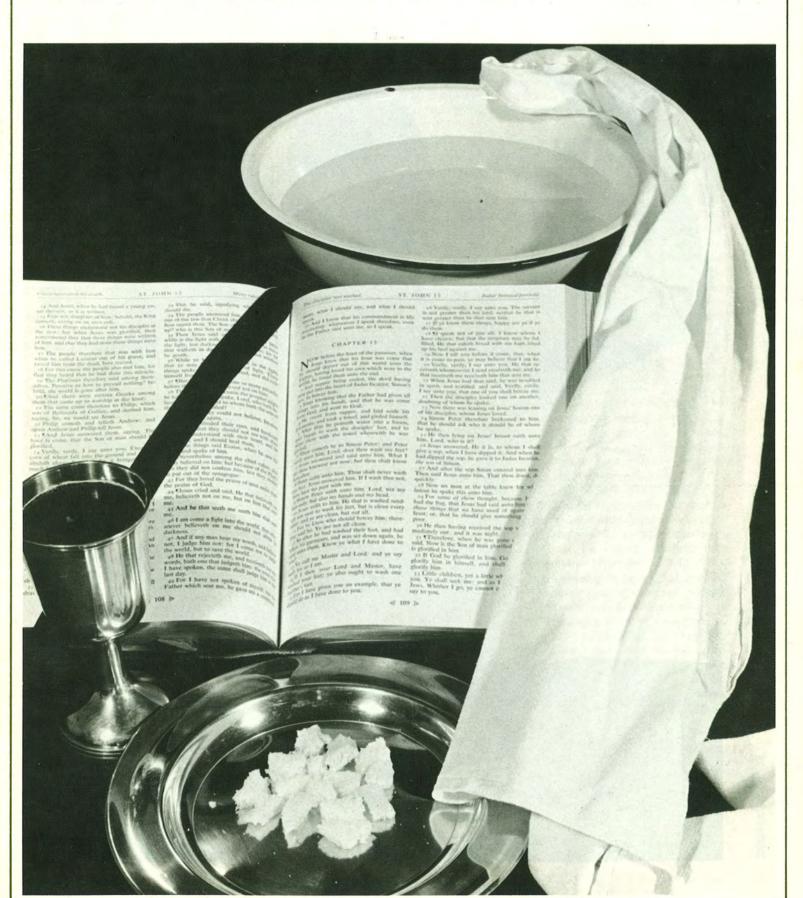
CONTEST OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS





Following the Lord's Example

By Lester Horton

Of the three ordinances observed by Free Will Baptists, baptism is generally accepted as the first one a new convert is expected to practice. This act, whether administered in a body of water out-of-doors or in a church's baptismal pool, is pronounced in the name of the Father, the Son, and the Holy Spirit. In the words of our Free Will Baptist Treatise it is symbolic of "... the death of Christians to the world, the washing of their souls from the pollution of sin, their rising to newness of life, their engagement to serve God, and their resurrection at the last day," (Colossians 2:12; Titus 3:5; Galatians 3:27).

Free Will Baptists have always taught that as soon as possible after conversion the believer should follow Christ in baptism as commanded in the great commission (Matthew 28:19). This truth is seen in Peter's sermon in Acts 2:38, "Repent, and be baptized."

FOR BELIEVERS ONLY

"What doth hinder me to be baptized?" the Ethiopian eunuch asked Philip in Acts 8:36-37. The passage, along with several others, clearly teaches that the ordinance of baptism is given only to the believer. Notice Philip's answer, "If thou believest with all thine heart, thou mayest." He was saying that by faith regeneration must occur before baptism. It is evident that baptism is not the mode of regeneration.

When the converts of Samaria "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," (Acts 8:12). Obedience to the teaching of this ordinance brings joy as seen in the case of the Ethiopian eunuch (Acts 8:39). The same is true when anyone has trusted Christ as Saviour. To identify

with him by being buried with him by baptism into death is a joy-filled experience. "That like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life," (Romans 6:4).

THE BIBLICAL EXAMPLE

An example of baptism immediately after a person is saved is given in the account of Paul's conversion. As soon as the scales fell from his eyes and he received his sight, he arose and was baptized (Acts 9:18).

As Peter was preaching the word to the Gentiles at the house of Cornelius, the Holy Ghost fell on all them which heard the Word. The question was asked, "can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized . . ." (Acts 10:47-48).

In Acts 16:33 the same night that the Philippian jailor was saved he was baptized. This clearly teaches that soon after conversion the new convert should be baptized. Not only is it scriptural to be baptized, and not only does it bring the joy of the Lord to the Christian's life, but also our testimony is more effective in winning others to Christ, as is the example of Crispus in Acts 18:8. When he was baptized, others hearing believed on the Lord and were baptized. When we consider that we are living epistles to others, we should never allow our profession of faith to be doubted or questioned by failing to be obedient to the teachings of our Lord. It has been my observation over several years as a pastor that when new converts do not publicly claim Christ by being baptized and getting involved in a Bible preaching church, many soon fall by the wayside. These are a ready prey for deceivers with divers and strange doctrines.

THE SCRIPTURAL MODE

The Lord Jesus Christ, who is our example in all things that we should follow in His steps, has also shown us the mode of baptism that we should practice. In Matthew 3:11-16 when Jesus was baptized by John to fulfill all righteousness, He went up straightway out of the water. It should be easily understood that in order to come up out of the water He must first have been in the water. This denotes that immersion was the example given by our Lord.

The same is true when we give our attention to the conversion of the Ethiopian eunuch. After he answered Philip and stated that he believed that Jesus Christ is the Son of God, the chariot was commanded to stand still, "and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water . . . " Again we note that the only possible way the baptism in the preceding verses could have been carried out was by immersion. There seems to be no question that the original form of baptism was complete immersion.

Free Will Baptists believe and teach that this is the only scriptural mode to be used today, since baptism is a symbol of the believer's identification with Christ in his death, burial, and resurrection (Romans 6:3-4). The method used should depict that symbol. Sprinkling or pouring does not portray this identification. Sprinkling is mentioned many times in the scripture, but never in relation to baptism.

Therefore, Free Will Baptists conclude that baptism is strictly for professed believers and by immersion only. Δ

CONTACT

VOL. XXII, NO. 4

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Published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$4.00; church family plan, \$3.48 per year; church bundle plan, 31 cents per copy. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved. © 1975 Member of the Evangelical Press Association.

THE SIGNIFICANCE

By Damon C. Dodd

Down through the centuries of the Church's existence the Lord's Supper has held an important place as a central act of worship. Its significance lies in the Person whose life, death and resurrection it commemorates and whose Second Coming it looks forward to. The observance takes on added importance when we remember that it is the only thing Jesus asked us to do in His memory.

Free Will Baptists, in an effort to continue the practice according to the instructions of the New Testament, set the table at His request that all who love Him might have the opportunity to thus worship, regardless of denominational affiliation, race, color, or creed (I Corinthians 11:28).

That this memorial is both important and significant is attested to by the New Testament. In the Book of Acts, as well as in Paul's epistles, the Lord's Supper is pictured as the central observance binding the early church fellowship together. The institution of this Supper by Jesus Himself is recorded in all four Gospels, and in John's Gospel the upper room is the setting of one of the most important discourses of our Lord (John 13-14).

When we gather about the table at the invitation of our Lord, we come in five ways: (1) in remembrance, (2) in fellowship, (3) in self-examination, (4) with thanksgiving, and (5) in dedication.

OF THE LORD'S SUPPER

IN REMEMBRANCE

"Do this in remembrance of me," said Christ. Christianity revolves around a living, triumphant Person, Who is the center and circumference of our faith. Christianity is the proclamation of life eternal and not a philosophy about life. Christ, that Life, was "in the beginning," but for about 33 years He lived among us, going about doing good, full of grace and truth.

Men have found that to know Christ is to have eternal life. It is important, therefore, that man bring to his remembrance again and again the picture that made that life possible. This is the purpose of the Lord's Supper. As we thus worship, we set before our eyes the Lord Jesus that we might remember the supreme price He paid for our redemption. This is the deepest significance of the Lord's Supper. To approach the Lord's table without this reverence is to do so "unworthily," according to Paul (I Corinthians 11:27). This time of remembrance is certainly not to be observed lightly or with frivolity.

IN FELLOWSHIP

"I have earnestly desired to eat with you." In almost every instance recorded in the New Testament, as friends of Jesus ate together with Him, He was known for the "breaking of bread." In this manner the Emmaeus travelers recognized Him after His resurrection. The bread and wine have not only been symbols of His presence, but also

channels of His grace as He has made His presence felt in the observance of the Lord's Supper. We do not need to believe in a magic that changes the bread and wine into the flesh and blood of Christ, as some so claim, to testify of His presence. We can witness this fact by His Spirit Who is present with us at such a service.

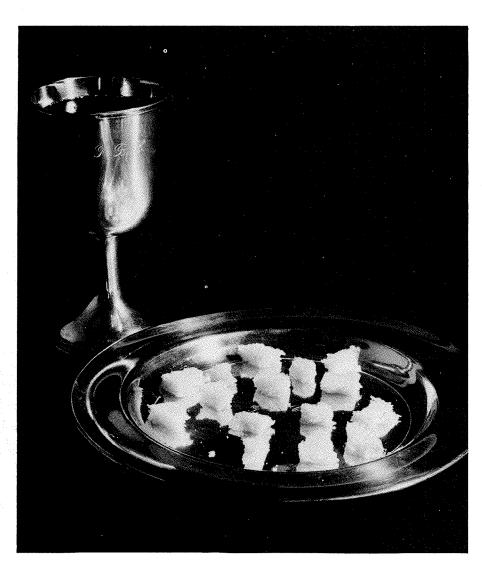
Though we still stand in need of the impact of the earthquake and fire that we have in the spoken and written Word, we also need the still, small voice of authority that comes as we partake of emblems of the Lord's Supper. Here the Word comes alive and the moving finger of God writes on our hearts His blessing and benediction on our individual lives. What a sweet fellowship!

This worship in the Lord's Supper also leads to a more meaningful fellowship with our brothers and sisters in Christ. At no other time are we so conscious that as members of Christ's Body we belong to one another.

IN SELF-EXAMINATION

Christ did not count equality with God a thing to be grasped, but emptied Himself, "humbled Himself, and became obedient unto death, even the death of the cross," (Philippians 2:8). When we come to the Lord's table in the presence





This chalice and plate are a part of a five-piece silver communion set presented to the Waterloo Free Baptist Church in May, 1874, by the citizens of Waterloo, Kansas. The Reverend John Wolfe later presented the set to the Hickory Grove Free Will Baptist Church near Haddam, Kansas. When the church was disbanded, the communion set was sent to Free Will Baptist Bible College, Nashville, Tennessee, to be placed in the historical collection.

(Photo: Bert Tippett)

of such self-sacrifice, our own littleness is magnified a thousand times over. We are cut to the quick by the words, "this is my body broken for you" and "this is my blood poured out for you." In this hour the Divine Surgeon cuts away the cancerous evil of ingratitude that threatens our lives and trims away the scar tissue of pride that renders us weak and frail.

It is hard for most of us to admit to being unimportant or insufficient, but this we must do if we are to receive spiritual succor and power. In these moments, standing before the symbols of a broken, bleeding Christ Who gave His all for our sins, we need to see ourselves anew as undeserving and unprofitable servants saved by grace. We must stand before the Lord with a pure conscience. This self-examination humbles us in our own sight and exalts us to wonderful fellowship with Christ and our brethren.

WITH THANKSGIVING

As Christ sat at the table with the Twelve, He was facing betrayal by one of His own as well as a shameful, agonizing death on the cross. Yet He gave thanks! This is the note all through the New Testament. Whether in sickness or health, in want or in wealth, in joy or in pain, when men revile and persecute you — rejoice and be glad for this is God's will for you. In everything give thanks!

The garden and the cross, as well as the tomb, faced Jesus when He left the upper room. But He also faced victory over death, hell and the grave and a glorious resurrection which made Him King of Kings and Lord of Lords. As we observe the Lord's supper, the same way is opened for us, symbolically. As we contemplate this newness of life, let us also shout, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Corinthians 15:57).

WITH RENEWED CONSECRATION

No one can long remain in the presence of Christ the Great Giver without feeling the urge himself to give. We soon realize that the things we have considered valuable are but refuse in comparision to what He gave. It is appalling how much of life we as Christians waste in grasping after the things that perish. At the Lord's table in the solemn presence of Him whose suffering we observe, we vow afresh to lean on Him and to seek His way and not our own.

As we behold Jesus, we begin to realize what our own lives might be and mean if only we could see and believe that such consecration is not a lessening but an enlarging of life. In His presence we make this dedication. Just as Jesus laid down His life that He might take it up again, so we give ourselves to be used of Him.

ABOUT THE WRITER: Long active in the work of Free Will Baptists, Mr. Dodd is currently manager of Georgia's Christian Supply Store in Moultrie and pastor of Bay Free Will Baptist Church at Hartsfield. Among his writings is the book "The Free Will Baptist Story" published in 1956.

Feet Washing: The Great Equalizer

By H. A. McSpadden

Feet washing is the least understood of the three ordinances observed by Free Will Baptists. I believe it is as equally important as communion and baptism because it is emblematic of the Holy Spirit which unifies the brethren in one spirit. This could also be referred to as equality of the brethren in the Body of Christ, which is the Church.

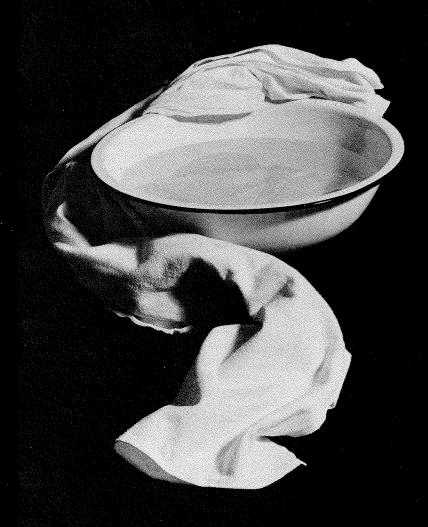
I do not believe feet washing is solely a teaching of humility or servitude, although both are involved. But another lesson to draw from the teachings of Christ concerning feet washing is that of equality of relationship. Through the practice of this ordinance Christians are placed on the same plane. The equality of all believers is a primary truth of God's Word.

This is why I believe the Lord gave us the example of feet washing; for if He became equal with us and washed (our feet) the disciples feet, then we ought to become equal with our brethren and wash their feet in the fellowship of the Holy Spirit. For God is no respector of persons, and we sin when we have respect of persons.

In Matthew 20:1-16, the laborers received the same reward. The first complained because the last had been made equal with them. I wonder if they were ministers and deacons complaining because the new converts had been made equal with them. Matthew 20:24 states, "And when the ten heard it, they were moved with indignation." When we desire to be above (unequal to) others in the church, it causes indignation among the rest of the congregation and disrupts fellowship. Jesus explains in verses 25-27, that the church is not to be run like the world. He says that the Gentiles (sinners) exercise authority over one another, but it shall not be so among you.

Let's look at John 13:7: "Jesus . . . said . . . What I do thou knowest not

Photo: Bert Tippett



now; but thou shalt know hereafter." Surely the disciples knew Jesus was washing their feet. John 13:13-15 reads, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." If the Lord washed the servants' feet, then the servants shouldn't be too heady or high-minded to wash their brothers' feet.

In verse 8, Peter almost turned down the fellowship of heaven and our Lord and Master. After setting the example, Jesus said in verse 7, "but thou shalt know hereafter." We ask then, what shall we know hereafter? The disciples did not know nor understand until Pentecost. Acts 2:1,3, and 4 state, "... They were all with one accord (unity) (when the Holy Spirit was given) and it sat upon each of them; And they were all filled with the Holy Ghost."

Verses 44 and 45 say, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Note the unity and equality.

Romans 12:5, (See also, I Cor. 12:12-14) reads, "... many are one body in Christ, and every one members one of another." The unity or equality of members make up the fellowship of the church, which is the body of Christ. Even the gifts of the Spirit given to individuals are in harmony and have no room for conflict. All work separately, but equally; every man (gift) in his own office.

John 13:17 states, "If ye know these things, happy are ye if ye do them." We ask what things? To wash feet and forget the teachings of Jesus? No. Feet washing symbolizes this unity. Jesus said, "This is my commandment, That ye love one another, as I have loved you," John 15:12. The gospel of John the Baptist is the same gospel as that Jesus preached. Then if we love our brethren as Jesus loved us, we will live on an equal basis with out brethren. These are the things Jesus said. If ye know them, happy are ye if ye do them.

ABOUT THE WRITER: Mr. McSpadden is a member of First Free Will Baptist Church in Fultondale, a suburb of Birmingham, Alabama. The retired coal miner is still active in his church as a deacon and Sunday school teacher.

THE THREE FAMOUS PAULINE GRACES

By Robert Picirilli

First Thessalonians 1:3 contains a very well known and interesting triplet of words: "work of faith, and labor of love, and patience of hope." Right off, we recognize the three famous Pauline graces that we meet often in Paul's epistles: faith, love, and hope. In the better known passage in I Corinthians 13, love is the last of the three and emphasized most because of the Corinthians' disunity. Here in the Thessalonian correspondence hope receives the last-position emphasis because the Second Coming is the dominant theme. (Compare I Thess.

But faith, love and hope are not left alone here in I Thessalonians 1:3. Instead, three other words are paired with them: work, labor and patience. Paul appreciates the Thessalonians' work of faith and labor of love and patience of hope. These pairings raise some interpretive questions. Exactly what does each of these three phrases mean? And, in each phrase, which of the two nouns receives the greater emphasis?

The answers to such questions aren't easy; various interpreters differ in their opinions. Grammatically, in each of the three phrases the first noun (work, labor, patience) is the object of the verb "remembering." The second noun (faith, love, hope) is in the genitive case in Greek, describing the first noun.

The trouble with this is that words in the genitive case in Greek can be in almost *any* relationship to the words they modify. Consequently, various suggestions have been offered. One view is that the second nouns here serve to qualify the first nouns, about like adjectives would. Then the phrases would mean faithful work, loving labor, and hopeful patience. Another view is that the second noun in each phrase in effect renames the first. Then we would

get this result, your work: namely faith; your labor: namely love; and your patience: namely hope.

Another view is that the *first* noun in each pair is more or less adjectival in force. If so, here is the meaning: working faith, laboring love, and patient hope. I would personally prefer this understanding except for the fact that it is a little harder to justify grammatically.

Perhaps the best interpretation is that the second word in each phrase identifies the true source of the first. If this is the meaning, then Paul is commending his readers for the work that their faith produced, the labor produced by their love, and the patience their hope wrought in them. This way both nouns get almost equal emphasis.

The Greek word "work" is ergon, which means activity, doing. The Thessalonians' faith was not mere intellectual belief, but faith that was energetic, productive, active. Paul would certainly agree that "faith without works is dead," (James 2:14-26).

gems

from the Greek New Testament

The Greek word for "labor is kopos, and it stresses the cost of toil, the exhausting labor one expends in spite of hard going. As with their faith, the Thessalonians were not possessed of a mere emotional feeling in their Christian love for Christ and each other. Their love was demonstrated in strenuous exertion. This kind of love doesn't count the cost but gladly spends its energies.

The Greek word for "patience" is hupomone, which literally means "bearing up under." "Endurance" or "perseverance" might give us a better understanding than "patience." The pairing of words here reminds us that one cannot endure without hope. The Thessalonians' hope in Christ, their confident expectation of His coming (cf. 1:10), gave them strength to persevere through afflictions and opposition.

Beautiful, indeed, are these virtues that Paul commends: activity inspired by faith, costly labor demanded by love, and perseverance made constant by hope.

Why I Believe Every Free Will Baptist Should Observe the Ordinances

By Wade Jernigan

Every Free Will Baptist ought to observe the ordinances because the *Truth* of God's Word, the *Treatise* of Free Will Baptists and the *Tradition* of our forefathers so dictates. Who could argue or desist in the face of such evidence? Review God's Word — the ordinances are made plain. Read the Treatise — the ordinances are listed. Reflect upon tradition — the ordinances were practiced.

Ought is a very strong word and it cannot be lightly ignored. Three Greek words are translated ought (verb) in the New Testament. They are as follows: (1) dei which denotes "it is necessary," "one must," Luke 24:26; (2) opheilo which means "to owe," "he is bound," John 13:14; (3) chre, which is an impersonal verb "to use," James 3:10.

Long have Free Will Baptists borne heavily upon the word "ought" (duty bound, you owe it, you are obligated) in connection with taking heed to the Word (Hebrews 2:1), obeying God (Acts 5:29), praying (Luke 18:1), love for wife (Ephesians 5:28), love for one another (I John 4:11), washing feet (John 13:14), and tithing (Matthew 23:23). Since this is the case, it behooves every member to "give the more earnest heed to the things which we have (he has) heard," (Hebrews 2:1).

Just what is an ordinance? Five Greek words with various shades of meaning are translated "ordinance" in the New Testament. They are as follows: (1) dikaioma, "that which God has declared to be right;" (2) diatage, "that which is appointed;" (3) dogma, "an opinion of authority;" (4) ktisis, "that which is set up;" and (5) paradosis, "tradition, a handing down." The last is not to be passed over lightly for that is the form used in I Corinthians 11:2, "keep the ordinances, as I delivered them to you," and in II Thessalonians 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether bý word, or our epistle." After studying properly, one will realize that there is little choice left to the individual in either word, "ought" or "ordinance." How plain it is stated and illustrated that "to obey is better than sacrifice," (I Samuel 15:22).

In respect to ordinance-keeping, this writer has been influenced greatly by three particular statements of Scripture: (1) "teaching them to observe all things whatsoever I have commanded you," Matthew 28:20; (2) "Man shall not live by bread alone, but by every word of God," Luke 4:4; and (3) "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God," Hebrews 10:7.

There are several other Scriptures that have helped mold the thinking expressed in this article: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46); "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my

Father which is in heaven," (Matthew 7:21); "If ye love me, keep my commandments," (John 14:15); "... if a man love me, he will keep my words," (John 14:23); and "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected ..." (I John 2:4-5).

This may sound like legalism, but mind you, what has been written thus far with minor exceptions is Scriptural quotations; for the most part, statements made by Christ Himself! Those who are acquainted with the Scriptures know well the philosophy of Christ in regard to His teachings, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, ... And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man" (Matthew 7:24, 26).

Paul called upon the Corinthians, "Be ye followers of me, even as I also am of Christ . . . remember me in all things, and keep the ordinances, as I delivered them to you," (I Corinthians 11:1-2). With all authority the Apostle declared, "For I have received of the Lord that which also I delivered unto you," (I Corinthians 11:23). Writing further in the same vein he states, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," (Galatians 1:11-12). He declared in Galatians 1 that he preached the Gospel. Elucidating on the subject, Paul leaves no doubt as to the content of the Gospel. For he writes, "Moreover, brethren, I delcare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures," (I Corinthians 15:1, 3-4). Only a

ABOUT THE WRITER: Mr. Jernigan is president of California Christian College at Fresno. He has been used extensively in the denomination as a conference speaker and has served as a pastor and a home missionary.

simpleton could possibly miss the meaning of such clear speech. The Gospel is the death, burial and resurrection of Jesus Christ. Here is the criterion: everything announced as Gospel must relate to Christ's death, burial and resurrection. And examination of Paul's writing reveals that at one time or another he dealt most definitely with the ordinances contained in the Gospel. Each Gospel ordinance (not church ordinance) adheres to the Divine, employed criterion. For that reason he enjoins all believers "be ye followers of me . . . and keep the ordinances, as I delivered them to you," (I Corinthians 11:1a and 2b).

Free Will Baptists explicitly agree in the Church Covenant to adopt "the Word of God as our rule of faith and practice." They further agree in "the observance of the ordinances of the Gospel." Those Gospel ordinances are listed as Christian baptism, the Lord's Supper and washing the saints' feet.

I. BELIEVERS BAPTISM

Baptism is derived from the Greek word Baptisma which denotes a dipping in water, immersion, a plunging, a burial. Burial is the key word in the definition, since an ordinance must relate to the Gospel-death, burial and resurrection. This is in agreement with Paul's writing, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father. Even so we also should walk in newness of life," (Romans 6:4). His next statement most definitely shows the relationship between the believers baptism and the Gospel, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," (Romans 6:5). Being baptized, believers witness in effect, with good conscience (I Peter 3:21), having died unto sin (Romans 6:8,11), having been buried (Romans 6:5), and having been raised from the dead (Ephesians 5:14), I walk in newness of life (Romans 6:4c). Baptism publicly aligns the believer with Christ's Gospel. It is an outward manifestation appointed by Christ as a visible sign of the saving truth of the Gospel message.

Baptism should be administered only when the recipient has responded to the Word in penitence and faith. Nowhere does the Bible teach baptismal regeneration. Because of a misunderstanding and a misinterpretation of Acts 2:38, Mark 16:16 and I Peter 3:21, some advocate that water baptism saves. But in the light of the fact that Titus 3:5 says, "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;" and Matthew 3:15 where Jesus said, "Thus it becometh us to fulfil all righteousness," baptism is a work of righteousness; therefore, it cannot save.

Baptism is properly administered to believers (Acts 2:41, 8:36-38, 9:18, 10:47-48, 16:14-15, 16:31-33, and 19:5) in answer to a good conscience (I Peter 3:21) in the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19).

Baptism was preached by John (Mark 1:4), practiced by Christ (Luke 3:21), prescribed by Peter (Acts 2:38), proclaimed by Paul (Colossians 2:12), published by the church (Mark 16:15, 16), and performed for believers (I Corinthians 1:14-16).

II. THE LORD'S SUPPER

Free Will Baptists use only Scriptural terminology when referring to this sacred ordinance — "The Communion" (I Corinthians 10:16) and "The Lord's Supper" (I Corinthians 11:20). Never refer to this ordinance as a sacrament! A sacrament, according to the Council of Trent, is "something presented to the senses, which has the power, by divine institution, not only of signifying, but also of efficiently conveying grace."

Three elements in the Lord's Supper observance directly attach this ordinance to the Gospel: (1) time of institution, (2) teaching and practice, and (3) emblems used.

Christ instituted the Lord's Supper at night (I Corinthians 11:23). And to this, three of the Gospel writers give evidence (Matthew 26:20, 34; Mark 14:17 and John 13:30). This ordinance shows the death of Christ. Therefore, the time of observance is important. Consider the true meaning of John 9:4, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." It became dark when Jesus died (Luke 23:44). Night represents death.



WHY I BELIEVE EVERY FREE WILL BAPTIST SHOULD OBSERVE THE ORDINANCES

(Cont. from p. 9)

When Paul was writing the Corinthians about the Lord's Supper, he specified that "I have received of the Lord that which I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread . . . broke it . . . after the same manner . . . he took the cup." Christ taught Paul it was night. Paul taught be ye followers of me, as I follow the Lord (I Corinthians 11:1). The only actual account in Scripture where the disciples practiced this ordinance is a night observance (Acts 20:7-12). Some Free Will Baptists have differed from the Acts account in recent years giving a particular interpretation to I Corinthians 11:26 to justify a daytime observance.

The Lord's Supper was instituted at the end of the Passover supper. The bread on the table was unleavened. Leaven in every case in the New Testament, with one exception (Matthew 13:33), has reference to sin. Because of that significance, leavened bread could not represent His body (Hebrews 4:15). Fermented wine could not represent the blood of Christ because ferment in wine is as leaven in bread.

One "not discerning the Lord's body" when partaking of the Lord's Supper, eats and drinks "unworthily." This statement has nothing to do with whether or not one is worthy, but rather with what respect, with what attitude, with what purpose, with what understanding. If a man does not really understand the sacrifice of Christ when he observes the Supper, he is "guilty of the body and blood of Christ." All of us can "examine ourselves" while tarrying one for another, and then eat. "For if we would judge ourselves, we should not be judged." While observing this ordinance, we do show forth the Lord's death until He comes again (I Corinthians 11:26b).

III. FEET WASHING

In the Free Will Baptist Treatise, feet washing is called an ordinance in the Articles of Faith. Under the section entitled, "Washing the Saints' Feet," this act of humility is called a "sacred ordinance" twice. How does this relate to the Gospel? John gives the answer when he pens, "... when Jesus knew that his hour was come that he should depart out of this world . . . and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself . . . and had began to wash the disciples' feet . . . so after he had washed their feet, and taken his garments, and was set down again, he said unto them ... If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John 13:1-14). A "Gospelfold" picture is painted - condescension, incarnation, crucifixion, burial, resurrection, and ascension. When a person follows "ve also ought," he embraces and testifies to the full circle of Christ's ministry.

Two weighty statements from the Treatise put this "upper room ought" in proper perspective. First, feet washing was instituted by the Lord Jesus Christ and called an "example" on the night of His betrayal and in connection with the institution of the Lord's Supper (Matthew 19:6). Some may object to this use of Christ's words, therefore God hath joined together, let no man put asunder," and would probably state that Christ had reference to the marriage estate only as that was the subject under discussion. But as Ralph Staten, former moderator of the National Association and now a Tennessee pastor, pointed out some years ago, "Christ said 'What' - not 'Whom'." It is evident that the "what" meant "whom," but it is equally true that "what" did not mean "whom" only. Man has no right to separate that which God hath put together. Both the Bible and the Free Will Baptist Treatise declare that Christ instituted them together and it is evident that Christ and His disciples observed them that way.

What possible Scriptural objection can one give for not observing the two ordinances as instituted? What is one to gain by the separation? Unless such a mispractice is corrected, eventually there will be those who will raise this question of logic - "If one need not wash feet after each observance of the Lord's Supper, why observe it at all?" Inconsistency breeds carelessness. carelessness breeds disobedience and disobedience produces non-observance.

Secondly, feet washing, an ordinance teaching humility, is of universal obligation and is to be ministered to all true believers. It would be most difficult to find a statement more positive than the following, which is a direct quote from the Free Will Baptist doctrinal statement of feet washing: "It is the duty and happy prerogative of every believer to observe this sacred ordinance."

Paul, that preacher of the Gospel, spoke forthrightly about feet washing in I Timothy 5:10, and alluded to it in I Corinthians 11:34. He must have been convinced that feet washing had to do with the Gospel and was connected with the Lord's Supper. When he wrote, "the rest will I set in order when I come," in all probability he had reference to this ordinance. Maybe there were already some "leave-it-outers" at Corinth. They had previously so completely missed the meaning of the Lord's Supper (I Corinthians 11:17-22) that it is not straining the point to conclude that they had failed to understand the true meaning of feet washing also. Paul was going to set in order "the rest" that had to do with the stated subject (communion) when he arrived. No hint is given as to how they had been disorderly in this respect, but since he was going to "set in order" that which was associated with the Lord's Supper, one naturally concludes that feet washing was under consideration.

There are those who have discontinued feet washing and have pointed to the Treatise where it is stated, "happy prerogative," but may all be reminded that just before that statement is the word "duty." All true believers (term borrowed from the Treatise) see it first as a Christian duty, and as such, is a happy prerogative. When Christians choose to do their duty, their choice duty becomes a thing of happiness. Even John saw the two together for he said, "If ye know these things, happy are ye if ye do them," (John 13:17).

Why wash feet? (1) Duty binds us. John 13:14. (2) It is an example of Christ, John 13:15. (3) It is the will of God, John 4:34. (4) It is a saying of Christ, John 14:24. (5) It is an act of humility, John 13:14. (6) The servant is not greater than His Lord, John 13:16. (7) It brings happiness, John 13:17. (8) It is an act commended, I Timothy

July 13.17, 1975

July 13.17, 1975

Dayton Exhibition Center

Dayton, Ohio

Dayton, Ohio

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

39th Annual Session

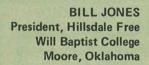
THEME: EQUIPPING

THE SAINTS

ROBERT PICIRILLI Registrar, Free Will Baptist Bible College Nashville, Tennessee



JACK WILLIAMS
Dean, California Christian
College
Fresno, California





BILLY MORRIS Pastor, Hyde Park Free Will Baptist Church Norfolk, Virginia



Hear these men develop the 1975 theme!

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS APPLICATION FOR HOUSING RESERVATIONS

Dayton, Ohio

July 13-17, 1975

Please fill out form completely and mail to:

F.W.B. Central Housing Bureau Chamber of Commerce 111 West First Street, Suite 200 Dayton, Ohio 45402

ALL RESERVATIONS MUST BE CLEARED THROUGH THE F.W.B. CENTRAL HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it is necessary for you to cancel a reservation, please notify the Housing Bureau

promptly. At least four choices of hotels/motels are desirable. Reservations will be filled in order of receipt. Make your reservations before June 25, 1975. Confirmation will be sent after May 1, 1975. Reservations will NOT be accepted by telephone.

Name of the Control o		RATE DESIRED		
ACCOMMODATIONS D		\$	to	
Room (s) for one	e person (one full size bed)		to	
Room(s) for two	o persons (one full size bed)		to	
Room(s) for two	o persons (two double beds)		to	
Room(s) for () three or () four persons (two double beds)		to	
Room(s) with to	win beds for two persons		to	
	() one bedroom () two bedrooms	100		
HOTEL 1st cho	oice	3rd choice		
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			a.m p.	
	.,	time	a.m p.	m
NAMES OF OCCUPAN		City	State	Zip
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	10.4			
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	parties must be listed. Please print names and c same room. We cannot confirm unless rooms rec	complete addresses. quested balance wit	Bracket the names of h number of persons I	those isted.)
SEND	Name			
CONFIRMATION	Address			
	City.	State	Zip	

12/CONTACT/Apr. '75

hotels & motels

SINGLE DOUBLE TRIPLE QUADS

BILTMORE TOWERS (Headquarters Hotel)

\$24.00 None \$16.00 \$19.00

DAYTON INN

\$15.00 \$20.00 \$23.00 \$26.00

HOLIDAY INN / DOWNTOWN

\$15.50 \$20.50 \$23.50 \$26.50

(Children 11 and under free in the same room as parents)

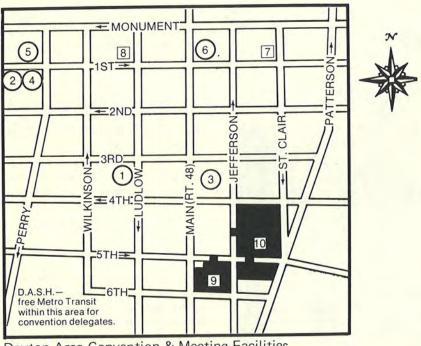
MALL MOTOR INN

\$14.50 \$19.50 \$22.50 \$25.50

RAMADA INN CENTRAL

\$15.00 \$19.00 \$22.00 \$25.00

(Children under 18 free in the same room as parents)



Dayton Area Convention & Meeting Facilities

Map Courtesy Convention Bureau, Dayton Area Chamber of Commerce

- The Dayton Inn Third & Ludlow
- Holiday Inn/Downtown W. First at 1-75
- Mall Motor Inn Fourth & Jefferson (02)
- Ramada Inn/ Downtown 330 W. First
- Ramada Inn Annex 225 W. First

- **Biltmore Towers** 210 N. Main
- Memorial Hall (02)125 E. First
- Dayton Area Convention Bureau 111 W. First, Suite 200
- **Dayton Exhibition Center** 22 Dave Hall Plaza (02)
- **Dayton Transportation Center** 1400 Automobile Parking Garage

Corrupted **Law Brings** Corruption to Grace

Part VI

By Leroy Forlines

There are two aspects of saving grace: justifying grace and sanctifying grace. We are not to think of two "graces," but two aspects of the one saving grace. Both justifying grace and sanctifying grace honor the law.

Justifying grace is based on the atoning work of Christ. God, in His capacity as Judge, declares that all of the demands of the law have been met for us by Christ. He met the demands of the law for us by His righteous life and by His death which paid the full penalty for our sins as required by God's law. Based on the satisfaction of the law on our behalf, the judge of the universe declares us in rightstanding with Himself. Grace satisfies the law in justification. It does not set it aside.

Sanctification, which can never be separated from justification, also honors

CHRISTIAN DOCTRINE

the law. Paul tells us, "For the grace of God ... hath appeared ... Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," (Titus 2:11-12). In Romans 8:4, Paul states that it was God's purpose in saving us through Christ, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Sanctifying grace is a friend of law. It is designed to bring about a fulfillment of the righteousness of the law in our lives. Holiness, righteousness and morality are concerns of law. They are also concerns of sanctification. To weaken our concern in these areas is to weaken our concern with sanctification. It would undercut the very purpose of God in salvation. The concerns and operation of grace both in justification and sanctification cannot be maintained without a true appreciation for the concerns of law.

ARSON CHARGES FILED FOLLOWING NORTH CAROLINA CHURCH FIRE

FUGUAY-VARINA, NC — Two young, Wake County men have been arrested and charged with arson in the fire that caused up to \$150,000 damages to the Hilltop Free Will Baptist Church about 4 miles north of here on US 401 on Friday night, February 14.

After the fire was extinguished the walls of the 3 year old sanctuary were

still standing but the interior and the roof appeared to be demolished.

The church fellowship hall, a single-story building that links both the sanctuary and a Sunday school building, was demolished. The two-story Sunday school unit, built about 8 years ago, was damaged less extensively.

The Reverend James Denton, pastor

of the church, stated that his congregation had already begun to rebuild the sanctuary. Although insurance coverage was not adequate to replace the building, the church has received some financial help from individuals and several churches, three from other denominations. The men of the congregation will be doing the majority of the rebuilding.

The congregation is currently meeting in the Wake Christian Academy gymnasium about 5 miles from the church site on Highway 401. They will continue to use these facilities until their sanctuary is rebuilt.

Because the majority of all church records were destroyed in the fire, it was necessary for the members to rejoin the church during the morning worship on February 16. Four hundred and ten members rejoined the fellowship of the church at that time.

According to an official of the Wake County Sheriff's Department, the fire was set about 10:30 p.m. on Valentine's night by a match thrown into a box of paper church programs. The officer believed that the two men who have been charged with arson went to the church for the purpose of breaking into its safe. According to a deputy, one of the young men who had attended the church reportedly had asked Rev. Denton to take up a collection to get him some money he needed. Because of the man's past record with the law and the fact that he was not working at the time, the minister told him he didn't think that it would be wise to take up a collection at that time. Apparently the young man became angered and was joined by the second young man in his attempt to retaliate by breaking into the church to rob the safe. The robbery attempt was unsuccessful so the pair set fire to the church.

According to the law officers, one of the young men has also been charged with attempted arson of his mother's home in nearby Garner. The young man became a suspect in the church fire during the investigation by arson officials in connection with the fire at his mother's home.

The Hilltop church was started by Rev. Denton 8½ years ago in cooperation with the North Carolina State Mission Board.



PIONEER NORTH CAROLINA MINISTER DIES

GREENVILLE, N.C. — The Reverend D. W. Alexander, who answered God's call to the ministry in 1911, died Monday, January 20, 1975. The 83 year old Free Will Baptist pioneer was an active pastor for 48 years, accepting the first of the 36 churches he served in 1913. He served his denomination both at the state and national levels during those years. He has been in retirement for several years.

Participating in the funeral services January 22 was his son, the Reverend Carroll Alexander, pastor of the Columbia Free Will Baptist Church, Columbia, South Carolina. Other survivors include his wife.

200,000 MORE

Free Will Baptists by 1984

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 personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

ARIZONA

Joey Howeth to Trinity Church, Phoenix from Lindsay Church, Lindsay, Oklahoma

GEORGIA

Jim Puckett to Bellview Church, Colquitt from First Church, Deerfield Beach, Florida

NORTH CAROLINA

Jim Marcum to Trinity Church, La Grange

OKLAHOMA

Melvin Burns to Trinity Church, Muskogee

TENNESSEE

J. D. Norris to Good Springs Church, Pleasant View from Bellview Church, Colquitt, Georgia

VIRGINIA

Timothy Young to Trinity Church, lampton

OUR S READERS COMMENT

TEXTBOOK ISSUE GETS NOD OF APPROVAL

...I appreciate the last issue [January] and the analysis of the school book controversy in West Virginia. This stand needs to be repeated over and over and Free Will Baptists need to be in the middle of it.

I certainly concur with Brother Bobby's [Jackson] observation of the busing promotion bit.

I. Bennie Turner, pastor Fellowship FWB Church Micro, N.C.

URGES COURTESY TO MINISTER NOT CALLED

I would like to commend the February issue of CONTACT. The articles concerning the pastor and his relationship to the various ministries were excellent.

In response to Brother Shockey's article "Calling a Pastor" I think one additional item should have been included.

If a church congregation does not extend a call to a minister after he has been considered, I feel the minister should be notified immediately by letter that the group did not believe it to be God's leading for him to come.

Much anxiety and many "hard feelings" could be avoided by this simple act of courtesy.

Daniel W. Parker, pastor Airport Free Will Baptist Church Twin Falls, Idaho



PAST MINUTES BEING SOUGHT FOR HISTORICAL PURPOSES

NASHVILLE, TENN. — Executive Secretary Rufus Coffey is seeking copies of past minutes of the National Association of Free Will Baptists for the purpose of preparing extra bound copies to be stored in a vault for posterity. At the present time, the only copies accessible to the Executive Office are

kept in the office for use periodically. These could be lost should a fire or burglary occur.

Back copies needed are as follows: two (2) copies for each year 1935-1950; one (1) copy of the years 1951, 1952, 1954, 1959, 1960, 1962, 1964 and 1965. Copies for the other years have been secured.

Anyone who has the needed copies and would be willing to donate them to the National Association, please contact Mr. Coffey or send the copies to P.O. Box 1088, Nashville, Tennessee 37202.

what's your problem?



By R. Eugene Waddell

QUESTION: I've heard of some preachers who do not believe that Moses wrote the first 5 books of the Bible. They also believe that Isaiah did not write all of Isaiah and that the book of Daniel was written about 250-300 years after Daniel died. What do you think of these views? Does it matter what one believes about these things?

ANSWER: What a person believes about the authorship of the books in the Bible definitely matters. The preachers you refer to are definitely following the destructive teachings of modernism. The same group believes in evolution and approaches the Bible from a humanistic bias. These people generally seek excuses for rejecting the supernatural in the Scriptures.

In behalf of the Free Will Baptist contention that Moses wrote the first 5 books of the Bible consider: (1) His contemporaries were writing laws and histories of the pagan civilizations. This disproves the old modernist theory that a man couldn't write like that 1500 years before Christ. (2) His writings so accurately depict conditions in Egypt at that time it is ridiculous to think some author wrote the Pentateuch (first 5 books) centuries later. (3) The description of life in the wilderness speaks of the genuineness of the books. (4) Most important of all, Jesus attests the Mosaic authorship of these books by quoting them and referring to Moses as the writer. (See Matthew 8:4; 19:8; Luke 16:31; Mark 7:10; Luke 24:27,44; John 5:45-47; 7:19,22,23.)

Those who try to divide Isaiah likewise ignore the fact that our Saviour quotes from the different sections of the book and always attributes the prophecy to the one genuine

prophet by that name.

The real reason modernists cast doubts on the authenticity of Daniel is their bias against prophecy. Prophecy is one of the greatest evidences for God's existence and revelation. Those who try to equate the Jehovah of the Bible with the idols of the Canaanites have a struggle if they accept the reality of Old Testament prophecy. So they get around prophecy by inventing some unknown who supposedly wrote the history of the Babylonian, Persian, Greek and Roman empires 300 years after Daniel's time. Thus they strip the book of its supernatural predictive element.

As in the other two portions of scripture you mentioned, Jesus refers to Daniel as the human author of the prophecy which bears his name. The believing heart does not find it difficult to accept the fact that God literally gave the visions of the prophet Daniel just as the book describes.

I agree with Dr. William Caven who said: "It is folly, it is unutterable impiety, to decide differently from the Lord any question regarding the Bible on which we have his verdict; nor does it improve the case to say that we shall listen to him, when he speaks of spiritual truth, but shall count ourselves free when the question is one of scholarship.

Alas for our scholarship when it brings us into controversy with him who is the Prophet, as he is the Priest and King of God, and by whose Spirit both prophets and apostles spoke!" (The Fundamentals for Today, page 65.)



WORDS FOR WOMEN

When He Leads...

By Gladys J. Findley

"Send me, Lord," my heart sang. "Send me across the seas, into dark jungles, to tell the heathen about Jesus." Anticipation filled my whole being that Sunday evening as I responded to the challenging missionary

Even after going home and to bed, I continued to think of all the good work I could do among the people who lived in darkness. Not once did I stop to think that the Lord might have other plans for me.

I was shocked awake early the next morning by a loud crash, yelling, and hammering. Over all the din a high pitched voice screamed, "I said, move it!" People were moving into the vacant house across the street.

"What sort of people are they?" I questioned sharply. Sitting down to a morning cup of coffee, I dismissed them

from my mind.

Several days passed. During the quiet meditations of morning devotions, I knew the Lord was not sending me to far away places, but to my new neighbors across the street. Even as I murmured dejectedly, the thought uppermost in my mind was that the Lord knew best.

My mid-afternoon visit to the new neighbors was a complete disaster! A tall, thin young woman answered my knock and reluctantly invited me in. Standing tensely erect, she gave me a quick run down on her household. She and her husband, working at that hour, had been married two years. He left all decisions to her, and she was "boss."

Her speech was hard. Her conversation was liberally sprinkled with profanity. It was apparent that she

RESCHEDULING OF FAMILY-ORIENTED TELEVISION PROGRAMS URGED

(Cont. on page 20)

Of an even greater concern to Christian parents is the latter problem of airing television programs and movies which suggest parental guidance at prime time. Many of these programs are viewed by children whose parents are not at home or who are involved in other household activities leaving them unaware that parental guidance is suggested.

According to a letter from a Nashville teacher, printed in the Nashville Banner on March 7, recently many of her students came to school one morning discussing the grisly details of an axe murder, which had been vividly depicted the night before in a movie. It was very difficult to get the children interested in class activities. Even though the discussion concerning the movie was stopped at the beginning of class, no teacher is able to control the thoughts of the students.

Several of these children, who were fifth graders, ten and eleven years of age, stated they were alone when they watched this movie. Their parents were at work or not at home during this time. It is difficult to have parental guidance when parents aren't home.

The networks say they only show

what the people want to see, but according to the March issue of *McCall's* magazine the 10 most watched shows are NOT these violent, crime-filled programs.

The Nashville teacher pleaded with the networks "not to fill the minds of our students with violence and filth that prevents them from learning the much-needed basics of education. Much is said berating the quality of education today, but how can multiplication and social studies compete with the details of a bizarre, grisly murder in the minds of children?"

Other Free Will Baptists who agree with Mr. Ursrey that acceptable family-orientated programs should be aired on nights other than Wednesday or Sunday are urged to write the respective network executives expressing dissatisfaction with this practice and to protest the present programing of questionable programs during prime time. The networks and their addresses are as follows:

CBS Television 51 West 52 Street New York, NY 10019

ABC Television 1330 Avenue of the Americas New York, NY 10019

NBC Television 30 Rockefeller Plaza New York, NY 10020.

-

wasn't a Christian. I started to witness to her, but at the first word of a religious nature, suspicion leaped into her brown eyes and she fairly bristled. "That's for the birds," she snapped. My first visit was over.

"Lord," I prayed, "she wouldn't even listen. I've never met anyone so strange. Now, what must I do? What shall I say?"

He gave me a verse from His Word! "... The Holy Spirit ... shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

After several "just friendly" visits, I learned that she had been exposed to many false cults. She was disillusioned, suspicious, and desperately in need of help — help that only Jesus could give.

Then one day, under the leadership

of the Holy Spirit, I told her about Jesus. She listened! When she realized the depths of His love, her stubborn defenses crumbled and she wept for joy.

Today, she serves her Lord as zealously as once she resisted Him.

"Now therefore, our God, we thank thee, and praise thy glorious name." I Chronicles 29:13.

ABOUT THE WRITER: Mrs. Findley is a member of the Bethany Free Will Baptist Church, Norfolk, Virginia, where she is active as a Sunday School teacher, Woman's Auxiliary member and church librarian. She is also librarian for Bethany Christian School.



HONOR TO WHOM HONOR IS DUE....

In order to express a denominational wide concern for men and women serving in the United State Armed Forces, the Woman's National Auxiliary Convention recommends that the last Sunday in May be designated annually as Servicemen's Sunday.

In an effort to assist service personnel in their walk with God, a Servicemen's Pack has been developed. The pack may be purchased for 30¢ plus postage from WNAC.

Servicemen's Sunday

May 25,1975

For more information, write: WNAC, P.O. Box 1088 Nashville, Tennessee 37202

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT February 1975

RECEIPTS:

State		Feb. '75		Feb. '74	Year			
		Coop	Design.		to Date			
	Alabama	\$	\$	\$ 4.00	\$ 625.31			
	Arkansas	2,576.44	(50.00)	798.62	3,425.84			
	California	621.38		603.44	1,179.94			
	Florida	1,087.65	(95.00)	1,299.73	1,813.35			
	Georgia	240.92	(37.50)	305.06	391.12			
	Idaho	50.00		43.87	136.58			
	Illinois	861.54		955.47	2,452.47			
	Indiana	300.54			300.54			
	Kansas	128.32			380.48			
	Kentucky	44.40		35.00	44.40			
	Maryland	35.00		35.00	70.00			
	Michigan	86.85			86.85			
	Mississippi	60.51			268.24			
	Missouri	3,589.18	(3,589.18)	4,410.37	6,096.01			
	New Mexico	86.36			86.36			
	North Carolina	75.00		315.14	225.61			
	Northwest Assoc.	17.08			69.31			
	Ohio	15.00		10.00	1,570.30			
	Oklahoma	4,205.74	(4,103.68)		8,590.26			
	Tennessee	474.91		129.48	740.04			
	Texas	25.00		194.10	50.00			
	Virginia	24.88		31.34	85.40			
	West Virginia			57.33				
	Wyoming			25.00				
	Totals	\$14,606.70		\$9,252.95	\$28,688.41			
	DISBURSEMENTS:							
	Executive Office	\$ 5,773.38	\$(1,023.15)	\$5,133.51	\$11,412.18			
	Foreign Missions	2,997.05	(2,492.25)	1,553.98	5,832.06			
	Bible College	1,919.31	(1,403.42)	1,075.73	3,776.02			
	Home Missions	1,673.78	(1,307.68)	840.77	3,304.17			
	Church Training Ser.	930.52	(672.99)	322.71	1,870.60			
	Retirement & Ins.	760.90	(503.37)	215.14	1,556.68			
	Layman's Board	296.41	(227.07)	26.89	611.37			
	Commission on Theo-							
	logical Liberalism	72.85	(62.93)	26.89	142.83			
	Miscellaneous	182.50	(182.50)	57.33	182.50			
	Totals	\$14,606.70		\$9,252.95	\$28,688.41			

April is FOREIGN MISSIONS MONTH!

WILL THE

By Rufus Coffey, Executive Secretary

Several months ago Free Will Baptists in Kanawha County, West Virginia, vigorously protested the polluted contents of their children's textbooks.

Larry Stevens, clerk of the Coastal Association of North Carolina, recently notified CONTACT of that association's involvement in the textbooks issue. The association recommended through a unanimously-adopted resolution at Cove City Church on January 25, 1975, that pastors alert their congregations to current trends in educational literature and that parents take action to have questionable textbooks banned. Many contain profanity and nude pictures; ridicule the values and practices of any ethnic, religious or racial group; teach racial hate; encourage sedition or revolution against the United States; and defame the national historical personalities and the ideas and causes for which they struggled and sacrificed.

Quoting from Faith For The Family magazine, the resolution presented three vital questions related to public education: (1) Are the parents responsible for the child or are the students simply wards of the state? (2) Do parents have the right to determine what their children shall be taught or should their children be subjected to some elite group of "professionals" who seek to impose an alien philosophy upon the child which destroys the values taught by parents at home? (3) Should elected school boards respond to the will of the people or uphold recommendations of employees who push textbooks contrary to the best interest of the students and expressed wishes of the parents?

Editors of CONTACT recently had opportunity to read documented materials which no newspaper would dare print, let alone this or any other

CONCERNED PARENT PLEASE STAND?

Christian magazine. Yet, students in many public schools, even some elementary children, are subjected to all sorts of crude, vulgar, gutter language under the guise of education.

"There is no way for the general public to be told what the confusion is all about," wrote Dr. Max Rafferty in the Los Angeles Times. Because of their own decency code, newspapers cannot present the actual filth contained in the books in question. Although Dr. Rafferty laments the inability to convey the true facts to the public, he does attempt through some carefully laundered terminology to convey to a person's imagination the actual expressions.

In the Wester-McGraw Hill series Dr. Rafferty describes the seamy language: (1) takes the Lord's name in vain so often I lost count; (2) calls someone an illegitimate son of a female dog; (3) provides a running dialogue during an episode of sexual intercourse; (4) repeatedly advises various characters to take up residence in hades; and (5) uses degrading ethnic epithets. The Scott Foresman series likewise degrades the mind by (1) using human excrement as an oath; (2) using sexual intercourse as an epithet; (3) mocking Christ's life and death on the cross; (4) dwelling upon human urination; and (5) describing the best way to crack a safe. If the news media has a code of decency, should not the educators and textbook publishers adopt a similar code? Education should improve children, strengthen their character and develop their minds. How can cursing, swearing and blatant immorality improve anyone? When Christian moral values are being destroyed in the minds of our children, should parents not be rightfully concerned?

Even if all of the obscenities, profanities and anti-American statements were removed from the books, they still would be morally unacceptable. The whole tenor of some chapters is geared to teach situational ethics, violence, and at times murder. In a third grade book is a story about a



little boy who cheats an elderly man out of some money. The writer puts the child in the position of defending the right to cheat under certain circumstances or telling when it might be right to cheat and why he thinks it is right to cheat. The teacher's manual instructs the teachers that these questions are open-ended questions—there are no right and wrong answers and they are not to lead the children to believe that there are right answers.

The Biblical account of Daniel in the lion's den is compared to a fable. Samson's story is called "a legend" which is defined as an exaggerated story. In *Dialogue and Monologue*, Jesse James is eulogized as a great hero, while Jesus Christ is made to say, "Save your own neck rather than be a follower of mine."

In the book *Informative Articles*, the student is taught how to get more out of smoking marijuana (page 24).

Education is a conditioning process. It appears that the controversial textbooks are designed to condition children to discard traditional moral values and to accept secular values and life styles as a substitute.

The textbooks issue is far more serious than most parents realize. Parents everywhere ought to take time to examine with microscopic scrutiny the books their children are required to read, at school as well as home. Whenever a book is in question, proper steps should be taken to have the book removed from the reading list.

After carefully documenting objectionable materials, parents should contact their local Board of Education and inquire about proper procedures for registering complaints. Oftentimes educational officials gladly cooperate if they are first given an opportunity to correct their errors.

Christians may ultimately have to resort to public demonstrations and protests. But this action may be avoided if positive steps are taken in the beginning which will give authorities opportunity to *respond* rather than *react*.

If educational authorities ignore sincere efforts to correct matters, then Christians should actively contend for moral principles regardless of the ridicule of a pagan society or a biased media. It is no crime to stand up for what is right — even against a pagan educational system that seeks to corrupt the moral values of our children through literature that is "crawling with four-letter, lavatory-wall graffiti" that even the media cannot print because of its decency codes.

Those pastors and parents who have already been forced to take a stand in the present textbooks controversy are to be commended rather than condemned. Unless more red-blooded Christians turn from their cowardly listlessness and cry out against the appalling and shocking trash being fed to our children, there is little hope for reversing the growing trends of moral deterioration in today's public educational system.



Nashville, Tennessee 37202

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APRIL, 1975



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Rescheduling of Family-Oriented Television Programs Urged

In a day when Christians hear much talk about the evils of society but do little to rectify them, a Free Will Baptist pastor in Georgia has taken steps to voice his displeasure of the present scheduling of television programs of interest to children particularly.

The Reverend James Ursrey, pastor of the Midway Free Will Baptist Church at Moultrie, Georgia, has sent letters to each of the three major television networks urging a rescheduling for programs acceptable for viewing by children.

Mr. Ursrey's contention is that programs which are "clean and fit for boys and girls to view mostly are shown at a time when they are involved with the programs of their church, which in most churches includes Sunday and Wednesday evenings." In his letter Mr. Ursrey stated that perhaps a majority of the boys and girls were at home during this time hence the airing of programs on Wednesday and Sunday nights. But he contends that church orientated boys and girls, if they are faithful to the programs of their churches, are being deprived of the privilege of viewing television programs that are of interest

to them and acceptable on the basis of Christian morals. He insists that the boys and girls who wished to remain faithful to their churches' activities should have the same consideration in the scheduling of television programs as those who do not care.

Even now on Wednesday evenings when many Christian young people are participating in the mid-week prayer service and Bible study, one of the better programs, in the judgement of Reverend Ursrey, is aired. It is "Little House on the Prairie."

In addition to this, Mr Ursrey's letter states special programs which would be of interest to children are usually aired at a time conflicting with their regular church services. Consequently, boys and girls who are interested in these programs, yet feel an obligation to their churches, must make a choice between the two. The necessity of such a choice would be unwarranted if television executives would take into consideration the habits of church-going people.

Reverend Ursrey cited examples of programing during Christmas time. Between the hours of 6 p.m. and 7:30

p.m. on a Sunday, when youngsters were already in their evening church activities or enroute to the church, several worthwhile programs including some Christmas specials began: namely, "Christmas Is," "Wild Kingdom," "Apple's Way," "World of Disney," "Frosty the Snowman," and "The Night Before Christmas."

Mr. Ursery further noted in his letter to the networks, "murder, rape, stealing, lying, unfaithfulness, and such other acts of crimes and sin are becoming common place in regularly aired programs during prime time when children are watching. We believe and teach our boys and girls this is against the God of Heaven and a detriment to the lives of those who wish to live.as the Bible teaches them to live."

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Currently . . .

By EUGENE WORKMAN Administrative Editor

