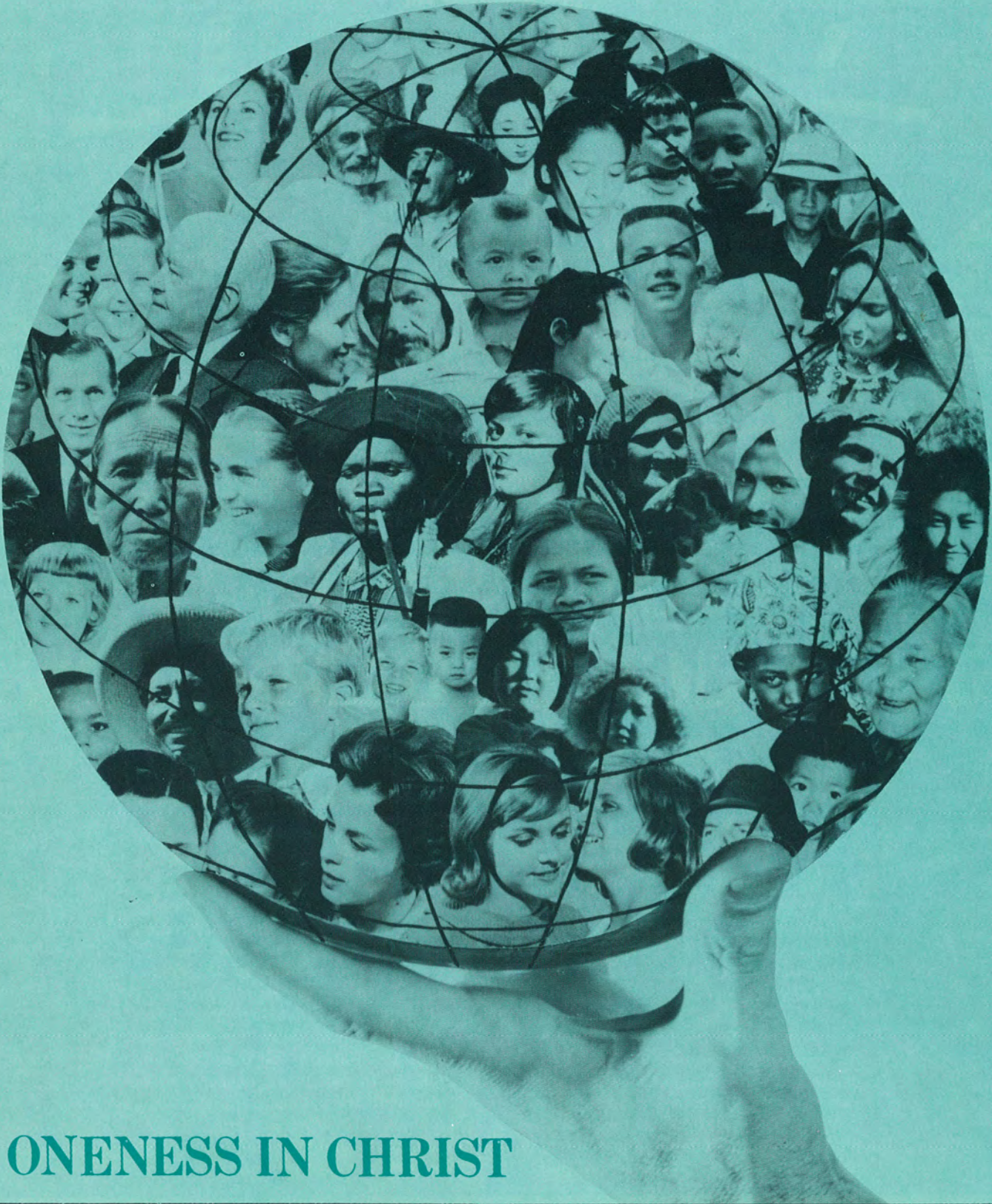


contact

of the National Association
of Free Will Baptists

AUGUST, 1974



ONENESS IN CHRIST



ONENESS THROUGH REDEMPTION

By J. Reford Wilson

The unknown author who wrote "Jesus Loves The Little Children" could just as well have written "Jesus Loves The Souls Of All Men" — Red and Yellow, Black and White.

God's *Plan of Redemption* was designed not only for one race but for the entire fallen human race. Man who was made in the image of God possesses moral and spiritual attributes. As a shadow resembles the figure, so man in his characteristics resembles God. The depravity of man was not *caused* by his culture, but his culture is a result of his depravity. Man is not inferior because of his particular nationality, the color of his skin, or the mode of his habitat. God

saw the *sin* stigma, not the *social* status, as the divisive factor of the human race.

The Plan of Redemption, therefore, provided a way of restoring a *oneness* to the human family. The Bible is a history of Redemption. It does not propose to be a history book of the world nor a history of the Jews. Though the nation of Israel is prominent in the Old Testament, the promise to Abram was that through him *all nations* would be blessed. The scarlet thread of redemption runs from Genesis 3:15 through Rahab's window (Joshua 2:18-19) to the singing courts of King David with the pathos of Psalm 22. The prophet Isaiah gives us a long Hebrew poem in Isaiah chapters 40-66, and in the middle is seen the scarlet thread of

the suffering sacrificial Lamb (Isaiah 53:5,7). At the Jordan river, the clear-toned voice of John the Baptist declares the scarlet thread of redemption, "Behold, the Lamb of God, which taketh away the sin of the world" (John 1:29).

The story of redemption reaches its climax not at Calvary but in the throne room of heaven where John saw "a Lamb as it had been slain," and to the Lamb the voices of "ten thousand times ten thousand and thousands of thousands" were saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Revelation 5:12). The ONENESS of redemption is seen in verse 9 of this same chapter: "... for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

I am persuaded that on "that day" we will not be conscious of races because of the Person of our Redemption.

Our oneness has its focal point in the person of Jesus Christ. Man has never been able to establish his unity by geographical boundaries. The greed of an enemy nation has caused invasion of territorial rights. The world economists have sought for a value unity but even with the advance of modern technology they find themselves in the throes of economic convulsion. The peoples once governed by more powerful nations have been liberated, and this generation has been prolific with nationalism. In the world of government there is more distinct divisiveness, despite the efforts of the United Nations, than ever before, perhaps.

There is only *One* by whom oneness can be experienced and established. That *One* is Jesus Christ the Saviour of the world. Because of sin, the world of man was broken apart. Our world is like the scattered parts of an automobile before it is assembled. Only Jesus Christ can bring together the scattered, scarred, broken pieces of human society and make them *One*.

ABOUT THE WRITER: Mr. Wilson is General Director of the Free Will Baptist Foreign Missions Department, Nashville, Tennessee.

This begins with faith in Him. Jewish and Christian history recognizes great men whom God used to proclaim divine truths and influence generations. However, no religious leader can stand on or above the pedestal of Jesus Christ to declare, "I am the Way the Truth and the Life..." (John 14:6).

It can be said of no other, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of grace" (Ephesians 1:7). Those who have been so redeemed are made members of His body. "So we, being many, are one body in Christ, and every one members one of another" (Romans 12:5); and "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (I Corinthians 12:12-14).

Because of God's Plan of Redemption and because of Him, Jesus Christ, the Person of our Oneness, I cannot but accept all men regardless of social status, nationality, race or color as my brother or sister in God's family of believers.

There is another profound note of our *oneness* which needs sounding, the Purpose of our Oneness. It comes from a scared precinct in the life of our Lord. He had resorted to a place of communion with the Father. From His prayer of intercession is seen the divine intent of our unity, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me" (John 17:20,21).

This passage has been given many interpretations. Some have definitely

been misinterpretations. There is no reason to believe that Jesus had in mind a super organizational structure designed to control the religious activities of man. But rather He prayed for a super unity "that the world may believe thou hast sent me." The local church finds its unity in directing its efforts toward this purpose. Our denomination discovers its oneness in unifying our various ministries to fulfill this purpose.

Through our Sunday schools, C.T.S. groups, Woman's Auxiliaries, Masters Men; and from our pulpits and prayer services, the Holy Spirit desires to teach us the essential oneness — "that the world may believe thou has sent me." God has given us our great colleges to better prepare leaders to show us how to reveal this oneness in our fellowship.

Because of our basis of oneness — God's Plan of Redemption; because of our belief in the essential personal experience of oneness in the Person of Redemption, the Lord Jesus Christ; because of faithfulness to the Purpose of Redemption:

I envision the day when we will have an International Association of Free Will Baptists embracing precious converts at home and abroad. It would be a pity to invest the lives of our co-workers, hours of prayers and millions of dollars and not envision such a fellowship. An association of Latin Americans, Asians, Africans, Europeans and North Americans would be a foretaste of heaven (Revelation 5:9).

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20,21). △

CONTACT

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PREJUDICE: Caught or Taught?

By Bill Davidson

DEFINITION OF PREJUDICE

In the *American College Dictionary*, the preferred definition of the word prejudice is that it is an "unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason." *Webster's Unabridged Dictionary* defines the same word as "injury or damage due to some judgment or action of another as in disregard of a person's rights..." It would probably be safe to say that few would be happy with these two definitions because they infer a basic evil on the part of the person who has prejudice. The second definition given by the *American College Dictionary* and by Webster's probably would come closer to the popular definition of prejudice. The former says that prejudice is "any preconceived opinion or feeling, favorable or unfavorable." Webster's quite agrees in saying that prejudice is "preconceived judgment or opinion... without just grounds or before sufficient knowledge." Again, though closer to the popular understanding of prejudice, these definitions leave the prejudiced individual in a bad light. All the definitions infer lack of knowledge and denial of rights. The result is usually lasting injury to the recipient of prejudice.

Popularly, prejudice is something that just happens. It is a part of the culture — it is neither evil nor can it be helped. For most people, prejudice is simply a way of life and has never been considered a moral question.

FALLACIES CONCERNING PREJUDICE

There are a number of prevalent fallacies concerning prejudice that must be considered. However, since this article is limited to the question of the source of prejudice and since space is limited, most of the fallacies simply will be listed without comment.

1. That any article on prejudice is necessarily the work of an integrationist who has no other purpose than to defend integration in the local church.
2. That prejudice only refers to the racial problem. Men have prejudices in many areas of life — education, theology, moral standards, fashions, church policy, national origin and a myriad of other things.
3. That prejudice is limited to the Southern United States.
4. That prejudice always remains the same. In reminiscing about years that are past, the writer was reminded of the changes in prejudice that have occurred in his own lifetime. Thirty years ago, though prejudice was strong, there was a subtle respect for the individual, whether his face was black or yellow or white. Though the Negro was delegated to the back of the bus, a special waiting room at the train station, and the balcony of the theatres, actual hatred was limited to the very few.

As time passed, however, the Klu Klux Klan and the Civil Rights Movements added a new dimension to racial prejudice. Slowly, the prejudice turned to hatred, and the quiet acceptance on both sides turned to an active and militant schism. Small towns that had had tranquility and peace for decades, now became armed camps. Blacks and whites that had been longtime friends suddenly found that they could not be true to their own people under those circumstances, and friendships were shattered.

Again, it should be remembered that these statements are not designed to defend either integration or segregation, the old way or the new. They are simply observations that show the rapid changes in attitudes toward prejudice.

5. That prejudice is limited to "white America." We do the word "prejudice" an injustice when we limit it to one particular group or class of people.
6. That prejudice is inherited. This particular point deals with the major concern of the title, "Prejudice: Caught or Taught?" Simply, the question is this: Are we born with our prejudices or are they taught to us by our culture early in life?

In a panel discussion entitled "Racism: The Roots of Rebellion," Dr. Hortence Powdermaker has insisted that prejudice is not passed down from generation to generation biologically but rather through the local culture. She argues simply that prejudice is learned — that the problem is a social problem rather than biological. Dr. Powdermaker is a professor of anthropology at Queen's College and speaks, of course, from a secular point of view. In spite of her point of view, however, her argument would seem to be a worthy one.

This idea that prejudice is learned through the society or the culture is best illustrated in a recent short story entitled "The Artificial Nigger" by Flannery O'Connor. Nelson and his grandfather were making their first trip from the country to Atlanta. Nelson

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was ten years old and had never seen a Negro. However, his education at the hands of his grandfather had been so vivid that he already had developed a mental picture of the Negro which allowed him to hate and fear as his grandfather hated and feared. After his first actual view of a Negro, the story indicates that "Nelson turned backward again and looked where the Negro had disappeared. He felt that the Negro had deliberately walked down the aisle in order to make a fool of him, and he hated him with a fierce, raw, fresh hate; and also, he understood now why his grandfather disliked them."¹

In the short story, it was not an inherited conviction that caused Nelson's hatred; it was simply that Nelson had been taught from birth that the Negro was inferior, that he was a servant to white men, that he was by his very birth worthy of the white man's hatred.

In real life, this is illustrated in our attitude toward missions. The white American has outspoken compassion for the black man of Africa or the yellow man of the Orient. He has never seen that man, but he has always been taught that it is his responsibility to send the gospel to him. The color of the man's face is unimportant. The fact that he is a living soul demands a witness. But, oh, how inconsistent Christian people are, for a man here in America with the same color face is shunned and hated because the white man has been taught to hate by a culture that has delegated men of other races to an inferior station in life.

THE SCRIPTURES AND PREJUDICE

From the very beginning, the church in America has used the Bible to defend its stand on slavery. This was especially true in those areas where slavery became an important economic asset to the laymen and preachers who made up the

church. Using Genesis 9:25 as a basis for their argument, "cursed be Canaan; a servant of servants shall he be unto his brethren," these early American Christians argued first that God had Himself divinely ordained slavery, and that through Ham God had cursed Canaan with a black skin.² A South Carolina preacher and slave holder said, "It is generally believed that the Africans or Negroes, are the descendants of Ham; and it is by no means improbable that the very name Ham, which signifies burnt or black, was given to him prophetically, on account of the countries that his posterity were destined to inhabit. The judicial curse of Noah upon the posterity of Ham, seems yet to rest upon Him."³

Of course, this argument became the popular defense for prejudice within the church. However, when placed within the context of the scriptures, such a defense becomes both impractical and invalid. Nowhere in the New Testament is there any indication that God would condone prejudice or hatred in the heart of the Christian — for any reason. This is clearly inferred in John 3:16. Christ did not consider the color of a man's face or the size of a man's nose in determining what individuals should be redeemed. God "so loved the world that He gave his only begotten Son . . ." Paul, too, is very explicit in his argument that all men are equal in the sight of God. In Galatians 3:28, he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Indeed, the tenor of the whole New Testament is that God has no respect of persons. In Acts 10:34,35, ". . . Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

Of course, there has been no attempt here to contend that the New Testament clearly denounces slavery. Again, it should be remembered that this article deals not with slavery or racism but with prejudice of any sort. Though Paul, in the book of Philemon, does not demand that Onesimus be released from his slavery, he does demand that Philemon accept him as an equal. In verses 16 and 17 he says to receive him, "Not now as a servant, but above a servant, a brother beloved, especially to me, but now much more to

thee, both in the flesh and in the Lord? If thou count me therefore a partner, receive him as myself."

Finally, in Roman 10, verses 11 through 13, we find God's unchanging rule concerning respect of persons. "For the scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich to all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

SOLUTIONS TO THE PROBLEMS INHERENT IN PREJUDICE

Because of the nature of the article, the suggested solutions will be quite general. No idealistic program will be set forth.

As would be true of any forced program of equality, integration has failed to remove prejudice. If anything, hatred has increased. Since extravagant plans and programs involving all the people, whether they wish to be involved or not, have failed, it would seem that the real answer to the problem of prejudice must return to the individual. Without change of heart on the part of the individual, prejudice can neither be destroyed nor controlled. These suggestions are directed toward the individual and must be accepted and implemented by the individual. If prejudices are learned, as this article contends, then they can be unlearned by that person wholly committed to the Christ of Calvary.

1. Each Christian must be aware of the meaning of prejudice and its implications for the Christian. If, as the definitions imply, prejudice includes lack of knowledge and hurts another individual, then prejudice can have no place in the heart of the Christian. How can it be possible that we can love our neighbor as we love ourselves if we think less of him because he has skin of another color, has a different theological understanding of less important scriptural concerns, or because he wears knickers rather than long pants? True agape — that heavenly, God-like love of the New Testament — overlooks such externals and sees the needs of a soul created in the image of God.

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FOOTNOTES:

1. James H. Pickering, *Fiction 100*. New York: MacMillan Publishing Co., Inc. 1974. p. 787.
2. H. Shelton Smith, *In His Image, But . . . Racism in Southern Religion, 1780-1910*, Durham, N.C.: Duke University Press, 1922, p. 130.
3. *Ibid.*, p. 131.
4. References for all Scripture verses are included in the text.

THE LOCAL CHURCH AND MINORITIES: An Interview



MARTHA EVERSON
Laymember
Macedonia Church
Colquitt, Georgia



TRYMON MESSER
Pastor
First Church
Salina, Kansas



CLAUDIE HAMES
Pastor
First Church
Bakersfield, California



DON PEGRAM
Pastor
First Church
Newport News, Virginia

FOUR FREE WILL BAPTISTS SHARE A VARIETY OF PERSONAL OPINIONS CONCERNING THE SUBJECT OF WORSHIPING WITH AND MINISTERING TO MINORITY GROUPS

- *What is your attitude toward worshiping with those of another race?*

EVERSON — I believe I can worship with anyone who is sincerely worshiping the Lord Jesus. I do not believe racial problems or any of the other social problems can be solved through merger or just plain broadmindedness. Many secular organizations are belatedly realizing this. Some ethnic groups have no desire to be assimilated by another's culture.

PEGRAM — Worship is a highly personal thing with me, and those around me have nothing to do with my

attitude. That is, unless they are causing distraction by some disturbing activity. I have been in services with different races on many occasions, and I don't recall that it made any difference. I have won many Negroes (I am assuming this is what you really have in mind when you say "minorities," as we don't have many Eskimos, Aztecs, etc. visit with us), and I honestly rejoice in every case.

MESSER — I will always enjoy worshiping with anyone who is a child of God. The color of the skin makes no difference to me. Being the pastor of a church that does have other races of people as members, it gives me a great deal of pleasure and satisfaction to

know that we are fulfilling the Great Commission-taking the gospel to every creature in our community.

HAMES — The answer to this question would have been much different if it had been asked a few years ago. Twenty-one years ago in May I was saved in the North Heights Free Will Baptist Church in Sapulpa, Okla. I was on vacation at the time. On that night "old things passed away and all things became new." I was taught all my life that black people were "niggers." That night I was changed, and they became "colored," and those that are saved became my "brothers in Christ."

We have blacks every week in our

services here at the First Church in Bakersfield. Jesus died for them too, and we are presenting the gospel to them the same as we do to others.

● *What do you feel would be the best policy for a Free Will Baptist church regarding membership of individuals from minority groups?*

HAMES — Our policy is that of the Bible. It is stated in James 2:1-9. If you are a respecter of persons, you sin. We have no problem in receiving the minority groups into our membership. We do require them to adopt the same church covenant as the other members. If they give evidence of salvation, we exhort them to follow the Lord in water baptism and, of course, church membership in this church.

I would oppose sending them to a colored church. I'm persuaded if they are saved they should belong to the best church. I'm persuaded that that is a Free Will Baptist church, and I like to string my own fish.

EVERSON — Anytime a race of people has enough of its own to organize and maintain a church this works out better for all concerned. Maybe there are areas where minorities are so few in number that it would be impossible for them to have a separate church. In such a case I would not deny membership to these few. I favor separate churches where it is feasible, yet I realize that circumstances vary in each locality, so every church needs to work out its own solution to this question.

PEGRAM — That is a question to be decided by each individual church, and I would be opposed to any policy that would rob them of that privilege. In normal circumstances, it would be unwise. There is no way a white pastor can meet the needs of the black as well as a good, Bible-believing black pastor. The best policy is to help black churches. This would not be true in an area where there are no black churches or in an area where blacks far outnumber whites, such as in the Virgin Islands, etc. You have to minister to the people where you are.

MESSER — I feel whatever policy you have for membership in your church should apply to all people equally. I do not feel you can have one policy for one group and one policy for

another group. They are either good enough to be members, or they are not. The New Birth through the Holy Spirit brings each of us into one family and that's the family of God. That makes us brothers and sisters regardless of color.

● *If your church were to extend membership to minorities, what do you feel should be the social relationship with other church members?*

PEGRAM — If you mean this particular local church, any social interaction would be very limited. But that would be true of the churches I pastored in Ohio, North Carolina, and Tennessee. The program we have doesn't leave a great deal of time for social activity, number one; and number two, I think more spare time should be spent in family activity. One further limitation would be background and culture. Where I would consider Nat Turner a murderer who deserved hanging, he would be a hero to blacks. If I were black, I would teach my children to respect his memory. To blacks, Martin Luther King would naturally be a hero. To me, he was a notorious liberal in his theology and a very immoral man in his extra-marital sexual activity. The difficulties are almost insurmountable at the present time in our society.

MESSER — We have a black family that's a member of our church and other races too. The black family are wonderful people and dedicated Christians. He is head of our usher committee and on the church board. He also teaches an adult Bible class. He is a former public school teacher. All of our people enjoy the fellowship of this family. There is no difference as far as intermarriage. I preach and teach against it, not because I feel its a sin but because of the social hardship it brings upon the family and all concerned.

HAMES — There is only one area of the social life that there would be any difference. We teach that we should refrain from marriage to other races. Those who have intermarried cause their children to have a difficult time in life. They are not really accepted by either race. I'm not saying now that they won't go to heaven. But where two people from different races marry it is very difficult for them to observe the Scriptural principle of the golden rule,

Matt. 7:12, in regard to their children. Also the divorce rate is very high in interracial marriages.

EVERSON — If my church were to integrate, the blacks would socialize with the blacks and the whites with the whites. Social relationships — just as all other relationships — must be based on individual decisions made by individual Christians.

● *What should be the future role of Free Will Baptist churches in ministering to minority groups?*

MESSER — I believe we should fulfill God's Word in reaching everyone with the gospel of Christ. I believe it grieves the Holy Spirit when we bypass people with the gospel of Christ because of their color. We should start winning people as we find them. We are missing a great opportunity for Christ if we don't. The fields are white unto harvest, but people do not have to turn white to be ripe for harvest. Jesus is speaking of souls. Remember the gospel of Christ changes lives, not color.

HAMES — We should be in agreement with Jesus and the Scriptures. He commissioned us to go to "every creature," Mark 16:15-16. We should see them as souls lost without a Saviour. The most hypocritical thing I can do is to support Archie Mayhew's winning blacks in Africa and then to withhold the gospel from them in Bakersfield, California.

Our churches must make known to them that we care. If we don't, we should not expect the God of heaven to breathe on our denomination.

EVERSON — I don't know how far into the future you mean, but for right now I think we should cooperate with their organized fundamental churches with no thought of a merger. Let them serve Christ in their own way. They're people, NOT STATISTICS to supply racial balance to our denomination. Let them keep their identity, and let us change our attitudes about their customs, organizations, etc. being inferior to ours. They will reach more of their own for Christ than you and I will ever be able to reach.

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Spiritual Brotherhood

in Christ

By Rev. Bob L. DuVall

Free Will Baptists hold and preach that redemption through Christ brings us into a universal spiritual brotherhood. It is my contention that we are not failing in what we preach but in what we practice. Nothing in our doctrine or in our rules of faith and practice forbids any person of any race from joining our churches, quarterlies or state associations. This is as it should be. On the other hand, we have made no efforts, that I am aware of, to bring black Free Will Baptists into any of our associations, including the National Association. This, in my opinion, is not as it should be. Just what should be our relationship to black Free Will Baptists in America?

The good Samaritan had many reasons not to help the victim of the

robbers, but his love was such that he could not pass him by. One of the first Gentiles converted to Christianity apparently was a black man led to the Lord by Phillip. These examples are before us. We have not failed to follow other examples even when we were laughed at and made fun of. We continue to wash feet because it is what Jesus would have us do. Shall we let the example of spiritual brotherhood pass us by?

Ideally the local quarterly association should invite our black Free Will Baptists to unite with them. This would make them members of the state and national association without endless debate and

An Arizona pastor feels that Free Will Baptists should act now to avoid unfavorable publicity

THE LOCAL CHURCH AND MINORITIES . . .

(Continued from p. 7)

PEGRAM — I think we have the same responsibility to all men. It is simply a question of how to best do it. In ministering to black families in Newport News, I have established a friendship with a good black pastor; and when we win a black adult or when black children come on our buses, we give the cards to the pastor for follow-up. He has been able to reach entire families through this channel, and his church has grown rapidly. We helped them get started in the bus ministry and secured two buses for them. To me, this is a better ministry than bringing them in simply to count them on a Sunday school role and to ignore them thereafter. Intelligent blacks resent being used, and they can detect insincerity. I think our best hope is to

help good black pastors and churches.

● *Would you support a Free Will Baptist church sponsored elementary or high school which maintained an open door admission policy and sought to educate Christians of all races? Why or why not?*

PEGRAM — That would depend on a number of things other than race. For instance, the school's philosophy of education and why they had an open door policy. If it simply served to salve a guilty social conscience I would not support it. If standards were compromised in order to satisfy minority races, as in the case of the public schools, I would not support it. If it is served to tear down racial distinctives I would not support it, even

if I were black. Racial pride ought to mean something to every man, and racial intermarriage is decidedly wrong. So unless an official policy against interracial dating was established and strictly adhered to, I would not support it. And I might add, this would prove to be the greatest difficulty you would confront.

EVERSON — Just because a church sponsors an elementary or high school does not mean that ALL of the students will be Christians. If you are asking if I would support a church-related school that maintains an open door admission policy, I see no reason why I would not support the school IF the church itself maintains such a policy in all its activities. I believe in consistency.

MESSER — Yes I would. First, because all people need an education, and I don't feel Christians can be prejudiced. Second, many of the

other problems. If this cannot be done, then we should consider some other means of fellowship.

We are not under any pressure to bring black Free Will Baptists into fellowship with us. No one has placed pickets around any of our meetings. Others have not been so fortunate. Through the media, their failure has received national and international publicity.

I, and I am sure others who believe in what we are doing, would be heartbroken to see our movement held up to national ridicule. It still makes a good story and would sell a lot of newspapers and fill a lot of air time on radio and TV should some enterprising reporter decide to use it. Some constructive action is needed to avoid possible embarrassment.

We send thousands of dollars every year to see the blacks in Africa saved. We send missionaries who would be an asset to our work here in the United States. We pray regularly and have special prayer days set aside to pray for missionary success in foreign lands. Possibly some of them will one day reach a point of having their own National Association, and we will join with them in some sort of World FWB Association. How would those Christians feel knowing that we wished

minorities do not like the crime, sin, rebellion, and false teaching of the public schools system any more than we do. Third, they do need an opportunity to grow up in a Christian environment, to learn the truth, to get saved, and be trained in God's Word so they can reach their own people. If we deny them this, how can we condemn them if they turn out badly.

HAMES — I would not support any other kind. We plan to start a Christian day school here as soon as the facilities are available. Our plan is to treat them all alike without respect of persons. This had been the plan of our Lord, and we believe He would have *all* men to be saved and to come to the knowledge of the truth, I Tim. 2:4.

Someone has said that when we stand at the judgment of almighty God, we won't be able to see the color of faces because of God's grace. △

to serve with them only so long as they remain several thousand miles away? How can we be so concerned with them and fail to be concerned with our brothers here in America?

When the National Association met in Ft. Worth, Texas, in 1972, three of our black brothers were with us. One of them spoke to us, and many were impressed by his talk. Later I talked with them at length and found them to be fine Christian men dedicated to their work. We found ourselves to be brothers even through we were not the same color.

The Bible teaches universal brotherhood through the blood of Jesus Christ. I understand it to teach that when we accept Christ, we become heirs and joint heirs with Jesus. There are no restrictions as to color or race. When we meet God's requirements, we are saved. Mark 4:34 says, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." This was brought home to me one day in Russellville, Arkansas. I went into a shoe repair shop to have my boot fixed. The owner of the store and I began to talk of the wonders of God, and we began to rejoice in our salvation. I noticed that a black man who worked in the shop was rejoicing also. I cannot remember his name, but I will never forget him standing there, his hair grizzled and gray, his face wrinkled and old. With tears running down his face, he took my hand and said, "I know I am a Christian because I love the brethren." I knew what he meant as we stood there.

There are many reasons why we should reach out to our black Free Will Baptist brothers. But my prayer is that we will reach out because we love the brethren.

Free Will Baptists should reach the high and the low, the rich and the poor, the good and the evil, those of high society and those of the low, the good moral man in his home and the wino in the gutter — all men with no regard for race or color. This was the example of the Master; shall we not follow?

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PREJUDICE: CAUGHT OR TAUGHT?

(Continued from p. 6)

2. Each Christian must become fully acquainted with God's attitude toward prejudice. Few Christians have faced the issue squarely. They have been afraid to consider the question from a Biblical viewpoint for fear that their prejudices might conflict with God's word.
3. Each Christian must search his own heart in the light of his new understanding of God's attitude toward prejudice. Does prejudice control the heart? Has that prejudice hindered worship or witness?
4. Each Christian must determine to allow the Holy Spirit to change the heart of prejudice. Fearing that rejection of prejudice will open the door to integration with all its inherent problems, many Christians have totally alienated themselves from other races — even to the degree that they refuse to witness to them. The argument runs like this. "If I win them to Christ, they will want to join the church, and then we'll have social and fellowship problems. I'd better just leave them alone." With such a philosophy, consistency demands that this rejection be applied to other ethnic groups, and we hesitate to witness to anyone who is not "just like us." Our circle of concern is suddenly limited to "white Americans," and we lose the vision of a dying, desperate world.

It would be grossly naive to deny the problems involved in a ministry not marked by prejudice. Those problems cannot be dealt with here, for they do not fall within the scope of this article. However, the principle concerning prejudice is clear. God is not a respecter of persons. The command of the Scripture is an all encompassing one — "... ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Even our enemies are our responsibility. Surely, the color of a man's face or the shape of his nose would not relieve us from the responsibility of witnessing to him.

If our prejudice — whatever its cause — hinders our telling the good news to the lost, then our prejudice is sin. △

GEORGIA CONGREGATION DEDICATES NEW CHURCH PLANT

ATHENS, GA. — The Athens Free Will Baptist Church which began 20 months ago as a mission project of the Georgia State Mission Board set an attendance record of 137 for worship service on its dedication Sunday, April 21, 1974.

Beginning in a mobile chapel with 14 in Sunday school, the congregation proudly dedicated their new plant which includes an auditorium which seats 300, 8 classrooms, a kitchen, and bathrooms. Estimated cost of the building is \$68,000. It is located on three acres of land, easily accessible and in view of the Atlanta highway. The project is financed through church bonds. The Georgia State Mission Board still assists the group financially; however, according to Pastor Jerry Johnson, the congregation plans to carry more of the financial load in the next three or four months and is seeking to become self-supporting.

During an eight week period prior to the dedication Sunday, there were 9 people saved and 7 who joined the church. Pastor Johnson credits his people with this success.

The Reverend Bob Shockey, Director of the National Home Missions Department, was dedicatory speaker.



OKLAHOMA PASTOR ENTERS FULL TIME EVANGELISM

BIXBY, OKLA. — The Reverend Bob Ketchum, a Free Will Baptist pastor for the past 20 years, announces his entry into full time evangelistic work. The Oklahoma native recently concluded an eight-year ministry with the Owasso Free Will Baptist Church, Owasso, Oklahoma. He also pastored in Tennessee where he attended Free Will Baptist Bible College, Nashville.

Mr. Ketchum may be contacted at 9386 East 140th Street, South, Rt. 3, Box 67, Bixby, Oklahoma 74008.



Architectural drawing — Athens Free Will Baptist Church



FREE WILL BAPTIST

newsfront

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

ALABAMA

Billy R. Buchanan to Liberty Church, Vernon from Heads Church, Cedar Hill, Tennessee

ARKANSAS

George Ritter to First Church, Pocahontas from Arnold View Church, Creal Springs, Illinois

Johnnie Hale to First Church, Mountain Home from Airport Church, Anderson, California

Herman Wood to Lodi Church, Greenwood from Collinsville Church, Collinsville, Oklahoma

FLORIDA

Darrell Gwinn to First Church, Melbourne from Mt. Carmel Church, Perry

Novice Edwards to Christian Home Church, McDavid from Richland Church, Nashville, Tennessee

Harvey Henderson to Shiloh Church, Bratt (Atmore, Alabama) from Holly Grove Church, Marianna

GEORGIA

David Posey to Crossroads Church, Cockran from Pleasant Hill Church, Ellaville

Ronnie Peavey to Pleasant Hill Church, Ellaville

W. H. Daughtery to First Church, Metter

MISSOURI

Troy Burney to Viburnum Church, Viburnum from Mtn. Valley Church, Mtn. Grove

MONTANA

Frank Cousineau to First FWB Mission, Billings

NORTH CAROLINA

Jerry McClary to Free Will Baptist mission, Washington

OKLAHOMA

Calvin Morgan to Smith's Chapel Church, Rose

VIRGINIA

Galen Dunbar to Bethany Church, Norfolk from Hazel Park Church, Hazel Park, Michigan

OTHER PERSONNEL

OKLAHOMA

Melvin Clark to Lawnwood Church, Tulsa as Youth Director

OKLAHOMA FREE WILL BAPTISTS ESCAPE LOSS OF LIFE DURING TORNADOES

TULSA, OKLA. — The June 8 tornadoes that ravaged the central Oklahoma area claiming 18 lives and doing \$33.5 million damage in the Oklahoma cities of Tulsa and nearby Drumright alone did not cause a loss of life to Free Will Baptists. All the Tulsa area churches escaped major damage with some members experiencing limited property damages and a few minor injuries, according to the Reverend Ted Davis, pastor of the Southeast Free Will Baptist Church.

An exception to this report was the home of Dr. Don Payne, Free Will

Baptist minister and educator who resided in the hard-hit southeast section of Tulsa. The home was damaged beyond occupancy, but the Payne family escaped serious injury by taking refuge in the bathtub.

Mr. Davis reported the Southeast Church suffered relatively minor roof and water damage though the funnel's path was less than a block from the church. Since extensive destruction was suffered in the direct path of the storm, the southeast area including the Southeast Church was cordoned off by the National Guard. The church served as an emergency relief center and shelter for the community. There were no official worship services Sunday, June 9,

since the area was off limits to all but immediate residents. Mr. Davis stated that "the services of the church were extended... to the community in a physical sense as we gave a physical hand to the homeless and those in despair in our community."

Though the tornado that did much damage in south Oklahoma City earlier the same day struck less than 2 blocks away, the Capitol Hill Free Will Baptist Church reportedly was not damaged.

CHRISTIAN TEXTBOOKS AVAILABLE TO FREE WILL BAPTISTS

NASHVILLE, TENN. — Principals and directors of Free Will Baptist Christian schools will be interested that Bob Jones University, Greenville, S.C., will begin publishing textbooks designed to be used in Christian elementary and secondary schools.

According to Elmer L. Rumminger, director of the Bob Jones University Press, the first text, to be released in time for the 1974-75 academic year, will be a ninth-grade physical science text. Other science texts are in the research and writing stages, and books in other fields will follow as soon as possible.

Christian schools which now number in excess of 3,000 are reported to be growing at the average rate of one a day.

TWO FLORIDA TEENS HEAD HIGH SCHOOL STUDENT COUNCIL

CHIPLEY, FLA. — Two teenage members of the First Free Will Baptist Church here recently were elected to the two highest offices in Chipley High School.

Tina McFadder won the presidential post, and Dennis Williams was elected vice president. Both are active in the work of their local church.

"It is an outstanding honor that two offices in the local high school are held by Free Will Baptist young people with a Christian testimony as these two," stated their pastor, Rev. Charles Hollingshead.

VETERAN FREE WILL BAPTIST MINISTER DIES

OWENSBORO, KY. — The Reverend E. L. (Peggy) Hall, 66, pastor of the First Free Will Baptist Church here, passed away June 27 at Vanderbilt Hospital in Nashville, Tennessee. He had been hospitalized in Owensboro and Nashville for 13 weeks for treatment of a heart ailment. Death was attributed to a massive heart attack.

Mr. Hall was a former pastor of the First Free Will Baptist Church in Hazel Park, Michigan. He returned to his native Owensboro in 1946 to organize the church which he was pastoring at the time of his death. He was one of the founders of Kentucky's Green River Association and was active in the association until his passing.

Funeral services were conducted July 1 at the First Free Will Baptist Church of Owensboro. Surviving are his wife, Nell Smith Hall, 4 sons, and 4 daughters.

MICHIGAN CHURCH BREAKS GROUND IN NEW LOCATION

MT. CLEMENS, MICH. — The Philadelphia Free Will Baptist Church broke ground for its new \$225,000 facility to be located in the Clinton township of this Detroit suburb, on Sunday, May 15. Pastor Robert Trimball, assisted by deacons Bill Walker, Bob Mosley, and Ken Brown, participated in the brief service. Evangelist Van Dale Hudson, who began a revival in the church on that day, led the prayer of dedication for this move.

The church is locating on a six acre site at 37838 Hayes Road in Mt. Clemens. Relocation from inner city to

the suburbs was necessitated by a lack of space for expansion in the existing church facility. The present church property will be sold. The new church

auditorium will seat approximately 425 people and will allow ample educational space. Construction is expected to begin by mid-summer.



Architect's conception — Philadelphia Free Will Baptist Church

GLOSSOLALIA: A Linguistic Examination

By Ernest C. Winchester

We hear and read much today about the quest among religious individuals and groups for a "new spiritual experience" — an experience which is "relevant, and meaningful." There seems to be an ever-gaining momentum toward a spiritual awakening that will best meet the needs of a more sophisticated and enlightened society. This surging quest for revival is universal in scope and embraces every denomination and faith. Such an experience, at least for the present, seems to satisfy its expressional appetite through the glowing deception of the Charismatic Movement. This movement has found favor among those individuals who wish to have the opportunity to express in a more open, tangible, visible way the manifestation of an inner possession of emotional and spiritual qualities.

Such a movement claims to offer a miraculous end to religious boredom, humdrum ritualistic practices — and

ultimately will serve as a spiritual revolt against highly-structured ecclesiastical endeavors.

Among many other forms of religious expression that find their outlet or release through the new-found freedom offered by such a movement, the most controversial issue revolves around the "off-again, on-again" glossolalia or "speaking in tongues" phenomenon.

Once confined to a few fundamentalist sects, it now finds adherents in almost every denomination, including some of those considered the most staid and tradition bound. At one time it was confined to the scattered, small, usually emotion-charged meetings of Pentecostal groups. But in recent years the caricature of the tongues speaker has been redrawn. One finds enthusiastic believers in the gift of tongues among Catholics, Lutherans, Baptists, Presbyterians, Pentecostals, Episcopalians, Methodists, and others. A sizeable portion of the "Jesus people" consider it, among other things, part of the new trip on Jesus. So rapid has been the growth of this new form of

sensationalism that it has aroused more than just a passing interest among linguists and psychologists as well as theologians.

Alarming, the tongues movement has gained a multitude of disciples in a relatively short span of time. Even more disturbing is the realization that it grows ever rampant — unchecked, unchallenged, even through the very heartland of a once change-reluctant Bible Belt.

In many instances it has not only raised grave and serious doctrinal questions among brethren of local church congregations but has threatened to disrupt entire denominations. Many approve of what they term a new revelation for the age; others vigorously disapprove. But, one thing is certain; no one can ignore it.

The phenomenon of speaking in tongues has at least a 200-year history (some would make it even older). This long and bizarre history has had entire books devoted to it. The so-called "Neo-Pentecostal" movement is hardly more than a decade old. The "Pentecostal" movement grew out of the "Holiness" campaign following the the American Civil War. The name of Charles F. Parham, more than any other, is associated with the founding of Pentecostalism. Through a special study, he and his students concluded that speaking in tongues was a sign of being baptized with the Holy Spirit. His group sought such a gift and soon found it. The present movement began to arise informally in the mid-50's. But its public manifestation is usually traced to the spring of 1960. At that time the pastor of an Episcopal church in Van Nuys, California, explained to the congregation the personal experience he had with speaking in tongues. Not surprisingly, this caused some publicity and eventually the resignation of the minister. Since that incident, many

ABOUT THE WRITER: Mr. Winchester is a layman in the Forestdale Free Will Baptist Church, Birmingham, Alabama. A teacher in the public school system of that city, he is currently pursuing a doctoral degree at the University of Alabama.

(Please turn to page 14)

October, 1974
**CHURCH
FAMILY PLAN MONTH**

During the month of October, each church which agrees to adopt the Church Family Plan for at least a one year period will be granted a special rate of \$1.00 per subscription for the first 6 months. Thereafter, the church will be billed at the current rate.

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GLOSSOLALIA . . . (Continued from p. 12)

individuals, groups, and interdenominational organizations have expressed strong support for tongues in every faith.

Even though there is some justification for a "new spiritual awakening" in many "dying" and "drying" denominations, it seems highly unlikely that "new life" can be found in a "dead" practice, long since buried in the history of early Christian Church antiquity.

Neo-Pentecostals do not, on the whole, wish to leave their present churches. They are satisfied with traditional denominations and have no desire to join regular Pentecostal groups. Their dissatisfaction could readily be resolved, they believe, if church worship services could be broadened in scope to include opportunity to openly engage in glossolalic expression. For this reason, they want to see glossolalia sanctioned

by the governing body of their respective ecclesiastical body. In some cases, this has been done tacitly, if not formally.

But there has been much opposition as well. The late Bishop Pike, while still in the Episcopal church, issued strong warnings against such a practice. Many Southern Baptists and Free Will Baptists as well have spoke out in no uncertain terms their displeasure at the very thought of such a form of expression becoming a part of church worship. The Roman Catholic church has tended to maintain a neutral attitude for the moment. While cases of the actual use of glossolalia have been reported among some Catholic groups, the sanction of such usage has not met approval.

Many of the major non-Pentecostal denominations are finding themselves faced with a crucial decision as to what direction they will take toward adjusting their creed, treatise, church covenant, etc. to meet the pressures of the Neo-charismatic intrusion. Many member themselves within local churches are greatly divided over the issue, regardless of the official policy of their individual church.

The glossolalists emphatically point to the Bible as evidence that their experience is valid. But, needless to say, such a claim is by no means unanimous among theologians.

Two passages in the Bible mention speaking in tongues: Acts 2 and I Corinthians 14. In Acts 2, the Holy Spirit came to the disciples on the day of Pentecost only a few days after Jesus had departed from the earth. When they received the Holy Spirit, the followers of Jesus began to speak with other tongues. It is not, in my opinion, altogether clear whether the miracle on the day of Pentecost was in the speaking or in the hearing since "... every man heard them speak in his own language." Some feel that there is a difference between the tongues of Acts, written by Luke, and the tongues mentioned by Paul in I Corinthians. However, this seems to be based on personal opinion, in most cases, rather than on a linguistic study of the passages involved.

In both references, the same basic Greek word *glossa* (language or tongue) is used. Elsewhere in the New Testament and in the Greek Septuagint translation of the Old Testament, this



WORDS FOR WOMEN

Answered Prayers Bring Encouragement

By Gloria Floyd

Several months ago I attended a convention during which several ladies were called upon at random to share answered prayer experiences in their lives. My heart was again refreshed as I began to review my own prayer experiences. Sometimes when I am discouraged and low in spirit, I just stop and reflect on the way the Lord has worked in my life in the past and the secret prayers that He has answered. Then I receive the needed encouragement and assurance to continue on.

One such incident occurred ten years ago when my husband submitted to the call of God to preach. Feeling that the call to preach was also a call for preparation, he felt that he must go to college; and Nashville, Tennessee, seemed to be the place the Lord was leading. There were many problems — two children, jobs, bills — but seemingly the most insurmountable problem involved selling our home. We had built a small house on a lot that my father had given us about twenty miles from town. The problem was getting rid of a small house away out in the country with no property for farming connected

to it. All our advertising brought not a single inquiry; but my husband, confident of his call, determined to do all that he could and leave the "impossible" to God. We began packing and made all the necessary preparations, but on August 1 there were still no prospective buyers. There was no way that we could go away to school and continue to make house payments. SO WE PRAYED! My husband was still confident; although, I must confess that I was getting a little shaky. Well, God answered our prayers, as He has so many times since. Two weeks before the fall semester was to begin, a widow lady who lived next door came over and asked the selling price. The Lord had impressed upon her heart to buy our small house for her invalid sister who lived several miles away!

This is only one of many times that God has intervened in my life when from a human standpoint the situation looked hopeless. I thank God for these answered prayers that have had such a vital part in helping me to grow in the Lord.

word has to do with intelligible human speech or language. Twice it refers to stammering, but this is an attempt to communicate in normal speech.

One of the views taken by some is that tongues are ecstatic speech — the incoherent babblings of someone in an emotional state of ecstasy. The New English Bible uses such expressions as gift of ecstatic utterance, language of ecstasy, tongues of ecstasy, etc.; but the Greek work is translated simply as tongues in many other translations.

Some glossolalists, on the other hand, insist that tongues are actual languages — either ancient or exotic — but still human speech. Still others think that tongues is the tongues of angels. While speakers of tongues maintain that their gift is a product of the Holy Spirit, linguists, scientists, and psychologists tend to take a more sober and earthly view.

Anthropologist Felicitas D. Goodman in the *Journal for the Scientific Study of Religion* (vii, 1969, "Phonetic Analysis of Glossolalia in Four Cultural Setting," pp. 227-239), lists six specific ways in which glossolalia differs from human language. Space will not permit a

I'm so glad, however, that God not only takes care of the "mountains" in our lives but that He also cares about the little fears and problems that face us day by day. Surely God is pleased when we take to Him the small desires of our hearts, and how it must grieve Him when we fail to even recognize the ways in which He daily answers our prayers.

Just recently we moved to a new pastorate and I took my two children to school for the first time. I left them with a lump in my throat and a prayer on my lips, "Lord, help them to make friends easily and to like their new school." Later in the day when they came home laughing and full of excitement, I whispered, "Thank you, Lord, for again answering my prayers."

"But in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God" Phil. 4:6b.

ABOUT THE WRITER: Mrs. Floyd is the wife of Merritt Floyd, pastor of St. John Free Will Baptist Church, Patrick, South Carolina. △

detailed summary of this report, but it is interesting to note that Goodman gives strong evidence that indicates that tongue speaking is the product of a trance state.

Since the tongues of the Bible were actual foreign languages, as a number of New Testament scholars and theologians are convinced, what about the present-day phenomenon? Do tongue speakers of today actually talk in foreign languages? Are they duplicating the Biblical experience? If so, for what purpose? Whom does it ultimately edify — the speaker or God? Do present day tongues serve as a prophecy or warning of a fast-closing Christian age? Many think so. Just as tongues gave birth to the Christian church age, many are convinced that the revival of tongues is the visible sign of the end time.

Professional linguists have made numerous investigations into modern glossolalia and have found no evidence that it ever consists of actual speech. After analyzing individual words, phrases, sentence structure, etc., Dr. William J. Samarin, professor of linguistics at the Center of Linguistic Studies at the University of Toronto, concluded that although speaking in a real language "is claimed by Christian charismatists to be part of the tongue-speaking experience, they would be unable to provide a case that would stand up to scientific investigation." (See "The Linguisticity of Glossolalia," *Hartford Quarterly* viii, 1968, pp. 52-55).

Professor Samarin examined recorded samples of glossolalia from a linguistic point of view. It is definitely not gibberish as some have charged. But there are significant differences between certain of its features and those of real intelligible speech.

Samarin concludes: "In the foregoing we have seen that glossas [tongues] are not natural languages; and they are unlike natural languages in very significant ways even though features are shared" (p. 65).

Dr. Samarin went further to show that glossolalia is not at all hard to acquire: "The only necessary, and perhaps sufficient, requirement for becoming a glossolalists seems to be a profound desire on the part of an individual for a new or better religious experience." ("Glossolalia as Learned Behaviour", *Canadian Journal of Theology*, 15, pp. 60-64).

Dr. Eugene A. Nida, of the American Bible Society Translation Department, made an intense research into the study of glossolalia as recorded on tapes. An experiment was conducted in which a tape of glossolalia was played to several individuals claiming to have the gift of interpretation. Not only were the interpretations in very general statements, but there was in most cases, no similarity — the interpretations varied considerably. At one point Dr. Nida made his own unintelligible attempt at recording glossolalia on tape. This recording was then played for interpretation by the same interpreters used in previous experiments. Much to his amazement, the interpretation was much the same as the other authoritative tapes!

The conclusions of bona fide linguists after scientific study are unanimous: (1) *the tongue speaking prevalent today does not involve any real, natural languages*, and (2) *word phrases used tend to follow learned behavioral patterns*.

Contrary to the claims of some critics, tongue speaking is not usually the product of schizophrenia. A study reported in the *Journal for The Scientific Study of Religion* concluded that: "... [there is] no evidence... that the differences... found indicate abnormality or psychological pathology of any kind... Quite clearly, available evidence requires that an explanation of glossolalia as pathological must be discarded" (V. H. Hines, "Pentecostal Glossolalia", *JSSR* VIII, 1959, pp. 211-26).

Another study, however, conducted by J. N. Lapsley and J. H. Simpson of Princeton Seminary adds yet another dimension to the picture. In their research among tongue speakers, they noticed the presence of uncommonly troubled people who exhibited "more anxiety and personality instability than non-Pentecostals of the same socio-economic background" ("Speaking In Tongues", *Princeton Seminary Bulletin*, LXIII, 1965, pp. 3-18).

Dr. John P. Kildahl, a practicing psychologist who recently finished a study of the phenomenon under a grant from the National Institutes of Mental Health, said that glossolalists tend to "develop a deeply trusting and submissive relationship to the authority

(Please turn to page 18)

BAPTISM NOT ESSENTIAL TO SALVATION

Part III

By Leroy Forlines

Two of the most frequently used verses by those who insist that baptism is a condition of salvation are Acts 22:16 and I Peter 3:21. In Acts 22:16 we read, "... be baptized, and wash away thy sins . . ." I Peter 3:21 says, "The like figure whereunto even baptism doth also now save us . . ."

In order to understand these verses, we need to understand the figure of speech known as metonymy. A metonymy is a figure of speech in which a word which designates one thing is given for something that is closely related to it. The cause may be for the effect; the effect may be given for the cause. The symbol is given for the thing symbolized. The container is given for the thing contained.

The use of a metonymy is frequent both in our language and in the Bible. We speak of the people in a room as the room. "My room is quiet," the teacher might say. The food on a dish is spoken of as a dish. Washington is used to refer to the federal government.

In the Bible, the first five books of the Bible are called Moses, and the

writings of the prophets are called prophets (Luke 16:29). In Ephesians 2:10 Paul says, "For he [Christ] is our peace." Christ is the cause and peace is the effect. Yet, through a metonymy the cause which is Christ is spoken of as if He were the effect which is peace. In actual fact, Christ *gives* peace, not *is* peace.

CHRISTIAN DOCTRINE

Another example of the use of metonymy is the statement of Jesus, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20). The cup is the container used to refer to the contents in the container. The cup is said to be the New Testament. Yet, it is obvious that the cup cannot in any literal sense be the New Testament. The same thing happens in the statement, "This is my body" when referring to the bread (Luke 22:19). The bread is not, in fact, the body, but is a symbol of the body.

With the above observations made about the use of metonymy, it is easy to see how we can interpret Acts 22:16

and I Peter 3:21 without understanding baptism to be a condition of salvation. In I Peter 3:21 when Peter says that baptism saves us, he is attributing to the symbol that which belongs to the idea or object that is symbolized. It is not the symbol that saves but that which it symbolizes — the death, burial, and resurrection of Jesus Christ. Baptism saves only in a symbolic sense. The same thing happens in Acts 22:16. Baptism washes away sins only in a symbolic sense. It is our identification with the death, burial, and resurrection of Christ that actually washes away sin.

The language of Acts 22:16 and I Peter 3:21 is no more strange than the statement, "This is my body." The contents of the cup are the body of Christ only in a symbolic sense. Baptism saves and washes away sin only in the symbolic sense.

The symbol in "... This is my body which is broken for you" in the communion service follows in time the actual breaking of the body. There is no reason to believe that the actual "washing away of sins" cannot occur and then be followed by the symbol which is baptism. The actual breaking of the body of Christ occurred on the cross.

The Christian's Judgment Often Overlooked

Second Corinthians 5:10 contains a sobering declaration: "We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

The "we," of course, means Christians. I don't say this in order to argue whether saints and sinners will be judged at the same or at different times. (Premillennialists separate the times; amillennialists put them together). My point is that we too often lose sight of the *Christian's* judgment. Christians will be judged for their service and not merely to settle the simple question of their salvation. (Some other passages that refer particularly to the Christian's

judgment are 1 Corinthians 3:11-15, 4:4,5; Romans 14:10-12).

Especially do I call your attention to the word "appear." A hasty reading of the King James gives the impression that the words mean we will *put in an appearance* at the judgment seat. But the truth involved is far more serious, as will be seen by checking the Greek.

The word translated "appear" is *phaneroo*. In the active voice this verb means to manifest, to show, to disclose, to make known. (Active voice, in both Greek and English, means the subject of the verb is producing the action of the verb). But here in 2 Corinthians 5:10 the verb is in the passive voice. (When a verb is passive, either in Greek or English, the subject of the verb is

receiving the action of the verb). So the meaning here is to be made manifest, to be shown, to be disclosed, to be made known.

You see, then, that Paul is not saying we will "appear" there, in the sense of merely being present. He is saying we will *be made manifest* there. We will not "show up"; we will *be shown* up. We will not "be present"; we will *be presented*. We will *be on display*.

gems

from the
Greek New Testament

Wait, now: that doesn't mean merely that we will be displayed like trophies are displayed. No, the meaning is that we will be presented for inspection, displayed for what we really are, manifested in a perfect light that shows

The language in Acts 22:16 and I Peter 3:21 could be interpreted literally if that would seem appropriate. The language can also be interpreted as a metonymy if that seems to be appropriate. It is doubtful that any thinking person, even if he does believe that baptism is a condition of salvation, actually believes that in the literal sense baptism saves and washes away sin. He must think of baptism as a symbol of the death, burial, and resurrection of Christ and our identification with that redemptive work. He cannot possibly credit our salvation to baptism. He must credit it to the death, burial, and resurrection of Christ.

Once it is admitted that baptism itself does not actually save but is a symbol of that which saves, the important question is does the symbol and that which is symbolized have to occur at the same time? Obviously not. This has already been illustrated with the elements in the Lord's Supper. In the case of baptism, the death, burial, and resurrection of Christ occurred long ago but is symbolized when a person is baptized.

Baptism also symbolizes our identification with the death, burial and resurrection of Christ. This is where the basic issue lies. Can this identification take place apart from the symbol? Much has already been said to establish the

fact that in the use of symbols that which is symbolized and the symbol do not have to occur at the same time. In light of the many passages that give faith as the only condition of salvation,

it is a necessary conclusion that our identification with the death, burial, and resurrection of Christ and the actual washing away of sins precedes the symbol, which is baptism. Δ

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Arkansas	798.83	...	844.70	7,375.18
California	595.92	...	816.22	3,243.55
Florida	1,000.81	...	1,393.42	5,395.39
Georgia	177.01	...	703.60	1,129.36
Idaho	...	...	86.71	172.27
Illinois	...	...	...	5,702.13
Indiana	...	...	...	428.79
Kansas	...	...	807.02	991.62
Kentucky	...	...	...	172.50
Maryland	96.67	...	80.00	412.21
Michigan	42.30	...	...	128.98
Minnesota	...	...	35.50	150.25
Mississippi	52.88	...	56.50	431.17
Missouri	2,462.49	(2,462.49)	2,540.86	16,941.17
New Mexico	...	...	...	66.24
North Carolina	138.00	(63.00)	75.00	882.46
Northwest Assoc.	23.88	...	30.00	69.63
Ohio	627.20	...	1,044.70	2,763.34
Oklahoma	2,162.51	(2,162.51)	380.13	16,933.44
Tennessee	167.18	...	167.94	1,700.09
Texas	...	...	361.26	875.45
Virginia	77.98	...	51.11	283.50
West Virginia	...	...	...	57.33
Wyoming	25.00	(25.00)	...	100.00
Totals	\$8,457.66		\$10,136.41	\$67,911.09

DISBURSEMENTS:

Executive Dept.	\$4,371.34	\$ (635.68)	\$ 3,921.62	\$29,465.69
Foreign Missions	1,582.12	(1,582.12)	2,089.06	13,487.91
Bible College	886.43	(866.43)	1,696.62	8,606.34
Home Missions	780.85	(780.85)	1,400.95	7,518.95
Church Training Ser.	395.43	(395.43)	458.31	4,136.96
Retirement & Ins.	292.32	(292.32)	337.92	2,979.78
Layman's Board	122.63	(122.63)	171.74	1,264.10
Commission on Theo- logical Liberalism	36.54	(36.54)	60.19	351.90
Miscellaneous	10.00	(10.00)	...	99.46
Totals	\$8,457.66		\$10,136.41	\$67,911.09

up every aspect of character, good or bad. Every flaw will be revealed, along with every perfection.

I noticed a suggested translation in Zondervan's analytical lexicon: "to be laid bare." That is exactly the idea; we must all *be laid bare* before the judgment seat of Christ. "Appear" is all right, if you understand it to mean that we will appear then, like transparent glass, when all can view us and see us in true character, exposed unmercifully by the investigative judgment of Jesus Christ, whose eyes are like "a flame of fire" (Rev. 1:14).

So we will all stand disclosed (cf. 1 Cor. 4:5) before the judgment seat. Even though the book of life reveals our names registered there as members of God's family and citizens of Heaven, we will be examined and exposed. That serious truth ought to cause us to live purely and serve God selflessly. I'd like to stand there unashamed. Δ

GLOSSOLALIA . . . (Continued from p. 15)

figure who introduces them to the practice of glossolalia. Without this complete turning oneself over to the leader, there can be no beginning to speak in tongues."

Dr. Kildahl pointed out in his study, "Many references could be cited in order to illustrate the relationship between glossolalia and certain hypnotic states It will be noted that hypnosis and glossolalia are introduced in a similar manner." Just as a hypnotic subject must put his trust in the hypnotist, so the tongues speaker must place his in the authority figure. Hypnosis and tongue speaking are remarkably similar, almost as if the glossolalist had allowed himself to be hypnotized.

The renewed interest in mysticism and the occult is partly a reaction against our 20th century world of materialism. Material possessions don't satisfy the spirit. In the words of one psychotherapist, people are seeking some fulfillment or power "to get beyond themselves." To find this something beyond themselves, quite a number are turning to various promising diversions: mysticism, astrology, the occult, witchcraft, Oriental philosophy and fringe religions. Some, who do not want to make a complete break from Christianity, are trying to get their spiritual kicks through glossolalia. Just as the drug user, the glossolalist must relinquish some of his mind control and will power. The potential danger in this should be obvious!

In fact, Dr. Kildahl's study comes to this remarkable conclusion: "It is generally not the speaking in tongues that brings the great feelings of euphoria that these people experience; rather, it is the submission to the authority of the leader. The follower feels at peace because he has abandoned himself to the control of some one else."

The prophet Isaiah summed it all up hundreds of years before Christ when he warned: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?"

After a brief analysis of the modern tongues movement, this remains good advice for us today. ▲

Building Fellowship

By Executive Secretary
Rufus Coffey

America has been characterized as the "melting pot" of the world. This nation has a unique record of absorbing and cross-pollinating people of diverse origins. Here many cultures, languages and races have blended their ethnic identities. Consequently, we have Americanized Italian pizza, Mexican tortillas, English muffins, French pastries, and countless other foods. In addition we have come to accept and appreciate different forms of art, clothes, music and folk ways.

By acculturation we have extracted the best of various sub-cultures and synthesized them with other values into what is called the "American way."

But in spite of our progress in many areas of social relationships, patterns of discrimination still exist which contribute to the exploitation of ethnic minorities; and oftentimes this is done under the guise of a Christian ethic. As a result we find social conflicts, tensions, and, at times, open conflicts. Resentment and hostilities are intensified when a dominant group denies a subordinate racial group its rights.

How to achieve social equality and maintain the right personal relationship with those of a different culture, color, or creed is a lingering dilemma. It is not a recent problem nor is it confined to this nation alone. But whether the class or group distinction be in South Africa; Quebec, Canada; Ireland; or the United States of America, Christians should not allow patterns of discrimination to prevail in the church.

Because of a worldwide influence through our missionary outreach, evangelical Christians in America have a particular responsibility to set an example of a wholesome relationship with all people. The church is a vehicle

to correct social ills rather than a means which contributes to the establishment and to the perpetuation of a system that is contrary to Christian principles. It is imperative that Christians constantly examine and reevaluate their attitudes and actions in light of God's word rather than allowing the customs and traditions of a pagan society to control our thinking.

What should be the Christian's attitude toward those of diverse nationalities and racial strains from every continent and almost every country in the world who have migrated to America? Let me suggest three scriptural principles that ought to guide our thinking and determine our relationship with people of other nationalities.

The Christian should remember first of all that *God is the creator of all men*. According to Acts 17:26, every person sprang from a common ancestry. Although the Bible does not tell us how, when, or why distinct physical and genetic characteristics developed it is clear that all men are direct descendants from one parentage. Because of the basic unity of the human family, every man is equal in the sight of God. Although scientific research overwhelmingly supports the essential equality of races, the Christian ethic is based upon the absolute certainty that every man was created in the image of God.

It took a vision from heaven to convince Peter of this principle. When his eyes were opened, we find him preaching in Acts 10:28,34,35, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet, God has shown me that I should not call any man unholy or unclean . . . [and] . . . God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with him." Peter had been blinded by

Through the Community of Grace



prejudice until he came to understand that God shows no partiality or makes no distinction between one man and another.

Peter's assertion of the worth and dignity of every human being is a startling point to consider. Whatever a person's race, status, or cultural background, he cannot be considered common or unclean. God has endowed every man with dignity and worth; therefore he deserves this respect.

The second principle to consider regarding ones relationship toward those of a different race or culture is that of *love*. The very essence of God's nature is love. When God abides in our hearts, his love is perfected in us. This results in our loving one another (1 John 4:12). Genuine love seeks the welfare of the person loved. God's redemptive love reaches out to all men, and those who believe in Christ as Saviour are baptised into one body — Jews or Greeks, slaves or free — and all drink of one spirit. Through union with Christ, "there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave or freeman, (Col. 3:11, NASB). God's design for the church is that there be no national, religious, cultural, or social barriers. The church is God's instrument or redemption in the world. Because of its very missionary nature, the church should reach out to those of every nation to show hospitality, goodwill, love and concern.

A third principle relative to our relationship with others is *the ministry of reconciliation* committed to the church. Reconciliation is the process of restoring unity to parties that have been at enmity. Sin erects a barrier between man and his neighbor as well as between man and God. As a result of being reconciled to God, a man is concerned with breaking down those barriers which separate him from his fellowmen. In Ephesians 2 we learn that the Gentiles were not only separated from God but from the Jews as well. Through the atoning blood of Christ, they were not only brought to God but also near to one another. This truth is beautifully illustrated in Acts 8. Two men were riding in a chariot — one a Semitic, the other an Ethiopian from Africa. As a spirit-directed deacon searched the scriptures with a hungry soul, we see how they found each other as they found the Lord.

Through reason, patience, understanding, and tolerance, the Christian must strive to fulfill his role of reconciliation. Believers cannot retreat to a supposed position of neutrality. We must declare our love and support for all races.

The early church disrupted the evil system of that time, not by principles but by action. Some positive actions to be considered in our time are as follows: 1. Christians should commit themselves to doing something about improving relationships with other nationalities. This is often costly, but attitudes and resolutions must be translated into deeds. 2. A Christian should become informed about the root problems of society that cause conflicts among those of different national origins. A better understanding of the grievances among minority groups will prompt a desire to help solve the problems. If we demonstrate more concern for the physical, mental, social, and spiritual

welfare of minority groups, it will help quench the hostilities that exist. 3. The Christian must learn to appreciate all men and respect their rights. Rather than demeaning a man by showing partiality, we should affirm the personal dignity of every man by a friendly, courteous attitude. 4. Christians can make an effort to establish wholesome friendships. Personal contacts and conversation enable us to learn from others and to sympathize with their struggles. 5. Christians must strive to overcome preconceived notions and prejudiced attitudes. The answer to prejudice is Christian love. Christians can work through community organizations to secure equal rights, justice and opportunity for all. He can support legislation that will bring about the well-being of those who are deprived of equal opportunities. 6. A Christian can recognize the importance of family influence in developing proper attitudes toward others. Parents can set a positive example in relating to others regardless of their education, social status or color. 7. A Christian can work to eliminate discrimination in the church by extending the hand of Christian fellowship to every believer. Through the preaching and teaching of those Biblical truths related to race, the congregation can be motivated to set an example before the entire community. Christians ought to express their convictions particularly to those who stir up race hatred but are unchallenged. 8. Above all, Christians can exemplify the spirit, mind and love of Christ in all human relationships.

Only through the application of Christian principles can there be a satisfactory solution to the complex problems that divide our society. Those who belong to the community of grace will find that the love of God is a sure foundation for building a bridge of fellowship to those of all nations. Δ

VIEWPOINT

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ONENESS IN CHRIST

When the staff first began to pray about and plan for this issue of our denominational magazine, I was excited about the potential contribution that it could make to our denominational outreach. I am even more excited now as I see the contents of the magazine unfolding to illustrate the theme "Oneness in Christ." I like what Foreign Missions Director J. Reford Wilson expresses in his article concerning God's plan of redemption. It is not for one race only; but, for the entire fallen human race. Although I feel that as a Caucasian I am not prejudiced against other races, I was made to re-examine my outlook after reading Bill Davidson's article on the subject of prejudice. His solutions to the problems inherent in prejudice are practical and are worthy of consideration and application. Perhaps it is time that we as a denomination consider some constructive action to involve black Free Will Baptists in an associational fellowship as suggested by Bob DuVall

in his article on spiritual brotherhood. Like him, I would hate to see our denomination receive unfavorable publicity because we failed in this area.

I believe those who participated in our interview questions for this issue give us some food for thought. From the thirteen people we asked to participate in this interview, four chose to do so; five declined in writing, while the remaining four did not respond at all. The interview method was chosen so that we could have the opinions of a cross section of our denomination. We are not propogating the view of any one person. We simply asked some of our people to give thought to the questions so that our readers in turn would have more than one viewpoint from which to make their own evaluations concerning ministering to members of minority groups.

Within the past ten to fifteen years the term minority groups has come to refer to any group which is not the predominant race in a particular locale. This includes Mexicans, Indians,

Oriental, blacks, etc. The inclusion of all these minorities was our intention; however, it appears that it was interpreted to mean blacks alone. This was not the case at all.

We sincerely hope that this issue will not inflame the prejudice of anyone but that it will serve to cause all of us to stop and re-examine our views about all of God's created peoples, whether they be red, yellow, black, or white. Most of all we trust that all of us will come to a new appreciation of the fact that salvation in Christ makes us all joint heirs with Him, regardless of color. Just as God regards all men who come to Him as His children, may we recognize them as our brothers and sisters with the same limitations and privileges.

Currently . . .

By
EUGENE WORKMAN
Administrative Editor

