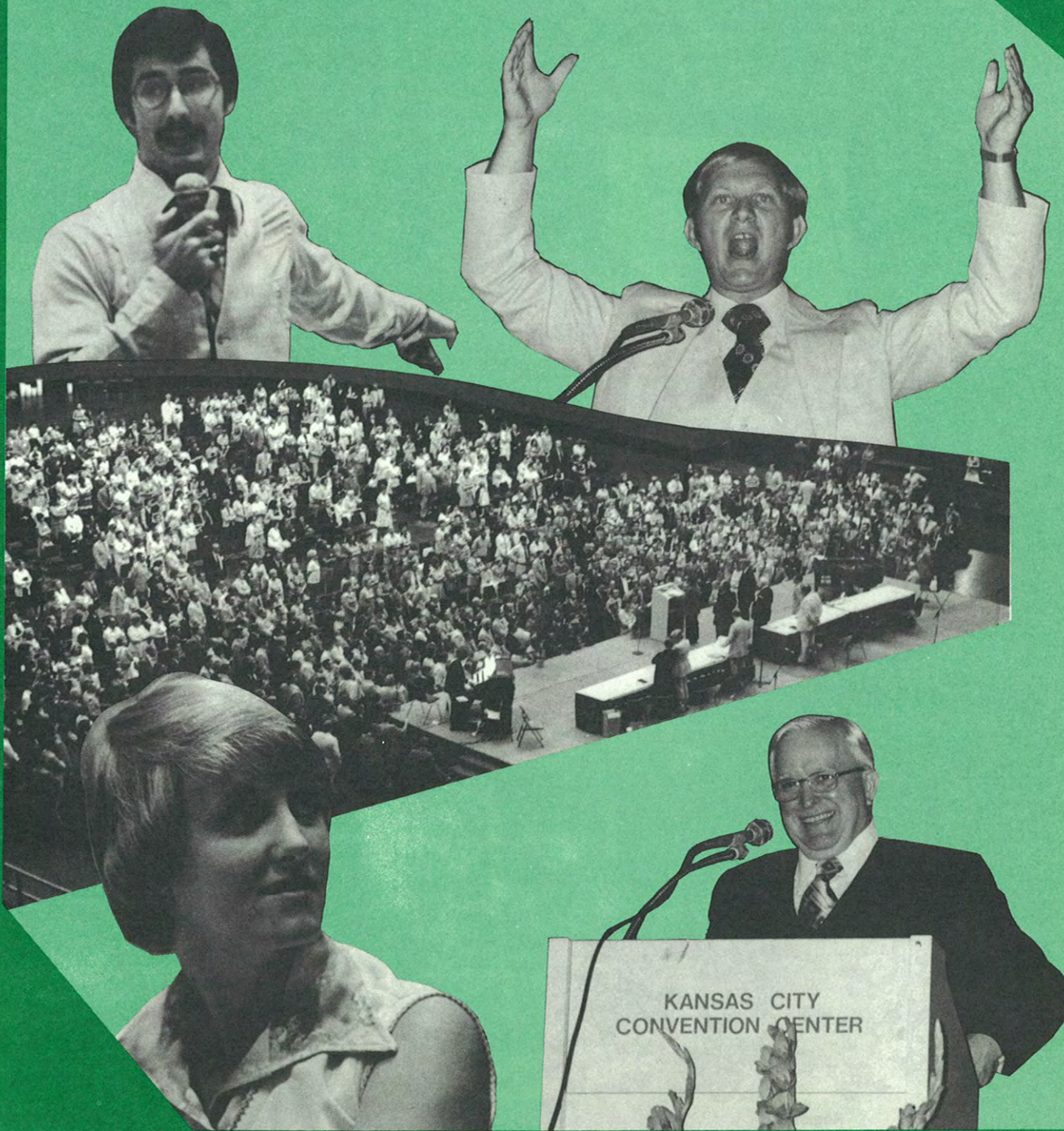


Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

SEPTEMBER, 1978



Kansas City '78



Dr. Frank Garlock



Layman's Breakfast Award



Jackie Creech



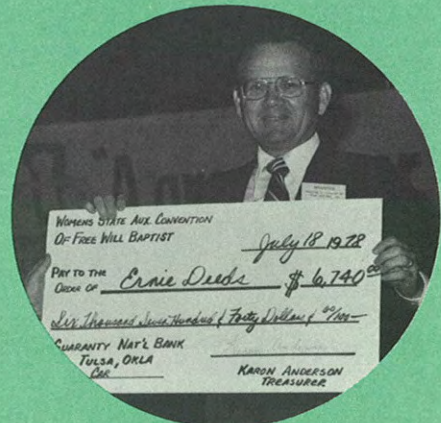
Lonnie DeVault



Convention Delegate



Registration in Municipal Auditorium



Missionary Ernie Deeds

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One paramount but ironic business decision merged the Church Training Service and Sunday School Departments into one department now known as the Board of Sunday School and Church Training. Church Training Service received its name at the 1964 Kansas City Convention; now, 14 years later another Kansas City Convention has changed the name again.

The 500-page *Who's Who Among Free Will Baptists* made a convention debut and swept away any misgivings about its validity as a worthwhile denominational project. Editor Harrold Harrison received well-deserved accolades for masterminding the 24-month-long effort.

The Educational Study Committee, appointed in 1976, submitted a final report certifying that Randall House will publish by early 1979 a 12-chapter book on the scope of Christian education. Dr. Douglas J. Simpson chaired the committee and supervised the editorial work.

The air in Kansas City was thick with awards, plaques and special appearances. Outgoing Home Missions Director Bob Shockey garnered a standing ovation to match his goodbye plaque. For CTS Director Dr. Malcolm Fry it was an appreciation watch; and for the queen mother of missions, Mabel Willey, another plaque from a grateful denomination.

Just after Clerk Waldo Young tallied the votes approving a record \$5.5 million denominational budget, the delegation elected the Oklahoma pastor to his 10th consecutive term as associational clerk.

For the second consecutive year attendance woes haunted the convention. National Youth Conference registration was down 1000 from 1977. Neither WNAC nor national registrations rose substantially over 1977 totals. Convention officials had expected 5000 instead of the barely 3500 who came to Kansas City.

And for the record, who said reruns are dull and nobody listens to them? Conventioneers purchased more than 1800 tapes of sermons and workshops. More are expected to be ordered now that the tape list is published in *CONTACT*. ▲

By Jack Williams

Almost 3500 Free Will Baptists poured off the interstates into Kansas City, Missouri's, Municipal Auditorium July 16-20 for a five-day mid-summer celebration at the National Association's 42nd annual session.

From the General Board's opening gavel until the final stormy business session on Thursday, delegates found themselves repeatedly confronted by the interpretation of biblical infallibility and inerrancy and proper channels for scrutinizing a minister who might hold divergent opinions. An uneasy peace reached by General Board members on Monday and bolstered by a late Wednesday night meeting crumbled in an emotional outburst Thursday that delayed convention adjournment two hours.

Of course, it wasn't all business for the hand-shaking swarm—youth found time to take in a Kansas City rodeo; women imported a Wisconsin speaker (Jill Briscoe) and sat enthralled for more than an hour, while men crowded rooms in downtown hotels and heard "how-to" seminars on practical Christian living and service.

With three national conferences running simultaneously, delegates were reminded again that the annual gathering is indeed a family affair. Free Will Baptists from grade school to grandfather age were feted, programmed and entertained 18 hours daily. Sleep was harder to find than a Pastors' Dinner ticket.

In whirling convention fashion delegates sat near the edge of denominational history as Dr. L. C. Johnson, FWBBC President, announced retirement, and Bob Shockey, Home Missions Director, terminated his present ministry.

CONVENTION BROWSING

BEST OF THE BUSINESS

By A. B. Brown

God's business is the church's business and the church's business is God's business, sometimes stormy sometimes smooth.

General Board Overview

Moderator Bobby Jackson gaveled the General Board and a full house of interested delegates into session at 8 a.m. Monday in Municipal Auditorium.

Once set in motion business moved steadily until noon. Jackson quickly appointed essential committees. The board recommended Fort Worth, Texas, as the 1982 site for the National. From that point the board groped its way along an uncharted path.

For the first time in its history the National Association was faced with the allegation that one of its fold had

become a liberal.

The North Carolina State Association requested that the Texas delegation not be seated because they felt Texas had inadequately dealt with the individual concerned. Texas, on the other hand, maintained that they had in fact dealt with the issue to the best of their ability and according to the *TREATISE*.

After a heated 90-minute discussion the General Board adopted a recommendation from its executive committee to seat the Texas brethren and appoint a committee to investigate whether the issue had been properly dealt with and report to the General Board in 1979.

One observation growing out of this controversy was the realization that Free Will Baptists are not adequately structured to deal with such problems from the national level. Ministerial discipline procedures

originate with the local church. This is an outgrowth of our Baptist principle of local church autonomy and the fear of creating any hierarchy above the local church level.

The fundamental nature of Free Will Baptists was reflected in its reaffirmation and clarification of Plenary Verbal Inspiration. The board sent the national body two statements to be inserted into the *Treatise*; one to be inserted into the doctrinal section with a footnote for further amplification and the other as an appendix.

Both statements in essence deal with the extent of infallibility and inerrancy as reflected in the proposed insertion to the doctrinal section, "Since the Bible is the Word of God, it is without error in all matters upon which it speaks, whether history, geography, matters relating to science, or any other subject."

Both were passed by the body and tabled for a year according to constitutional requirements.

The merging of the Sunday School and CTS Departments was advocated as a matter of stewardship and to avoid duplication. The proposal was sent to the body, which after some debate, was adopted.

In The Arena

About 900 voting delegates gathered in the huge Kansas City Municipal Auditorium Wednesday morning to hear reports, approve budgets, elect board members and deal with contemporary issues facing the denomination.

The body approved a 5.5 million dollar 1979 convention budget for all departments.

Probably the most moving reports came from the Home and Foreign Missions Departments. Bob Shockey's final report as director of the Home Missions Department together with his cheerful expression of appreciation for the opportunity to serve brought the delegation to their feet with resounding applause to thank Brother Shockey for a job well done.

The Foreign Missions' report included testimony by an African busi-

nessman saved as a result of Free Will Baptist Foreign Missions. Veteran missionary Mabel Willey now in Panama, widow of "Pop" Willey, was given a plaque commending her 40 years of faithful missionary service. Inflation was cited as a growing threat to missions.

The financial report of Free Will Baptist Bible College was overshadowed by Dr. L. C. Johnson's announced retirement in 1979 to end 34 years as president. Dr. Charles Thigpen, academic dean, was named his successor effective June 1, 1979. Dr. Johnson will fill the newly created post of chancellor. Both Thigpen and Johnson pledged continuance of present policies and philosophies upon which FWBBC was founded and has operated over the years.

Delegates unanimously adopted anti-ERA and abortion resolutions and placed in the minutes a strong statement against tongues. Proposed *Treatise* changes in reference to clarifying the Free Will Baptist position on extent of inspiration, infallibility and inerrancy as applying to the scripture in all of its teaching met with general approval although referred to committee to be presented next year.

Probably the most contested item of the convention—the accusation that a Free Will Baptist preacher had gone liberal on his view of inspiration and infallibility—came to the floor on Thursday just before adjournment. The matter was referred to the Executive Committee for a report at the 1979 convention.

The body retained its general officers for the next year.

ABOUT THE WRITER: A. B. Brown is dean of Gateway Bible College and associate pastor of Fairmount Park Free Will Baptist Church, Norfolk, VA. He holds the master of divinity degree from Covenant Theological Seminary.

ELECTED IN K.C. '78

The following members were elected during the 42nd annual session of the National Association and will serve until the dates indicated.

Associational Officers 1978-79

Moderator Bobby Jackson (NC)
Assistant Moderator Melvin Worthington (GA)
Clerk Waldo Young (OK)
Assistant Clerk A. J. Looper (AL)

Executive Committee

1980 Carl Vallance (WV)
1980 John Gibbs (TN)
1980 Floyd Wolfenbarger (OH)

Home Missions Board

1981 Buford Pierce (FL)

Foreign Missions Board

1984 Dan Cronk (TN)
1984 Joseph Ange (TN)
1984 Reford Wilson (OK)

Board of Sunday School and Church Training (Reorganization)

1980 Dale Burden (VA)
1980 Connie Cariker (OK)
1980 Alton Loveless (OH)
1982 Milton Worthington (MI)
1982 Michael Boggs (OH)
1982 Carl Hinz (IL)
1984 Paul Thompson (OH)
1984 Carl Cheshier (AR)
1984 R. A. (Joe) McLamb (NC)

Board of Retirement and Insurance

1983 Robert Picirilli (TN)

Bible College Board

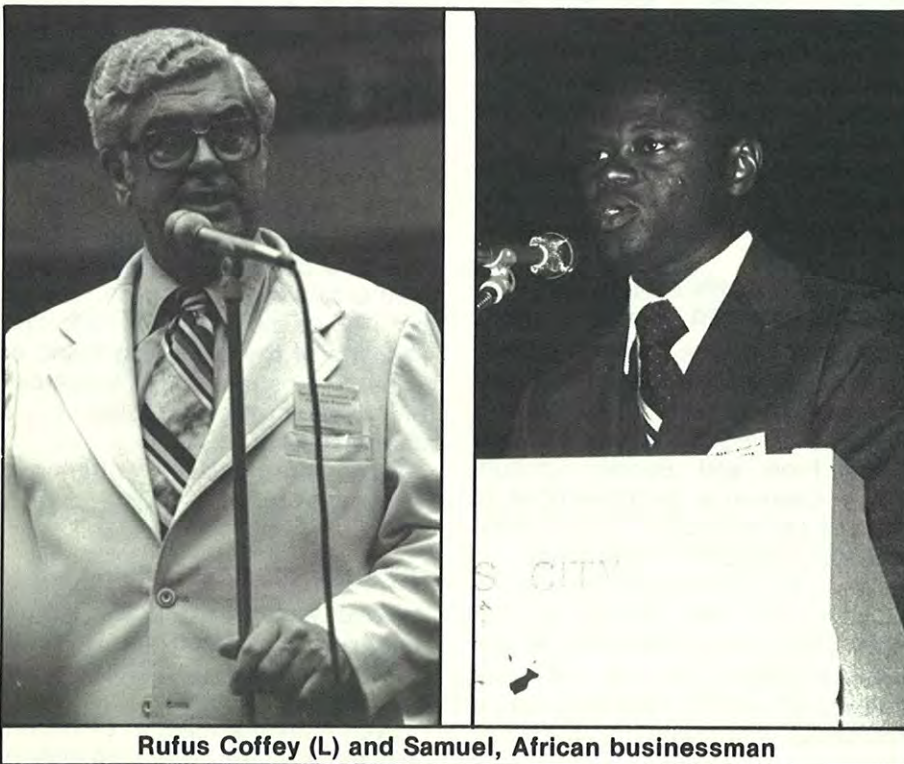
1984 Bobby Floars (NC)
1984 James Earl Raper (TN)
1984 J. D. O'Donnell (KY)

Commission on Theological Liberalism

1983 A. B. Brown (VA)

Historical Commission

1983 Mary Ruth Wishear (TN)



Rufus Coffey (L) and Samuel, African businessman

Worship Encounters

By A. B. Brown
and
Pat Moore

SUNDAY MORNING WORSHIP

"Worshiping God is man's highest calling, man's highest duty while here on earth." Jack Stallings Jr., Virginia pastor, opened the National Convention with a stirring message on worship. The congregation was held spellbound by every word he spoke.

He described worship as pure heart adoration reminding listeners that they often become Marthas, cumbered with serving. "Work, work, work; that's Marthaism. Mary had time to adore, to worship Jesus. Marys don't help the program but they have chosen the good part. Churches need more Marys."

Stallings attributed problems with Christian standards and separation to a lack of genuine worship. Worshiping the true God keeps people straight, for it is "in the vacuum of a worshipless heart that error exists."

NYC KICKOFF

National Youth Conference '78 was highlighted by the presence of an outstanding layman, Al Worthington. Worthington, a former professional baseball player having 21 years as either a pitcher or coach, is presently baseball coach for Liberty Baptist College.



Cuban pastors and Tom Willey welcomed by moderator

His emphasis—that you can, by God's power, be an effective witness—challenged the 1200 young people gathered from across America in Kansas City.

The ex-San Francisco Giant is still a major leaguer when it comes to witnessing for Jesus. His heartbeat was expressed in his concluding statement, "God will supply the power if we will supply the laborers."

The evening festivities began with two finely-tuned singing groups. The Cumberland Chorale from the Cumberland Association of Tennessee and a combined choir from the greater Kansas City performed well although hampered by some difficulties with the audio system.

Church Training Service Chairman Milton Worthington presented a watch to General Director Malcolm Fry for seven years service to the department and in recognition of his Doctor of Ministries degree earned at Luther Rice Seminary in Florida.

MONDAY EVENING WITH CONNIE CARIKER

Nobody sleeps when Connie Cariker speaks. He is loud, interesting and armed with a Will Roger's wit. The long time pastor of West Tulsa Free Will Baptist Church, Tulsa, Oklahoma used the book of Acts to set forth basic truths about the church abiding in fellowship.

Jesus Christ was set forth as the only means and source of true church fellowship. The early church was intolerant of sin. It was fellowship which repelled but a fellowship which won the respect of its day.

Cariker described the fellowship as a sensational fellowship. Sensational in its accomplishments of reaching a lost world which appeared to be an impossible task.

MISSIONS ALIVE!

Doubtless the delegates would agree that one of the highlights of this year's convention was the missionary service Wednesday night. The largest crowd of the session witnessed an impressive parade of missionaries, missionary "fruit" and heard a stirring message.

Seventy-seven home and foreign missionaries were presented to the people. Emotions peaked when converts from Africa, Japan and Cuba (the first representatives from this country in many years) gave testimony of their conversion and reports of their labors.

The missionary message, ably and compassionately delivered by James McAllister of Farmington, Missouri, stressed the need for the church to care, cry, and consecrate itself to soul winning in order to cure the ills of sin with its salvation message of the cleansing blood of Jesus. Scores responded to the call for consecration including a Missouri sheriff.

A generous missionary offering of \$8690 was received.

THE LAST SERMON

Floyd Wolfenbarger, 29-year-old Ohio pastor, waited all week to deliver his message "The Church: Abounding in Service."

Even though a number of visitors had already left the convention,

more than 1500 delegates and visitors came to worship with Brother Wolfenbarger at nine o'clock Thursday morning.

His thoroughly prepared sermon underlined the truth that service for Christ is just as necessary for spiritual growth as exercise is essential for health and physical growth.

Convention Lagniappe

By A. B. Brown

SAMPLING THE SEMINARS

Contemporary Music Trends

Dr. Frank Garlock, President Musical Ministries, Greenville, South Carolina, spoke to the Music Ministries Breakfast on "Philosophy of Church Music" and then led a seminar "Trends in Contemporary Music".

He sounded the warning to be careful about using worldly music, although Christian in name, written by undedicated people and sung by undedicated people. Of special interest was his observation that modern church music is dominated by charismatics including Bill Gaither, whose wife is an ordained Pentecostal preacher.

Emphasizing preparation and practice, Garlock said, "Do not sing

a song until you have it memorized. It cannot get hold of your heart until it has first gone through your head . . . If you did not take time to practice before singing I will not pray for you while you sing."

Finally Dr. Garlock cited the importance of sound scriptural church music by stating, "People do not go home singing the preacher's message, they go home singing the music."

Guest Lecturer Ravenhill

Dr. Leonard Ravenhill, Texas based evangelist, spoke four times during the convention. His emphasis on holiness was evidenced in statements made at the Pastors' Dinner, "Prophets are born in the secret place . . . If theology is the queen of the sciences then her crown is holiness."

Those who attended his seminars came away with the clarion call to holiness and prayer. God's men were challenged to be men who intimately know their God and commune with Him.

Developing Church Leadership

Those who came to Bob Shockey's seminar seeking that secret formula for being a successful church leader went away disappointed. Shockey's presentation to a packed house was thoroughly scriptural and practical. His "qualities of leadership" simply involved age-old biblical principles



G. W. Cloud listening

of dedication, hard work, holiness, prayer, humility, and being a teachable servant with a single purpose.

Of note was the point that no church goes any further or higher than its leadership. God's called men have that potential to be leaders if they are willing to pay the price.

Layman's Breakfast

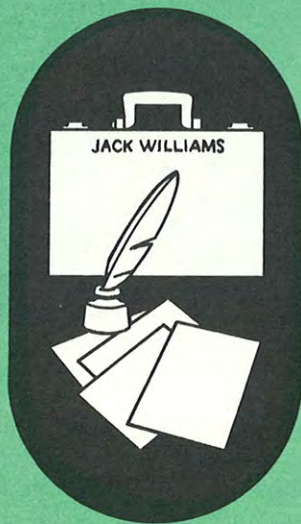
The Layman's Breakfast speaker called for loyalty to Jesus and His local church. Dr. Wesley Jarman, Free Will Baptist deacon and trustee in Oklahoma, challenged the laymen to get involved in the ministry of the local church being loyal to the home, the church and country.

The morning's outstanding event was the presentation of "Layman of the Year" Award and runner up. Robert Nicholson, 23-year-old Tallahassee, Florida, layman received the award. Nicholson moved from Tennessee to Florida to help found a National Home Missions work. Runner up was Ron Smith who had been deeply involved in a local church in Oklahoma but recently moved to Greeley, Colorado, to assist in a Home Missions Project there. ▲



Ravenhill at Pastors' Dinner

Briefcase



Georgia Sunset

When Dr. L. C. Johnson preached Tuesday evening, July 18, in Kansas City, only a handful of people even suspicioned that less than 24 hours later he would stun 3500 conventioners by initiating plans to pass Free Will Baptist Bible College's presidential mantle to his successor.

The announcement exploded like a bomb in Municipal Auditorium. Instant excitement swept through the 42nd National Convention as delegates learned that L. C. Johnson's 33-year commitment had but one more revolution to make before he folded his tent and vacated the oval office on West End Avenue.

Probably none of the 350 preachers lining the altar in consecration Tuesday night knew that Kansas City would begin the final chapter as FWBBC chief administrator for the Georgian. It was just as well they didn't know. He shunned playing on denominational emotions since 1942; it was fitting that he reject the temptation on his last trip across the tightwire.

THE GROWING YEARS

There is an icy realism surrounding L. C. Johnson. He's had what it took over the years to stay in the game and remain calm when the educational highrollers challenged his conservative policies. Johnson has been a gambler in his day—he gambled on education and invested his life training men.

How does a denomination repay a man for 34 years performing without a safety net? What kind of memorial do we erect? The man is almost beyond plaques and flowery orations. Dr. L. C. Johnson isn't the sort of man to be replaced; no, he's the kind you must do without.

He grew a college on one side of Nashville's Richland Avenue and a family on the other. What price does a man and his family pay when he

changes from a quiet Georgia pastor to professional educator? Johnson knows well those gnawing pressures because for three decades he changed roles every time he crossed the street.

He's another one of that vanishing breed of pre-1935 fathers (though barely 64) who was there when Free Will Baptists were known as "Chicken Coop Baptists." The man gathered around him strong men, outspoken men to help guide a struggling denomination back to a place of honor in 2500 communities across America.

He's seen boys he taught rise to become church growth experts and published authors. The couples he counseled now staff the world's mission fields. Just what is the worth of a man who has chipped away at a mountain of ignorance 34 years?

Few men have spoken as softly as L. C. Johnson and been heard so far away. He's always worn his "Johnson mystique", a special kind of dignity that made him look more like a college president than he felt. He's been "Dr. Johnson" long enough that he must return to hometown Alma, Georgia, before anyone remembers "Linton" as Thomas and Mary Jane Johnson's boy. He has lived a role that demanded forfeiture of some things he wanted to keep.

LOOKING BACK

L. C. Johnson was 28 when singled out to lead the new college. "I was dumbfounded when L. R. Ennis told me the news," he reflected. "It was a very emotional time for me. In September, 1942, I came to Nashville and found an empty building with Paul Ketteman standing on the front doorsteps looking toward Illinois."

Except for a brief Mississippi pastorate (1944-47), Johnson has remained FWBBC president. What

brought him back to Nashville in 1947? He chuckled, "The first time (1942) it was the tears of L. R. Ennis and the brethren. The second time I came to the college under a deep personal conviction . . . the same deep inner conviction that led me to retire as president."

The problems after 34 years all tend to run together. But the chancellor-elect did cite, "My major concern has been finding the right kind of people to teach—good solid people who were educationally prepared and who really believed in this thing like I did.

"I am more pleased with the competent, smooth working organization we've built over the years than anything else.

"Looking back I'd say if there was one turning point that made the school go, it was the decision to broaden from a Bible Institute into a four year Bible College. That was a pivotal decision.

"I've been very relaxed in my work. But since I'm so conservative, one of the disappointments has been the pressure from so many to be more aggressive, more pushy."

A cornerstone in his educational philosophy was unearthed when Dr. Johnson shared, "In the long pull the basic authority of the chief administrator is the respect they (faculty) have for you."

It's been a lifetime from Alma, Georgia, 1942. The machinery is set in motion to transfer the flag by June 1, 1979. There will be and by rights ought to be speeches and tributes, plaques and editorials, tears and well wishes and finally a new title for the Georgian.

How altogether fitting that he who was FWBBC's first president now becomes its first chancellor. The Georgia sunset on Dr. L. C. Johnson's 34-year presidential epoch is bugling reveille for his sunrise as college chancellor.

It is written that those who have served well ". . . be counted worthy of double honor, especially they who labour in the word and doctrine" (I Timothy 5:17b).

Perhaps even more appropriate in the case of L. C. Johnson is John's crisp summary, "There was a man sent from God . . ." (John 1:6a). ▲

KANSAS CITY '78

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- | | | |
|----|-------------------------------------------------------------|-----|
| 1. | "The Church: Active in Worship" — Jack Stallings Jr. | () |
| 2. | "The Church: Abiding in Fellowship" — Connie Cariker | () |
| 3. | "The Church: Advancing Through Edification" — L. C. Johnson | () |
| 4. | "The Church: Ablaze in Evangelism" — James McAllister | () |
| 5. | "The Church: Abounding in Service" — Floyd Wolfenbarger | () |

CONVENTION WORKSHOPS

- | | | |
|-----|----------------------------------------------------------------------------------------------------|-----|
| 6. | "What the Battle for the Bible Is All About" (The Case for Biblical Inerrancy) — Leroy Forlines | () |
| 7. | "The Total Pastor's Wife" — Winnie McLain | () |
| 8. | "Single Adults in Today's Society" — Rudene Kennedy | () |
| 9. | "Accurate Church Records for a Growing Church" — N. R. Smith | () |
| 10. | "Managing Family Finances" — Billy Melvin | () |
| 11. | "Invigorating Church Growth Through Discipleship" — Joe Ange | () |
| 12. | "Focus on Family Life" — Harold and June Critcher | () |
| 13. | "Living the Spirit-filled Life" — Paul Thompson | () |
| 14. | "Trends in Contemporary Music" — Frank Garlock | () |
| 15. | Layman's Symposium: "The Pastor's Helpers" | () |
| 16. | "Developing a Balanced Financial Program in the Church" — Herman Hersey | () |
| 17. | "The Ministry of Bible Institutes" — Robert Picirilli | () |
| 18. | "How to Start a Church Library" — Gene Waddell | () |
| 19. | "A New Face for the Sunday School" — Alton Loveless | () |
| 20. | "The Pastor and His Library" — Milton Worthington | () |
| 21. | "Ministerial Ethics" — Charles Thigpen | () |
| 22. | "Effective Church Leadership" — Bob Shockey | () |
| 23. | "A Total Christian Education Program" — Malcolm Fry | () |

SPECIAL GUEST SPEAKER: Leonard Ravenhill

- | | | |
|-----|-------------------------------------|-----|
| 24. | Bible Message #1 | () |
| 25. | Bible Message #2 | () |
| 26. | Bible Message #3 | () |
| 27. | Pastor's Dinner: "Vision Unlimited" | () |

WOMAN'S NATIONAL AUXILIARY CONVENTION

- | | | |
|-----|-----------------------------------------------------------------------------|-----|
| 28. | WNAC Fellowship Dinner — Jill Briscoe | () |
| 29. | WNAC Missionary Devotion and Service — Carlisle Hanna and Marcia Ellison | () |
| 30. | WNAC Seminar — Missionary Panel | () |

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By Catherine Henry Judd

My parents bought our first TV when I was 10 years old. It was a used set with a weak picture tube. The picture was so faint that daytime viewing required that we cover the windows to make the room darker. But what a thrill to have Roy Rogers, The Lone Ranger, and Mickey Mouse there in our own living room.

It was new and exciting then. Viewing was a family affair. I remember the dining table pulled into the living room so we could watch the Jimmy Dean Show as we ate breakfast. There was little need for parental discretion in guiding our viewing—we only got one channel and if Dad didn't like the program he turned the TV off.

TV is no longer new. It is simply an accepted part of our lives. Most people under 30 have never lived without television. Young mothers have found it to be an instant baby-sitter—even infants are enchanted by the moving figures and loud voices.

Preschoolers are entertained by the educational antics of Big Bird, Ernie and Oscar. TV has even provided an effective form of punishment. "No TV for a week," has replaced the old-fashioned "woodshed treatment."

The religious realm has also seen the influence of TV. Many congregations are treated each Sunday to a denunciation from the pulpit of the ungodly characters interviewed by Phil Donahue during the week.

Old or young, rich or poor, we are all influenced by television. Our conversation is sprinkled with lines from familiar commercials. The sectional language differences which used to be prevalent in the United States are disappearing because of the common denominator of television.

Television has provided us with a wealth of information never so widely available before. We are

better informed than any other generation that has ever lived. We can watch events as they happen thousands of miles away. Television has enriched our lives.

But what of negative influences? Television has been blamed for the weakening of the family unit, for poor educational skills, and for increased crime and immorality. What truth is there in such accusations? What can the Christian do about the influence of television?

TELEVISION DOMINATES FAMILY EVENINGS

Fifty years ago families came together at the end of the day. Children played games, read or sang. Grownups and children talked. The family provided its own amusements.

However television has provided today's family with an instant and effortless form of entertainment. At the touch of a switch the room is filled with conversation and music. There is no need for interaction among family members. Each person sits silently as the TV entertains.

Since family members often cannot agree on programs to watch, children may be provided with indi-

"The most effective form of TV protest is not petitions and boycotts, but a more private act—the finger against the off switch."

Living Room Guest That Won't Go Away

vidual sets in their own rooms. The result is a family without unity—a group of related strangers each with his own interests and activities.

To say that TV has been totally responsible for weakening the family unit would be overly presumptuous. Other factors—divorce, greater mobility, working mothers—certainly have been responsible as well; however, it is fair to say that television has contributed to the problem.

TELEVISION THWARTS EDUCATIONAL SKILLS

A recent NBC report stated that children in America may watch as much as 25 hours of television per week—or more. The Nielsen index shows that by the time the average American teenager graduates from high school, he will have watched 15,000 hours of television while having received only 11,000 hours of formal classroom instruction during that period.

The old question of why Johnny can't read may very well lie at the control switch of the TV. Studies made by two University of Pennsylvania researchers showed that children who watch the most television tend to do more poorly on tests than children who watch less TV.

While TV can be an avenue of learning—teaching children about the world around them—it is an effortless type of learning. The child simply absorbs the information and attitudes with no active involvement in the process. Reading, on the other hand, requires a very definite effort by the child, and is therefore less attractive than the world of entertainment offered at the flip of a switch. However, reading is involved in almost every subject, and if a child can't read, he is handicapped in every area.

Television also affects the child's behavior in such a way that learning in the classroom situation is difficult. Television's visual aspect makes listening secondary in importance. The total message can many times be gained simply through the visual contact; therefore, listening skills are poorly developed. But listening is essential for education and children who

“No TV for a week’, has replaced the old fashioned woodshed as an effective form of punishment.”

watch a great deal of television are handicapped by their poor listening skills.

Lack of imagination is another tendency for which the television may be responsible. Children's games usually involve a replay of some television program rather than an imaginative adventure. Attempts at creating original stories usually result in a retelling of some situation the child saw on TV.

TELEVISION GLORIFIES CRIME AND VIOLENCE

Crime and violence among young people have reached frightening levels. Newspapers are filled with accounts of brutal crimes committed by young people of 13, 14 and 15. To say that television has been totally responsible for this trend would again be presumptuous. There are many factors involved, among them the weak family unit and poor educational skills previously discussed, and certainly television violence.

In a recent murder trial in Florida, a 15-year-old pleaded innocent, not by reason of insanity, but by reason of television addiction. A child who watches 25 hours of TV per week sees countless murders, rapes, and beatings in his young life. An actor who is killed in one program is alive and well 30 minutes later on another program. Death is, therefore, not serious or even real.

Television constantly exposes children (and adults) to a way of life they would never condone as Christians. One Christian parent said, “I

watch my children and encourage them to choose friends carefully yet I allow them to sit down every night with murderers, thieves, sex perverts and atheists. Types I would never associate with are guests in my living room every night.”

TELEVISION CHALLENGES CHRISTIAN VALUES

Perhaps the greatest danger is not in the obviously sinful characters, but rather in the subtle attitudes which are conveyed to viewers. Even the “good guys” drink, smoke and engage in casual sexual affairs.

Christianity is ridiculed. The Christian is a weakling or a hypocrite and is more likely to be seen compromising his convictions than standing for right. The viewer is presented with the attitude that wrong is okay and right is square.

The accusations go on and on. Labeled the “boob tube” and “one-eyed monster” television remains a subject of great controversy. Petitions against violence have been circulated. Boycotts of products sponsoring the more violent or sexually explicit programs have been enacted. Yet amid all the hubbub one fact remains—TV is here to stay.

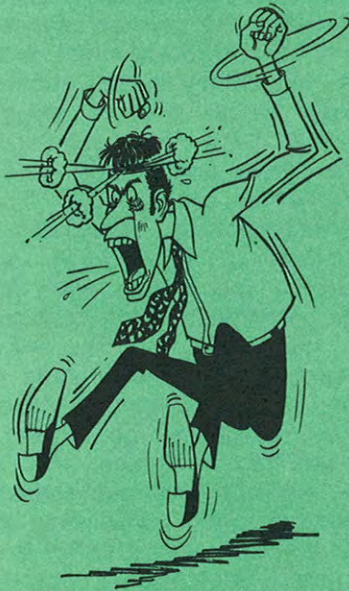
The set will remain in the homes of most Americans. Petitions and boycotts are fine for those who seek some public expression of dissent; however, the most effective form of protest is an individual and private one—the finger against the off switch. Individuals must be responsible for the types of programs they watch.

“As a Christian adult I feel that I can watch any program objectively without being adversely affected,” you may say. True. However, every set tuned to that particular program at that particular time is a vote in favor of such programming. Ratings are the key to program success.

(Continued on page 18)

Did the Devil really make you do it?

Emotions on Trial



By Lonnie Palmer

The dictionary defines emotion as, "Any specific feeling; any of various complex reactions with both mental and physical manifestations, as love, hate, fear, anger, etc."

No one denies that man is an emotional being. The disagreement arises from the different ideas concerning the nature or the origin, control and effect of the emotions.

There are two basic concepts explaining the nature of man's emotions: The Christian concept and the world's concept.

Of course, there are many opinions within both of these basic ideas. Today with the world's idea in the ascendancy and the Christian idea having been beaten down, most Christians have accepted the world's view and modified it more or less with the Christian view.

Three types of Christians especially susceptible to this error are the Christian who does not know what the Bible teaches, the Christian who does not have enough confidence in the Bible or his own understanding and the Christian who wishes to be admired for his superior intelligence.

The Christian view of the emotions is that taught by the Bible. That is, God created man's body, put within that body a living soul and that soul was created in the image of God. The emotions are attributes of the spirit and not of the body.

This is where the basic difference arises between the Christian concept and the world concept of the emotions. The world concept, as taught by the pseudo-science of psychology, is that the emotions are physical reactions, that is the emotions are attributes of the body and not of the spirit.

That the emotions are attributes of the spirit rather than the body can

be seen from passages of Scripture which teach that God, Who is Spirit and cannot be contained within a finite body, has these emotions: John 3:16, "God so **loved** . . ."; Proverbs 6:16, "These six things doth the Lord **hate** . . ."; Zephaniah 3:17, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with **joy**; he will rest in his love . . ."

Demons, who are spirits without bodies, are also shown to have emotions. They can fear. (See James 2:19). They can feel anger. (See Revelation 12:12).

The psychologist sees the emotions as the body's reaction to its environment. This is why he attempts to control the environment.

This is also the view of liberal churchmen, most of them having been trained in psychology. This is why they spend enormous amounts of money and effort on what they refer to as the social ills of the world. They think that man will become righteous through training and

providing the right kind of environment.

The Christian, on the other hand, sees the body as simply a vehicle of the spirit of the individual. It is a means of expression, experience and pleasure of the spirit and is controlled by the spirit.

This is why Christ could say in Luke 6:45, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasures of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh."

The emotional reaction of a person to any situation depends on the moral condition of his spirit and not on the physical functions of the body.

Peter spoke of the body as a tabernacle and spoke of moving out of it. (See II Peter 1:13-14). Paul referred to it as clothes and told us how we will change it for another. (See II Corinthians 5:2-3).

Although the body can be compared to a machine used by the spirit to accomplish its desires, yielding its members to work righteousness or unrighteousness as is taught in Romans 6:13, yet it is a real part of the individual and is necessary to the perfection of the individual.

The body and its appetites therefore have a tremendous and often frightening influence on the emotions and spirit of man. Indeed, the sinner is represented in the Word of God as being a slave to his body and its appetites.

If a person expresses emotion through a certain action or function of the body and finds the pleasure or satisfaction he is seeking, he may allow that bodily function or action to become the controlling factor of his life. By giving free rein to this emotion he becomes as deformed spiritually by that excess as the fat lady in the circus is deformed by her excess fat.

The Christian can and must use self control. The Bible teaches he can, and God absolutely demands that he control his emotions.

The Spirit of God works over the deformed spirit of the sinner when

the sinner comes to Christ for salvation. God gives him power over his emotions and his body. God tells him to give precedence to certain of his emotions such as love, joy and peace. In fact, he should cultivate them until they control his life and are expressed by every action of his body.

Other emotions such as hate and fear must be strictly subjugated. Their derivatives, envy, malice and jealousy must never be allowed to take root nor be given expression by the actions of the body, the tongue being the worst offender. If they have taken root they must be destroyed.

Hate and fear are not evil emotions in themselves. It is good to hate evil and fear to sin against God. Even the emotion of love can be misdirected. We are taught to love that which is good and not to love that which is evil.

It is evident that when the Holy Spirit frees a person from the bondage of sin and puts him in control of himself he gains in strength and ability as he exercises self-control. But remember that it is the Spirit of God that gives us this self-control and understanding and not some psychologist or the application of some theory of psychology.

Some people will object to the fact that God demands a Christian exercise self-control by saying, "But I cannot help doing it."

Hate is usually the most offending emotion, taking the form of gossip, back-biting, misrepresentation or just plain hatefulness. If it is true that the person cannot control himself there are two questions he should consider.

The first is his salvation. If he is still under bondage he has not been set free from that bondage or saved, as it is usually expressed. Secondly he should consider whether he is demon possessed. Every active body is being manipulated by someone.

The Bible gives only three possibilities: The spirit of the person, the Spirit of God or the demon spirits.

The first is eliminated because

the person says that he cannot control himself. The second possibility is eliminated because God cannot tempt a person to sin. Besides that God does not force His followers but works in conjunction with their wills. That leaves number three, demon possession.

Think of the Gadarene who was possessed by a legion of demons. (See Mark 5). He could not control his own body. He could not even speak with his own voice but the devils used it to curse, wail and weep at night among the tombs.

The emotions expressed were the emotions of demons, hate and violence. They were at war with everyone. When Jesus cast out the demons, He put the man back in control of his own body. The emotions then expressed were the emotions of the man himself, love, gentleness, peace.

Since man is an emotional being, what part do his emotions play in his salvation and subsequent service to God? His emotions are involved in everything that he does. He usually comes to repentance through the emotion of fear—fear of condemnation, death and judgment. Sometimes it might be the desire for life and good.

When this question of emotions is asked it usually means, "What about crying, shouting and hand clapping in church services?"

Any preacher desires to see his preaching affect his congregation. When the correct emotions are expressed sincerely and add to the service they are commendable. When they begin to detract from the purpose of the service or interfere with the accomplishment of the purpose, they should be restrained.

The Christian, being a self-controlled person, will restrain the expression of his emotions, even the wonderful emotion of joy in the Lord, when it would be detrimental to the service.

ABOUT THE WRITER: Lonnie Palmer is pastor of Eastside Free Will Baptist Mission, Batesville, Arkansas. ▲

By W. B. Hughes

The seventh commandment says, "Thou shalt not commit adultery."

In answering the Pharisees concerning divorce, Jesus said, "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" (Matthew 19:4-5).

known of these instances occurred when King David committed adultery with Uriah's wife and paid a great price for his sin.

Paul tells how sex perversion was prevalent in Romans 1:26,27: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet."

Jesus said that to look on a woman to lust after her was to

Some girls think it is popular to give birth to a child before marriage. There was a time when such things were frowned upon. If the father of the child was known, he was asked and sometimes forced to marry the girl. In this day of murdering unborn children it seems that this problem is easier to solve.

But adultery is still sin; murder is still sin and those who commit such sins have to pay a great price. (Ezekiel 18:4). Adultery and murder (abortion) often wear the same shoes in American culture.

Many colleges have opened their dormitories so that unmarried men and women can live together. It is not uncommon in today's society for

ADULTERY

It was God's plan that each man should have his own wife, that he should be the head of the home and she should be in subjection to him. This plan did not result from the superiority of man or the inferiority of woman. It was God's will for the human race, and there are no laws or customs that can change His plan.

When God gave Moses the Law, He incorporated this plan into it. There were to be no sexual relations outside the marriage vows. Man did not wait until the 20th century to try and change that.

The Old Testament gives numerous instances of adultery and its consequences. Perhaps the best

commit adultery with her already.

Everywhere sex is exploited. In almost any drug store and many grocery stores bookstands are filled with literature that exploits sex. Billboards, magazines, newspapers, radio and especially television exploit sex. Even many fashions in our day are designed with sex appeal.

SOILING EVERY COMMUNITY

The effect of sex exploitation upon our society is astounding. When a young girl wears a long, white gown for her wedding it does not necessarily mean she is pure. The "in" thing is to have a trial period of living together before marriage.

men and women who are not married to live together.

A woman came to the altar in a church where I once pastored. After she had been prayed with for some time and did not accept Christ as Saviour, she was told that the pastor would visit her the following week. During the visit it was discovered that the man with whom she was living was not her husband. When confronted with the fact that she was living in adultery, she said they were married in the sight of God just not according to the law. She refused to give up the relationship in exchange for God's forgiveness.

To those who advocate situation ethics, this arrangement, perhaps,

would have been acceptable because it was what brought pleasure to the couple.

SOURING MANY HOMES

Adultery is taking its toll on the home, the stronghold of civilization. The Devil has devised many ways to weaken the home.

As far back as World War II when so many men were called into the armed services and women took their places in the plants, factories and offices, there has been a constant decline in morals. Some men and women who work spend more time together than they do with their companions. In thousands of cases this has led to an illegitimate relationship.

Materialistic pressures are forcing many women to leave their homes and seek public employment. In many instances a wife works one shift and her husband another so that they have very little companionship. This has fostered infidelity on the part of one or both partners.

There are cases, no doubt, where it is justifiable for a wife to work, but too often it happens so that the couple can have more of what the world has to offer. It is sad, however, to find that after they have achieved these things, they have lost their relationship and each other.

Many things lead a couple to the divorce courts. Adultery is not the cause of all divorces, but Jesus gave fornication as the only legal grounds.

He said, "And I say to you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matthew 19:9). The following statistics were taken from the 1977 edition of the World Almanac:

In 1950 there were 1,667,231 marriages in the United States. This represents 11.1 for every 1,000 population. In the same year there were 385,144 divorces or 2.6 for 1,000 population.

One divorce for every three marriages! By 1975 the number of marriages had grown to 2,126,000.

"They don't play the game according to rules and they're always losing, often becoming lonely prostitutes or 'wolves'."

This represents a rate of 10.0 per 1,000 population. At the same time the divorce rate had grown to 1,026,000 or 4.8 per 1,000 population. That indicates one marriage out of every two ends in the divorce courts.

SCOURGING THE CHURCHES

At one time divorce was limited almost exclusively to people who had made no profession of salvation. This is not true any more. In many churches, homes are being broken. Pastors have taken the role of marriage counselors and spend much of their time trying to hold families together. It is tragic when a church cannot find enough men who meet the biblical marriage qualifications to select a deacon board.

In the individual's relationship with God, adultery is no worse than other sins. However, the consequences of adultery are much worse.

In the case of young people it leaves a feeling of guilt and frustration leading to personal maladjustment. In the case of marriage partners it can cause more than feelings of guilt and frustration. It breaks up homes leaving children without one parent and sometimes without either parent.

The writer of Proverbs says, "Stolen waters are sweet, and bread

eaten in secret is pleasant, but he knoweth not that the dead are there; and that her guests are in the depths of hell" (Proverbs 9:17,18).

Jack Wyrzten wrote, "Promiscuous sex relations cheapen a man or woman. You see them—the hard, tough fellows and girls, who, if they marry don't stay married long. They don't play the game according to rules and they're always losing, often becoming lonely prostitutes or 'wolves'. They do not fit in socially because they are always on the 'make'" (Jack Wyrzten, SEX AND THE BIBLE, Grand Rapids, Zondervan Publishing House, 1958).

The good news is, God has not given up on the adulterer.

There is forgiveness for those who have committed adultery. All who sincerely confess their sins are forgiven. (See 1 John 1:9). Remember, you are not your own; you are bought with a price. That price was the precious blood of Jesus on the cross of Calvary. "Therefore glorify God in your body, and in your spirit, which are his" (1 Corinthians 6:20).

ABOUT THE WRITER: W. B. Hughes is pastor of Hamilton Free Will Baptist Church, Hamilton, Alabama. He is a graduate of Free Will Baptist Bible College. ▲

ANY INSURANCE AGENTS IN HEAVEN ?

By Vernon Jones

As an insurance agent I love to point my clients to the greatest plan ever offered to mankind.

In a place where God has wiped away every tear and has provided the tree of life for the healing of the nations there will be no need for health or life insurance. There will not be a need for catastrophe insurance since the one who caused all this havoc will be cast into the lake of fire.

Who could need retirement insurance? We are assured of retirement benefits that are out of this world (see Acts 20:28). Peter said we are heirs and joint heirs with Jesus, the very Son of God (see I Peter 1:5).

God paid the premium for this all inclusive policy on the cross outside Jerusalem long ago. He paid for our sins and gave us an inheritance all in one single payment.

That's what I call a paid-up policy! No premiums due. Stamped *Paid in Full* with the precious blood of Christ (see I Peter 1:9A).

Of course life as the Christian businessman knows it does not come with the small print deleted. He must square his theology with cold reality. Everyday his salvation, his doctrines, his soul is placed on the rack for display in some marketplace.

BUSINESS WORLD PRESSURES

What tempts the businessman to soil his testimony? The businessman is faced with pressure from every side. The companies we represent want us to operate at a profit. The government wants us to operate as a paper mill and a payer of big taxes, so they can operate as big brother and squander the money. The consumer advocate wants us to operate as a charity.

The Christian businessman wants to operate at a profit, be fair to the client and to the company. He must operate according to contract and be impartial. There is always pressure to make certain the people understand what they are purchasing. My company advertizes "State Farm is all you need to know about Insurance." The courts hold

us responsible if the client does not get what he thought he asked for.

BUSINESSMEN AND THE CHURCH

This brings us to another question: How does the man who runs a tight ship in his own business feel about hang-loose church business policies? Business contracts are written to make both contractual parties responsible. One pays the premiums and the other indemnifies for loss. We are



obligated to live up to our contract.

This same should apply in the church. God has told us what He will do, if we obey. There is a condition to every agreement. God told the church not to be slothful in business, never be lazy in your work, but serve the Lord enthusiastically.

What can businessmen offer the church?

We can offer our help in business policies where we are knowledgeable. We can speak well

of our church to those we know and do business with in the community. The most important thing we can offer to the church is a dedicated, faithful Christian life and allow Jesus to live through us as we go about our daily business.

The dedicated Christian businessman or woman exhibiting the joy of Christ will stand out.

But what does the church offer the businessman or woman?

In the church I found Christ. He changed my life and gave me peace.

There is a saying in the world today, "Get it Together." This is what the Christian has done. He has everything needed to be successful in this world. His success is not measured by money and possessions but by being content in Him, "having it all together."

When we have Jesus Christ we have everything. The Christian in business today needs to operate with full assurance he has God first in his life, places others second and himself last. This is what God teaches.

People want to do business with an honest person they can put their confidence in. This makes it good to be a Christian operating a business. It was in the house of God and through the Word preached in His church I first learned this.

CHRISTIAN BUSINESSMEN'S ASSETS AND LIABILITIES

What are the Christian businessman's strengths and weaknesses?

Consider the last part of that question first. I am my own weakness. When I try to do things without God's guidance they flop. There is more trouble with self than anything else in the business world.

Satan is always showing me a short cut; he can show me more ways to waste time than I thought were possible. I keep saying, "I'll do it tomorrow." When I put myself first, things never work out.

The Christian's greatest strength is the Lord. He can turn the daily problems and pressures over to God at the end of the day, then go home and rest assured that all will be well with him.

David discovered this truth a long time ago as he was fleeing the wrath

of his son Absalom, "I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept: I awaked: for the Lord sustained me (Psalm 3:4-5).

My problems have never been as bad as David's, but I do serve the same God David served and have the same privilege he had. It does not matter how high the paper work is stacked, how many claims or unhappy clients I see through the day, I can go to God's Word, get assurance to take my problems to His throne and leave them there. He will give me the rest I need when I rest in Him.

How often have I prayed this prayer: "Lord, I must stay close to You if You are to reach the world I live in through me. It is Your work we are in, so anything I do, will be You in me. Lord, let me always realize it is not You and me, it is You in me. Lord, each day I must come into Your presence for strength for the day. Let me be a blessing today, lead me to be a witness today."

BUSINESS WORLD OPPORTUNITIES

A Christian businessman has opportunities to be used every day. God allows us to share His love with our associates, our clients, other people who never come in contact with the church or pastor.

God has lovingly placed each of us in our place, that He may touch the lost through us. If all the lost can see in a Christian's life are problems and a selfish attitude, then Jesus will not be able to use us to reach them.

Christian businessmen populate the world as lights. God demands that we hold high Christian standards. The dollar value may slide downward every day, but the Christian businessman cannot allow his ethics to join the downward plunge. He is on a tour of duty as the King's Ambassador. He keeps shop with his eye on eternity.

ABOUT THE WRITER: Vernon Jones is a deacon in Sherwood Forest Free Will Baptist Church, El Sobrante, California. He is a member of California Christian College Board of Trustees. For the past 16 years, Mr. Jones has been an insurance agent with the State Farm Insurance Companies. ▲



CALENDAR REVIVAL

By Gordon Sebastian

I've got a new calendar now, and heaven truly knows I have needed a new one. What do I mean? I've changed my weekly routine to include something new—something that has brought a breath of fresh air to a daily schedule that has been getting very stale. Every Wednesday afternoon from 1:00 p.m. until 5:00 p.m. I am joining my bus director in going door knocking for children.

Our first Wednesday together was fantastic. I think God deliberately planned it that way in order to impress me with the need for this new change in my routine. The following benefits and blessings came out of my first Wednesday afternoon with my bus director:

1) I got away from my office, my desk and my telephone for an entire afternoon;

2) I took off my coat, pulled off my tie and walked from 2 to 5 miles;

3) I saw a number of people I hadn't seen in a while—people who had visited the church years ago;

4) I met and followed up a teenager that had just been led to Christ by one of our soul-winners two nights before;

5) We were able to enlist 12 new bus riders for the following Sunday; and

6) God gave me a new look at the bus ministry and a fresh burden for my town.

Are you a busy pastor with a heavy schedule? Do you feel like you've become chained to your office desk? Has your routine become a rut? If so, I heartily recommend an afternoon of walking—the kind of walking described above. It really beats following a little white ball all over nowhere! ▲

GUEST (Continued from page 11)

The best protest against violent or explicit programming is simply "don't watch it." As Christians we should remember Paul's admonition for purity in our thoughts (Philippians 4:8). Some programs are not fit for anyone to watch and certainly should be taboo for any Christian.

My first grade students have a unique method of telling time. There are school days, church day and cartoon day. Saturday morning viewing is geared exclusively to children. Children who have to be dragged from bed with threats or promises during the week bounce out of bed at 6:30 on Saturday to watch cartoons.

Parents calmly accept the fact of life with no idea of what the cartoons are saying, what attitudes are being presented, or what the children are absorbing for five or six hours every Saturday morning. But the parent's responsibility in guiding his child's television viewing involves not only the time spent before the TV but also the type of programs being watched.

POSITIVE SUGGESTIONS AID FAMILY VIEWING

What is the Christian to do? How can he meet the responsibility he has to himself and his family in regard to pure and acceptable entertainment? How can he say "No" to the demands of our transistorized society?

Consider the following suggestions:

Make TV a family activity. One set in the room where the family gathers will serve as a means of drawing the family together rather than sending them in several directions to watch their own programs on their own private sets.

Discuss the programs which present some attitude or idea which is not biblical.

When programs are not of the type appropriate for Christian viewing, turn the set off and

substitute some family activity for entertainment—or just talk. Sending the kids to bed and then watching the program yourself will not help develop any type of conviction or responsibility in your children.

Work together as a family to select the programs which will be watched during the week. Even small children should be involved in making the choices.

Don't use the TV as a babysitter. Be aware of what your children are watching, even on Saturday morning.

Read together occasionally. Teach children that there are pleasurable experiences to be had in books.

There is no doubt that television has influenced our lives and continues to influence them every day. The amount and quality of influence depends on how we use the TV. Shall I unplug my TV and haul it to the dump because there is so much that is not fit for a Christian to watch (many have made that choice), or shall I learn to develop good habits and temperate attitudes which will help me to take the good that television offers and reject the garbage that it would bring into my home?

Christ warned his disciples that life here would be one of coexistence with the ungodly influences of this world, but He encouraged his followers to use temperance and good judgment in dealing with those influences.

It is really a matter of who is in control. If I as a Christian choose to have a television I must accept the responsibility that goes with it. I must remain in control. I must keep my mind on Christ and my finger near the off switch.

ABOUT THE WRITER: Catherine Henry Judd is a first grade teacher at Glenwood School in West Plains, MO. She has taught English at California Christian College, Fresno and formerly was editor/writer of nursery-pre-school materials for the Sunday School Department, Nashville, TN. She is a member of First Free Will Baptist Church, West Plains. ▲



PART II

What The Church Sings

By Charles Hampton

Music is said to be the universal language of mankind, but there is not always a consensus on what a given piece of music is saying. Thus, the problem of selecting the best music for your church is real, not imagined.

There are many guidelines which may be helpful, but no single answer to all our questions about church music. In Ephesians 5:19 Paul has

given the Christian some help. He mentions psalms, hymns and spiritual songs. Appropriate church music might be categorized under one of these headings without too great a strain.

TYPES OF CHURCH MUSIC

Let us further consider Paul's "*Psalms, hymns, and spiritual songs.*" I did not catch a hierarchy in his listing, though some may choose to argue this. However, I do sense that he has suggested we use *all* of those forms of musical expression in our church services.

The Psalms have long held an important place in Church Hymnody. (We are probably using too few of them in Free Will Baptist Churches just now.) The beauty (and

staying power) of the Psalms is, of course, their direct Biblical content—straight from the Word.

It took a long while for many within the church to really accept the idea of any sort of music for worship apart from the Psalms. The hymn, directed to God and based on scriptural truth though not direct biblical quotations or paraphrases, gained acceptance in the 1700's and has proven to be a great blessing. It directly praises God for His being and acts of love.

The gospel song (which fits roughly under Paul's spiritual songs) may be considered more of a horizontal type music where the





CHURCH SINGING (From page 19)

hymn is vertical. That is, the gospel song tends to be a sharing of one's experiences in the Lord with believers, rather than a direct ascribing of praise or honor to God (as in the hymn).

Rather than view these three according to a vertical hierarchy, where I show my bias, I would rather view them along a horizontal line. This indicates they are different without ranking them (implicitly or explicitly).

In our day it may be observed that the gospel song is more easily and most often prostituted by a secular world. In Ephesians 5:19 Paul says something perhaps even more helpful: "Singing and making melody *in your heart* TO THE LORD." So the object of our worship is the person to whom we must address ourselves in our singing, if it is to be acceptable.

A song which somehow does not seem to be worthy of offering the God of Heaven as an expression of love, praise or testimony is not suitable for public worship (or private, since the song must rise from individual hearts which are at one with God.) Thus, though there is a personal element involved, ultimately music that is useable in church must be directed toward and pleasing to God.

THE PRACTICAL TEST

Each congregation has certain likes and dislikes in all music, church music included. Those likes were born of experience with that music—it is meaningful to them. Unliked, unappreciated, unsung music is as bad and useless in

worship as the ugly and trivial. The church, the congregation, must be considered in the selection of music, then.

Do not assume that because two opinions on the worth of music are at variance that yours is the correct opinion, nor that it represents the highest and best in church music. No minister of music should presume to save his people from their music and give them something *better*. (Remember you cannot minister to people who are mad at you.) He should know where his people are musically and branch out from *there* to include a wide variety of church music. A steady appetite of anything may become boring, but to cut it out altogether is not the solution generally.

Most Free Will Baptist Churches probably want (and need) more music from the hymn, gospel song areas than the statelier more formal areas, but that doesn't mean they should never hear the other. No one likes what he doesn't know and never knows what he has never heard. Do not fear to try something that is new or different to you if it is generally accepted as worthwhile church music.

(In this context it should be mentioned that music should aid spiritual growth of the people. The music need not be difficult, obscure or too strange sounding to accomplish this. However, it must have a message, stand for something.)

THE THEOLOGICAL TEST

The theological basis for acceptable church music is important and comprised by the question: Does it honor God? (Is it to His glory?) To do

so, to be so, music ought to be:

- (1) true to the Bible, centered on Christ
- (2) consistent with the character of God
- (3) suitable for worship, with good balance between joy and reverence.

Appropriate music does not have to be mournful to be reverent, nor light and trivial to be joyful. Christians should be able to have a sense of joy and happiness yet mindful they are in the presence of God. (Perhaps some of our music is too shallow.)

All music from the major categories should be examined by this criterion. Note that the Psalms should be acceptable if they have suffered no misquoting. Hymns are likely to be acceptable, but again a check on theological teachings will only make for a stronger hymn.

Spiritual songs, or our gospel song, should be especially scrutinized at this point. If theologically weak or errant songs should be rewritten or not used.

"...music does not have to be mournful to be reverent, nor light and trivial to be joyful."

The days of the Wesleys furnish a good example of how we ought to look at a song. Charles Wesley was a prolific writer. Many of his works were used in Wesley revivals. On occasions, though, John Wesley was known to reject a song or two because they were soft, weak or too full of sentimentalism.

If a man can have that much objectivity when evaluating his own brother's work, we can too. One thing to watch for in our day is a heavy emphasis on personal experience. Those experiences are to

be weighed against the Word!

THE AESTHETIC TEST

The most difficult criterion is the aesthetic one—what seems good. We may not be agreed on this, but that should not prevent us from considering this aspect. There is a need for beauty among all cultures and races, and church music should reflect this.

100 years old, not very old by church history standards. On the other hand, there are some very strong hymns that have been around for centuries and these should not be discarded as irrelevant.

It would not be possible to guess the favorite numbers of Christians in American churches of this or any other age, but a few efforts at sampling have been made by

in church music can gain acceptance as it gets to be well-known.

The new should not be rejected because of lack of age. On the other hand, a good hymn should stay with us, should get used.

To prevent our people from experiencing the blessings associated with any song would be a disservice. We sing to honor our Father, and we may find there are new songs of merit. These should be sung with our people. In balancing the diet, it is important to include hymns of the church that have proven their value through years of use.

If a survey of all Free Will Baptists could be taken, I would hope to find many of the old hymns along with good, current music on the list of most-loved songs. We learned a "new song" at conversion, we will sing a "new song" in heaven, why not be open to some difference of taste now? We would not have to go beyond the Free Will Baptist Hymn Book to broaden the tastes of most Free Will Baptists, but we would need to use *more* of it.

PART III (conclusion)
next month

"One never likes what he doesn't know, and never knows what he has never heard."

In the search for beauty two factors are to be considered: character and restraint. Character has to do with the significance or worthwhileness and permanence or durability of music, staying power. True beauty must have meaning and durability.

Restraint is the effort to make music beautiful without being pretentious, elaborate, flashy, loud, ostentatious. Restraint will render music beautiful without calling undue attention to the creator or performer.

This gives aid to reverence—we may glory in God and praise Him, not the performer. Just as was the case in reverence and joy, there needs to be a good balance in character and restraint. They are in conflict, but proper resolution of this tension gives real quality to the product.

Examples of music which score high on the major criteria listed here—Practical, Theological, Aesthetic—can be found in any good hymnal, but particularly in our *Free Will Baptist Hymn Book*. (When you next need to change hymnals, I suggest you try our hymnal.)

A caution note needs to be sounded here. To be good music, a piece need not be old necessarily. In fact most of our "old" favorites are those we know and may be less than

Christian Herald. Such surveys may say little about your church or mine, but they furnish a basis for discussion.

Surveys were made in 1953, 1960, 1968 and 1974. Three songs were in the top five most mentioned songs in each of those years. Those popular numbers are "The Old Rugged Cross" (1913), "What A Friend" (1855) and "In The Garden" (c. 1912).

Again, we need to be cautious about how much stock we place in such surveys. All they really say is that folks who respond to *Christian Herald* surveys like those three numbers.

It is interesting to note the birth-dates of these songs. They are quite young for the status they have achieved. Does that mean they are judged to be outstanding from a technical point of view? Not necessarily; it means they contain something which has people appeal—perhaps the message of the words, perhaps the music, perhaps both.

Another interesting point is the rise in popularity of "How Great Thou Art" from 1960 to 1974 despite the fact it was not included in many hymnals. This one was made popular by the Billy Graham campaigns as much as any other thing. The point is that a late-comer



informed
prayer
is effective
prayer

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FREE WILL BAPTIST

newsfront

JOHNSON TO BECOME CHANCELLOR, THIGPEN NAMED FWBBC PRESIDENT

NASHVILLE, TN—Dr. L. C. Johnson, president Free Will Baptist Bible College, has announced that he will retire from the college presidency on June 1, 1979. The Board of Trustees has asked him to continue his affiliation with the institution by serving as chancellor. The Board has named Dr. Charles A. Thigpen, the college's academic dean, to succeed Dr. Johnson.

The public announcement was made July 19, 1978, in Kansas City, Missouri, by Reverend William J. Mishler, a trustee of the college. He announced the impending changes to more than 300 alumni and friends at a luncheon held during the meeting of the National Association of Free Will Baptists.

The trustees asked Dr. Johnson to remain at the college as chancellor because of his many years of experience. In this capacity he will serve as a consultant and as a representative of the institution. He said, "I would not want anyone to think that the office of chancellor will in any way diminish the authority of the president of Free Will Baptist Bible College." Rather, he stressed, his work will be an "at large" ministry.

When he terminates his service as president, Dr. Johnson will have given 34 years of dedicated labor to the college. He was selected to head the soon-to-be-founded institu-



JOHNSON



THIGPEN

tion in 1942. Except for a brief return to the pastorate in 1944-47, he has continued to lead the college until the present time.

Dr. Thigpen has been associated with Free Will Baptist Bible College for 26 years. His responsibilities have included service as dean of men, registrar, professor, and academic dean.

Dr. Johnson's years of service will be honored during the college's 37th annual Bible Conference, March 11-15, 1979. Though the official transfer will not take place until June 1, his retirement as president and Dr. Thigpen's inauguration will be observed during Commencement Week, May 13-17, 1979. A committee, composed of two trustees, the president of the Alumni Association, and members of the college faculty and staff, is planning the events.

Free Will Baptists are asked to pray that God, who has blessed the college throughout its 37-year ministry, will continue to guide the institution in the days ahead and magnify its ministry to the denomination and the kingdom of God.

FREE TELEVISION TIME AVAILABLE FOR TEXAS CHURCH

ODESSA, TX—The First Free Will Baptist Church in this west Texas oil center has a unique opportunity to minister in and beyond their immediate community.

The CBS television station KOSA-TV makes available to all churches in Odessa, as a public service, an opportunity to appear on a 30-minute program "Morning Worship." The churches have complete freedom in programing. Some present preaching, choir concerts, puppet shows or their own denominational promotional films.

Usually the program presented by First Free Will Baptist Church consists of two songs by quartet or duet and a sermon by pastor Thurmon Murphy. In April of this year a different format was used.

Pastor Murphy hosted a talk show featuring Dannye Potter, pastor of Westside Free Will Baptist Church, Midland; George Hyatt, pastor of First Free Will Baptist Church, Kermit, and Allen Moore, Executive Secretary of the Texas State Association and member of the Foreign Missions Board. The men discussed the history, distinctive beliefs, and educational missionary programs of Free Will Baptists. The camera crew remarked that this was the best "Morning Worship" they had ever taped.

The July program featured a discussion between pastor Murphy and Dennis Haygood around the new birth theme. Special music by the church accented the theme.

KOSA-TV has the largest viewing audience in the Permian Basin. The potential viewing audience of "Morning Worship" is 378,000. The actual viewing audience according to station manager Tom Hughes is 1,500 homes.

The program is made available directly to the churches by the station and has no connection with the local Ministerial Alliance. The First Free Will Baptist Church has the opportunity of appearing on "Morning Worship" several times each year. The program is videotaped on Thursday nights for showing at 9:30 A.M. on Sundays.

BETHEL BIBLE COLLEGE INITIATES NEW CONCEPT EDUCATION

PAINTSVILLE, KY—Bethel Bible College, Paintsville, is offering a new concept in Free Will Baptist education circles this fall as its 1978-1979 program is launched. President J. D. O'Donnell has termed this education outreach a mobile institute. Classes will be held at the base school in Paintsville and at several other locations in Kentucky and states adjoining Eastern Kentucky.

For some time now Free Will Baptist leaders in this area have recognized the need for training ministers and Christian workers in the Mountain States. Edward Young, pastor of Southside Church, Paintsville, established Bethel Bible College to help meet this need. Others with Pastor Young recognized the need to branch out and bring the training program within reach of many more. The mobile institute program will be an effort to achieve that goal.

Dr. O'Donnell and teachers related directly to the base school in Paintsville will be teaching in at least three locations in 12-week terms in the fall and spring. Other locations will be staffed by teachers cooperating with and under the guidance of Bethel Bible College. Satellite schools are planned for Virginia, Tennessee, West Virginia



Bethel Bible College purchases new property

and Ohio.

The school is purchasing property in Paintsville so that its ministry will be distinct from any local church. The work of Bethel Bible College will be directed by 12 men chosen from each district association in Kentucky and from adjoining states.

Though presently called a college, the school will not offer academically accredited work. It is an adult program of education

planned to appeal to ministers and Christian workers who will be unable to pursue academic degrees. The Board of Directors feels this is the specific need which the school's program should seek to fill at this time.

All inquiries about the school should be addressed to Bethel Bible College, Box 1226, Paintsville, KY, 41240.

DIVERGENT MINORITY OPINION SURFACES IN LOCAL CHURCH SURVEY

GARNER, NC—Garner Free Will Baptist Church, Garner, conducted a survey among its members and printed the results in the May issue of THE LINK, monthly church publication. The survey consisted of 22 questions. Sixty questionnaires were distributed to church members 16 years old and above; 67 percent were returned.

Pastor Luther Sanders reported some interesting findings. Two percent of those responding felt that Sunday evening services were un-

important but all felt midweek services were important.

Fifteen percent believed the church should raise its budget by soliciting funds from business firms, selling products in the name of the church and sponsoring rummage sales while only five percent believed tithing was not God's plan for supporting the church.

Thirty-eight percent of responding members did not believe they contributed to making the church a better church. In fact 15 percent believed they made it a weaker church.

All members responding affirmed belief in the Plenary Verbal Inspira-

tion of God's Word. They also viewed the local church as the means of fulfilling Christ's Great Commission and believed that the church is composed of all believers regardless of denomination, nationality or race.

To conclude the questionnaire, those responding listed items most needed to help the church grow both numerically and spiritually. The five suggestions given the highest priority were (1) more faithfulness among members, (2) visitation program involving everyone, (3) more personal involvement, (4) a program designed for youth and (5) more special music.

newsfront

(continued)

1974 COVER GIRL TO BECOME U.S. CITIZEN

TULARE, CA—Lia Annabella Markham, 7½-year-old adopted daughter of Mr. and Mrs. Nelson Markham, is to receive United States citizenship in November. Lia Annabella was featured on the cover of the October, 1974, issue of *CONTACT* with an inside story of her adoption and her church's "coupon drive" for a Braille typewriter.

Lia first came to America from Ecuador for a corneal transplant in 1972 after losing the use of one eye due to a serious infection. Her mother was converted in the United States during the time of Lia's operation and realized she would not be able to properly care for her daughter in Ecuador after the operation.

The Markhams learned of this mother's desire for Lia to stay in America through the welfare department and adopted her in June, 1973.

The Tulare Free Will Baptist Church purchased a Braille typewriter for Lia with Betty Crocker coupons before she entered school. This year Lia finished first grade with an outstanding report card, reading at fourth-grade level.

OHIO CENTRALIZES FUTURE STATE MEETINGS

SLOCUM STATION, OH—Confronted by record-breaking attendance and another increase on the way, the 40th annual Ohio State Association voted to conduct future sessions at Heritage Temple Free Will Baptist Church's (formerly Welch Avenue FWB Church) new 3,000 seat auditorium in Columbus.

Nearly 700 crowded the Tabernacle at Slocum Station, June 23-24. Ohio's revitalized state youth outreach under Carl Dunn's leadership brought 300 teenagers into the state association's program on Friday evening. Delegates endorsed a \$15,000 state youth budget at Dunn's urging. Two-thirds of the budget is earmarked for securing permanent youth camp facilities.

Promotional Secretary Alton Loveless projected a \$250,000 income year for Ohio's Ambassador Bible Bookstore in 1979. State Woman's Auxiliary plans include a \$5,000 project for 1979 to be divided between Ohio Missionaries Arnold Shrewsbury and Jim Henderson and Ohio students attending Free Will Baptist Bible College.

Moderator Floyd Wolfenbarger completed his fourth session behind the gavel. He was constitutionally unable to succeed himself. Franklyn Harness is the new moderator.

Home Missionary Bill Adkisson delivered the keynote address at the June gathering. The 1978 theme was "The Man God Blesses" (Psalm 1:1-3).

REV. DANIEL GASKINS, 57, MISSISSIPPI EDITOR DIES

RICHTON, MS—Rev. Daniel Gaskins, pastor of Bethel Free Will Baptist Church, Richton, and editor of *Mississippi Messenger* died suddenly Thursday, July 20, following revival services at his church.

Brother Gaskins was born February 11, 1921, in Craven County, North Carolina. He graduated from Free Will Baptist Bible College in 1958.

He pastored in North Carolina, Florida and Mississippi. During his ministry in Mississippi, Mr. Gaskins not only served as pastor and editor but was also clerk of the Mississippi State Association, a position he held at the time of his death.

One of the highlights in Brother Gaskins' ministry occurred February 19, 1978, when friends gathered to celebrate the 20th anniversary of his ordination. Gaskins was lauded by state leaders and presented with letters of commendation from state and national leaders.

Rev. Dan Gaskins never married. He is survived by three sisters, Mrs. Letha Spruill and Mrs. Jody Dowdy of North Carolina and Mrs. Edna Smith of Florida; four brothers, Dause, William and David of North Carolina and George of Virginia.

FLORIDA MISSION ACCEPTS \$56,000 PROPERTY

DAYTONA BEACH, FL—The Winston Park Civic Association in Daytona Beach donated property valued at \$56,000 to the Free Will Baptist Mission here.

The gift included a serviceable building, parking area and well-equipped playground situated on a 200 × 250 foot corner lot. The property is ideally located by a six lane highway. Three classrooms, a

kitchen, two restrooms and a 250-seat auditorium make the building well suited for the church's needs.

Missionary Pastor Norlin Jones praised God for His goodness. The congregation made minor repairs for about \$2000 and began using the facilities immediately. Jones and his members project that approximately \$10,000 will be invested toward improvements and expansion in the future.



300-MILE TREK PRODUCES \$10,000 GIFT FOR FWBBC

CANTON, NC—Thirty-eight members of Canton Free Will Baptist Church, Canton, participated in the fifth annual walk-a-thon, June 17.

While logging a combined total surpassing 300 miles, the jubilant joggers and walkers marched to victory in spite of multiplied blisters and aching muscles. Their endurance netted more than \$10,000 in a special college day drive to assist in completing the North Carolina Project, a statewide effort to retire all indebtedness on the College Activity Building.

The \$3,279 given by employees of the paper mill in Canton was matched by another \$3,279 from the company's matching gift program to help the church reach their \$10,000 total.

The June venture pushed giving to the North Carolina Project by Canton FWB Church to more than \$28,000.

This special fund-raising effort is in addition to the church's annual \$1,500 gift to the FWBBC general fund.

EDITOR'S NOTE:

It's no telling what Larry Hughes and this congregation might have done if they had not been involved in their own building program!

COMING

NEXT MONTH

- *How Social is Drinking?*
- *Joseph—A Man for All Seasons*
- *Another Look at the Armstrong Empire*



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

COOPERATIVE PLAN OF SUPPORT

July, 1978

RECEIPTS:

| State | July '78 | | July '77 | Yr. to date |
|------------------|---------------------|-------------|---------------------|---------------------|
| | Co-op | Design. | | |
| Alabama | \$ 377.75 | \$... | \$ 404.22 | \$ 1,373.12 |
| Arizona | ... | ... | ... | 852.17 |
| Arkansas | ... | ... | ... | 15,159.84 |
| California | 878.27 | (878.27) | 786.16 | 6,491.13 |
| Florida | 570.11 | (477.45) | 16.66 | 2,584.19 |
| Georgia | 159.00 | (149.00) | ... | 2,447.32 |
| Hawaii | ... | ... | ... | 200.00 |
| Idaho | ... | ... | ... | 124.22 |
| Illinois | 1,292.34 | ... | 2,038.48 | 8,688.94 |
| Indiana | ... | ... | ... | 100.00 |
| Iowa | ... | ... | 218.76 | 1,360.44 |
| Kansas | 75.76 | ... | ... | 963.83 |
| Maryland | 161.30 | ... | ... | 581.73 |
| Michigan | ... | ... | ... | 982.65 |
| Mississippi | 81.17 | ... | 115.94 | 684.81 |
| Missouri | 3,694.58 | (3,694.58) | 4,357.12 | 34,711.95 |
| New Mexico | ... | ... | 20.17 | 90.28 |
| North Carolina | 154.00 | (54.00) | 125.00 | 1,461.24 |
| Northwest Assoc. | ... | ... | ... | 388.86 |
| Ohio | 10.00 | ... | 927.08 | 5,172.82 |
| Oklahoma | 11,336.08 | (11,085.92) | ... | 39,231.76 |
| Tennessee | 1,349.79 | (500.00) | 1,056.42 | 7,072.50 |
| Texas | 567.20 | ... | 50.00 | 1,830.56 |
| Virginia | ... | ... | 51.80 | 87.69 |
| Virgin Islands | 116.40 | ... | 47.00 | 990.40 |
| West Virginia | 20.46 | ... | 28.36 | 125.10 |
| Interest | ... | ... | ... | 398.69 |
| Totals | \$ 20,844.21 | | \$ 10,243.17 | \$134,156.24 |

DISBURSEMENTS:

| | | | | |
|--------------------------------------|---------------------|--------------|---------------------|----------------------|
| Executive Office | \$ 6,238.57 | \$(2,233.58) | \$ 6,516.59 | \$ 47,308.92 |
| Foreign Missions | 5,215.30 | (5,215.30) | 1,426.52 | 29,966.57 |
| Bible College | 2,746.16 | (2,746.16) | 956.44 | 18,747.48 |
| Home Missions | 3,113.42 | (3,113.42) | 690.76 | 16,941.78 |
| Church Training Serv. | 1,512.71 | (1,512.71) | 280.41 | 9,711.53 |
| Retirement and Ins. | 1,132.57 | (1,132.57) | 275.68 | 7,692.48 |
| Layman's Board | 618.85 | (618.85) | 41.30 | 2,899.74 |
| Commission on Theological Liberalism | 166.63 | (166.63) | 41.30 | 787.74 |
| Other Ministries | 100.00 | (100.00) | 14.17 | 100.00 |
| Totals | \$ 20,844.21 | | \$ 10,243.17 | \$ 134,156.24 |



Currently ...

By
JACK WILLIAMS

These days quite a number of Free Will Baptists are completing graduate degrees. What makes **Vernon Whaley's** degree stand above the crowd is its singular contribution to Free Will Baptist history. Whaley's masters thesis at Luther Rice Seminary is a companion to the Free Will Baptist Hymnal. A copy of the well-researched volume has been placed in the Free Will Baptist Historical Collection. Chapter one of Whaley's thesis is a historical survey of Free Will Baptist hymnody. Mr. Whaley is **Minister of Music at First FWB Church, Albany, GA.** **Dr. Melvin Worthington** pastors.

Chaplain Walter Golding of the **United States Air Force** addressed 188 at the **West Coast Association's** annual CTS Senior banquet June 10 in **Diamond Bar, CA.** Each of the six graduating Free Will Baptist seniors attending was presented with a Halley's Bible Handbook.

A special plea has arisen from **First FWB Church, Anchorage, AK.** Pastor **Delmar Hopkins** writes that the Alaskan harvest field is the largest in the United States. He said, "I believe that some day First Free Will Baptist Church of Anchorage will be abundant with saints and that through our church here other works in Alaska will be started."

The **Santa Paula Daily Chronicle**, Santa Paula, CA, heard so much about the **Santa Paula FWB Church** conducting services in local nursing homes, they sent a reporter to check it out. The resulting story, with pictures, paid high tribute to Pastor **Cecil Spurlock** and members who regularly go the extra mile to bring joy and cheer to shut-ins. The reporter concluded the warmly written article by suggesting "Pastor Spurlock really looks too young to carry the title 'Reverend' and the responsibility of a pastorate."

Here's a Vacation Bible School that's gone into the real estate business. **Cofer's Chapel FWB Church, Nashville, TN,** averaged 153 during its June VBS. Offerings during the week went to the Lebanon Land Fund where home missionary **Wallace Hayes** pastors. Funds collected allowed the Cofer's Chapel VBS to purchase one-twelfth of the lot occupied by Pastor Hayes and his mission congregation. **Eugene Waddell** pastors.

It's congratulation time for **Indian River Association in Florida.** Editors **Doyle** and **Nancy Griffin** have begun publishing the *Indian River News*. Volume I, Number 1 rolled off the presses June, 1978. The lines of communication between Free Will Baptist associations are stretched to the breaking point. Efforts like the *Indian River News* are needed in every local association.

The National Home Missions Board and Church Extension Department honored Reverend and Mrs. **Robert Shockey** with a tea on July 11. The occasion recognized Shockey's five years as General Director of the Home Missions Department. It was conducted at the Free Will Baptist National Offices Building in Nashville, TN.

When the **Oak Park FWB Church in Pine Bluff, AR,** needed a new public address system members didn't have to look any further than the parsonage. Pastor and Mrs. **Ken Doggett** purchased a new PA system for the congregation at a cost of nearly \$1200.

The first estimate for new carpet at **Trinity FWB Church, Nashville, TN,** was \$1800. A date was set by members to raise the money. A second estimate on the same carpet job suggested \$1500. On June 25, members collected \$1203 for the carpet fund. The next morning a third estimate on the carpet was received. It was for \$1240! A fine deacon volunteered the extra \$37.

Someone needs to visit **Amarillo, TX,** and check with Pastor **Bob Gill** to find his secret. Pastor Gill has succeeded where every other Free Will Baptist pastor has failed. Members at **Oakdale Church** fill the front seats first and leave the back pews vacant so those coming in late can find a place to sit. This courteous gesture helps keep attention focused on the pulpit and is also a means of not embarrassing late arrivers.

Members at **Mt. Carmel FWB Church, Indianapolis, IN,** are still wearing big smiles concerning their first Vacation Bible School conducted in June of this year. Pastor **Thurman Page** said the congregation prepared for 60 pupils. To their surprise and great delight they averaged 109 for the five nights. Their high of 120 resulted in more than 20 being saved. Vacation Bible Schools continue to be an effective means of evangelism and training.

After **First FWB Church, Wichita Falls, TX,** adopted a resolution solidly endorsing a city ordinance prohibiting alcoholic beverage consumption in nearby Tesso Park, the City

Parks Department not only voted unanimously to recommend the same action but went a step farther and asked that all softball parks in the area likewise prohibit the consumption of alcoholic beverages. **Earl Scroggins** pastors.

Free Will Baptist television evangelist, **Calvin Evans**, recently published a book titled, *A Living Hope* containing 14 messages preached on his nation-wide television outreach. Evans, headquartered in **Pedro, OH,** is founder, president and director of **Evangelistic Outreach Incorporated**, a communications ministry which produces a weekly radio-television program reaching into nine states and many major cities. He also serves as editor of a bi-monthly publication *Outreach* which is mailed into 35 states. Evans pastors **Union FWB Church, Wheelersburg, OH.**

Richard Cordell, pastor, **Guin FWB Church, Guin, AL,** has circled June 18 in red on his calendar. That was the night two young men from Guin church announced their calls into the ministry. **Mike Harris** and **Sandy Bozeman** pledged themselves to a lifetime in the ministry. Congratulations to the two young men who have entered the highest calling.

It's a common problem in every state when youth camp time arrives; somebody doesn't have the money to pay his way. It is embarrassing and often may mean the difference between salvation or lack of salvation to some young people. **First FWB Church, Cushing, OK,** sponsored a "Send a Kid to Camp" program. A number of volunteers paid the \$22 fee so interested youngsters could attend camp this summer. **David Archer** pastors the thoughtful congregation.

Attention: All pastors and church workers who spend a great deal of time preparing weekly or monthly publications from your church. Please be sure that essential information is clearly visible. Every publication should have the **church name, address, telephone number and pastor's name** in a conspicuous, easy-to-find location. Quite a number of church bulletins and monthly publications arrive addressed to the "Currently" column with some of these vital statistics missing.

Every revival meeting should be publicized ahead of time. But **Sherwood Forest FWB Church, El Sobrante, CA,** really got the jump on everyone else regarding advance revival publicity. In a June mid-week reminder, Pastor **Milburn Wilson** and members were spotlighting a revival with evangelist **Bobby Jackson** slated for June of 1980. Starting this early word is sure to get around.

For those who have been wondering about the many uses of the Free Will Baptist Hymnal, *CONTACT* suggests they write Pastor **Charles Miller, First FWB Church, Desoto, MO.** Pastor Miller has published 22 suggested uses for the hymn book; some are humorous, some are serious. They will all keep your attention.

Two laymen were honored in worship services on June 18 at **First FWB Church, Fort Smith, AR.** **Leo King** and **Jim Keller** were presented plaques for many years faithful service at the church. **Rupert Pixley** pastors.

An explosion ruined most of the Church Hill Rescue Squad's radio equipment. Being a community minded group, **First FWB Church, Church Hill, TN,** led by Pastor **M. C. Taylor** received a special offering to help restore the destroyed equipment.

Pastor **Douglas Roberson, Forest Grove FWB Church, Knoxville, TN,** seems to have found the secret to abolish summer letdowns. Pastor Roberson gave his people three summer vacation principles to carry with them during the hot months. Principle one: Don't rob God to pay for your vacation. Principle two: Secure your replacement or call your superintendent. Principle three: Come back to your church as soon as you get home. Looking back on your summer vacation, how did you do?

Guymon FWB Church, Guymon, OK, conducted dedication and homecoming services June 10. **Wade Jernigan,** Executive Secretary California State Association of Free Will Baptists, preached the dedication message. Jernigan began the church in 1956. The newly constructed facilities were begun in 1977. **Odie Nunley** pastors.

It was a busy and successful summer at **Old Reyno FWB Church, Reyno, AR.** Pastor **Jimmie Bundy** reports the church conducted its first missionary conference and gave a record offering of \$1400 to the **Jim McLains.** Shortly after the missionary conference a week long Vacation Bible School resulted in 14 salvation decisions, 11 baptisms and 10 new members for the church.

One hundred percent advancement in one year was recorded by **First FWB Church, Youngstown, OH.** Pastor **Bill McCarty** and members voted to send five percent of the income in 1977 to the Cooperative Plan. In 1978 they jumped Cooperative Plan allotment to 10 percent. Pastor McCarty said, "You can't outgive God."

It was revival time at **Wakefield FWB Church, Wakefield, OH.** When evangelist **Clovis Vanover,** Columbus, OH, completed a two-week preaching engagement, 23 had been saved. **Robert Adkins** pastors.

The **Jim Henderson** family was commissioned by the Ohio State Home Mission Board in a special service at **Harrison FWB Church, Minford, OH.** The Henderson family is serving in **Washington Courthouse, OH.**

Williams Road FWB Church, Columbus, OH, believes in investment toward a radio broadcast. Teens and adults sponsored a walk-a-thon and collected more than \$400 toward the church's radio broadcast. **James Blair** pastors.

The **Indian Creek Association** in Missouri conducted its 1978 missions conference with missionaries **Charlotte Tallent, Bob Francis,**

Bill Fulcher and **Jim McLain.** The total cash offering received was nearly \$2500. Monthly pledges tallied more than \$174 for the coming year.

Free Will Baptist Churches of **South Georgia Association, Georgia,** raised almost \$11,000 in cash and commitments for **Free Will Baptist Bible College** in a Victory Dinner held May 13 in **Jessup, GA.** **Dr. L. C. Johnson,** President, addressed the participants.

In a special service at **First FWB Church, Poteau, OK,** **Bill Jones,** President **Hillsdale Free Will Baptist College,** presented a plaque honoring **Bill Barber** for many years of faithful service on the Hillsdale College Board of Trustees. **Richard Gallant** pastors.

The eight month report from **St. James FWB Church, Phenix City, AL,** has a ring of victory in it. Pastor **Dennis Keen** reports that in eight months 59 have joined the church, 44 have made professions of faith, and 35 were baptized.

Calvary FWB Church, Norman, OK, conducted dedication services for their new building on July 9. The facilities were erected on a five acre lot purchased by the congregation. **O. T. Dixon** was principal speaker at the dedication services. **Clarence Hearron** pastors.

Paul Ketteman, Director of Public Relations, Free Will Baptist Bible College, was guest speaker at **Hamilton FWB Church, Hamilton, AL,** for a college day in June. Pastor **W. B. Hughes** said cash offerings and faith promise commitments exceeded \$500.

A new program has begun at **First FWB Church, Benton, IL.** Pastor **Gene Norris** has divided the membership into seven teams with one deacon in charge of each team. Team members are responsible for visiting absentees and prospects. Each deacon (undershepherd) assists the pastor in meeting the needs of the congregation. This is the kind of cooperation that will multiply a minister's effectiveness in the community.

Sometimes an S.O.S. isn't all that bad. In **South Roxana, IL,** Pastor **Jim Walker** provided new meaning for the old letters S.O.S. which signify disaster. He substituted the words "Super Offering Sunday." That was precisely what happened. On Super Offering Sunday at **Bethel FWB Church** each member was asked to give a week's pay or whatever they felt they could give. The offering soared over the \$7000 mark.

Homer's Chapel FWB Church, Black Mountain, NC, has completed a two-story unit housing both church services and Sunday school. The \$170,000 project was begun March 19. Pastor **Earl Bittle** said members did the work on the building.

Something out of the ordinary occurred at **Southside FWB Church, Paintsville, KY,** on June 18. Pastor **Eddie Young** announced an August push for \$3000 to be given to **Bethel Bible College.** After hearing Pastor Young's appeal, a visitor who happened to be at Southside Church that morning approached the pastor after the service and handed him a check. The check was for \$3000. Bethel Bible College's new President, **Dr. J. D. O'Donnell,** was elated as he shared the good news.

What was billed as a revival meeting in the Northeast turned out to be a Free Will Baptist Historical search for **George C. Lee,** pastor of **Victory FWB Church, Goldsboro, NC.** Pastor

Lee had scheduled revival services with **Carroll FWB Church, Twin Mountain, NH.** Bonus to the revival effort, as far as Lee was concerned, was the securing of 14 hard-to-find Free Will Baptist history books. If word of this find travels very far, Pastor **Clifford Arthur** in Twin Mountain will have the Free Will Baptist historians lined up at his gate ready to preach revivals for him.

How many churches do you know that place an offering box in the vestibule rather than passing the offering plate during services? If you are ever in **Wilson, NC,** drop by for a visit at **Peace FWB Church** where **Gordon Sebastian** pastors. According to church statistics offering box receipts average over \$3000 per week at Peace Church.

When asked how his members viewed the rather unorthodox way of receiving Sunday offerings, Pastor Sebastian replied, "The last poll taken in our church indicated that most of our members preferred the box over the plate. However, this does not mean that they do not find any fault with this method. The two chief complaints are that it is very easy to go home with your tithes in your pocket and many people are used to thinking of giving their offering as part of their worship."

This sounds like something out of a spy novel but it really comes from **College Lakes FWB Church, Fayetteville, NC.** Pastor **Bobby Smith** in observing his third anniversary at the church surprised a number of people by appointing an Elimination Committee. The erstwhile Elimination Committee was not to harm anyone but it was given instructions to "eliminate" the debt on the parsonage. Ten couples were approached to contribute \$400 each to eradicate the \$4000 indebtedness.

Thirty-four new members were enrolled at **First FWB Church, Ardmore, OK,** as a direct result of the Twelve Disciples Campaign used in Sunday school promotion. Several members recorded perfect attendance and a number received award books for bringing six or more visitors. **Delbert Akin** pastors.

The day of the church radio program is far from over according to Pastor **Homer Young** of **Capitol Hill FWB Church, Oklahoma City, OK.** Young writes, "One of the greatest periods of time in the life of this church was when a 30-minute broadcast was held each Sunday afternoon." Young has challenged 13 people to give \$40 each to cover a weekly 30-minute radio program in a three-month experimental venture.



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Memorial FWB Church in Fresno, CA, has long been noted for doing things in an unusual manner. This Father's Day was a continuing example of such traits. Pastor **Lonnie Rolan** and members honored one of the California Free Will Baptist fathers. Veteran Free Will Baptist preacher **Winston Lawless** was feted for his singular contribution to Free Will Baptist outreach in California during the past three decades. Lawless served as Executive Secretary during California's revival-boom days.

Grace FWB Church, Taylor, MI, sponsored a "Bring a Special Friend" Sunday for the adult men's and adult women's classes. To insure that all adults were able to participate church teenagers were brought in to teach the adult classes. **Tom Hunter, Sunday School Superintendent**, said the average Sunday school attendance was 50, but on this special day 102 attended the services. **Bobby Holbrook** pastors.

Mount Calvary FWB Church, Conway, AR, was organized May 7. The 27 charter members adopted the Cooperative Plan of Support, organized a Woman's Auxiliary and elected **Mike Mutchler** pastor.

Randy Scott set the church on fire at **First FWB Church, Tuckerman, AR**. The occasion was founder's day services and a celebration signifying the payoff of a \$20,000 bond issue. A number of special presentations were given in memory of charter members.

Pastor **John England** of **First FWB Church, Mountain Home, AR**, reports 13,000 contacts were made in the Attack Program. Eighty-four were enrolled in Sunday school resulting in a 25 percent increase in attendance.

Arkansas State CTS Director, Jim Pursell, conducted a successful revival at **Welcome Home FWB Church, Hector, AR**. Eighteen conversions were recorded. **A. E. Coffman** pastors.

Missionary **Dave Franks** has found some new friends. Pastor **Woodrow Matthews** and members of **Mt. Olive FWB Church, Guin, AL**, sponsored a Dave Franks Sunday and received a cash offering of \$600 for the Franks account. A motion was made by members to pay from the church general fund another \$400 to make Mt. Olive's gift to the Franks account an even \$1000.

Northwest FWB Church, Oklahoma City, OK, has a new music and youth director. **Larry Wetwiska** assumed responsibilities in June. **James Murray** pastors.

First FWB Church, Gastonia, NC, purchased 12 acres. The \$65,000 fee was paid in 32 months. Pastor **William Calvert** said the first unit to be constructed will cost \$450,000.

East Nashville FWB Church, Nashville, TN, has begun a radio broadcast. The station selected was not a religious station. Pastor **Ken Riggs** says that was deliberate. The church intends to present the gospel to people who do not normally listen to religious programs or attend church. The 9:30-10:00 a.m. Sunday broadcast time is aimed to reach the unchurched. Several local businesses are sponsoring the program at a cost of \$35 per week. ▲



OUR WOMEN SPEAK

How Stupid Can We Get?

By Hattie Duncan

The car came to a screeching halt in front of the gas pump at the station across the street. As I stood and watched from the store window, I couldn't hear words. I could only see actions. Yet, I was rather amused as I watched and pondered on the inane things humans do to fill in time.

"She" must have had a whole stick of bubble gum in her mouth, for she was really a one-woman show with her chewing and bubbles. The gas attendant was busy looking after the needs of the car. After chewing and bubbling for awhile, she hopped out of the car and made a beeline for the drink box. Bringing out a tall drink, she proceeded to guzzle the contents of the bottle.

Meantime at the other pump, "He" also had a car in need of gas. The very first movement after turning off the key was to his shirt pocket for a cigarette. I couldn't hear but only see, and I saw smoke clouds billowing and swirling as if nothing else was needed for complete happiness. How silly he looked with smoke puffs coming out his mouth and nose.

I remembered the sacred writings in Ecclesiastes 1:2, "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." Verse 13 says, "And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith." Also Solomon says in verse 17, "And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit."

I think the writer of Ecclesiastes is pointing up the silly human ways through which we search for and try to work out our happiness. So many times people feel they can work out their own salvation in spite of the pleas and appeals of our pastors and evangelists. We who are born-again Christians know these human efforts do not bring happiness.

Ecclesiastes describes many of the ways tried to find happiness and contentment, but at the last the writer realizes that all of man's ways of applying himself but not considering God in the pursuit of happiness are utter vanity.

She with her gum and drink and he with that ever-present cigarette only illustrate in a small way how empty our lives are when we are interested *only* in things. Oh, how we should take to our hearts the admonition that is found in Ecclesiastes 12:1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Psalm 53:1 depicts the life of those who fail to heed that admonition: "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good."

ABOUT THE WRITER: Mrs. Duncan is a member of Pearce Chapel Free Will Baptist Church, Smithville, Mississippi. She currently serves as president of the Woman's Auxiliary. She has been active in the music program of her church and recently ended a 15 year tenure as teacher of the Ladies Adult Sunday School Class. ▲

Christian liberty is a much discussed doctrine in recent times. There is, as is usually the case in a controversy, a tendency to err in either of two directions. One direction is legalism. The other direction is license.

Christian liberty refers to the liberty of the New Testament believer to apply Christian values and principles to life situations where a specific command or prohibition is not to be found in the New Testament.

There are two types of legalism: 1) *Soteriological legalism* (Soteriology refers to the doctrines of salvation) which bases justification, at least to some extent, on the works of the Christian rather than justification by faith alone; and 2) *Ethical legalism* which attempts to express every ethical decision in terms of a law.

License is a confusion of the doctrine of Christian liberty which undercuts the moral responsibility of the New Testament believer.

Christian liberty must protect, promote and enhance Christian values such as holiness, love, wisdom and ideals. For Christian liberty to be liberty, it must have some degree of recognition of variations in the application of Christian values and principles among those who are sincerely committed to upholding these values.

Those who feel the major problem is failing to protect, promote and

enhance Christian values must be on guard lest they fall into the trap of legalism. Those who feel the major problem is failing to recognize variations in the application of Christian values and principles must be on guard lest they fall into the trap of license.

Christian liberty among churches is, in part, maintained by a tension between those on the one hand, who insist that Christian values and principles must be maintained, and those, on the other hand, who insist that room for variations resulting from difference in understanding among sincere Christians must be maintained.

This tension is necessary in view of the fact that Christian liberty cannot be set forth in one principle. Rather, it must be set forth in two principles which counterbalance each other. One side of Christian liberty insists that it must be Christian, the other side of Christian liberty insists that there must be liberty.

It is possible for an individual to reach a somewhat balanced position on Christian liberty. However, this will only happen when he feels a tension within himself between avoiding legalism on the one hand and license on the other hand. In a group it will be necessary for a certain amount of tension to be felt.

Balance is achieved only as two points of tension counterbalance each other. Since it is too much to expect an ideal situation to exist, it

should be expected that this tension will at times result in charges of legalism and countercharges of license.

It is important that we distinguish between soteriological legalism and ethical legalism. The fact that this distinction is seldom made has led to confusion and misunderstanding. Most people have confused the two forms of legalism as being one and the same. This being true, they have considered any tendency (or what they considered a tendency) toward ethical legalism to actually be a move in the direction of salvation by works.

Salvation by works has been considered heresy. The feeling that any tendency toward legalism has been considered by many to be a departure from the doctrine of salvation by faith has caused many to be weak, or to even reject the idea that a changed life is an essential part of salvation. They have considered righteousness as optional. This has been a gross misunderstanding of Christianity.

We must separate soteriological legalism and ethical legalism in our minds. Soteriological legalism is a false concept of the condition of salvation. Ethical legalism is a false concept of the way a person should express Christian ethics. The concern of this series is to deal with the fallacy of ethical legalism, the danger of license, and a proper understanding of what is involved in the doctrine of Christian liberty. ▲

CHRISTIAN DOCTRINE



BEWARE LEGALISM!

PART I

By Leroy Forlines



Tribute to Letcher Fields, Deacon

That Mississippi Deacon

"For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus" (1 Timothy 3:13 NASV).

There lives such a man as Paul has described. He makes his home in Columbus, Mississippi. He is a member of First Free Will Baptist Church, Columbus. The 63-year-old shoe salesman has been a spiritual leader in northern Mississippi for 47 years.

Deacon Letcher Fields presents a clean life, a heart void of maliciousness and a determined purpose to serve the Lord. He loves the lost, the church and his pastor.

Brother Fields can best be described as the pastor's friend. He loves every pastor his church has had and extends his loyalty to each. This man's love is fueled by an abiding belief that the pastor is God's man in the church and community.

Everything Letcher Fields does revolves around the church and his work for the Lord. He has "deaconed" for 38 years—visiting, witnessing, loving saint and sinner alike.

Mr. Fields was the first man in his church to tithe. He decided that other things could go lacking but God's work must not. He didn't stop with the tithe, but he gave beyond—one of his great loves being Free Will Baptist Bible College.

In 1976, Brother Fields was stricken with cancer. It was a type generally fatal. However, treatment has brought his to remission.

To know this deacon is to love him. He has truly earned Paul's commendation of "high standing in Christ Jesus."

Typical of the Letcher Fields philosophy on Christian living is his statement: "Studying the Bible will put the good facts in your head. But the life you live will show if any has gotten to your heart." ▲

DIRECTORY UPDATE

ALABAMA

Jim Turnbough to First Church, Enterprise from Bethel Church, Ashland City, TN

ARKANSAS

Steve Trail to First Church, Jacksonville from New Home Church, Mt. Pleasant

John Staggs to East Side Church, Muldrow, OK

D. L. Wright to Lodi Church, Langley from Clarksville Church, Clarksville

Gary Elder to Pine Hill Church, Star City from Hannon Church, Liberal, MO

CALIFORNIA

James Farmer to Norwalk Church, Norwalk

Ron Scott to Tulare Church, Tulare
George Bryant to Lompoc Church, Lompoc

Charles Marshall to Ontario Church, Ontario from Pioneer Church, Ontario

GEORGIA

Alton Everson to Bemiss Church, Valdosta from Philadelphia Church, Folkston

INDIANA

Ronnie Floyd to Valley Grove Church, Anderson from Faith Church, Norton, VA

MISSOURI

Nathan Ruble to Fordland Church, Fordland from Northside Church, Phoenix, AZ

Millard Sasser to Grant Avenue Church, Springfield from First Church, Seattle, WA

OKLAHOMA

Lonnie Hall to Sand Springs Church, Sand Springs

TENNESSEE

Garnett Reid to Cross Timbers Church, Nashville

TEXAS

M. B. Lunsford to Bible Church, Odessa from Felker Church, Valliant, OK

M. L. Crosby to First Church, Waco from First Church, Crowell

VIRGINIA

Murray Southwell to Bloss Memorial Church, Arlington from Waynesville Church, Waynesville, MO

OTHER PERSONNEL

R. H. McCuin to First Church, Fort Smith, AR, as associate minister from Mt. Bethel Church, Rose Bud, as pastor

Cari Dunn to Chillicothe Church, Chillicothe, OH, as assistant pastor

Granville Garrett to First Church, Vernon, TX, as assistant pastor

Nate Ange to Fairmount Park Church, Norfolk, VA, as youth director from First Church, Dothan, AL, as youth pastor

KATY



By Pat Moore

"Katy, Katy, I'm sorry!"

But Katy didn't answer. That's how it'd always been when I told Katy I was sorry. She never answered. She just closed her eyes.

This time I closed my eyes and thought.

"Hi!-my-name's-Katy-wanna-play-ball?-or-maybe-we-could-swing-it-really-doesn't-matter-what's-your-name-that's-a-pretty-dress-oh-no!" All in one breath. That's how I met Katy.

It was the first day of first grade. She caused both of us to get in trouble, and we didn't get to play ball or anything else at recess; instead we got a spanking. From then on Katy and I were best friends.

We did everything together, went everywhere together. All the teachers knew not to let us sit together. The reputation of our friendship spread through the whole school. Of course we learned to control our tongues. Instead of talking we devised signs

for communicating. Finally we learned the deaf language alphabet. We had something to say to each other constantly.

Katy was great. She could do everything—sing, act, draw, play the piano, talk her way out of or into anything. And Katy was beautiful. I wanted to be just like her.

I loved going to her house. It was so free, I guess that's the word. Everyone came and went as they pleased. They fixed whatever they wanted to eat when they wanted it. And Katy never, never got a spanking. If only my parents could have been so understanding.

All through grade school and high school Katy and I were together. Katy was so talented that teachers were always getting her out of class to do things for them. Katy was a true friend. When she got out of class, she got me out too. I don't know what I would've done without her.

When we graduated and went to different colleges it about killed me. You see, I went to a Christian college but Katy didn't. She won a scholarship to the University. Besides Katy wasn't a Christian.

I don't know why I never talked to Katy about Jesus and getting saved. I guess I thought she already had everything and didn't need anything else. Why no one was as kind and good as Katy. No one. She knew I was a Christian and always went to church. I hadn't really told her, she just knew.

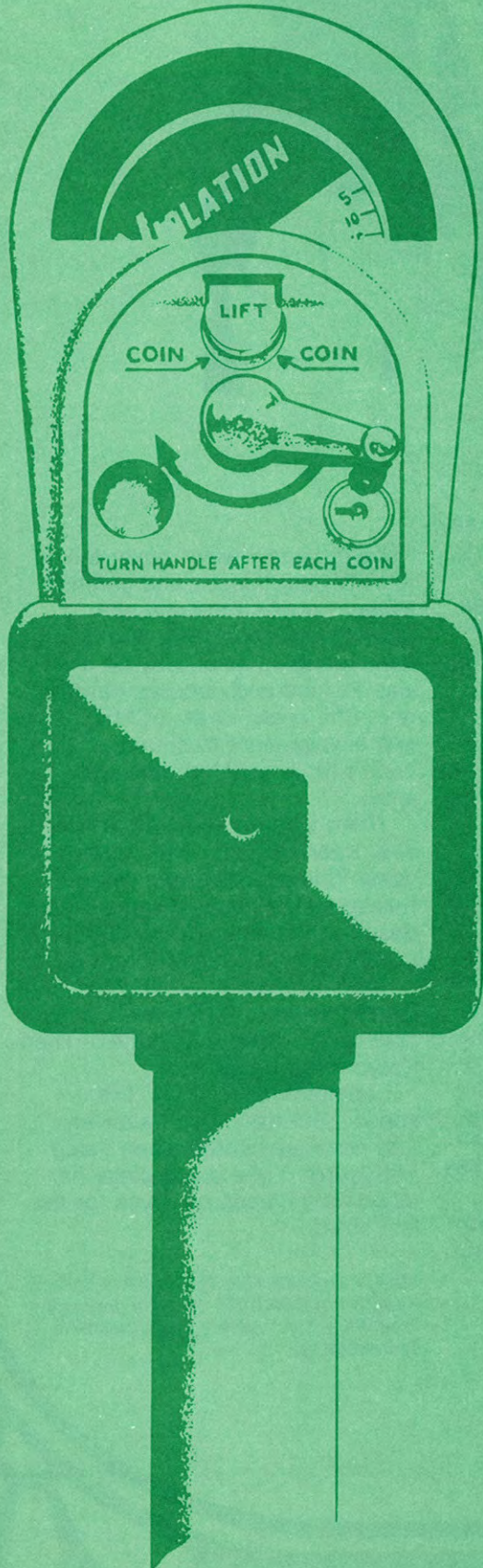
There was an accident. A bad one. Katy was hurt. Katy was dying. She looked at me when I rushed to the hospital with—I can't describe the look. Troubled? Hurt? I don't know. I'll never forget it.

Then Katy said, "Why, why didn't you warn me? I don't know how to die! Please help me!" Then Katy closed her eyes.

I opened mine. "Katy, I'm sorry!" But Katy didn't answer. She never answered when I said, "I'm sorry." She'd just close her eyes. Katy closed her eyes for the last time.

ABOUT THE WRITER: Pat Moore is Editorial Assistant of CONTACT. She is a graduate of Free Will Baptist Bible College, Nashville, Tennessee. ▲

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