

FROM THE PEWS TO THE POLLS

JULY, 1976

contact

OF THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS



FROM THE PEWS' TO THE POLLS'

by Congressman John B. Conlan

During this Bicentennial era America's Christians should be challenged by the dynamic example of their forefathers — God-directed men whose vision and perseverance gave birth to the most powerful and prosperous nation in history. Yet in 1976 that heritage is seriously threatened by growing economic, social and spiritual crises fueled by an age-old problem: "... They which lead you cause you to err, and destroy the way of your paths" (Isaiah 3:12).

The Christian community in America is an incredibly untapped source of positive influence and *can* restore this great land as "one nation under God." But as Christian statesman Edmund Burke said many years ago, "All that is necessary for the triumph of evil is that good men do nothing."

ABOUT THE WRITER: John B. Conlan, 45-year-old U.S. Congressman from Arizona (Rep.), is running for the U.S. Senate in Arizona this fall. He is one of the key speakers for the National Association of Free Will Baptists, meeting in Tulsa, Oklahoma, July 11-15, 1976.

Burke's axiom was painfully illustrated by the horrors which engulfed Germany in World War II. Martin Niemoeller, a heroic German pastor who suffered 8 years of imprisonment for opposing Hitler's regime, later said: "We, that is the Church, have failed, for we knew the wrong and the right path, but we did not warn the people and allowed them to rush forward to their doom."

While American Christians have mounted massive evangelistic campaigns throughout the world, their neglect in many aspects of our national domestic life has allowed a practical atheism to advance in this society. The resulting spiritual vacuum has given godless forces a free ticket to powerful positions in mass media, entertainment, educational systems, and government, where their destructive influence is maximized.

Social and political programs can never deliver permanent peace of salvation; yet God Himself ordained government "for the punishment of evildoers, and for the praise of them that do well" (1 Peter 2:13,14). No one could be better equipped for this awesome task than men and women of integrity, wisdom and courage, who are committed to God and sensitive to the deepest needs of their fellowman.

However, those who pursue such leadership must first cultivate the discernment to identify and counteract distorted philosophies now shaping the minds of so many Americans. As the Apostle Paul warned, even Christians often fall prey to devastating but subtle confusions to individuals and nations: "Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ" (Colossians 2:8).

Christians who unwittingly adopt secular humanist perspectives often dilute biblical truth to make it "palatable" to the world around them, thus contributing to social and political

deterioration. God's laws do not imprison; they liberate. Nor do they stifle the intellect, but provide a concrete source of truth and wisdom. Those who boldly apply biblical principles to every aspect of life and steadfastly oppose the distortion of truth will be as "salt" — purifiers and preservatives in a society desperate for their influence.

The economic, domestic, social and political disorders now rampant in America have developed primarily through neglect and rejection of biblical principles. For instance, Christians are challenged to help meet the needs of widows, orphans, the sick or others who for some reason *cannot* work. However, the Apostle Paul stated clearly that those who *will not* work shall not eat. Yet diligent ambitious citizens are coerced by government to cough up about 4½ months of their paychecks each year just to pay their taxes, which are then extravagantly pumped into mismanaged welfare, food stamps for strikers, and other scandal-ridden programs and bureaucracies. Such inequitable income-redistributing policies often encourage indolence and unemployment and sap citizens of the initiative to produce at top efficiency, even bankrupting our largest city.

Soaring crime rates are also the result of the humanistic view that it is man's "unequal economic environment," not his nature, that corrupts him. Thus criminals are coddled, and law-abiding citizens are repeatedly victimized by warped concepts of compassion and justice. As in Isaiah 3, a nation which rejects God's laws soon yields judicial, military and political leadership to those who may have great knowledge, but lack true wisdom — the ability to apply knowledge creatively and productively. The inevitable result is internal demoralization, civil strife and a climate ripe for corruption from within and without.

On the educational scene humanists peddle a secular religion which declares that God is irrelevant and that personal faith has no place in this sophisticated, scientific age. Such educators have abandoned the teaching of basic learning skills to become social engineers — change agents who turn children against traditional Judeo-Christian values deeply cherished by most parents.

America may fatally undermine its own strength and security unless capable leaders man more positions of government leadership. When Jesus commanded His followers to "go into all the world" (Mark 16:15), He didn't limit them geographically or occupationally. The world includes the factory, home, office and school, as well as art, music, journalism, government and politics.

Throughout history God has moved His people into prime positions to influence domestic and international affairs. In Old Testament times Daniel, Joseph and Esther — all of whom were prisoners of war — even rose to major positions in alien governments. Their role wasn't to force society-at-large to adopt their religious convictions. But then as today men and women committed to truth, justice and compassion could better serve constituents of every racial, religious and ethnic background than leaders void of character and discernment.

As God-directed men and women move into every aspect of society, they inevitably become healing agents for entire communities and nations: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

God has never needed a majority to win battles, and Christians can certainly be used in a mighty way to reverse the trends of socialism and godlessness in America. American elections have often been won or lost by less than one vote per precinct. Twenty-five to 50 volunteers, who systematically use their telephones or distribute leaflets door to door, can elect almost any man or woman to the state legislature in any area. A candidate backed by 500-1,000

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FROM THE PEWS TO THE POLLS
(Continued from page 3)

dedicated volunteers (out of 500,000 population in each congressional district) can generally step into the U.S. Congress.

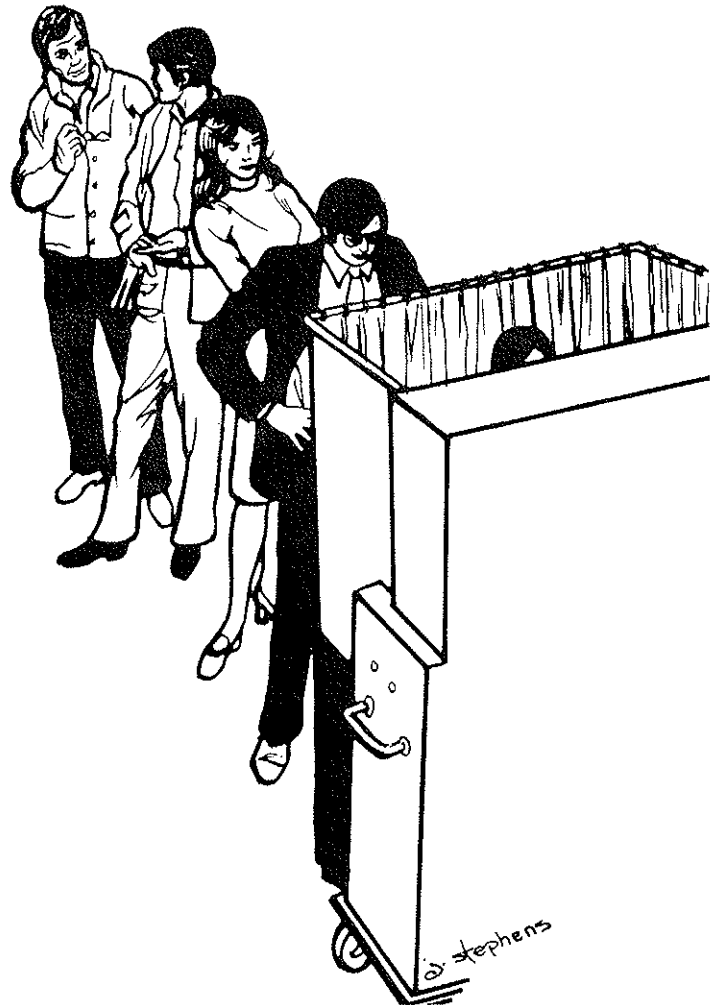
The Christians' responsibility to influence America's Third Century through positive political action is outlined simply in 5 steps: 1) Pray; 2) Register to vote; 3) Study the issues of your community, nation and world from a biblical perspective; 4) Actively select and campaign for good candidates; 5) Vote.

Christians should pray that more God-directed men and women move into local and national government positions and that once there they consistently apply biblical principles in their leadership. Christians should also pray that godless leaders commit themselves and their leadership to God and that God will use concerned citizens

throughout America to elect men and women of character and vision in 1976.

Many churches and other Christian groups are planning a Bicentennial "Citizenship Sunday" to have their entire fellowships registered to vote before the crucial 1976 elections. Such a voter registration drive may be the greatest contribution Christians can make to America in 1976 as they follow through with votes. For if the erosion of freedom in America continues, there some day will be no sharing of the Gospel at home and abroad.

Christians must also analyze the voting and leadership records of elected officials from a biblical perspective. A new 3-book "Good Government Kit" now available from Third Century Publishers is being used throughout the country to help Christians face political issues intelligently and win elections. The kit presents not only a biblical approach to government and politics, but also proven techniques and "know-how" for organizing and winning political campaigns on the local level.



A supplementary study guide available for the kit book, *One Nation Under God*, makes the material perfect for study in Sunday School classes, Bible studies and Christian schools. In addition, *Third Century Report*, a Washington newsletter included with the kit, provides a monthly analysis of national issues and congressmen's actual voting records on matters of special concern to the Christian community.

Christians thus armed with the best in analytical and procedural materials are prepared to select and systematically elect decent candidates. In communities with elected officials who are already working hard to uphold a strong America, Christians should give them full and enthusiastic support. Citizens currently misrepresented by misled or dishonest officials should organize and work hard to replace them in November, 1976.

Christians who sincerely want honorable leaders in America will do more than pray, register, study and campaign. They will *vote*. And with a little extra effort — forming telephone networks and car pools of informed citizens for a trek to the polls — such dedicated citizens can multiply their impact many times over. There could be no better way to celebrate the Bicentennial!

Said Edward Everett Hale, a notable American poet and one-time chaplain of the U.S. Senate:

'I am only one, but I am one.
I cannot do everything, but I can
do something.
What I can do, I should do.
And what I should do,
by the grace of God
I will do.

If American Christians do everything possible to shape national events this year, the "spirit of '76" will be God's Spirit, and America's renewed position of moral strength will in turn inspire the world to seek the Source of truth and liberty reigning in this land.

***EDITORIAL NOTE:** The 3-book "Good Government Kit" is composed of *One Nation Under God*, by Rus Walton; *The Nature of Government and Politics in (Your State)*; *In the Spirit of '76*, the citizens guide to winning elections. The kit and the *One Nation Under God* study guide are available from Third Century Publishers, Box 2467, Capitol Station, Washington, D.C. 20013, or through your local Christian bookstore. △



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TO LIVE OR NOT TO LIVE ?

A Look at Human Life Before Birth

By Dan Lyons

"The birth of a human life really occurs at the moment the mother's egg cell is fertilized by one of the father's sperm cells," wrote the authors of *Life Magazine* in a special issue some years ago entitled "Life Before Birth."

At 3½ weeks, *Life* pointed out, the embryo has the beginnings of eyes, spinal cord, nervous system, thyroid gland, lungs, stomach, liver, kidney and intestines. Its heart, which began to beat on the 18th day, at 3½ weeks is pumping confidently.

At 5 weeks even the retinas and the lens of the eyes are plainly visible. So are the beginnings of the arms and legs. At 6 weeks the eyes are wide open, and the fingers are growing fast, as are the toes.

At 6½ weeks the unborn child has all the internal organs of an adult. Already it is much more capable of protecting itself from diseases or harmful materials carried by the mother.

At 8 weeks the embryo becomes a fetus, as the first real bone cells replace the cartilage. Three weeks later at 11 weeks the fetus is inhaling and exhaling, and the ribs are rapidly forming. All the body systems are now working.

The nerves and muscles are synchronizing with the young bones so that the arms and legs can begin to move. Soon the mother will feel the sharp kicks and thrust of hands, feet, knees and elbows.

Less than 4 months after conception, the fetus is very easily recognizable as a child with its toes, fingers, nose, lips and ears.

At 18 weeks the fetus is sucking its thumb, preparing to feed spontaneously as soon as it is born. Its fingernails may put some scratches on its face. At 18 weeks the fetus is very active and energetic, often flexing its muscles. It can make a hard fist and kick and poke its mother. It could cry, too, if it had air.

Babies born at 4½ months have a fairly good chance of surviving. As medical science improves, the 4½ month old fetus will have a much better chance to live and grow up to be a normal, healthy person. The extra time in its mother's womb, however, gives the child much added strength and time to acquire valuable immunity from various diseases for awhile.

By the time most pregnancies are detected in the 6th week, the child's heart has already been beating for 3 or 4 weeks. His brain waves can be read at 6

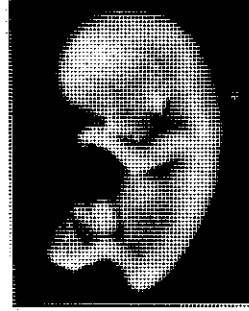
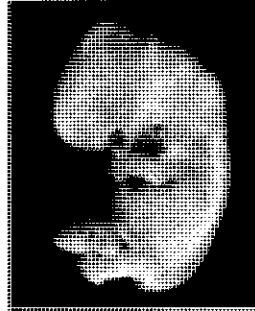
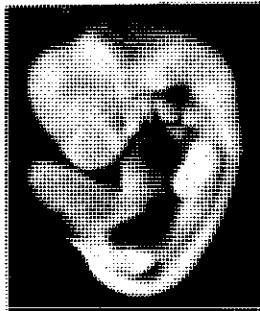
weeks. His nervous system has been complete for 2 weeks. He or she is about to begin moving around, though the mother may not feel the movement for 3 months more.

California Medicine, the official journal of the California Medical Association, stated in September, 1970: "It is a scientific fact (that) human life begins at conception and is continuous, whether intra- or extra-uterine, until death."

At conception a human being begins to live. In God's plan all of the basic physical characteristics he or she will possess as an adult have already been determined, including skin color, eye color, hair color, sex and intelligence potential.

Life begins at conception, not 4 or 5 or 9 months later. Birth is just a change of residence from the mother's cozy 98-degree temperature to a room more than 20 degrees lower as the baby moves from a wet world to a dry one, and its umbilical cord is cut.

None of us doubts that we are the same person that we were before birth. None of us doubts that we were alive. Of course we were human: We had human parents! Like us before we were born, the unborn baby is just as much a human being as any of us and has a right



The human embryo at 30 days, 34 days, 40 days, 56 days, and 4 months. In this time, it grows in length from about a quarter of an inch to 8½ inches.

to keep his or her life.

Supposing, though, someone had tried to take our life. Supposing an abortionist had been hired to kill us. No attorney could be called to defend us because the Supreme Court has decided an unborn child has no rights.

If the abortionist kills the egg of an eagle, he will be fined \$500. But he will be paid \$500 or so for killing someone like we were.

It is easy to take the life of a child after he has been born. He or she can be drowned or strangled or killed with a hammer, a knife or an axe. But abortion takes much more skill, diabolical skill.

Abortion is the most common "surgical procedure" in the United States. More than 2 million infants are killed each year before birth. There are 4 methods for such procedure. All of them amount to butchery — butchery that cries to heaven for vengeance. Here are the 4 methods briefly:

1) Dilation and curettage. The womb of the mother is forced open with clamps. The abortionist inserts a curette, a spoon-shaped knife with sharp edges, and methodically scrapes out the womb, cutting the baby into pieces until it dies.

The fragments of the baby are pulled out with a forceps. Profuse bleeding normally follows, sometimes threatening the mother's life.

2) Suction curettage. A powerful vacuum tube with a sharp-edged tip is inserted into the womb, and the baby inside is sucked out in shreds. Often in both of these methods some of the pieces of the dead child are not removed, causing bleeding and infection that require another operation.

3) Saline infusion. (This method is often used after the child has been living for 16 weeks and is so large that curettage is too dangerous to the mother.)

A long needle is inserted into the mother's abdomen, piercing the womb. A lethal salt solution is injected, and as the baby inhales the solution, it goes into convulsions. As much as 2 hours later it dies from poisoning. The salt also burns the child's skin very badly, causing it to suffer as though it were barbecued.

In this procedure the mother goes home, waiting for her child to die within her as she planned. When that happens, labor starts and she returns to the hospital if she can. There she gives

birth to a usually dead child, 24 to 48 hours after the injection. Sometimes it is several days, or even weeks, before the dead child is finally delivered.

Saline solutions are so dangerous to the mother that they were banned in pagan Japan more than 20 years ago. Yet hundreds of thousands of little infants are killed by this method each year in our Christian country.

4) Hysterotomy. If the saline method cannot be used, the abortionist

performs a hysterotomy, which is like a cesarean section. He makes a long incision in the mother's abdomen, and the child is lifted out of its mother's womb.

The baby struggles for a while, and sometimes whimpers and cries for help. He or she is dropped into a bucket until it dies, usually from suffocation or drowning.

Ballad of the Unborn

*My shining feet
will never run On early
morning lawn; My feet were
crushed before they had A chance to
greet the dawn. My fingers now
will never stretch To touch the winning
tape; My race was done before I learned
The smallest steps to take. My
growing height will never be re-
corded on the wall; My growth was
stopped when I was still, Unseen,
and very small. My lips and
tongue will never taste The good fruits
of the earth; For I myself was judged
to be A fruit of little worth. My
eyes will never scan the sky For my
high-flying kite; For when still blind,
destroyed were they In the black
womb of night. I'll
never stand upon a hill
Spring's winds in my hair,
Aborted winds of thought
closed in On motherhood's
despair. I'll never
walk the shores of life Or
know the tides of time; For
I was coming but unloved, And
that my only crime. Name-
less am I, a grain of sand One
of the countless dead, But the deed
that made me ashen
grey Floats on
seas of red.*

Fay Clayton

(Used by permission)

(Please turn to page 18)

FREE WILL BAPTIST CONTRIBUTIONS TO OUR NATION'S SOCIETY

250 Years a Spiritual Force in America

By Damon C. Dodd

As the United States of America celebrates her 200th birthday this year, the Free Will Baptist movement will close out 250 years as a spiritual force in America.

Paul Palmer settled in Perquimans Precinct, North Carolina, in 1720 after having been ordained to the Gospel ministry in Connecticut the previous year. It was several years before his preaching attracted any serious attention. In 1726 he was engaged in evangelistic efforts, and his first field was in Chowan County, North Carolina (*History of North Carolina Baptists* by Paschall).

It is fairly certain that there was no regularly organized congregation of Baptists before Paul Palmer in the entire North Carolina Colony. Paschall, the Baptist historian, in his book *History of North Carolina Baptists* says: "Neither church nor preacher, if they had been here, could easily have escaped notice in the small population of that time. . . ."

Rev. John Comer, a graduate of both Yale and Harvard, in his *Diary* under the

date of September 27, 1729, notes the following: "This day I received a letter from ye Baptist Church in North Carolina, settled about two years ago (in ye year 1727) by Mr. Paul Palmer. . . . The church consists of 32 members, it meets at Chowan."

Mr. Palmer's message of free grace, free will and free salvation was a radical departure from the prevailing Calvinism of the day and was not received without obstinate opposition. In addition, the preaching of such doctrines cut across political, moral and established ethical lines that made the opposition more vehement and determined.

A half century later the Free Will Baptist movement came alive in the northeastern part of the country. The Rev. Benjamin Randall, a convert of the Rev. George Whitefield, broke with the recognized and powerful Congregational Church and launched the free grace, free will and free salvation type of ministry which resulted in a revolution among religious circles of the day.

The contributions of the Free Will Baptist churches to society came about over a period embracing more than 100 years and were made at severe sacrifice on the part of the leaders of the new movement.

Religious intolerance was one of the great evils in the 1700's. The early settlers of New England were Puritans of the purest class. In coming to this new country they never intended their settlement to be an asylum for all. They

regarded it as both their right and duty to protect themselves and their children from all error. But in the process they fell into 2 major errors: the supposed necessity of uniformity in public worship and the connection of church and state. The first forbade religious toleration, and the latter led to the defense and support of religion by legal means (*History of the United States*, Vol. I, page 463, Bancroft). In 1648 the Cambridge Platform was agreed upon by the elders and messengers of the churches and General Court. This document was an ecclesiastical constitution, and for more than 150 years magistrates were active in executing its requirements. (See *History of the Northeast*, chapter 17, Neal.) The direct results of this Platform were expulsion from the church for so-called heresy, public whippings, banishment and imprisonment. "Men who publicly called in question the authority of magistrates things of religion, who opposed infant sprinkling, or petitioned for civil and religious privileges, were either fined, imprisoned or banished" (*History of Maine*, Vol. II, page 277, Williamson).

Free Will Baptists opposed this religious intolerance from their very beginning. They went into towns and villages in the face of dire threats to life, family and property with the message of salvation for all. They introduced congregational singing, public prayers, open and free communion for all

ABOUT THE WRITER: Mr. Dodd recently accepted the pastorate of the New Home No. 1 Free Will Baptist Church, Colquitt, Georgia, following a ministry as manager of Georgia's Christian Supply Store in Moultrie. He directed the work of the National Home Missions Department during the early 1950's.

believers and opposed the prevailing "half-way covenant." This they did because they were men whose free doctrine and liberal spirit set the great love of God and the free principles of the Gospel in vivid contrast with the narrow policy of sectarianism.

Another prevalent practice in the Colonial era was what we shall refer to as a hireling ministry.

"The common mode of settling a pastor was for the church to give him a call and then the town, at a legal meeting, would concur in the invitation and vote the required salary. If there was no church to take the incipient steps the town proceeded in the selection of a candidate. Ministers were often settled in this way for life. Towns not only voted the salary which was assessed and collected the same as other taxes, but an additional 'settlement' was usually voted, much larger in amount than the annual salary, that he might provide himself a home among his people. Increase Mather, a leading clergyman of the day, put it like this, 'to provide some subsistence of his family, in case he dy among us' " (*History of Free Will Baptists*, Vol. I, I. D. Stewart).

Ministers were chosen on the basis of their education rather than for their piety. George Whitefield made this observation following a tour of New England, "The reasons why congregations have been so dead is because they have had dead men

preaching to them." On his third visit to New England, 20 clergymen in the vicinity of Boston acknowledged that they were unconverted ministers till he came among them. (See *History of Methodism*, Vol. I, page 478, Stevens.) The salary, learning and influence of the ministry induced many to enter that profession. They were consulted by the legislature in civil and religious matters. They were not only pastors but ministers of the town, legally settled and sustained. The consequence was a strong tendency to conform to worldly policy.

To meet and correct this evil, the Free Will Baptist ministers refused to accept any legislated support and insisted on their livelihood coming directly from the churches. That which the churches could not provide, they worked for themselves. Free Will Baptists insisted on unquestioned piety and high spiritual attainment of their ministers. They even challenged the legality of taxation for the support of the ministry and were partially successful after 10 years of legal battles in having the law modified. Largely through their hard work and godly influence, the "hireling ministry" came to an end by the beginning of the 19th century.

Harsh, fatalistic Calvinism characterized the Baptist preaching of the early 1700's. Paul Palmer was the first to offer the full hope of the Gospel of grace to all men everywhere. As Free Will Baptist churches were organized and her ministers continued to carry their message to the various colonies, the people received this message gladly. The Calvinists put forth every effort to throttle them and belittle their preaching and practices. But their harshest methods proved unavailing.

One of the outstanding contributions of Free Will Baptists to society of their day was that of making the Gospel attractive and available to everyone. Their preaching of free grace, free will and free salvation struck a responsive note. Benedict, a noted Baptist historian of those early years, notes that by 1848 a great change had been wrought in the Baptist movement due to the influence of the Free Will Baptists. He further stated that the change consisted mainly of a departure from hyper-Calvinism and the falling off of infant baptism, both of which had been vigorously opposed by the Arminian Baptists.

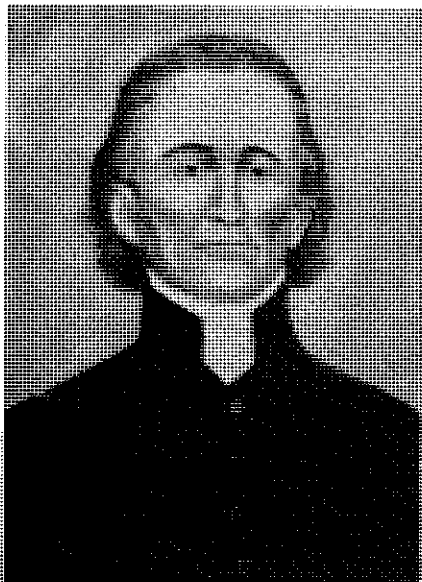
These are the major contributions of Free Will Baptists to the society of their day. However, down through the years they have had a voice in many other important moral and social issues. Among the major contributions were those in the field of educational institutions. Parsonfield Seminary was the first such institution established by Free Will Baptists in Parsonville, Maine, September 3, 1832. Since that time at least 21 other schools, colleges and seminaries have been established and operated by the denomination.

Free Will Baptists were among the first denominations to send missionaries to a foreign country. In 1832 the first Missionary Society was organized, and 3 years later the first Free Will Baptist missionaries were sent to India.

Free Will Baptists vehemently opposed slavery. At the eighth session of General Conference held in 1835, the following resolution was adopted: "Free Will Baptists, regarding slavery an unjust infringement of the dearest rights of the slave, a potent enemy of the happiness and morals of the slaveholding class, and tending toward the ultimate ruin of the country, are exhorted to use their best exertions to secure the abolition of slavery" (*Digest of the General Conference Law*, Morning Star Publishing House, pages 157-159).

Temperance legislation has always been encouraged and supported by Free Will Baptists. During the 17th session of General Conference this resolution was adopted as recorded in the *Digest of the General Conference Law*: "Conference avows its fullest confidence in a law prohibiting the sale and use of intoxicating liquors as a beverage, and will labor diligently in securing its adoption and execution in all parts of the country."

This is only a partial account of the contributions made by our denomination over the years. Our forebearers fought against child-labor and sweatshops, supported the Woman's Suffrage Movement and sent missionaries to work among the freed slaves after the Civil War. President Anthony, of Hillsdale College, Hillsdale, Michigan, was a member of the Study Commission appointed by the President of the United States to go to Europe in the pre-World War I era. We can be humbly proud and thankful to God for our rich and fruitful denominational heritage. △



BENJAMIN RANDALL

I Love Free Will Baptists!

By H. D. Harrison

The shrine of materialism built upon the foundation of covetousness was where I daily worshiped. This god is a hard taskmaster. It saw that my hunger for *things* never diminished. *Things* were very important to me. The depression years deprived my parents and our family of all luxuries and many things we had once considered necessities. When jobs were lost and business was slow, income shrank drastically. First, electric power had to go. We substituted kerosene lamps. Next, the natural gas had to be discontinued. Wood and coal were poor substitutes in the way we used them. Clothing allowances, food, dental care and other essentials were curtailed or omitted.

Growing up with such deprivations generally tends to cause one to attach great significance to *things*. Such was my experience. World War II found me in high school. After service in the Navy came marriage, family and the pursuit of happiness and money. As the unsaved, secular mind views it, I found both. Money, with what it could do and purchase, became my chief objective. As the sole owner of a small wholesale

ABOUT THE WRITER: Mr. Harrison is a former pastor who now serves his denomination through the ministry of the Sunday School Department, Nashville, Tennessee, where he is manager of the Promotion and Sales Division. He is a member of the Donelson Free Will Baptist Church, Nashville.

business, I was making and handling more money than I had ever known or seen.

That was the situation when the Lord brought me under the Gospel message and saved me in a relatively small Free Will Baptist church in Weleetka, Oklahoma. The pastor was my older brother Ernest, whom the Lord used to bring me to Himself.

Thus, I love the Lord for saving me; I love His Word for convicting me; I love the church, the people and the altar where it happened. What if there had not been a Free Will Baptist church there? Would I have been saved? Who can tell?

One thing is for certain, I am eternally grateful for a Free Will Baptist pastor and people who exercised vision, faith and personal sacrifice to make that place and those circumstances possible. How far back does it go? To Paul Palmer in 1727? To Benjamin Randall in 1780? Oh, no! It goes much further than that. It goes to the Cross and beyond, all the way back to "In the beginning God."

Thank God, however, for the Free Will Baptist denomination which was in part responsible for reaching me. It has been and continues to be a revolutionary thing in my life and our family. I love Free Will Baptists for this because they furnished me a place to be saved, a place to worship, grow and teach. They furnished me a place to get a Christ-centered education at Free Will Baptist Bible College, where a

continuing thirst for knowledge was planted.

It was Free Will Baptists who helped equip me for service as a pastor and teacher. It was that group who tolerated my early zeal without knowledge, my idealism and youthful brashness. They did not close the door of opportunity to my eagerness to get the job done for Christ quickly. They were tolerant, patient, understanding and sometimes even downright kind.

It is Free Will Baptists who have stood with me and by me. It is Free Will Baptists who have continued to put

bread and butter on our table. They have given of themselves and their means to continue our educational institutions, our mission programs, our training facilities. Sometimes it seems they move tediously and slowly, but always with faithfulness and sometimes with sacrifice.

Yes! I love Free Will Baptists. They gave me a wife who was reared by godly Free Will Baptist parents. A tower of strength she has been to me through the years. We have 4 children reared in a Free Will Baptist home, 2 of whom have already received training at Free Will Baptist Bible College.

Free Will Baptists have given me a son-in-law who was rocked in a Free Will Baptist cradle, thousands of friends across this great land of ours and a heritage which grows richer each day. They encouraged me, enlarged my vision and challenged me to do my best.

Curriculum materials, new books and booklets with a thoroughly distinctive Free Will Baptist flavor have come from the pens of our own people to inform, instruct and inspire me.

Free Will Baptists have enabled me to travel and worship with them from the mountains to the prairies and to the oceans white with foam.

I have wept with them, rejoiced with them, praised the Lord with them and walked with some of them in the valley of great sorrows. He has seen us through it all.

Thank God for Free Will Baptists. I love 'em. △

A Declaration of Dependence

*We hold these truths to be self-evident
that man is endowed by his Creator
with all that he has, is or can hope for.
And that he is totally dependent upon
God for his life, liberty and happiness.*

*When in the course of human events,
man decides that he can make his way
without God, he embarks upon a
pathway that leads inevitably to the
ruin of men and nations.*

*But God has said that if such a nation
will humble itself, turn back to Him
and declare its dependence upon Him,
He will divert it from the course of
destruction and heal the land.*

*Blessed is the nation whose God
is the Lord!*

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EDITOR'S NOTE: Used by permission of Soul Quest, P.O. Box 347, Hales Corners, Wisconsin 53130. "A Declaration of Dependence" poster (11 inches x 17 inches) is available for 75¢ from the above address. Quantity prices available on request.

NORTH CAROLINA PASTOR'S WIFE FREED ON \$75,000 BOND

SCOTLAND NECK, N.C. — Mrs. Sandra Dupree, wife of Rev. Harvey Dupree, Good Hope FWB Church, Scotland Neck, has been released from jail on a \$75,000 bond, which had previously been denied. She is charged with first degree murder in the death of a black man in Scotland Neck last March.

According to reports she saw the black man attacking her son as he worked his paper route; and as she approached the scene, the man attacked her, knocking her down several times. Sandra allegedly shot the man in defense of her life. He later died. She was first released on \$10,000 bond, but black people from outside the Scotland Neck area marched and put pressure on the local police and courts to the extent that the bond was revoked and Sandra was placed back in jail.

The judge has ordered that the controversial case be held in Henderson in Vance County on July 5. Several Free Will Baptist ministers in North Carolina are heading a Committee for Justice and Sandra Dupree in an effort to raise an estimated \$100,000 needed to defend Mrs. Dupree during the trial.

BICENTENNIAL MESSAGE CANCELLED BY DEATH

ELIZABETHTON, TENN. — The Rev. Floyd Phillips, 70, died unexpectedly Sunday, May 16, the day he was scheduled to deliver the message for the Carter County Bicentennial observance at nearby Roan Mountain State Park.

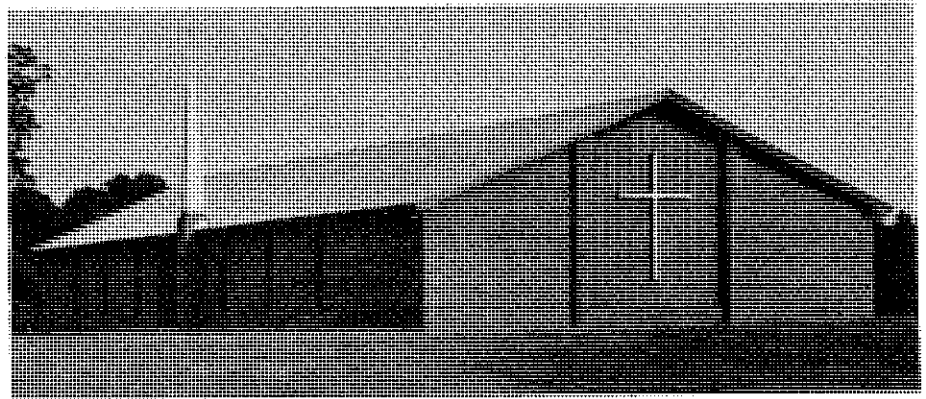
Brother Phillips, who began preaching when he was a teenager, had been a Free Will Baptist minister for 54 years. He was serving as assistant pastor at the Southside Free Will Baptist Church, where he served as pastor for 5 years before retiring due to poor health. During his ministry he pastored 14 churches.

Funeral services were held May 19 in Elizabethton with the Rev. Winford Floyd, pastor of the First Free Will Baptist Church, conducting the service. Among his survivors are his wife Hester, 4 sons and 2 daughters. Son Clarence is pastor of the First Free Will Baptist Church in Johnson City, Tennessee.



FREE WILL BAPTIST

newsfront



GEORGIA MISSION WORK ENJOYS RECORD ATTENDANCE FOLLOWING DEDICATION OF NEW BUILDING

STATESBORO, GA. — Sunday school attendance for the Statesboro Free Will Baptist Church reached a new high Easter Sunday with 76 present. Pastor William "Buddy" Morris states the record attendance for a worship service since moving into their new facility earlier this year was 127. The group is presently averaging about 50 in Sunday school.

The congregation dedicated their new building Saturday, February 28, marking 5 years to the day that the first Free Will Baptist services were held in Bulloch County, Georgia. Brother Morris left a Florida pastorate and began services in Statesboro on February 28, 1971. That first service was in the Statesboro High School cafeteria and was attended by 10 people. Nine weeks later the new congregation rented a small building located on US Highway 80 just east of the city limits. They later purchased 4 acres of choice land immediately across the highway from the rented facilities, where today stands their new church building, the first phase of a 3-phase building program.

Pastor Morris says, "The Lord has confirmed our work and ministry by the many blessings and answered prayers through the years. We have ministered to hundreds of folk; however, there has been a constant turnover with people moving and being transferred on their jobs." The new church structure and the land are valued at \$125,000 with liabilities near \$55,000. The 38' x 100' structure consists of 8 Sunday school rooms, pastor's study, kitchen and a 200-seat auditorium with baptistry. The congregation was able to build this first unit of their facility for about \$12.50 per square foot with much of the labor being donated.

To aid the congregation in financing this first building program, Pastor Morris devised a means whereby several thousand dollars were raised. "We sold to our church people and Christian friends one or more square feet of the building as a donation to the work. Many wonderful people responded to this project. We asked our own congregation to purchase one foot per month for a year in addition to their regular giving."

OKLAHOMA'S HILLSDALE COLLEGE INSTITUTES MODULAR EDUCATION PROGRAM

MOORE, OKLA. — Hillsdale Free Will Baptist College officials announce a new concept in home study for adults called Modular Education. This curriculum includes both courses in Bible and other church related subjects and standard college subjects such as English, history, science, etc. Through this new program Hillsdale is attempting to meet the educational needs of many Free Will Baptists who wish to prepare themselves to serve Christ more effectively but who are unable to attend a Free Will Baptist college. This program should prove beneficial to concerned Christians who are seeking to better serve at the local church level.

WYOMING'S CAPITAL CITY GETS FREE WILL BAPTIST WITNESS

CHEYENNE, WY. — Maranatha Free Will Baptist Church became the denomination's first witness in Wyoming's capital city when it began services April 4, 1976. The mission endeavor was started under the leadership of the Reverend Leslie C. Carney. He and his family moved to Cheyenne during the winter following an extended ministry with the First Free Will Baptist Church, Valdosta, Georgia.

The group is temporarily meeting in the Disabled American Veteran's Building.

Free Will Baptists who have relatives or friends in the Cheyenne area who are unsaved or who might be interested in helping this mission work may forward their names to Brother Carney at P.O. Box 10403, Cheyenne, Wyoming 82001.

ARKANSAS MINISTER WITH THE LORD

VAN BUREN, ARK. — Forty-four years as a Free Will Baptist minister ended for the Reverend Glenn G. Dipboye, 73, of Van Buren on March 15, 1976. Funeral services were conducted March 18 in Van Buren.

For many years Brother Dipboye served as the associational evangelist for the Zion Hope No. 2 Association in Western Arkansas.

President Bill Jones states the program is called Modular Education because the courses are grouped into modules. Each module consists of 4 related courses. The courses have been grouped in this manner because one course by itself does not give the student an adequate understanding of an area. Each module is designed to be roughly equivalent to a semester of college work. For example, Module 1 consists of 4 three-semester-hour courses which together survey the entire Bible.

Some of the courses which are available through this program are Bible Survey, Life of Christ, Church History, Personal Evangelism, Principles of Missions, Pulpit Speech, Introduction to Education, Freshman Composition, Sociology, Psychology, American Federal Government, American History, and Christian Ethics.

The cost of these courses is \$300 per module. This is \$25 per semester hour for 12 semester hours. This includes the cost of the textbooks. Students enrolling in Hillsdale for the first time

SOUTH CAROLINA CHURCH DEDICATES NEW FACILITIES

DARLINGTON, S.C. — Dedication of the new church plant for the Faith Free Will Baptist Church of Darlington, took place Sunday, April 25. The church officially occupied the building for the first time on Easter Sunday.

It was on March 14, 1973, that the Faith Church had its beginning in the home of Mr. and Mrs. Herbert Odum of Darlington. There were 30 people present at that meeting. The number grew, and when the church was officially organized May 6, 1973, by the South Carolina Home Missions Board, there were 66 charter members. Membership presently stands at 102.

Pastor Rudy Woods began his ministry with the church May 21, 1973, and led the members in the purchase of a 2.3 acre tract of land fronting on Highway 401 South in January, 1974. Situated on this tract is the new colonial-design building. The structure includes an auditorium, which will accommodate 300, and adequate educational facilities for the group's needs at this time.

are charged a \$10 matriculation fee to cover the cost of setting up a student file.

Should a student later desire to come to Hillsdale and work toward a degree, these courses will be counted up to a maximum of 16 hours toward the A.A. and 31 hours toward the B.A. This is in line with the policies established by the Oklahoma State Regents for Higher Education. Students who do not desire to come to Hillsdale and complete a degree may earn a certificate which will be granted upon the completion of 3 modules (36 hours) as outlined in the catalog. For further information write Hillsdale Free Will Baptist College, Department of External Studies, Box 6343, Moore, Oklahoma 73160.

ARKANSAS CHURCH BREAKS GROUND FOR NEW BUILDING

RUSSELLVILLE, ARK. — Ground-breaking ceremonies for the new facilities to house the First Free Will Baptist Church were held May 9, 1976, on the 7-acre tract acquired for this purpose. Pastor Fred Warner says the new building will have a total of 12,000 square feet and the auditorium will seat 600. The educational unit will include facilities for 2 children's churches.

The overall structure will be brick with laminated beams and wood decking in both the sanctuary and educational unit. The total cost is expected to be near \$228,000 which includes the acquisition of the site, construction of the building, and purchase of furnishings. The church has already raised \$46,000 cash toward this amount.

Joining the pastor and members of the deacon board for this ground-breaking ceremony was the Rev. W. S. Isbell, who founded the church 27 years ago.

Sunday school attendance has increased over the past 30 months from an average of 74 to an average of 268. The church is presently operating 4 buses. On Easter Sunday they broke their record attendance with 310 in Sunday school. On that same day they received a \$1,300 offering on behalf of Foreign Missions.



Currently . . .

By
EUGENE WORKMAN
Administrative Editor

Pastor E. M. Kennedy, O'Kean FWB Church, O'Kean, Arkansas, reports the church recently closed a truly "old-fashioned" revival with 81 persons making decisions. Of that number 48 were baptized and 37 were received into the membership of the church. **Arkansas' Executive Secretary David Joslin** was the evangelist. Brother Kennedy reports that the Sunday school attendance jumped from 100 to 207; CTS, from 70 to 156.

Salvation decisions are also being registered at **Samantha FWB Church, Leesburg, Ohio**, where during a recent month 34 souls were saved and 9 were baptized. The **Rev. Wiley Perkins**

pastors.

The outreach of **First FWB Church, Mountain Home, Arkansas**, was recently extended by the initiation of a 30-minute radio program on Sunday mornings with **Pastor Alvie Richmond** speaking. The church also reports an increase in financial giving. A record offering of more than \$1,000 was received recently.

Pastor Carl Young, First FWB Church, Petaluma, California, found a way to keep all of his people from being late when the clocks were moved up an hour the last Sunday in April. He determined that the church would not advance its clocks until 12 noon, thus allowing the services for that Sunday to continue on the former time schedule.

Christian Publishing Association (CPA) recently entered its second year of publishing helpful study materials for teachers and sermon helps for pastors. It was organized for this purpose by the **Reverends Dan L. Farmer, Don W. Payne and Rue Dell Smith**. Other people from across the denomination will be contributing materials during this second year of printing. For more

information write CPA, P. O. Box 6519, Moore, Oklahoma 73160.

Who says rural churches are always small? The **White Oak Hill FWB Church** located in a rural area near **Bailey, North Carolina**, broke its attendance record on Easter Sunday with 248 present. **Darrell Pickle** pastors.

The **Newcastle FWB Church, Newcastle, Oklahoma**, observed its first anniversary with the dedication of its new building on Sunday afternoon, May 16. The group began as a mission and was formally organized in late 1975. **Jack Richey** pastors.

For the third consecutive year the **South Georgia District Woman's Auxiliary** honored an auxiliary "member of the day" at their spring workshop. Receiving the honor this year was **Eloise Wainwright, First FWB Church, Savannah, Georgia**, Woman's Auxiliary. The honor is given to some woman deceased or living who has done outstanding work in promoting the Woman's Auxiliary. She is chosen by secret ballot.

The **Goodlettsville FWB Church** was officially organized May 23. The

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.

PASTORATES

ARKANSAS

Bill Adcock to First Church, Paris
Willard Day to Bethlehem Church,
Van Buren

Ken Faison to First Church,
Batesville from Pine Hill Church, Star
City

George Latham to First Church,
Dardanelle

Gene Jackson to Mt. Pleasant
Church, Hamburg from First Church,
Bristow, Oklahoma

CALIFORNIA

Nuel Brown to Harmony Church,
Fresno from Garden Grove Church,
Garden Grove

Lloyd Plunkett to Garden Grove
Church, Garden Grove from First
Church, Seattle, Washington

COLORADO

Charles Harris to First Church,
Lakewood from Harmony Church,
Fresno, California

FLORIDA

Howard Bass to Wesconnett
Church, Jacksonville from
principalship of Randall Christian
Academy, Memphis, Tennessee

GEORGIA

Taylor Merritt to Bethany Church,
Hazelhurst

ILLINOIS

Larry Nix to First Church, Decatur
from Fairview #1 Church, Trussville,
Alabama.

KENTUCKY

Robert Stiles to First Church,
Glasgow from First Church,
McMinnville, Tennessee

MISSISSIPPI

Johnny Booker to Smith Chapel
Church, Tuscumbia

MISSOURI

Grant Saverance to Fellowship
Church, Flat River from Ebenezer
Church, Glennville, Georgia

Kenneth Rogers to First Church,
Houston from Riverview Church,
Bettendorf, Iowa

NORTH CAROLINA

Benny Turner to Goshen Church,
North Belmont from First Church,
Erwin, Tennessee

Johnny Pike to Tabernacle Church,
Kinston from Shady Grove Church,
Clarksville, Tennessee

Roger Tripp to Grace Church,
Greenville from Union Chapel Church,
Chocowinity

Paul F. Hall to Union Chapel
Church, Chocowinity from East
Nashville Church, Nashville, Tennessee

OHIO

Ralph Frazier to Hillview Church,
Reynoldsburg

Gary Watson to Sciotodale Church,
Portsmouth from home mission work
in Hawaii

TENNESSEE

Chester Phillips to Central Church,
Johnson City from Grace Church,
Greenville, North Carolina

David Foster to First Church,
McEwen

H. G. Beasley to Harper Road
Church, Joelton

William Johnson to First Church,
Erwin from First Church, Glasgow,
Kentucky

OTHER PERSONNEL

TENNESSEE

Greg Bevan to Pardue Memorial
Church, Clarksville as associate pastor

Mike Spikes to principalship of
Randall Christian Academy, Memphis
from teaching staff of school.

mission was started under the leadership of **Brother Joe Berry** who continues as pastor. The group is meeting at 731 South Dickerson Road, a main artery in the **Goodlettsville, Tennessee**, community.

Pastor Irvin Hyman, Bethany FWB Church, Timmonsville, South Carolina, became the third Free Will Baptist to receive his doctor of ministry degree from **Luther Rice Seminary, Jacksonville, Florida**, in recent graduation ceremonies. He joins the **Reverends Melvin Worthington, First FWB Church, Albany, Georgia**, and **Roger Reeds, director of the Sunday School Department, Nashville, Tennessee**, in earning this honor.

The bulletin of the **First FWB Church, Albany, Georgia**, incorporates the new symbol for the National Association of Free Will Baptists very successfully. **Pastor Melvin Worthington** and his staff are to be commended for the neat overall appearance of the bulletin cover.

In an effort to emphasize all phases of stewardship in the **Horton Heights FWB Church, Nashville, Tennessee**, **Pastor Harold Critcher** used 5-minute pointers of some facet of the stewardship responsibility during the morning and evening services of each Sunday in May. In addition weekly handouts reminded the worshipers to be faithful stewards in every phase of Christian living. Perhaps this method of emphasizing will prove small doses of stewardship are more effective than one big dose.

The congregation of **Randall Memorial FWB Church, Billerica, Massachusetts**, has purchased a second church bus. Their Sunday school enrollment has now surpassed the century mark, and attendance is averaging in the 70's. The mission work is still seeking a building for a permanent meeting site, according to **Pastor Mack Owens**.

First FWB Church, De Soto, Missouri, will participate with a float in the city's annual Independence Day Parade, July 4. The parade is reportedly Missouri's largest patriotic endeavor. **Pastor Charles Miller** feels participation is a great way to get the church into the public's eye and to witness at the same time. As in the past the church's participants will pass out Gospel tracts along the parade route.

The rekindling of evangelism is



*Thank You for
Your Gifts to the . . .*

COOPERATIVE PLAN OF SUPPORT
May, 1976

RECEIPTS:

State	May '76		May '75	Yr. to Date
	Co-op	Design.		
Alabama	\$ 11.40	\$. . .	\$. . .	\$ 1,003.70
Arizona	. . .	. . .	. . .	498.40
Arkansas	2,741.34	. . .	2,551.15	10,488.95
California	735.23	. . .	763.28	3,718.07
Florida	3,573.21	. . .	663.38	6,926.96
Georgia	336.83	. . .	101.70	1,386.41
Idaho	92.25	. . .	. . .	154.08
Illinois	1,178.61	. . .	1,099.57	5,490.46
Indiana	92.68	(92.68)	159.81	188.60
Iowa	171.71	. . .	. . .	907.52
Kansas	337.70	. . .	240.06	1,207.88
Kentucky	. . .	. . .	44.40	. . .
Maryland	30.00	. . .	35.00	459.49
Michigan	. . .	. . .	. . .	50.31
Mississippi	53.48	. . .	43.67	268.19
Missouri	3,657.41	(3,657.41)	3,109.67	17,068.45
New Mexico	. . .	. . .	. . .	131.66
North Carolina	125.00	(50.00)	75.00	709.49
Northeast Assoc.	66.00	. . .	. . .	193.90
Northwest Assoc.	71.65	. . .	56.80	288.44
Ohio	2,447.32	. . .	796.96	9,499.14
Oklahoma	4,584.32	(4,472.49)	4,623.18	26,766.93
Tennessee	1,490.43	. . .	970.77	4,231.84
Texas	338.40	(5.00)	25.00	1,615.58
Virginia	94.73	. . .	24.60	192.64
Virgin Islands	100.00	. . .	. . .	300.00
Totals	\$22,329.70		\$15,384.00	\$93,747.09

DISBURSEMENTS:

Executive Office	6,287.73	(1,145.56)	5,796.57	31,897.55
Foreign Missions	4,896.63	(2,615.79)	3,171.05	19,812.48
Bible College	3,727.15	(1,464.72)	2,071.69	13,506.55
Home Missions	2,978.65	(1,374.08)	1,810.30	11,522.08
Church Training Serv.	2,020.02	(683.53)	1,034.19	7,151.25
Retirement & Ins.	1,664.46	(595.28)	868.19	5,893.09
Layman's Board	574.04	(262.19)	340.15	2,241.14
Commission on Theological Liberalism	121.02	(76.43)	77.70	521.70
Miscellaneous	60.00	(60.00)	214.16	1,201.25
Totals	\$22,329.70		\$15,384.00	\$93,747.09

apparent at the **First FWB Church, Wagoner, Oklahoma**, with 20 persons being baptized during the month of April. **William Walker** is pastor.

The Oklahoma State Home Missions Board in a joint effort with the National Home Missions Department is sending the **Rev. David Bigger to Ponca City** to begin a mission work. Brother Bigger leaves the **Silver City FWB Church,**

Jennings, Oklahoma, where he has ministered for the past several years.

Pastor Dan Merkh, First FWB Church, Richmond, Virginia, and the congregation were well on their way Anniversary Sunday in April in making their "Bicentennial 200" celebration a reality. On that Sunday they reached

(Please turn to page 17)



CHRISTIAN DOCTRINE

Made in His Image

PART IX
Final in Series
By Leroy Forlines

In this series we have discussed the meaning of the image of God in man and its implication. The fact that man is made in the image of God means that he is rational and moral. This is summed up in the word "personal." As a personal being, man thinks, feels and acts. He thinks with his mind, feels with his heart and acts with his will. The pattern

of thinking, feeling and acting in each person, we call personality.

It is the design of redemption to change the pattern of thinking, feeling and acting on the part of the sinner who exercises saving faith in Jesus Christ. A basic change takes place at conversion, but the change of conforming the personality to the image of Christ continues after the conversion experience (Romans 8:29). Spiritual growth is a clear challenge to us in II Peter 3:18. Spiritual growth is changing the way a person thinks, feels and acts. The spiritual person is the

person who lives the kind of life taught in Scripture; accepts the responsibilities that are his according to Scripture; and accepts responsibility as it is individualized for him by the will of God, his gifts and callings, and his opportunities.

This change of personality is not a mere surface change of habits and practices. It is a deep change in one's inner nature. The Greek words for "conformed" in Romans 8:29, "transformed" in Romans 12:2, and "changed" in II Corinthians 3:18 refer to a change in one's inner nature that manifests itself in outward change. The outward change is not artificial or mechanical, but is an outward manifestation of an inner reality. (For a more complete development of this line of thought see "The Goal of Sanctification" in *Systematics* by F. Leroy Forlines, pp. 182-87.)

Change as it is brought about in our personality is the product of both human activity and divine activity. On the one hand we are active in bringing about change in our lives; on the other hand, we are dependent upon divine aid. In previous articles we have discussed that fact. Divine aid consists of the



OUR WOMEN SPEAK

Things That Make Me Glad

By Marguerite Kern

I'm glad I was born in America. I'm glad some men loved freedom so much that they pioneered our great nation. I'm thankful some men and women loved it so much they gave their lives for it.

I'm glad I grew up in the hills and woods of Oklahoma. I followed my dad and his dogs hunting. I watched birds and listened to their calls; I picked berries and flowers and watched leaves

turn colors. I went to school in a one-room building. I went to Sunday school in the same place. I have fond memories of life as a young girl.

I'm glad I'm a woman. My husband provides me a wonderful home. I have the privilege of caring for my home and family without worrying about competing in a man's world.

I'm glad I'm a mother. Around the age of 2 weeks, each of our 4 precious children were taken to Sunday school and church. This started a habit that is still being carried out to this day. The

Bible and Bible stories have been read and prayer offered daily in our home. We taught our children to tithe and give offerings. I'm glad I had a hand in leading them to the Lord. They were taught to obey, and along with teaching came some enforcement. Insistence on strict obedience to parents is good training for obedience to the Lord. Our home was and is open to our children's friends.

I am glad I belong to a Free Will Baptist church. In my local church I meet with others to worship and study. We are able to share our joys and sorrows. Here we get the opportunity to meet our missionaries, learn of their work and be challenged to support them with our money and prayers. Here we can learn to be missionaries ourselves right at home. Church is the place to bring our children to continue the biblical instructions they have received in the home. Here I have the opportunity to teach other boys and girls about Jesus.

provision of divine truth as it is revealed to us in the Bible and in the provision of the indwelling Holy Spirit. Another part of God's provision for us is the Church.

Since the Church consists of people, we may not think of it as a divine provision to help us. However, if we think it through, we will realize that the Church is a divine provision. Jesus purchased the Church with His own blood (Acts 20:28). The Church is the product of God's own plan and activity (Matthew 16:18).

The Church ministers to our needs in many ways. We are a part of a fellowship of fellow believers (I John 1:3,4). When we as Christians are truly obedient Christians, we bear one another's burdens (Galatians 6:2). We comfort and encourage one another (II Corinthians 1:3-5; I Thessalonians 4:18). We exhort and admonish one another to love and good works (Hebrews 10:24,25; Romans 15:14). We benefit from the ministry of people with different gifts and callings (Ephesians 4:11-16). To develop the ministry of the Church as a divine aid will constitute a series of articles within itself. I will begin that series in the next article. △

I am glad I am affiliated with a denomination which is fundamental in its beliefs and abides by the Bible in its teachings and practices. I'm glad my denomination allows each local church to be its own governing body. I am glad our denomination furnishes us with Sunday school and CTS curriculum materials written and produced by Free Will Baptists. I am glad our state and national offices care enough to print other publications for our benefit and the building of the Lord's kingdom.

Most of all I'm glad that Jesus is my Savior. I'm glad I have the assurance that heaven is my eternal home and that all who will likewise believe on the Lord Jesus Christ, accept Him as their personal Savior and remain faithful unto His teachings can also have this assurance.

ABOUT THE WRITER: Mrs. Kern is a member of the Locust Grove Free Will Baptist Church, Locust Grove, Oklahoma. She is active in the work of the Woman's Auxiliary at all levels. △

CURRENTLY (Continued)

220 in attendance, the first time the church has exceeded the 100 mark in nearly 8 years. Earlier this year the congregation set a goal of gradually increasing their attendance to a weekly average of 200 by July 4.

On Sunday October 19, 1975, when **Bob Lewis** assumed the pastorate of **Emmanuel FWB Church, Norfolk, Virginia**, there were 24 in attendance. On Easter Sunday, 1976, less than 6 months later there were 127 in services. Pastor Lewis credits his people for the increase in attendance.

As an alternate to the traditional Junior-Senior Proms in public high schools, FWB seniors in the Nashville area joined together for a Junior-Senior Banquet. **Executive Secretary of the National Association of Free Will Baptists Rufus Coffey** was the speaker for this event. This alternate allowed juniors and seniors to have a social event of the year without compromising their convictions as Christians. Perhaps this idea should be investigated by other Free Will Baptists so that students could maintain their Christian testimony and yet not feel left out of the end of the school year social activities.

Members of the **Forestdale FWB Church, Birmingham, Alabama**, displayed exceptional appreciation for their pastor **Jack Rollins** on Homecoming Day in April by presenting him with a 1976 Ford Custom 500 Sedan. The gift was especially exciting to Pastor Rollins because it is the first new car he has ever owned. Brother Rollins has served with the congregation for 14 years and is the present moderator for the Alabama State Association. The project was initiated by the Master's Men of the church, but the entire congregation joined in this tribute to their pastor.

Twenty-four young people from **West Dayton FWB Church, Dayton, Ohio**, manned rocking chairs in a recent rock-a-thon for foreign missions and netted \$1,180.55 for their efforts. The project was sparked by the enthusiasm and vision of high school senior **Gale Livingston**, daughter of **Pastor Norman Livingston**. To be eligible to participate

every member of the group had to secure at least 5 sponsors who agreed to pay from 10¢ to as much as \$3 per hour for their efforts. The rocking continued for 12 hours.

Burning the mortgage notes was an unusual part of a recent Sunday morning service at the **Grace FWB Church, Rocky Mount, North Carolina**. **Pastor Robert Durham** stated part of the church property had been cleared of debt; and, therefore, the notes were burned in praise to God for His blessings.

First FWB Church, Shelby, North Carolina, moved into their new building Sunday, May 2. Prior to their move their record attendance had been 203. They are now setting a goal for 300 since they have their own facilities. The group was able to acquire the former Washington School and its land through a lease and purchase agreement with the Shelby City Schools. **Pastor Jason Salyer** began this mission work in January, 1974, as a joint effort between the North Carolina State Home Mission Board and the National Home Missions Department.

Plans are being formulated to relocate **Meadowbrook FWB Church, Black Mountain, North Carolina**, to a choice piece of property near Interstate 40. **Howard Messer** pastors.

The annual May commencement exercises at California Christian College, Fresno saw 11 seniors receive the bachelor of science degree and one pastor receive the Southern Extension Ministerial Certificate. **Dr. Wade T. Jernigan**, president, delivered the commencement address.

Eighty-four graduates — the largest graduating class in Free Will Baptist Bible College's history — received their degrees, diplomas and other awards in commencement exercises May 13, 1976, in Nashville, Tennessee. The **Rev. Bill Jones**, president of Hillsdale Free Will Baptist College, Moore, Oklahoma, and a 1957 Bible College graduate, delivered the commencement address. **Rev. Ronald Creech**, a 1952 FWBBC graduate, now serving North Carolina Free Will Baptists as promotional director, preached the Baccalaureate sermon Sunday evening, May 9.

Most of the information for this column is gleaned from church bulletins, newsletters and other published sources. Put me on your mailing list. △

TO LIVE OR NOT TO LIVE?
(Continued from page 7)

The mothers are partly anesthetized during these procedures, but the babies are not. Some of the techniques for killing babies in hospitals are illegal to use for killing animals in slaughterhouses.

According to the Supreme Court's ruling, a child can be killed in its mother's womb up to the moment it is to be born. In some cases late-term babies survive and are kept alive. In other cases they are left to die by the doctors, whose very profession used to be to maintain life. They no longer take the Hippocratic oath because it forbade abortions.

In thousands of cases every year in our country, aborted babies who are still living are used as human guinea pigs for "medical experiments." Some have been vivisected, i.e. taken apart while still alive.

Did Hitler do anything worse in Nazi Germany? Did we not condemn him and his associates at the Nuremburg trials because they were guilty of "crimes against humanity" for adopting a cold-blooded policy of abortions?

Were we wrong? Was Hitler right? Do our Supreme Court judges and our abortionists want to apologize to Hitler?

Did your heart not go out to that little child in its mother's womb, developing so marvellously and miraculously according to God's plan as we once did?

What was your reaction as you read this article with its gruesome description of 4 ways in which 2 million unborn children are killed in this country every year, many of them right now as you read this article?

It is something to think about.

If you are interested in helping prevent this wholesale slaughter of the innocent, please write to me:

Dan Lyons, National Chairman,
Americans Against Abortion
Box 977
Tulsa, Oklahoma 74102.

Together, for God's sake, let's do something about it!

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“SO PROUDLY WE HAIL”

By Rufus Coffey
Executive Secretary

While waiting to board an Eastern Airline flight recently, my eyes were drawn to the words painted on the side of the airplane, "So Proudly We Hail." After taking my seat, I began to ponder these words from our national anthem.

The word "proudly" speaks of satisfaction and pleasure. It signifies that one is highly pleased. Furthermore, the word "hail" is an exclamation of tribute. It suggests the need to "vigorously cheer!" As Christians and as citizens of the greatest nation in the world, we proudly hail our beloved nation.

Proudly we pay tribute to this grand republic because of the glorious history of life, liberty, justice and the pursuit of happiness. We honor America for the four great freedoms enumerated by Franklin D. Roosevelt. The first is freedom of speech and expression. The second is freedom of every person to worship God in his own way. The third is freedom from want. And the fourth is freedom from fear. Humbly we bow before Almighty God in prayer and thanksgiving for the privilege of living in America because of her heritage as "one nation under God."

America was formed and exists under divine providence. To overlook the religious foundation upon which our nation was built is to ignore the facts of history. The men and women who built America have been motivated — and in turn have motivated others — by a spiritual zeal that continues to influence the character and purpose of our life today. Therefore, we need to remember our precious spiritual heritage and awaken in every citizen a new appreciation of the spiritual strength that has sustained our nation because of the faith expressed by our forefathers.

Columbus wrote that it was his faith in God which enabled him to persevere on his voyage across the Atlantic when his men would have turned back. The Pilgrim fathers arriving off the shores of Jamestown, Virginia, drew up the celebrated "Mayflower Compact." In the opening words of the preamble we read: "IN THE NAME OF GOD." This compact also stated that they had undertaken their mission to plant the first colony in the northern parts of Virginia "for the glory of God and advancement of the Christian faith." Then they signed the document "solemnly and mutually in the presence of God."

In 1630 the Colonists of New England Federation signed a compact stating: "We all have come into these parts of America with one and the same end: namely, to advance the kingdom of the Lord Jesus Christ."

Daniel Webster, the great American statesman, well said:

Finally, let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence to all its institutions, civil, political or literary. Let us cherish these sentiments, and extend this influence still more widely; in the full conviction, that that is the happiest society which partakes in the highest degree of the mild and peaceful spirit of Christianity.

The American government was founded on the basic understanding that the God of the Bible is the true God, that our rights and liberties are given by God, that the nation must depend on

God for prosperity and blessings and must answer to God for our sins. The Declaration of Independence begins thus:

When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of Nature's God entitle them. . . .

Here is recognized "the laws of nature" as being from God, and the founders of our country acknowledged their responsibility to "the laws of God."

The second sentence says, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by the creator with certain inalienable rights. . . ."

When the Continental Congress took up the matter of forming a single nation of the separate colonies, each with its own laws, money, taxes and import duties, they argued and worked for long weeks seeking some plan on which they could agree. At last Benjamin Franklin stood up, we are told, and said:

I have lived, sir, a long time; and the longer I live, the more convincing proof I see of this truth, that God governs in the affairs of men. If a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. I, therefore, move that prayers imploring the assistance of Heaven be held every morning before we proceed to business.

After these founders knelt and prayed for God's guidance and blessings, they went forward in that convention under the guidance of God.

When the Liberty Bell was hung in Independence Hall in Philadelphia in 1852, the American founding fathers first directed that the Scripture, Leviticus 25:10, should be inscribed thereon. These words, "Proclaim liberty throughout all the land unto all the inhabitants thereof," have served not



only to impress millions of Americans, but also have been a challenge to all the world.

The sturdy quality of our early American leadership was born of prayer and fellowship of God. The strong faith of George Washington at a time when the American cause was in great jeopardy inspired him to kneel in the snows of Valley Forge and pray earnestly for divine intervention against the enemy.

In sundry ways our nation bears witness to the sovereignty of God and the authority of the Bible. Our national currency carries the witness of our nation's faith in God in the words, "In God We Trust." The purpose of these words was to distinguish us from a pagan nation and prevent us from being considered heathen. They signify to all succeeding generations that we are not a godless nation.

"America," our national hymn, recognizes God quite clearly.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our king!

In a thousand ways every day we are impressed with the indisputable fact that the truly great men and women of our nation's history laid the foundations of our republic on the teachings of the Bible and nurtured them by their prayers. Even President Woodrow Wilson so eloquently said, "There lies at the foundation of our schooling and all our thought, the incomparable and unimpeachable Word of God."

In earlier days our Supreme Court ruled that we are a Christian nation. In

1893 in the Holy Trinity Church Case, our higher court decreed that "THIS IS A CHRISTIAN NATION." Much earlier still in an equally famous case which was pleaded by Daniel Webster, the Supreme Court decreed that "Christianity is the common law of the land."

Today we rejoice in our glorious heritage, but unless we take seriously the matter of our stewardship, we shall prove ourselves unworthy of the glory that our fathers have known.

While we join with David in exclaiming, "Blessed is the nation whose God is the Lord," we must not forget that he also said, "The wicked shall be turned into hell, and all the nations that forget God." We must remember that "righteousness exalteth a nation," but let us not forget that "sin is a reproach to any people."

While obvious signs of decay are evident, there is much hope for America. There are still enough God-fearing people in America to avert the judgment of God. There have been other bleak periods in our nation's history. However, revival has always been the remedy to cure our national ills. In the face of moral corruption and a breakdown of Christian convictions, the prescription for our sickness is found in II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Repentance and prayer are the keys that will unlock the door to continued blessings from Almighty God. A spiritual revival can solve the most difficult problems. A revival of righteousness can restore the qualities of life that have made us one nation under God.

Although many in our nation today scoff at our religious heritage and sell our spiritual birthrights, Christian people still have the freedom and opportunity to turn the tide. What our forefathers began, we must work to fulfill. Their goals must become our goals; their vision, our vision. It is the vision and hope of one nation under God.

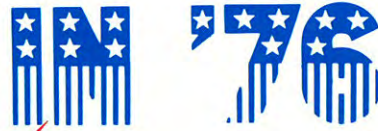
It is our sober responsibility to transmit our glorious heritage to the succeeding generation so that they too can continue to sing, "So proudly we hail."
△

CONTACT

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VOTE CTS is the theme for the 1976 National CTS Promotional Campaign. The enlargement drive will begin on the first Sunday in September and continue throughout the month. Church promotional packets are available now, for only \$3.00, from the National CTS office. Packets contain an official entry form, a supply of campaign enrollment cards, two sets of four promotional posters, a supply of contest stickers, group and church size campaign charts, and a promotional guide idea book for the local CTS director.

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