with him, nor was it chance that the caravan was going to Egypt. And so runs the truth of His eternal and sovereign will throughout history.

I was convinced that His eternal will was now being accomplished in my life. Many Scriptures came to life, such as Ephesians 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh *all things* after the counsel of his own will"; Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ"; II Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." I accepted my blindness as a part of that change, and I rejoiced in it.



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**I SEE MEN AS TREES,
WALKING**
(Cont. from page 3)

A prevalent religious philosophy today says it is never God's will for believers to be sick or afflicted. It is always God's will, they say, to heal every ailment and to make every Christian prosperous. Such a philosophy ignores a vast portion of Scripture and denies the sovereignty of God. Our physical circumstances are not limitations in the overall plan and purpose of God.

An incident in the life of Paul in Philippians, chapter 1 brings this truth to light. Paul had been thrown into the dark and clammy prison of his day. The Christians at Philippi reasoned from a natural point of reference and concluded that his imprisonment was a total waste. After all, think of what he could be accomplishing if he were out witnessing and preaching. But Paul replied in verse 12 by saying, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel"; and in verse 21 he expressed the truth of Romans 8:28, "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." This is why Paul could say, "For me to live is Christ, and to die is gain."

About 2 months later in midsummer I began to regain some of my vision. The doctors discovered that some loss of vision had been due to swelling and inflammation. Actual scarring had destroyed only about 1/3 of the retina in my right eye. However, the total loss in the left eye remains the same.

I have now resumed most of my normal activities with only a few limitations. I can read and even drive with some degree of safety. I do not want to belittle the miraculous by claiming a physical miracle. I believe a miracle would have meant total restoration of sight in both eyes. I do not believe God's miracles are partial.

I do, however, claim a spiritual miracle of grace; and that is far superior to physical healing. My faith and confidence in the eternal purpose and will of God is more certain and more secure than ever. Praise God for His sovereign grace! △

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DEATH PENALTY: Yes Or No

CAPITAL PUNISHMENT CONTROVERSY STILL TROUBLES THE COURT'S WATERS.

By George Lee

Controversy over the death penalty continues to rage in our country. It is being debated and discussed in every area of life from the courts of law to the sidewalk philosophers to the councils of religion. Never has there been so much talk on the subject of capital punishment.

Preachers need to thunder forth straight talk as to what God has to say on these matters of great spiritual, moral and social importance. Strong arguments are being delivered from both sides of the question regarding the death penalty. What does God have to say? What is His word for you and me today?

Thirty-five states have passed capital punishment laws since the nation's

highest court in 1972 struck down existing death penalty provisions as too general. The U.S. Supreme Court ruled that the death penalty as required in some states was unconstitutional because it left the decision of the penalty in the hands of the jury, which might decide either to give a life sentence or the death penalty. The court ruled that this is discrimination. It

did not forbid the death penalty, but it did make invalid the laws written by some of the states.

GOD'S ENDORSEMENT

From the beginning of time civilized governments have almost without exception insisted on the death penalty for murder, treason, and in some instances, kidnapping and rape. Wherever you find a strong belief in the Bible as the Word of God, you find this belief in capital punishment and sentiment in favor of its implementation. The Bible recognizes the difference in first and second degree murder and involuntary manslaughter (Exodus 21:12-36). The attitude of the civilized world has always been that for premeditated or first degree murder the death penalty should be carried out.

You will recall that it was in the garden of Eden that the Lord gave most clear and concise instructions to Adam and Eve regarding the tree of good and evil (Genesis 2:17). God told them they would die if they ate of it. When they did eat, they began to die physically and did die spiritually. As a direct result of this, man passed death and its penalty down the line (Romans 5:12). "The soul that sinneth, it shall die" (Ezekiel 18:4); "The wages of sin is death" (Romans 6:23); "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Galatians 6:7,8). It is, therefore, a part of God's moral law and the plan that He instituted in the beginning which continues until this day. It is foolish, unscriptural and immoral that this present evil world should try to do away with that which God has decreed for sin.

"Thou shalt not kill" (Exodus 20:13) is the sixth of God's Ten Commandments. It is the shortest of all; yet it teaches the sacredness of human life. It actually is more properly translated "Thou shalt do no murder," and it is very essential to differentiate between killing and murder.

ABOUT THE WRITER: Mr. Lee is pastor of the Victory Free Will Baptist Church, Goldsboro, North Carolina. The Free Will Baptist alumnus presently serves on the National Sunday School Board.

God does not forbid the killing of animals. He does not forbid the killing of a thief who breaks into your home: "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him" (Exodus 22:2). You have a right and responsibility to protect and care for the safety of your family. When a man goes off to fight for his country (even though it be an "immoral" war), according to Romans 13 as a citizen of a nation he is duty bound to do his best without question. He is not a murderer according to the Word. This does not make war right, but the "powers that be" are held in account for what is done.

The very day that God instituted human government He made the death penalty mandatory for murder and instructed human government to carry it out! "Whoso sheddeth man's blood, by man shall his blood be shed..." (Genesis 9:6). "And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; . . . And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations" (Genesis 9:8,9,12).

Dr. C. I. Scofield says that the covenant with Noah instituted for the first time human government of man by man. Its highest function is the judicial taking of life. All of man's governmental powers are implied in the fact that man is given the responsibility to govern the world for God.

Arthur W. Pink says that in Genesis 9:6 we have instituted the principle of human government and man is given the authority to carry out punishment for crimes. Before this we read of Cain and Lamech who killed, but their lives were not taken because there was no recognized form of government. Now God ordains capital punishment for murder, and this command was given centuries before Moses received the law at Sinai.

The reason for the law is pointed out also by Pink. Man is made "in the image of God," and it was both a moral and natural image (1 Corinthians 11:7 and James 3:9). It is sinful to kill a person because he is God's image.

Andrew Fuller compared the destroying of a life to defacing a coin which bears the king's image. Such

action implies hatred for the king, and anytime one destroys, curses, oppresses or in any way abuses another he is defacing an image of the King of kings and ought to be punished for it!

The death penalty was instituted over 800 years before the law was given at Sinai; so any argument is in error which says that it was given as law and does not apply today. Exodus 21:12-17 was not ceremonial law. This same law was given in Genesis before Moses was born even though the details for penalties were not spelled out. "He that smiteth a man, so that he die, shall be surely put to death" is moral law, not ceremonial. Thus it applies today.

MEN'S MISINTERPRETATIONS

In America left-wing radicals want to abolish the death penalty. Some would say that execution is only legalized murder. They quote the Ten Commandments for their support. However, in so doing they wrongly apply the Word of God. There are many words that mean "to kill" in our English language, but they mean different kinds of deaths. For example, there are assassinations for political reasons, killing in war, or one executed by a government. All those words do not mean the same kind of killing. The Hebrew word for *kill* in the sixth commandment is the word for murder. Certainly the Lord is not contradicting Himself.

But some would say that the Christian religion with all its love should forbid the death penalty. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Romans 12:9). But it is hypocritical love that never takes sides against sin. To love the truth is to hate evil. A man who loves sheep will hate wolves. The kind of love that has no principles, reveals no morals, recognizes no law of God or man as being justified — that so-called love is false love.

Some reason that if a man is put to death for murder, he will have no chance to repent of his deeds. They would just turn him loose on society where he might kill someone else, and this is often the case. Doesn't it stand to reason that the man that is headed for the electric chair or gas chamber would



**DEATH PENALTY:
YES OR NO?
(Cont. from page 7)**

come nearer repenting if he knew he were going to die than if he thought he would be going free in a few years?

You do not find anything about rehabilitation in the Bible. Why don't those who have sympathy for the murderer, the traitor, the rapist and the kidnapper demonstrate some sympathy for the victims, the innocent and those who are slain or their families? The truth of the matter is that 60% of those who are released from prison go back into a life of crime, according to Judge Gale Haden who presides in a metropolitan court of Nashville, Tennessee. Releasing the criminal who ought to be put to death by the commandment of God does not make him a better man!

Some misguided hearts tell us that the death penalty does not keep anyone from murder, but rational thinking people know better. The New Orleans *Time-Picayune* carried the story of Dr. Henry Haye, a psychiatrist who serves at Glendale Adventist Hospital in California.

Dr. Haye admitted that when he was 12 years old he made plans to kill his stepfather. He even bought a rifle by mail order. What kept him from doing it? The realization that he himself might die kept him from killing the one he hated. Dr. Haye declared that the death penalty *is* a deterrent to crime. He described it as a wall which indicates the limits to which we can go in a free society. But in order for the wall to be useful, it must be real and firm so people will avoid it. He declared that the death penalty ought to be final and resolute. "If you do this, this will happen, *period*."

It was not long ago that King Faisal's murderer was executed by decapitation. In Saudi Arabia capital punishment is prescribed for murder unless the defendant is found to be insane. The Koran, the Mohammedan scriptures, prescribes chopping off the heads of killers, the hands of criminals, the stoning of adulterers and the imprisonment of petty criminals. The results are that Saudi Arabia has one of the lowest crime rates in the entire

world. Public executions and maimings surely serve as a deterrent to crime.

Some loudly declare that the death penalty is discriminatory. It is true that more blacks were put to death than whites. It is also true that the crime rate among blacks is higher than among the whites; therefore, a larger proportion of blacks receive the death penalty. The simple reason for this is the fact that more black people *murder* and *are murdered*.

Illinois State Senator Raymond Ewing, a black man who refused to vote for a moratorium on the death penalty in Illinois, said, "I realize that most of those who would face the death penalty are poor, black, and friendless. I also realize that most of their victims are poor, black, friendless, and DEAD."

No one is a real friend of minority groups who does not want them to have the same *advantages* and the same *penalties* as others get under the same law. A black murderer is just as guilty as a white murderer, and *both* ought to get the death penalty.

GOD'S PLAN: LAW AND ORDER

God's law of capital punishment has never been repealed nor altered. It is not sensational. It is not cruel and unusual punishment. It is a primary principle of God's plan for law and order. It was God who sent the flood. It was God who burned Sodom and Gomorrah. He is a God of justice, and He is a God of mercy; but He knows that mercy without justice is anarchy!

Ecclesiastes 8:11 says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." That is what Justice Oliver Wendell Holmes meant when he said, "Justice postponed is justice defeated."

The assassin of President William McKinley was executed 53 days after his crime. The would-be assassin of President-elect Franklin D. Roosevelt and murderer of the one who was with Roosevelt at the time was tried, sentenced and executed within 33 days. Today, however, trials are put off and postponed until the public forgets. As a result many criminals go free, or their punishment is never carried out.

It was in 1965 that the whole country was shocked when Richard Speck brutally killed 8 young nurses. His lawyer at the trial said he looked dazed. That's believable! What should

he have looked like — like he had been to a Sunday school social? He is still living! Charles Manson was tried and convicted for 7 murders, and he is still living.

Deadly diseases require pungent remedies. Parole is not the answer. The late J. Edgar Hoover said on one occasion that of 539 offenders involved in police killings, 77% had been previously arrested. He also stated that 2/3 of the police killers had been granted parole or probation and that 3 out of every 10 were actively on parole or probation when they killed the officers.

Murder in the biblical sense includes the deliberate taking of the life of another. This includes suicide (except when the individual is deranged) and infanticide or abortion. When people consider the coming of a child a domestic nuisance or social inconvenience, it is pretty sad.

One who willfully and deliberately robs another of his life commits the greatest of evils. Society will forgive a person for adultery, for stealing or for being an atheist. But when a man takes the life of another, he takes something he can never return. The sin of murder is not like any other crime. No wonder God decreed in His Word, "Whoso sheddeth man's blood, by man shall his blood be shed" (Genesis 9:6).

The death penalty to be executed by the government acting in the capacity of God's agent is clearly taught in both the Old and New Testaments. No man who is a Bible believer can honestly and intelligently speak against the death penalty for capital crimes. To do so is to deny the Word and to deny morality and the authority of God. God's laws of sowing and reaping and of sin and punishment are eternal. If they are not faced here, they will be faced in that great judgment to come, where justice will be done without error.

THE AUTHOR EXPRESSES his indebtedness to the following men from whom he has read and used materials regarding the subject under discussion: Dr. John R. Rice and the *Sword of The Lord*; Rev. Wayne B. Smith, pastor of Southland Christian Church, Lexington, Kentucky; and Rev. E. L. Bynum, pastor of Tabernacle Baptist Church, Lubbock, Texas; as well as *Christian Victory* magazine. △

Worship Is An Orderly Act

By Robert Dean Hidde

The word "worship" carries with it many connotations. To some it means the "high mass"; to others it means "low mass."

But basically as used in the Christian community, worship means paying homage to God. Therefore, every phase of our worship should be aimed at that.

THE CENTER OF WORSHIP

Because the Bible is God's Word, it would naturally follow that the Bible must form the center around which everything in our worship revolves. The music must complement the reading of the Word, not overshadow it. Prayer must be a part of our service but must not usurp the place of the Word.

When our founding fathers met to worship, their services were ordered by 4 things: (1) Prayer — for God to meet with them and help them; (2) Praise — by the singing of hymns; (3) Confession — by discussing their failings in a group; (Today this is called group therapy and is often accomplished through testimony times.) (4) Exhortation — by preaching.

Basically, today we order our worship around these same things. We

ABOUT THE WRITER: Mr. Hidde is the organizing pastor of the Randall Memorial Free Will Baptist Church in Tulsa. The group began services in mid-1975. This article is adapted from a booklet authored by Mr. Hidde entitled "Guidelines for Public Worship."

Act

pray, sing and preach. With the hundreds who attend Free Will Baptist churches each Sunday the confession is omitted due to the time factor.

We do offer invitations to confess our sins to Christ, and at Randall Memorial Church I have a period of silent prayer and confession. So really, most churches still order their basic worship around these 4 things.

Worship is the highest act man can perform. He is recognizing God as being the ruler of all and admitting his helplessness without divine help. Therefore, it is important that the minister appointed by God to lead the people to worship do all in his power to see that the service of worship fulfills its purpose. This includes presiding over an orderly service, planned under the leadership of the Holy Spirit.

FORMALITY VERSUS ORDER

An objection often raised regarding an organized service is that it "smacks of formalism." *I am not a formalist*, but a well-ordered service is not formalism. I believe that even in using a printed order of service (as I do) flexibility must be maintained so the Holy Spirit can work.

Contrary to the view of some, a planned worship program does not remove the Holy Spirit from a service. If the service is planned properly, prayerfully and carefully, the Holy Spirit will guide the pastor or worship committee in the preparation of the Sunday service.

Continuity in Worship

One of the greatest advantages to a planned program is that it has continuity and carries a certain theme through the whole worship service. Very few of our churches would consider singing the hymns of Christmas in July. Yet they will sing about the second coming of Christ, trials and temptations, and maybe a revival hymn when the pastor is preaching on stewardship. There is nothing wrong with hymns dealing with such things as revival, second coming, etc. But the use of appropriate hymns that emphasize stewardship or God's goodness could set the stage for the sermon.

The Time Element

An organized service, besides giving a degree of unity to the whole, also helps in controlling the time element. Let us face it. Time is important to people. We are victims of a clock. We get up by an alarm clock; we punch a clock at work; and we set our appointments by a clock. Today people are very conscious of time. It has been my experience and that of others with whom I have spoken that visitors will not long endure past noon on Sunday morning. In fact, many church people do not like to be kept consistently past the noon hour Sunday after Sunday.

All too often the solution to the time factor is to cut the sermon short. This



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ORDERLY ACT
(Cont. from page 9)**

defeats the whole purpose of worship for true worship must revolve around the Word as it is read and preached. Music must serve only to prepare the hearer for the Word of God. Naturally, an hour-long sermon can and should be cut. But to sacrifice a 20-minute sermon because the music took all but 10 minutes of the worship hour is wrong.

By advance planning of music, announcements and other parts of worship, a time factor can be determined. I am not advocating rehearsal of services, but the average hymn will take 2 to 4 minutes while the announcements and other aspects will vary in time. By carefully planning the worship, leaders can prepare a good, spiritually invigorating service, and yet not be clock-watchers because they know in advance approximately how long each phase of the service will take.

At Randall Memorial Church we start our worship service at 10:50 a.m. This gives us time for an hour service and a few minutes to deal with converts, receive new members or just visit after services. Yet we are still out by noon.

Order Produces Assurance

We live in a hectic world of uncertain developments. With an ordered service people feel secure in knowing that there is still a place where they can find assurance that certain things, especially pertaining to spiritual matters, have a logical sequence. Therefore, a more peaceful and relaxed atmosphere prevails, and the Holy Spirit can more easily work.

Many critics of orderly services cite II Timothy 3:5 which says, "Having a form of godliness, but denying the power thereof. . . ." This verse is not speaking of order in the church; rather it is speaking of people who claim to be Christians but who have sought salvation by other means than the cross of Christ. Often these means include the motions of good works. They seek salvation in things other than the atonement of Christ.

It was the Apostle Paul who said, "Let all things be done decently and in order" (I Corinthians 14:40). △



FREE WILL BAPTIST

newsfront

IOWA FREE WILL BAPTISTS LEAD PER CAPITA GIVING IN '75

NASHVILLE, TENN. — Free Will Baptists of Iowa led the denomination in per capita giving to the Cooperative Plan of the National Association of Free Will Baptists in 1975 with an average of \$7.37 per member. In second and third places respectively were the states of Kansas with a per capita giving of \$4.52 and Illinois with a giving record of \$3.66 per member. All per capita giving is based on 1975 statistical records.

The top 10 states in per capita giving through this worldwide outreach of the denomination are as follows:

STATE	PER CAPITA GIVING
1. Iowa	\$7.37
2. Kansas	4.52
3. Illinois	3.66
4. Missouri	2.78
5. Northwest Association (Alaska, Oregon and Washington)	2.76
6. Oklahoma	2.55
7. Florida	1.92
8. Idaho	1.89
9. Arizona	1.49
10. California	1.47

For the second consecutive year Oklahoma was the largest contributor through cooperative giving in the total amount of dollars. Free Will Baptists in that state channeled \$54,178.98 to the National Cooperative Plan in 1975. The second and third largest contributors in total dollars were Missouri (\$41,591.01) and Arkansas (\$18,363.26).

Rufus Coffey, executive secretary of the National Association, recently announced that the Cooperative Plan made a record increase of 20 percent in 1975. Total giving for the year reached \$182,497.47 as compared to \$152,083.19 in 1974.

The Cooperative Plan is designed to distribute funds proportionately to all

phases of the denomination's outreach both at the state and national levels. Mr. Coffey stated he feels that the plan is the best method for eliminating a multiplicity of financial appeals in the local church.

**OKLAHOMA MISSION
ORGANIZES WITH
49 CHARTER MEMBERS**

NEWCASTLE, OKLA. — When charter membership with the Newcastle Free Will Baptist Church closed December 17, 1975, 49 people had joined the newest church to be organized by the First Oklahoma Association. The church, which was officially organized November 17, is located in a growing area 20 miles southwest of Oklahoma City. Evangelist Jack Richey directed the work from the beginning and was called to be the church's first pastor.

The group has purchased 5 acres of land located on Highway 76 between the rural communities of Newcastle and Tuttle. The first phase of its building program is now underway, and the unit will provide seating capacity for 150 people as well as educational facilities to accommodate a like number. The group is temporarily meeting in facilities on Newcastle's fairgrounds.

From the small group which first met May 18, 1975, the record Sunday school attendance of 67 was set January 18. Pastor Richey feels the group will surpass their goal of 100 before the first anniversary of the church. Brother Jerry McArthur is serving with Brother Richey as associate pastor through the internship program at Hillsdale Free Will Baptist College in nearby Moore.

1,500—SEAT AUDITORIUM PLANNED FOR GOLDSBORO CHURCH

GOLDSBORO, N.C. — The Reverend Frank Davenport, pastor of the Faith Free Will Baptist Church here, recently announced plans to construct a new auditorium to seat 1,500 and a second educational building for the Faith Christian Academy, which is sponsored by the church. The new buildings will be on the 18-acre site which the church and academy now occupy on Highway 70 West.

The projected cost of the new structures is \$600,000. Pastor Davenport expressed to his people the desire to raise the first \$100,000 in cash and finance the remainder of the cost through a bond program. To initiate the first \$100,000 campaign, Bobby Floars, a laymember in the church and local car dealer, presented the church with a gift of 23 acres of land on the outskirts of Goldsboro. Mr. Davenport stated that the land will be sold and the money placed in the building fund.

The tentative plans for the new auditorium call for seating to accommodate 1,000 people on the ground floor and another 500 in the balcony. The new educational building will be a two-story structure with the first floor being utilized for Sunday school classes and other church functions while the second floor will

NEW HAMPSHIRE CHURCH DESTROYED BY FIRE

LITTLETON, N.H. — The Littleton Free Will Baptist Church was destroyed by fire Monday night, January 19. The building was a complete loss with all records and contents destroyed. Among the rubble was found a plaque that had been made in Bible school last summer. The inscribed words "Jesus Never Fails" were unmarred.

Pastor Harlan DeBrun shared with his people the truth that "the building may be gone, but the church is still here."

Although the building and contents were not adequately covered by insurance, the congregation is making tentative arrangements to rebuild.

The church was organized August 9, 1959, as a result of the pioneer ministry of Mack Owens and the National Home Missions Board. Former pastors include Bill Evans, Eddie Reddick and Bob Breeden.

provide space for elementary classrooms. These 2 new structures will boost the number of buildings on the church property to 5. Besides the present church building the church property includes an educational building, a gymnasium and a day-care building. With the addition of the new structures, Mr. Davenport said the value of the property, buildings and furnishings will be approximately 1.5 million dollars.

Faith Church was organized 14 years ago and is presently averaging approximately 550 in attendance for Sunday morning worship. The academy, which was built 9 years ago, now has an enrollment of 450 students.

CHRISTIAN WORKERS' INSTITUTE PLANNED FOR FLORIDA AREA

PENSACOLA, FLA. — The Christian Workers' Institute of Scottsmeer, Florida, is sponsoring a Christian Life Conference April 12-19 at the Beulah Free Will Baptist Church in Pensacola. The Conference is expected to attract participants from Florida and nearby states.

Speaking during the pre-Easter week institute are Daniel Merkh, former missionary to France and present pastor of First Free Will Baptist Church of Richmond, Virginia; Richard Kennedy, pastor of Temple Free Will Baptist Church in Greenville, North Carolina; and Graeme Savage, president of the Christian Workers' Institute and coordinator and director of this conference.

Each morning of the week Mr. Savage will conduct a Bible study based on "The Holy Spirit: His Person and Work." Besides the daily missions emphasis led by Mr. Merkh, the program includes a different seminar each afternoon. The timely topics to be covered are bus ministries, church motivation, effective visitation and Christian growth.

Pastor Lindberg Bass states that limited accommodations are available on a reservation basis. In addition, the noon meal will be provided at the church. For further information write the Christian Workers' Institute, P.O. Box 179, Scottsmeer, Florida 32775.

KENTUCKY CHURCH COMPLETES THIRD PHASE OF EXPANSION

PAINTSVILLE, KY. — The third step of expansion for the Southside Free Will Baptist Church was culminated November 16, 1975, with the dedication of their new sanctuary. The record Sunday school attendance of 456 was reached that day according to Pastor Eddie Young. The Rev. Homer Willis, a former pastor now of Nashville, Tennessee, delivered the dedicatory message.

The new auditorium was completed at a cost of approximately \$208,000. It will seat 550 people with its overflow facilities. The building stands in a prominent position alongside U.S. 23 Bypass, adjacent to the former church property. The new structure is located on a site which formerly housed a service station. The property was purchased by the church for \$90,000. After this first step they entered the second phase of their expansion which was the construction of a Sunday school annex onto the old church at an approximate cost of \$50,000. The annex contains 5 Sunday school rooms, kitchen, church office and rest rooms. Pastor Young stated that by the time the annex was finished, the church had the money to pay for it in full plus \$16,000 to go toward the construction of the new sanctuary.

During the past 3 years there have been over 200 decisions for Christ made at the Southside Church. For the last 3 months of 1975 the average Sunday school attendance was 272. Four buses and one van are now being utilized in the church's bus ministry. They also have a deaf ministry under the direction of Mrs. Paul Province and operate a Christian day school for kindergarten age under the direction of Rev. Larry Burton. In addition the church sponsors a radio program on a local station each weekday.

Pastor Young feels that the progress of the church in reaching out into the community to win souls is because the congregation is composed of people who are willing to pay the price for this outreach. This is indicated by the active visitation program of the church and the sacrifices made by the group in order to finance the expansion of the church facilities.



SEMINAR FOCUSES ATTENTION ON NEEDS OF OLDER ADULTS IN LOCAL CHURCH PROGRAM

DICKSON, TENN. — Fifteen Free Will Baptist pastors and laypersons from 7 states met for a 3-day seminar on "Developing a Local Church Ministry for Older Adults," December 8-10, at Montgomery Bell State Park, Dickson, Tennessee. Cosponsors were the Board of Retirement of the National Association of Free Will Baptists with offices in Nashville, Tennessee, and the Church Relations Office of the National Retired Teachers Association — American Association of Retired Persons (NRTA-AARP) headquarters in Washington, D.C. Attendance was by invitation.

The purpose of the seminar according to Herman L. Hersey, coordinator, was "to train leaders in developing a program for meeting the needs of older adults in the church community." Mr. Hersey is director of the Department of Retirement and Insurance for Free Will Baptists.

"Ministry to the aging is a new frontier, and this seminar was a historical first for our denomination," he said. "This is just the first step in making our denominational leaders aware of the needs and potentialities of this rapidly growing segment of our population," he added. "The discussions were open and candid, and everyone present contributed greatly in all areas of discussion. The guest speakers were experts in their field and were a challenge to our group."

Rev. Earl Kragner, Coordinator of Church Relations for the NRTA-AARP, delivered the keynote address. Other speakers included Tennessee State Geriatrics Services Director Eugene Crawford; Leo Baldwin, director of Widowed Persons Service of NRTA-AARP; and James Bates, trust officer with First American National Bank of Nashville.

Commenting on the seminar, Steven Hasty, pastor of First Free Will Baptist Church in Grand Rapids, Michigan, stated, "The seminar was a unique learning opportunity for me. I am in my first pastorate and deeply appreciated this insight into the problems of older adults so early in my ministry. . . . The seminar afforded me an opportunity to learn how I can best help, understand and work with them."

Robert Francis, pastor of Southside Free Will Baptist Church, St. Louis, Missouri, reported, "I loved and had a burden for the elderly; however, as a pastor I did not know how to channel this love and concern into meaningful service. This seminar gave me the direction and the knowledge necessary to offer meaningful service to the elderly of my congregation and the community. I shall be a better pastor as a result of this seminar."

MISSING N.Y. PASTOR NOT ABDUCTED BY SATANISTS, SKIPPED WITH FUNDS

MAIN, N.Y. (EP) — The Rev. Donald LaRose, who disappeared mysteriously Nov. 4 after receiving threats by mail from "satanists," was not abducted but left on his own with \$4,800 of his own money — \$3,500 of it in stock from Syracuse Radio Station WMHR, according to the New York State Police.

A private detective hired by the First Baptist Church to find their pastor uncovered evidence that the minister left on his own. Reward money totaling \$15,000 was immediately withdrawn.

The abduction was supposedly carried out by cultists following a series of sermons by Pastor LaRose against Satan worshipers and other cults. "All who know Don," his father-in-law, Rev. D. North Miller, had told EP News Service in November, "know he would not participate in a hoax. His people are praying every night at 7 p.m."

The missing pastor's wife Eunice could not be reached.



Currently . . .

By
EUGENE WORKMAN
Administrative Editor

Bethany FWB Church, Norfolk, Virginia, "bombed the old record" December 14 with 442 in Sunday school . . . 519 in morning worship, 9 saved. . . . All 1975 statistics were record setting: averaged 320 in Sunday school, increased \$13,812.56 over 1974 giving. . . . **Galen Dunbar** pastors.

Pastor W. H. Teague, First FWB Church, Newport, Tennessee, notes 1975 a record-breaking year: Weekly Sunday school attendance averaged 207 with a high day of 473, 143 above previous high record. . . . Church added 2 debt-free buses to fleet . . . adopted 2 new home mission projects besides 6 foreign missionaries they support. . . . Radio program had its beginning as did children's church and junior church . . . exceeded church budget by almost \$4,000. . . . Berea Bible Institute born and graduated 24 from first class. . . . 23 souls added to the church.

Grace FWB Church, Rocky Mount, North Carolina, has unusual aspect to

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bus ministry — bus for the handicapped... January 25 this bus brought 43 worshipers in wheelchairs... **Robert Durham** pastors; **Billy Keith** assists.

Victory FWB Church, Goldsboro, North Carolina, enjoying upsurge in giving... a high in November, 1975, weekly average \$1,193.17... first 18 weeks of church year averaging \$1,164.60 weekly... **George Lee** pastors.

Six Union Baptist churches in Jamaica annually invite Free Will Baptist ministers for revival campaign... this year invited 5 for week of February 10-17... Participating were **Homer Willis**, evangelist from Nashville, Tennessee; **Jack Ward** and **David Reece**, pastors in Bakersville, North Carolina; **George Lee**, Goldsboro, North Carolina, pastor; and **Calvin Evans**, radio/television evangelist and pastor in Wheelersburg, Ohio... Brother Evans also took his television quartet... Each one going had to raise his own funds since the churches are small... 596 souls saved during a similar campaign in 1975.

Pastor Robert Helms stated that the congregation of the **Hazel Dell FWB Church, Benton, Illinois**, gave over \$8,000 more in tithes and offerings during 1975 than in 1974.

Pastor Larry Messer, **Bethel FWB Church, Kansas City, Kansas**, has already named National Moderator **J. D.**

O'Donnell as speaker in October, 1980, when according to his projected goals the church should reach 1,100 in attendance... His projections are based on the growth of the church in 1975 when they increased from an average of barely 20 in April to 101 in October.

Pastor Dan Merkh and the congregation of the **First FWB Church, Richmond, Virginia**, have started a "Bicentennial 200" celebration, which is a drive designed to gradually increase attendance to a weekly goal of 200 by July 4, 1976.

Rev. and Mrs. Steve Nichols and family have moved to Greenwood, Mississippi, to be home missionaries under the sponsorship of the Mississippi Home Mission Board... formerly pastored **First FWB Church, Fayetteville, Alabama**.

The Pastors and Workers Conference at **Bethel FWB Church, Kinston, North Carolina**, November 24-26 attracted a high of approximately 2,000 according to the promoters of the event... Similar meeting scheduled for 1976... same church November 22-24.

The first Sunday in November was building fund Sunday for the **Bethel FWB Church, Richton, Mississippi**, **Daniel Gaskins**, pastor... Congregation of 40 raised \$1,720... Additional giving brought total to \$2,145.33 making this the largest offering ever received by a Free Will Baptist church in

south Mississippi.

Columbia FWB Church, Columbia, Missouri, gave 23.9% of 1975 receipts to outside causes... **Pastor Mark Vandivort** says congregation will soon have contributed to Free Will Baptist denominational enterprises an amount equal to funds dispersed toward establishing church through Missouri State Mission Board and National Home Missions Department... Church began in fall, 1968... Congregation now averages 50 to 85, worships in own building constructed in 1974 on 5 acre tract 2 miles from University of Missouri campus.

Hendersonville FWB Church, Hendersonville, Tennessee, received \$805.93 offering Jan. 4... largest amount ever received in a regular Sunday morning offering... **John Lindsley** pastors.

Churches adopting **CONTACT's** Church Family Plan from September through January include the following: **First, South Haven, Michigan; Mine La Motte, Mine La Motte, Missouri; First, Phoenix, Arizona; Evangel, Carl Junction, Missouri; First, Richmond, Virginia; Fellowship, Nashville, Tennessee; First, Kingstree, South Carolina**... Plan offers subscription savings to churches.

Most information for this column gleaned from church bulletins and midweek papers... Put me on your mailing list.

CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by CONTACT Magazine as a service to its readers. No person will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORAL CHANGES

ARKANSAS

Leon Hodge to First Church, Berryville from Greenland Memorial Church, Greenland

David Weeks to North Heights Church, Texarkana from Oaklawn Church, Chapmansboro, Tennessee

Dale Pitts to Ballew's Chapel, Newport from Aurora Church, Aurora, Missouri

FLORIDA

Chesley (Bud) Hill to First Church, Chipley from Willow Springs Church, Mountain Grove, Missouri

Arnold Woodlief to Midway Church, Cypress

ILLINOIS

Melvin Knott to Mascoutah Church, Mascoutah from First Church, Kirksville, Missouri

KENTUCKY

Glenn Thomas to Free Will Baptist Mission, Bowling Green from Davis Church, Davis, North Carolina

NORTH CAROLINA

James Pittman to Grifton Church, Grifton from South Highland Church, Muscle Shoals, Alabama

Ralph Willis to First Church, China Grove from Mary Grove Church, Cherryville

Burt Hall to Parkers Chapel Church, Greenville from Loundendale Church, Charleston, West Virginia

OKLAHOMA

Joel Kircher to Duncan Church, Duncan from Northside Church, McAlester

W. H. Bostic to Collinsville Church, Collinsville from First Church, Richton, Mississippi

Fred Redfearn to Zion Hill Church, Oologah

TENNESSEE

Raymond Riggs to Cookeville Church, Cookeville from Central Church, Royal Oak, Michigan

Richard Berryhill to First Church, McEwen

TEXAS

Lee Roy Anderson, Sr. to Union Arbor Church, Beckville from Mt. Union Church, Garrison

VIRGINIA

Bob Lewis to Emmanuel Church, Norfolk

newsfront

(continued)

PATRIOTIC TRIBUTE BRINGS OVER 500 TO NORTH CAROLINA CHURCH

GOLDSBORO, N.C. — "I Love America Day," a tribute to the nation's Bicentennial, was observed at Victory Free Will Baptist Church Sunday, January 18, with a record crowd of 520 people present. Pastor George Lee stated that the previous high attendance was 401.

Contributing to the success of this special day were the distinguished speakers appearing on the program. They were Thomas Strickland, Eighth District senator and current gubernatorial candidate; Henson Barnes, Ninth District representative and candidate for the senate; Ben Strickland, mayor of Goldsboro; and Eugene Price, editor of the Goldsboro *News-Argus*. Several laymen of the church also assisted in special aspects of the program. Special music was furnished by the Charles B. Aycock High School Falconettes and Falconaires.

Mayor Strickland spoke on "Freedom of Assembly"; Editor Price spoke on "Freedom of the Press"; Representative Barnes, on "Freedom of Speech"; and Senator Strickland, on "Freedom of Worship." Pastor Lee delivered the message of the hour entitled "The Need of America."

In promotion of the patriotic day the church took a full-page, paid advertisement in the local paper on the Friday preceding the service. Despite snow flurries and a record winter cold chill, this and other publicity was largely responsible for the record-breaking attendance. An air of expectancy prevailed throughout the congregation in the days preceding the special Sunday. This enthusiasm and the assistance of members contributed to the day's success, according to Pastor Lee. The church has seen consistent growth since Brother Lee began his ministry with the group 3 years ago.



Thank You for
Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT January 1976

RECEIPTS:

State	Jan. '76 Co-op	Design.	Jan. '75	Yr. to Date
Alabama	\$. . .	\$. . .	\$ 625.31	\$. . .
Arkansas	2,047.35	(20.00)	849.40	2,047.35
California	712.20	. . .	558.56	712.20
Florida	1,131.93	. . .	725.70	1,131.93
Georgia	301.02	. . .	150.20	301.02
Idaho	. . .	. . .	86.58	. . .
Illinois	989.89	. . .	1,590.93	989.89
Iowa	161.40	. . .	. . .	161.40
Kansas	. . .	. . .	252.16	. . .
Maryland	251.95	. . .	35.00	251.95
Mississippi	51.80	. . .	207.73	51.80
Missouri	. . .	. . .	2,506.83	. . .
North Carolina	100.00	(50.00)	150.61	100.00
North West Assoc.	. . .	. . .	52.23	. . .
Ohio	4,432.10	. . .	1,555.30	4,432.10
Oklahoma	11,606.95	(11,369.71)	4,384.52	11,606.95
Tennessee	59.10	. . .	265.13	59.10
Texas	144.38	. . .	25.00	144.38
Virginia	21.08	. . .	60.52	21.08
Totals	\$22,011.15		\$14,081.71	\$22,011.15

DISBURSEMENTS:

Executive Office	6,390.35	(1,121.75)	5,638.80	6,390.35
Foreign Missions	5,051.22	(3,693.75)	2,835.01	5,051.22
Bible College	3,014.11	(1,667.62)	1,856.71	3,014.11
Home Missions	2,956.15	(2,001.15)	1,630.39	2,956.15
Church Training Serv.	1,917.17	(1,121.75)	940.08	1,917.17
Retirement & Ins.	1,535.76	(899.39)	795.78	1,535.76
Layman's Board	751.47	(565.88)	314.96	751.47
Commission on Theological Liberalism	147.67	(121.17)	69.98	147.67
Miscellaneous	247.25	(247.25)	. . .	247.25
Totals	\$22,011.15		\$14,081.71	\$22,011.15

FWBBC ENROLLS 490 FOR SECOND SEMESTER

NASHVILLE, TENN. — Free Will Baptist Bible College enrolled 490 students for second semester bringing the 1975-76 school year enrollment to 615, says Dr. Robert E. Picirilli, registrar. The first semester enrollment was 540.

The number enrolled increased slightly over last year's total but falls short of the record 637 who attended in 1973-74.

Nearly 40 percent of this year's student body is preparing for the pastorate or the mission field. Ministerial students numbered 196 with 44 others preparing for missionary service.

A record 83 students plan to graduate in the spring. If they complete their studies, 59 will receive B.A.'s, 14 B.S.'s, 6 Bible Diplomas, and 4 Business Certificates. △

LEGISLATIVE ISSUES AFFECTING THE CHURCH

In order to keep *CONTACT* readers informed about current legislative issues affecting the church, periodic reports will be given concerning bills pending before Congress. Christians should exercise their rights of citizenship to secure copies of the bills in question and study them carefully. The Christian should personally write his congressman or senator and express his views. Since form letters have little value or effect, each letter should be personally written in a positive and gracious manner, giving specific reasons why the person agrees or disagrees.

Rufus Coffey, executive secretary of the National Association of Free Will Baptists, states there are 2 specific pieces of legislation that have serious ramifications according to information received from Congressman John B. Conlan, who is an outstanding, evangelical Christian. The pending bills are the Youth Camp Safety Act and the Child and Family Services Act.

YOUTH CAMP SAFETY ACT

Pending now in the U.S. Senate is the Youth Camp Safety Act passed by the House of Representatives in spring, 1975. This act, numbered S. 422 in the Senate, would force federal health and safety standards on some 15,000 private and church camps (retreat centers, conference grounds, etc.) and could grant extensive government control over camp programs, staffs and children.

With an initial annual budget of \$7.5 million, the new office for Youth Camp Safety would duplicate services already offered at state and local levels and add another army of federal regulators to public payrolls.

Through this act the Secretary of Health, Education, and Welfare would gain broad, undefined, subjective powers over camps with HEW

administrators and inspectors given the authority to close camps, remove directors and levy fines on camp directors and counselors (full-time, part-time or volunteer) who direct camps or counsel campers. Under this bill federal officials may also gain jurisdiction over qualifications of camp personnel, ratio of staff to campers, diversity of site use, and building and site design.

In justifying new federal regulations for camps, supporters of the Youth Camp Safety Act deny its threat to the camping industry, saying it will only set standards and "suggest" compliance. But bureaucrats inevitably run wild with rules which carry the weight of law, smothering citizens with red tape and impossible demands.

After analyzing the Youth Camp Safety Act, directors of some of the finest Christian camps in America believe the bill could close their ministries to thousands of children on superficial and controversial criteria — criteria which could require plant and equipment modifications costing tens of thousands of dollars.

CHILD AND FAMILY SERVICES ACT

Under the pretense of providing a "service" for working women, the Child and Family Services Act (H.R. 2966 in the House and S. 626 in the Senate) is presenting a blueprint for "social-reconstruction" in America, giving the federal government a primary role in almost every aspect of child rearing.

The bill is currently pending in the House Select Education Committee and the Senate Subcommittee on Children and Youth, but it could receive legislative action at any time.

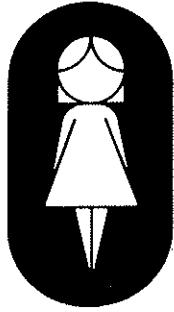
When similar legislation was passed in 1971, former President Nixon vetoed it, saying it was "the most radical piece of legislation to emerge from the Ninety-second Congress." He added that any benefits of the bill were outweighed by the "fiscal irresponsibility, administrative unworkability, and family weakening implications of the system it envisions."

Each year the Department of Health, Education, and Welfare alone pumps more than 13.2 billion taxpayer-dollars into some 200 programs either directly or indirectly affecting the health, education or welfare of American children. Yet H.R. 2966/S. 626 would require an additional \$150 million for fiscal year 1976... and \$1 billion in 1978, to duplicate services already offered by a proliferation of mushrooming and often carelessly run federal agencies.

Proprietary day-care centers would be highly restricted in providing services under the bill, tending to force small private day-care centers out of business. The new system would bypass state and local governments in such diverse services and activities "as the Secretary of HEW deems appropriate," thus assuming at the Federal level parents' responsibilities for the care and development of children.

The social-engineering aspects of the Child and Family Services Act include stipulations to hire "otherwise unemployed" persons for child-care programs; teach "minority history" in child-care centers; insure a "full socioeconomic-mix" in child groups, while giving priority to the poor. Such a program would reduce the distinctive qualities of American children to create a homogeneous mass, and give social





OUR WOMEN SPEAK

Thank You for Choosing God!

By Mary Kelton

When my family and I were living in the big city of Fresno, California, I never had an opportunity to do any canning or freezing of foods.

My husband, Darwin Kelton, accepted a pastorate in Burley, Idaho, in August, 1975. The first Sunday he preached, one of the ladies came up to me and said, "Sister Kelton, do you do any canning or freezing?" I said, "No, but I know how to milk a cow!" We both laughed, and she shook my hand. "I'll teach you, and I'll give you some green beans to start with," she promised.

So, that next Monday I went over to

Mrs. Virgie Dobbins' home and proceeded to learn how to can. We canned 24 quarts of green beans; had good fellowship, 2 cups of coffee and 2 Twinkies; and I left for home.

I brought the jars of green beans home just as proud as could be of my first attempt at canning. In the bottom of one of the boxes that I was carrying, I noticed a little piece of paper stuck in the corner. I took it out and read what was printed on it. "Thank you for choosing Kerr. For best results in canning or freezing, follow these directions:

1. Examine jars — for cracks, nicks, etc.
2. Wash jars in hot soapy water. Scald.

3. Select fresh, firm (not overripe) foods.
4. Prepare according to recipe.
5. Fill jars with your selection loosely to 1 inch of top of jar.
6. Add liquid.
7. Wipe sealing edge.
8. Place scalded Kerr lid on jar firmly.
9. Place jars on rack in canner and process required length of time.
10. When jars are cold (3-way Test for Seal),
 1. Hear — the seal
 2. See — the seal
 3. Feel — the seal.
11. When jars are cold and sealed, store in cool place."

Now, why don't I about-face to use this for the Lord by saying, "Thank you for choosing God." For best results in becoming firmly grounded in your salvation, follow these directions:

1. Examine your life for sins.
2. Determine to wash your life with the cleansing blood of Jesus Christ by faith believing.
3. Select the prayer of repentance.
4. Prepare yourself for service according to the Scriptures.
5. Fill your mind with knowledge by reading the Bible.
6. Add more to your knowledge and

LEGISLATIVE ISSUES AFFECTING THE CHURCH (Cont. from page 15)

scientists free rein with millions of children.

In summary this act would overlap extensive government services now available; unnecessarily deplete a strained national budget; bypass state, local and parental responsibility in child care; threaten existing church and other private child-care centers; and influence children with value systems which may seriously conflict with those of their parents.

The act stems from the White House Conference on Children in 1970. This conference was dominated by people who believed children were wards of the state and that rearing of children is a function of society. The Emergency Committee for Children of Washington, D.C. calls the bill "totalitarian, and repugnant to the principles of a free

society." The results of these proposed "federal orphanages" is predicted by Congressman John Rarick: "The next generation of Americans will not learn liberty and individuality at their mother's knee, but rather will be developed to perpetuate the one-world egalitarian system of anti-Christ."

Operating under the Department of Health, Education, and Welfare, this office of Child and Family Services would have power for "establishing, maintaining and operating . . . day-care in homes or centers which provide educational, health, nutrition, and social services . . . including before-and after-school and summer programs." Part of these programs will be "diagnosis, identification, and treatment of . . . mental, psychological and emotional barriers."

Mr. Rick Adams of the Bob Jones University staff writes in *The Projector* that "parent" in the Mondale-Brademas Bill is not defined in the dictionary sense as a "father or mother." The bill

defines a parent as "any person who has primary day-to-day responsibility for any child." In the hands of a government bureaucrat this broad definition will undoubtedly be used to push aside rightful parents in favor of social workers and teachers who regularly supervise children.

Congressman John Schmitz likened the bill to the youth camps of Hitler's Nazi Germany, "Indoctrinating children with a loyalty to the government so fanatical that it would take precedent over their loyalty and love for their own parents."

In a memorandum to Mr. Coffey, Tennessee's 5th district Congressman Clifford Allen states, "I have received a large volume of communications on the subject of the Child and Family Services Act, S.626 and HR2966. I have been advised that many persons may be disturbed by what they have heard about this legislation and it is possible that, in at least some cases, some misinformation may have been spread."

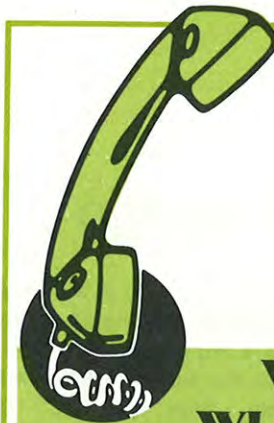
- wisdom with study.
7. Pray earnestly and humbly. (Mean it, my friend.)
 8. Place your life in God's hands. (Don't worry.)
 9. Have patience. You're a babe in God's service. Give yourself time to grow.
 10. "3-way Test for Salvation"
 1. Hear — God as He speaks to you. Stand still and wait.
 2. See — yourself as God sees you. Ask yourself the question, "What am I doing for God?" Then see what you can do for God.
 3. Feel — the Holy Spirit's direction in your life.
 11. When everything is settled and peace is in your life, then let God seal His love in your heart.

I have been through all these directions myself, and I know they work. With God's help, you cannot fail. "Thank you for choosing God."

ABOUT THE WRITER: Mrs. Kelton has been active in the work of the Woman's Auxiliary and is presently conducting a Bible study for women in her home. She is the wife of Darwin Kelton, pastor of the Burley Free Will Baptist Church in Burley, Idaho, and mother of 2 sons. △

Quoting from the bill, Congressman Allen points out that it is "the purpose of this act to provide a variety of quality child and family services in order to assist parents who request such services . . . in a manner designed to strengthen family life and to insure decision-making at the community level with direct participation of the parents of the children served and other individuals and organizations in the community interested in child and family service, making the best possible use of public and private resources (through a partnership of parents, state and local government, and the federal government) . . ."

But, like our public school system, what starts out to be a supposedly good thing ends up as a Trojan horse. For this reason Coffey urged concerned Christian parents to thoroughly study the matter and exercise their freedom of expression to voice their views to those who are responsible for the adoption of this bill. △



FREE WILL BAPTIST

"Big Day Phone-In"

Who? Every Free Will Baptist pastor

What? "BIG DAY" SUNDAY

You are asked to call in your Sunday school attendance on Easter, April 18, 1976. Sunday schools will be placed in eight categories based on their average Sunday school attendance for the months of January, February, and March, 1976. The Sunday schools showing the greatest percentage of gain in their division over their January, February, and March, 1976 average will receive special recognition and be awarded \$25.00 worth of books, by Free Will Baptist authors, for the church Library.

When? Easter Sunday, April 18, 1976 from 2:00-6:00 p.m. C.S.T. Special operators will be waiting to receive your calls.

Where? Phone in your Easter Sunday school attendance to: Free Will Baptist Sunday School Department 615-242-2624

Why? To promote outreach evangelism and to award faithfulness.

Reach and Teach Girls for Jesus with Pioneer Girls New Club Program!



Yes, your church can do something special for girls in grades 2-12 with Pioneer Girls club program!

Five **new** clubs to choose from!

Voyagers **Lavaliers** **Trailblazers**
grade 2 grades 3-4 grades 5-7

Shikaris **Explorers**
grades 7-9 grades 9-12

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Part V

By Leroy Forlines

Redemption is designed to change our personalities into the likeness of Jesus Christ. Our concern in this article is to discuss the divine side and the human side of personality change.

If we were to say that conformity to the image of Christ in our personalities is a divine activity with the exclusion of human response and activity, we would be wrong. On the other hand, if we were to say that this personality change is totally a human activity with the exclusion of divine activity, we would be wrong. The truth is to be found in a working together of the divine and human in such a way that the integrity of each is preserved.

Human beings are on numerous occasions in Scripture either commanded or invited to respond or act (Luke 13:3; John 3:16, 18, 36; Acts 16:31; 17:30; Romans 12:1,2; Galatians 6:1; Colossians 3:2; James 4:7 and many others). On many occasions spiritual activity is referred to as the activity of the person involved (Romans 1:9; Galatians 4:11-13; II Timothy 4:7,8 and others). In a way it seems that there should be no question regarding the fact that human activity is involved in spiritual response, growth and change; but there are a few verses that have presented difficulty. Let us now look at these.

Perhaps the most well-known verse that causes some people to speak of human activity as if it were nothing or did not exist and of divine activity as if it were the total picture is I Corinthians 15:10. Paul says, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." Some understand the "yet not I, but the grace of God which was with me" to attribute

Made in His Image

Paul's labor totally to God. If so, God would have controlled Paul much like a person controls a puppet. Such a view actually nullifies the words "I laboured more abundantly than they all." It would also run counter to the avalanche of Scripture that commands human activity and speaks of human activity as being real.

If "yet not I, but the grace of God which was with me" does not nullify "I laboured more abundantly than they all," how is it understood? By saying, "Yet not I, but the grace of God which was with me," Paul was expressing a debt of gratitude to God. He was saying that if it had not been for the grace of God, he would have never been involved in the Christian ministry. He is not saying that in no sense was his activity his own. To say such would involve him in contradiction, not only in the verse, but in the rest of his writings when he speaks about his own activity.

To subtract all human involvement from spiritual activity and attribute everything to God makes the relationship between God and man a mere matter of cause and effect. Man could be a puppet to be manipulated by God. This does violence to the view of man given by God in the Bible.

The relationship of God to man is influence seeking a response. Paul says in Philippians 2:13, "For it is God which worketh in you both to will and to do of his good pleasure." "God worketh" is influence; "to will and to do" is human response. In Philippians 4:13 he says, "I can do all things through Christ which strengtheneth me." Here is genuine human activity with divine aid. Our view on the relationship between the divine and human in spiritual response and activity must not weaken either but must preserve the integrity of both.

Certainly, if it were not for God, we would not exist. If it were not for His grace, we would not be saved. With God's grace, His help and His Truth we can grow into the likeness of Jesus Christ. △



CONFRONTING THE CRIME CRISIS

By Rufus Coffey
Executive Secretary

The spiraling rate of crime in America has reached an alarming state. The official uniform crime report released by the Department of Justice in November tells a sad story. Serious crimes zoomed upward 18 percent in 1974. Attorney General Edward H. Levi stated that crime is "a national problem that reaches into every part of our society."

A public opinion poll by George Gallup reveals that crime is the number one concern of people in America. News analysts are predicting that it will be in the forefront of political issues this year. But crime is more than a political issue; it is more than a social evil. It is a moral issue which confronts not only the community, but the church.

THE REALITY OF CRIME

Crime is a matter of concern to the church because more and more churches are becoming targets of criminal acts. Recently gunmen waited for the ushers to take the Sunday morning offering to a back room of a Nashville, Tennessee, church where they took the money and fled. In the last several weeks guards

have been posted in the parking lots of Cofer's Chapel and Woodbine Free Will Baptist Churches in Nashville because of larceny and theft during the preaching services. I found the same thing true at Forestdale Church in Birmingham, Alabama. The Ohio State Free Will Baptist Bookstore in Columbus suffered extensive losses in a burglary a few weeks ago. The Free Will Baptist National Office Building in Nashville has been broken into on several occasions. The most recent incident occurred when a young man came by and knocked out a plate glass door. Since someone was in the bookstore, he fled without entering. The list of crimes is endless.

THE REASON FOR CRIME

It is really pathetic to listen to a pagan society attempt to diagnose its own evils. All sorts of psychological and sociological arguments are offered.

The most common view is that crime stems from bad social surroundings — poor living conditions, poverty, unemployment or racial discrimination. Social problems do exist and no doubt are contributing factors. Yet the truth remains that our welfare program has provided a better quality of life for some recipients than they have ever enjoyed. Living standards are still higher in America than any other nation. But so is the crime rate! Crime is not confined to low-income areas. The sharp increase of crime in the affluent suburban areas indicates material deprivation is not the basic problem.

Many other plausible arguments have been offered which cannot be discounted. Public apathy is very evident. There is an unwillingness to become involved either in prosecuting the criminal or protecting the fellowman. Many have become complacent by accepting crime as a fact of life. The public has tended to become cynical about law enforcement, and they neglect to cooperate with law enforcement officials.

One reason for this cynicism is the breakdown of our judicial system. There is an unnecessary delay in bringing criminals to trial and sentencing them. Attorney General Levi blamed the nation's continued increase in crime on frightened judges, a complacent public and prosecutors and police who are reluctant to enforce laws in black communities. The *Nashville Banner* quotes Mr. Levi as saying, "Judges

throughout the United States are afraid to enforce the criminal law."

Former Attorney General William Saxby attributed the causes of crime to 3 P's — parents, permissiveness and pornography.

While all of these factors are important and related, I believe the root problem goes much deeper. What the sociologists, psychologists and criminologists overlook is the basic depravity of human nature. Men are basically sinful. One of the ways that sin manifests itself is *lawlessness*. From the beginning of time man has rebelled against constituted authority.

In Genesis 4 we find that after Cain killed Abel, he went out from the presence of the Lord and built a city. The biblical record reveals that subsequent civilization was filled with wickedness, crime and violence. This pattern of evil has never been reversed. And the Scriptures indicate this basic sinfulness will intensify as end-times draw near. There can be no solution to the sin problem unless we regard it as sin instead of sickness. If crime is the result of disease, the remedy is psychiatry. However, if crime is the result of deliberate lawlessness, the solution is different.

THE REMEDY FOR CRIME

Does the church have an answer to the flood tide of crime? Yes! The Bible not only gives the proper diagnosis of man's condition; it presents a solution.

God ordained that men should live by certain laws. He has given us the Ten Commandments which are the basic rules for governing society. When man breaks the law, he must be penalized. This was exemplified in the beginning when God punished Cain, Genesis 4:11. It seems today that people are more concerned over the rights of the accused and the lawbreakers than they are about the victims of crime and what the Bible

has to say. Punishment is not only just; it is a deterrent to crime. Furthermore, it protects law-abiding citizens. Statistics indicate that 60 percent or more criminals have to be returned to prison because of repeated offenses. A person who commits a criminal act forfeits his rights, and he should be subjected to punishment equal in severity to the crime. Leniency does not deter crime; it encourages it.

The church can confront crime by challenging Christians to be scrupulously honest and to obey the laws. Christians can help elect honorable men to places of government leadership where they can influence the development and implementation of appropriate legislation to control crime.

The church can teach biblical principles which will help parents fulfill their responsibilities. The common denominator in the lives of most criminals is parental neglect. Prevention of crime begins in the home where children receive love and guidance. Failure to instill moral values and to teach respect for authority is to develop a potential criminal. The highest number of crimes now being committed are by people under 21 years of age.

The greatest answer to crime is the Gospel of Jesus Christ. It is the truth of God's redeeming love manifest in Jesus Christ that offers real hope to the criminal. We cannot get a man out of crime until we get crime out of the man. This is done by regeneration not rehabilitation.

A noted Harvard sociologist has said, "We live amidst one of the greatest crises in Human history. . . . All values are unsettled; all norms are broken; mental, moral, aesthetic and social anarchy reigns." It is indeed a crucial period in history, and the crime crisis is alarming. But the church has the remedy to cure the cancer of crime. Let us proclaim it!

△

“. . . the land is full of bloody crimes, and the city is full of violence.”

Ezekiel 7:23

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