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Transcendental
Meditation:
Fad of the 70's

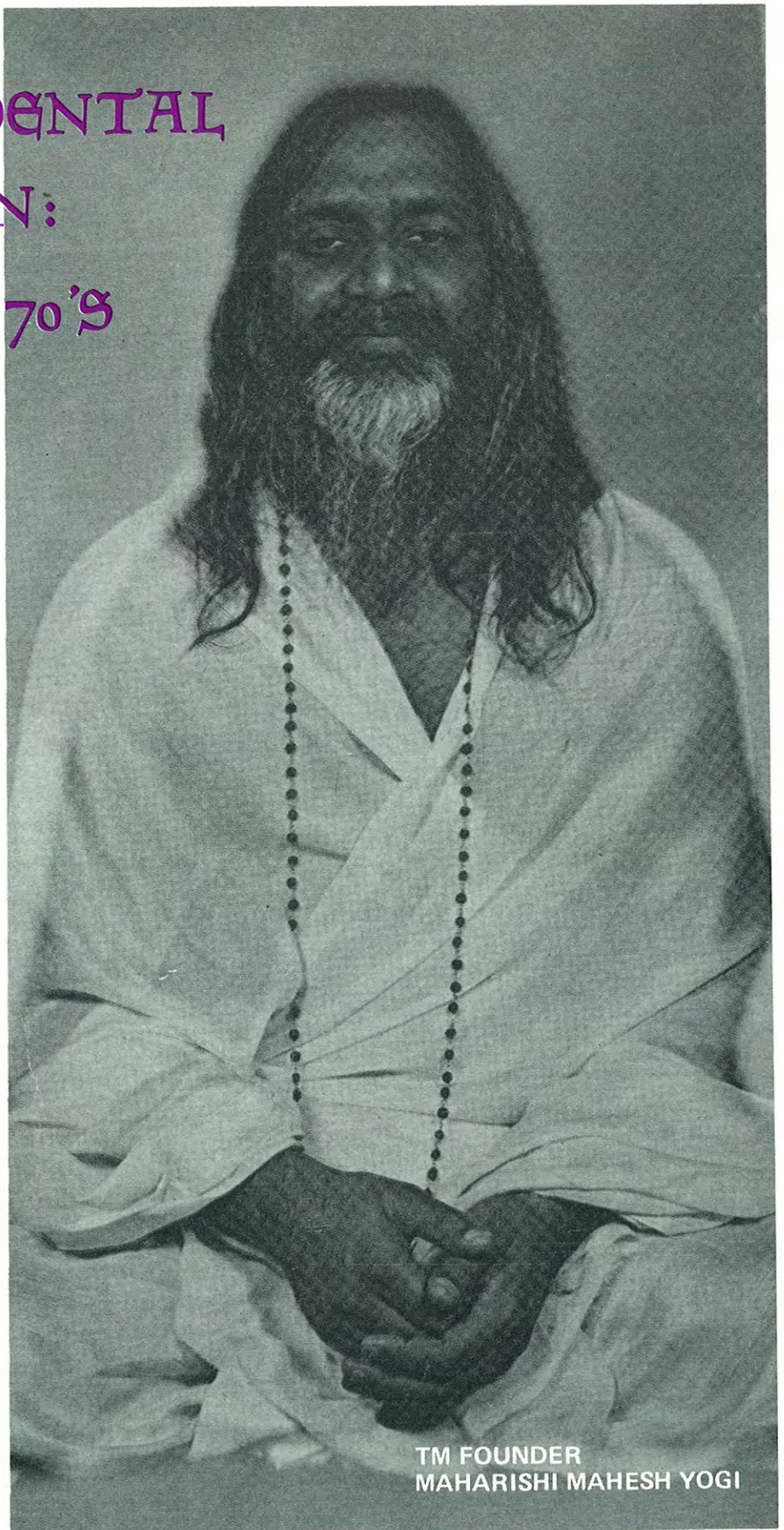
TRANSCENDENTAL MEDITATION: FAD OF THE 70'S

By Gene Rogers

Eastern religions are sweeping across the American scene in grand fashion today and strangely enough are finding an enthusiastic response from the American people. In fact, these religions have become so influential it is hard to get through the day without reading or hearing about them.

Transcendental Meditation (TM) in particular has attracted the media. The media in turn has made TM even more popular as well as profitable for its bearded, giggly founder, the Maharishi Mahesh Yogi.

The extraordinary success of TM is apparent when you consider that there are reportedly some 430 TM centers with over 7,000 teachers and more than 640,000 meditators in America alone. Recruits are signing up at the rate of 30,000 a month. Besides the centers there is a 4 year college, Maharishi International University in Fairfield, Iowa, where enrollment is about 650 with a tuition fee of \$3,900. Students learn traditional subjects along with TM. In addition to this, numerous retreats are maintained around the country, situated on plush, expansive estates and resorts.



TM FOUNDER
MAHARISHI MAHESH YOGI

Last year the movement made \$20 million in this country alone, all of it tax exempt because TM is classified as a nonprofit educational organization.

TM claims to reduce tension, improve personal relationships and make meditators more energetic and efficient. No one denies that meditation aids relaxation or that the pressures of modern day life make most people fit subjects for such a technique.

The appeal is primarily to the carnal nature. It appeals to a person's vanity and to materialism by suggesting that TM will make you think better and that when you think better, you perform better; when you perform better, you make more money to buy more of the things you want. The Maharishi's message that a person can develop his full potential of mind and heart and live a happy and fulfilling life sells well in a complex society such as ours which is plagued by economic ills and inexplicable violence.

The appeal of TM reaches a wide variety of people. From scientists to politicians to businessmen and professional athletes — from all walks of life people have turned to this new fad of Eastern culture.

Officials of schools, prisons and the armed forces have invited TM into their institutions to appease their charges. Resolutions have been adopted in some state legislatures encouraging the use of TM in public schools. A resolution has been introduced in the U.S. Senate recommending a National Transcendental Meditation Week be declared.

TM is the creation of a guru by the name of Maharishi Mahesh Yogi, who after earning a degree in physics from the University of Allahabad abandoned Western science and went on a spiritual pilgrimage where he studied with a teacher called Guru Dev. He lived in a cave in the Himalayas for 2 years and later on an inspiration trip wandered through the forests of southern India. In the mid-50's he relinquished his solitude and began to teach others how to meditate. He came to America in 1960 and found a fertile soil for his ideas.

For a fee of \$125 for adults to \$35 for junior-high students, one can learn how to meditate in a 4-day course taught at any one of the centers scattered around the country by teachers who have personally been

trained by the Maharishi.

After the student pays his fee, he is told to bring a clean white handkerchief, a half dozen or more fresh flowers and 3 to 6 pieces of sweet fresh fruit (no lemons).

The ceremony is said to be nonreligious; however, the teacher takes the initiate to a room with flowers, burning incense and a small altar covered with a white cloth on which there is a picture of a white bearded Indian Monk "Guru Dev" (which means Divine Leader). This is the Maharishi's departed master. The teacher then takes the fruit and flowers and chants a Hindu prayer of thanks to Guru Dev. The initiate kneels before the altar at the close of the ceremony in quiet reverence. It is then that the teacher gives the student his special "mantra word" (secret word) and instructs him how to use it in meditation.

TM is an easily learned technique of meditation. A person sits for 20 minutes twice a day, once in the morning and again before the evening meal and directs his attention to the imagined sound of his sanskrit mantra (secret word), which is his tool for thinking. The process is somewhat like counting sheep. Whenever problems or images threaten to attract the meditators attention, he quietly focuses again on the mantra, which blocks them out. Then nothing but this mind word remains in consciousness.

This experience of TM puts a person into a receptive frame of mind since it relaxes him thoroughly. This is one of the greatest dangers of TM for the Christian. TM, as you can see, is a method of altering consciousness. We know there are different states of consciousness. We experience sleep differently from wakefulness. We feel relaxed when we view larger objects such as mountains, clouds, etc. We become tense when we concentrate on smaller objects. Therefore, meditation unfocuses the eyes and lets people desensitize themselves to their problems. The object of TM is to empty the mind. When a person gets into this state of emptiness, he removes all his defenses against satanic attack.

Let's look now at the religious aspect of TM. The Maharishi denies any religious characteristics of TM; yet we can see even in the initiation ceremony that there is an idolatrous ritual before the picture of the Guru Dev.

The Maharishi further teaches that TM enables the person to find the "god that dwells in the heart of everyone." TM seeks to uncover the god within and, therefore, enable one to discover the answer to his problems. The Bible teaches us though that the heart of man is depraved and needs to be cleansed from sin. Jeremiah 17:9 says, "The heart is deceitful above all things, and desperately wicked: who can know it?" There is no answer to that question.

The Maharishi has described the fourth or the transcendent state of consciousness as the state in which one goes beyond specific transient thoughts and arrives at what he calls the source of thought. This experience of union with the impersonal god is the basis of the pantheistic world view of Hinduism which sees man as a part of God. Thus this view obliterates any distinction between the creator and the created and, therefore, removes any need of man's being redeemed from sin. The Maharishi, therefore, rejects a suffering Christ on the cross as an atonement for man's sins. He says, "I don't think Christ ever suffered or that He could suffer" Jesus corrects this false assumption in Luke 24:26, "Ought not Christ to have suffered these things"

Furthermore, TM leads away from any standard of ethics or man's responsibility to a personal God. This idea is completely foreign to TM. The teaching is that you have no taboos at all and there is no guilt attached to anything you do. TM identifies with no definite god or theology, nor does it deal in absolutes of truth and error.

Meditation is taught in the Bible, but not in an unconscious state of being for the Christian. Christians are to meditate by activating the brain waves in a positive way and concentrating upon God, His works of mercy and the truth of Biblical teaching, especially concentrating upon Christ and His accomplishments at Calvary and subsequent resurrection.

We as Christians are to meditate daily on God's Word and His wonderful blessings upon our lives and show to the world the true spirit of love and peace. We are to steer clear of pagan cults such as TM.

ABOUT THE WRITER: Mr. Rogers is pastor of the First Free Will Baptist Church, Tucson, Arizona. He serves on the Foreign Missions Board of the National Association. **Δ**

GOD'S MAN OF MODERN DAY MIRACLES

How "Johnnie" Floyd, Sr. was spared for Christian service.

By A. C. Truluck

God used a series of tragic and near-tragedy events to bring John Eugene Floyd to that place of complete submission to Himself. After wasting precious years drifting on the heaving sea of doubt and uncertainty, God put John Floyd into the crucible of testing. He not only survived the testing; he emerged as a modern-day miracle man.

Rarely did anything spectacular happen in the small community of Collisville in Caldwell County, North Carolina. And on June 17, 1907, the events of the day seemed pretty routine — except to 81-year-old John Ray Floyd and his 27-year-old wife Eva. Eva gave birth to a boy whose life was destined in the providence of God to affect thousands for Jesus Christ.

John's father died when John was only 6 months old. His mother and father had been married 11 years, and John was their third child. After Mr. Floyd's death the widowed Mrs. Floyd endured many difficult times raising her small children.

"Those hard times caused me to miss a formal education," John Floyd recalls, "except for a brief period of 6 months in which I learned the ABC's on an old-fashioned slate board."

"When I was 8, I went to work in the cotton mill working 11 hours a day. I made \$3.25 a week," he remembers. "And when I was 7 years old I got my first pair of shoes. I watched the man as he made those cobbler shoes, and I was so proud of them I polished them often."

John's mother later married Otto Rikard and gave birth to 4 more children. One of John's half brothers is Reverend Roy Rikard, founder and pastor of Cramerton Free Will Baptist Church and Piedmont Bible Institute in Cramerton, North Carolina.

"My childhood and teenage years were not at all exciting," John recalls. "They were just years of survival like most other young people in the mountains of North Carolina. About the only exciting thing that happened to me was when I met a sweet young lady named Rosetta Fisher and fell in love with her. We were married August 8, 1925, at York, South Carolina." Not realizing it then but ever so grateful now, John says, "Rosetta was not only my choice for a life long helpmeet, but the Lord was bringing us together to live, love and work side by side many years for His glory." Through this union were born 10 children, 5 sons and 5 daughters: Audrey, John Eugene, Jr., Evelyn, Rebecca, Betty, Donald, Roger, Carol Ray, Diane and Michael. To these have been added 20 grandchildren and 12 great grandchildren.

"I really was not interested in going to church during my childhood or young adult life," says Floyd.

"However, this unconcern slowly gave way to interest through the efforts of my good wife." On July 10, 1927, in an old-fashioned Free Will Baptist meeting that he will never forget, John Floyd was born into the family of God. From the moment of his conversion the truth of 2 Corinthians 5:17 became real to him: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This experience began a new adventurous life for him and his family — a life filled with drama and accomplishments, tragedies and miracles.

Shortly after John was saved, the Lord dealt with him about preaching. He would not surrender at this time because he thought his inability to read (and generally speaking, his lack of a formal education) would prevent his being successful in the ministry. During this struggle John backslid. The Lord used several experiences to convince him that He would not take "no" for an answer.

"When I was 24, I became ill with tuberculosis," Floyd remembers. "It seemed certain I would not recover." The Lord was still dealing with John Floyd about preaching. Doctors recommended he be sent to a sanatorium. But he refused to go. Instead he decided to pray and trust the Lord for healing, promising the Lord he would preach if healed. He did recover but still put off preaching. Not long after this sickness John's fourth child, 30-month-old Rebecca, became seriously ill with pneumonia and died. At this time John came back to the Lord but still would not surrender to preach.

Once again God bore down on John Eugene Floyd and brought into dramatic focus His will for his life. At 30 he became seriously ill with



REV. & MRS. "JOHNNIE" FLOYD, SR.

pneumonia, complicated by side pleurisy. Doctors gave him up to die. "I overheard my family doctor telling Mrs. Floyd there was nothing more he could do," Floyd recalls. "It looked like only a matter of time for me." That day John completely yielded to God's call to preach the Gospel and serve wherever he would lead. "Five days later I got out of bed, went to the table and ate with my family," John said. The rebellious saint had yielded to the Spirit of God. He told his family of his decision to preach, and they all prayed and rejoiced together! Since that day he has not retreated.

John Floyd began a quick recovery from his sickness, and one month later he preached his first sermon at Mt. Holly Free Will Baptist Church in Mt. Holly, North Carolina. This service is still quite vivid in his mind: There was shouting and weeping and praising the Lord. Among those in this service was John's mother. John was licensed to preach in August, 1942, and ordained to the ministry August 2, 1946, at St. Paul Free Will Baptist Church in Marion, North Carolina (which is now First Free Will Baptist Church).

On 2 other occasions God miraculously spared John Floyd. During the great 1916 flu epidemic he had a serious case of this killer flu and was one of few who survived. Then in 1953 he was seriously injured in an automobile accident. Doctors had little hope he would live; and if he did, they were confident he would be paralyzed and unable to walk. However, John Floyd refused to believe the doctors. Instead he believed God for another miracle. One month later he was carried to church in a straight chair. That day he walked out of the church carrying his crutches under his arms! Believing in the God of miracles is a way of life for John Eugene Floyd. He has carried with him a bottle of anointing oil for more than 30 years, practicing the Bible principle of anointing with oil and praying for healing. Even before John's surrender to preach God revealed to him the gift of healing. When his oldest daughter Audrey was 5 months old, she lay dying of pneumonia. John and his wife anointed Audrey with oil and prayed for her healing. Three days later she sat up in her crib, and at 8 months she was walking. John promised then to tell of

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GOD'S MAN OF MODERN DAY MIRACLES

(Cont. from page 5)

this miracle wherever he went. Audrey was the first of thousands who have felt the gentle touch of anointed hands and the power of God through obedience and prayer for healing of many sicknesses.

God performed another miracle when John Eugene, Jr. was 10 years old. He had an extreme case of blood poisoning. The doctors gave him one chance in a thousand to live unless they amputated his leg. John, Sr. would not sign for the operation because God had revealed to him that John, Jr. was to follow him in the ministry. Instead of surgery John, Sr. gave his son vein-to-vein blood transfusion, and God gave John, Jr. healing. During John, Jr.'s 3-months recovery in the hospital, he answered the call to the ministry. He followed this early call in life, attended Free Will Baptist Bible College in Nashville, Tennessee, graduated in 1954 and has successfully pastored several churches since graduation.

"Johnnie" Floyd, as most people know him today, accepted his first pastorate, St. Paul Church in Marion, in August, 1946. This church became the First Free Will Baptist Church, and he led the congregation from a membership of 29 to 412 during his 12-year pastorate. In 1957 he accepted Sea Level and Cedar Island Free Will Baptist Churches in Cedar Island, North Carolina. After pastoring here 2 years he moved to Calvary Free Will Baptist Church in Jacksonville, North Carolina, where God gave him a fruitful ministry. In 1973 at the age of 66 — when most men are thinking of retirement — John Floyd had a dream of a brick church situated on a mountain ridge. He knew from this dream where his next move would take him. It soon became a reality when he and his wife moved into the newly built parsonage at Adwolfe

**"Near the beginning of his ministry
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into the ministry through his own ministry. At
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Free Will Baptist Church in Marion, Virginia. "They shall still bring forth fruit in old age" (Psalm 92:14) became a reality to them. The work at Adwolfe has grown from 60 to 160 in Sunday school; 130 members have been added; more than 100 have been baptized; 4 men have been called into the ministry; and the congregation has paid for the new pastorium (valued at more than \$35,000). That would be an outstanding record for any minister, but it is just the routine for this *miracle man of God*.

Near the beginning of his ministry Johnnie Floyd prayed that God would call 100 men into the ministry through his own ministry. At least 110 have answered the call. Among these are his own son John, Jr., who recently resigned as pastor of Goshen Free Will Baptist Church, Belmont, North Carolina; Danny Padgett, a son-in-law, pastor of Richland Free Will Baptist Church, Richland, North Carolina; Winfred Floyd, a nephew, pastor of First Free Will Baptist Church, Elizabethton, Tennessee; and David Scott, grandson, an alumnus of Free Will Baptist Bible College, Nashville, Tennessee. Miss Volena Wilson, missionary to South India for 15 years, also answered God's call to service under his ministry. He is now asking the Lord to call 15 more into full-time Christian service through his ministry.

"After I accepted the call to preach, I could not read," Floyd recalls, "So I had to rely on someone else to read the Scripture text for me. I prayed the Lord would help me read the Bible." Until the Lord gave him understanding, Floyd had his oldest daughter Audrey read for him. God answered his prayer and helped him read the Bible and gave him opportunity to preach beyond all his expectations. He has preached in 37 states, Canada, Old Mexico, Puerto Rico, and recently in Jerusalem while on a Holy Land tour. God has used

Johnnie Floyd to organize 15 churches and preach revival meetings in more than 100 churches, some of these as many as 5 revival meetings. This miracle man of God has witnessed 22,000 professions of faith in response to his 7,000 sermons preached. He has had a continuing radio ministry for 30 years, most of the time a faith ministry.

One outstanding revival meeting that Brother Floyd enjoys telling about and showing slides of was experienced at Liberty Free Will Baptist Church in Chuckey, Tennessee, in 1962. This meeting lasted 2½ weeks and resulted in 252 professions of faith. God's man of miracles baptized 106 converts in a mountain stream one Sunday afternoon. "I became so tired several deacons had to help me," he remembers. Sixteen area churches received members from this meeting.

A highlight in Mr. and Mrs. Floyd's life together came August 8, 1975, when all 9 living children, grandchildren, great grandchildren and many friends gathered at Adwolfe Free Will Baptist Church in Virginia for their Golden Wedding Anniversary. Son John, Jr. gave the bride away and son-in-law Danny Padgett performed the wedding ceremony.

When this servant of God was asked, "What is the key to a good, happy and fruitful life?" he responded, "Be totally dedicated to God's will, love your wife and keep up good health practices. I get up early every morning, jump rope 150 times, do 15 push-ups, kiss my wife good morning and go to work." After lunch he rests for 2 hours and then goes back to work and his studies.

The Floyds have no definite plans for the future. Their life rule is simple: *God's will for our lives*. John and Rosetta Floyd are thankful that God chose them to use and prove His marvelous miracle power in this modern age.

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ABOUT THE WRITER: Mr. Truluck is pastor of Rocky Pass Free Will Baptist Church, Marion, North Carolina. He formerly served with the Georgia State Association of Free Will Baptists as executive secretary.

"A Time to Keep Silence"

By Wade Jernigan

Silence is a vital tool in the art of communication. Without it many things could not be said, for to utter them audibly is to destroy that communication.

In the estate of marriage silence carries with it a tenderness that cannot be described and a cruelty that ought not be spoken. Without the tenderness of silence the deeper affections and emotions would never be experienced and known. To break the silence in some moments is to venture upon a kind of holy ground that must not be disturbed by speech. Only a response can make the communication given and received a conversation of great meaning without words. In fact, it is possible

that greater messages are sent and received in a silence that words would obstruct.

Cruelty of a sort that cannot be ferreted out and analyzed dwells sometimes in marriage silence. Bordering almost on contempt, a message in silent moodiness comes through. This disturbs greatly the thinking of the person getting the "silent treatment." Words cannot describe the mental cruelty inflicted on such occasions. Words communicating thoughts audibly are the only remedy for this malady. Whereas words will destroy the tenderness of silence, words will dispel the cruelty of silence. Both exist in marriage and to some degree are necessary; but a medium must be struck, or a communications breakdown will result.

In friendship silence contains respect and rebuke. Respecting the views of another is one of the most outstanding characteristics of a friend. Of course, those views cannot be learned except one listens. Respect is signaled when an individual keeps silent that he might

hear the communication of another. Absence of such silence would give the alarm of disrespect and indicate a lack of interest. What friendship is built upon listening only? For that matter, who has respect for him who always sits in silence? Mutual friends both listen and are listened to. Herein is the respect of silence.

No answer is possibly the strongest rebuke one could give a friend. Many friendships have been dashed to pieces upon the rocks of silence. To not answer is certainly the best answer at times, but to never answer is to destroy a friendship that words could have saved. Even though silence is a strong rebuke, it must be practiced at times. The words that would express properly the answer would be misunderstood, thus adding to the flaw in communications.

Silence offers in the spiritual relationship reverence and revelation. These 2 ingredients are essential to man's proper approach to his spiritual experience. Great men of the faith, like Job and David, give testimony to this. God Himself has declared that there is a time to be silent. And for some reason known only to Him, Revelation 8:1 records "silence in heaven."

Reverence can be seen in the declaration of Habakkuk when he states, "let all the earth keep silence." Who would dare break the silence when "deep calleth unto deep." Man's words certainly would be "vain jangling," "tinkling cymbals," "a sounding of brass." The reverence of silence speaks more of our true adoration than all of the pious platitudes of palaver.

Revelation is man's experience in silence. David said, "Unless the Lord had been my help, my soul had almost dwelt in silence." During those times when the Psalmist realized that no man cared for his soul, God revealed to him His will as David meditated upon the Word day and night.

Silence is essential to every relationship. But silence must be used properly, or else it will become a weapon of destruction. This is true even with God. For if God altogether held His peace, how would it be?

"... a time to keep silence, and a time to speak ..." Ecclesiastes 3:7b. Δ

ABOUT THE WRITER: Mr. Jernigan is the author of the recently released book, "The Unsealed Book," published by Randall House Publications. The North Carolina native is president of California Christian College, Fresno.



SUNDAY CHURCH BULLETINS:

A Tool to Be Sharpened

By Bert Tippet

I don't intend to set myself up as an authority on church bulletins. I know I am not one. But I have given some thought to the ministry of bulletins, and I have seen quite a few produced by Free Will Baptist churches across the denomination. My conclusion is that Sunday church bulletins are good tools but need just a bit of sharpening.

Some in our ranks do not approve of the use of Sunday bulletins. I do not intend to offend these brethren by advocating that every Free Will Baptist Church print bulletins. In fact, if a church can function just as well without them, then I see no reason why they should be used.

But most of our churches have found a place for bulletins in their scheme of things, and it is to these that I will speak.

Routine plagues most of us. How easy it is to do the same thing this week that we did last week, rather than look for a fresh approach. It would do most of us good to step back and analyze our work, asking ourselves, "Why am I doing this?" For this article I want to ask that question concerning church bulletins.

Why do we print bulletins? If you have never thought about it, see if you agree with these 3 basic purposes for producing a bulletin. First, bulletins are good for making announcements. Second, they can help us conserve time in the worship services, leaving more time for preaching. Third, they have the potential to strengthen the preached message.

Conveys Announcements and Prayer Requests

Every preacher and layman is aware that bulletins are good for making announcements. Most of us remember

what we read much longer than what we only hear; therefore, bulletin announcements are generally more effective than those made orally from the pulpit. Consider this too. The bulletin can remind us all week of special church activities and prayer needs if we will take it home and refer to it once or twice between Sundays.

Consequently, bulletins are excellent places to list prayer requests. Most of us could afford to improve our prayer ministry, and if we keep fresh requests at hand week after week both at home and at church, we would surely see God at work in response to our petitions. For the hospitalized, giving the hospital and room number will encourage more of us to send a card or pay a visit. We should be careful when we list a request for someone with a spiritual need since we might risk offending the one we want to help. This kind of need might be expressed under the general category "Special Requests."

We all want to be told about revivals, conferences and special days well in advance. A series of announcements begun several weeks ahead would keep us aware of what is approaching and would help to build our anticipation. However, an unplanned series of announcements can soon become boring. Some thought should be given to keeping announcements of an event fresh and exciting as it approaches, rather than just repeating the mere fact that it is coming. If it is a revival, we want to know about our evangelist. If it is a missionary conference, tell us about our speakers and the fields they represent. Describe the benefits of Christian education as "College Day" approaches. If used well, the bulletin can do a great deal toward preparing the congregation for special church events.

The bulletin is also the logical place for words of appreciation and congratulations. Put in print the names

of those who provided transportation to the CTS rally and the couple whose home was blessed last week with twins.

Carves Precious Minutes From Preliminaries

The bulletin is also useful for conserving time in the worship services. One Free Will Baptist distinctive, for which I hope we will always be noted, is our appreciation for preaching. By far the greatest part of most worship services should be devoted to preaching. By keeping preliminaries brief, we leave ourselves more time to honor the Word of God. If the bulletin effectively conveys church announcements, the pastor can cut several minutes from the preliminaries.

Most pastors are wise enough to avoid the pitfall of reading the bulletin from the pulpit and allow the congregation to note for themselves the material printed. To do otherwise would be to make 2 mistakes. Since most Free Will Baptists are literate, to read aloud the announcements we have read silently before the service began insults our intelligence. This practice also wastes the time the bulletin was designed to save. If continued, this habit will eventually teach the congregation to ignore the bulletin since reading it will have become unnecessary.

There are times when a wise pastor will want to add pulpit emphasis to a bulletin announcement, but he will distinguish between the necessary and the unnecessary and will keep public announcements to a minimum.

Creates More Attention For the Message

Nothing in our worship service is more important than the preaching of the Word... not singing... not offerings and certainly not announcements. The bulletin, therefore, should give due emphasis to that which is central to our worship — the message.

Perhaps few others like to take notes as I do. However, I have seen many people write the preacher's name and the date in the margins of their Bibles beside his text. I have found that taking notes helps me to follow the preacher more diligently and curbs the temptation to let my thoughts wander. It also helps me to remember a message longer even if I never again refer to my notes. Let me add that taking notes has not hindered the Holy Spirit's

convicting work in a message since I have often felt Him moving in my heart, perhaps even more keenly than when I was not paying such close attention to the message.

For this reason I would like to see more of the essence of the message in the bulletin — something more than just a title. When a pastor has spent hours preparing a message, surely it deserves more place in the bulletin than just a mention in the chain of worship events. Perhaps the major points of the outline, leaving space between, would encourage more note taking and closer attention. Or a series of questions that will be answered in the course of the message would involve us more directly. Even a summary paragraph with a challenge to action would be one way to use the bulletin to reinforce the message. The methods are numerous, and variety will keep any one method from becoming stale.

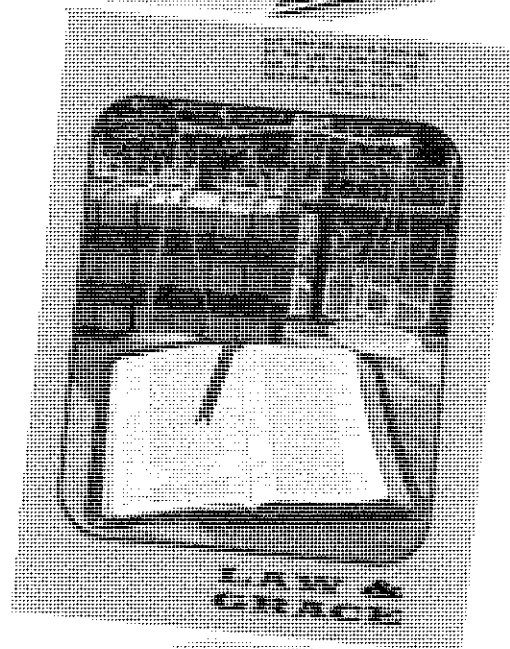
Another benefit would be to show those who missed the service what was preached. This would be especially helpful when the preacher is bringing a series of expository messages, and a missed service breaks the chain of continuity.

Of course, more work must go into bulletin preparation if the sermon is made a featured item. The pastor must be prepared to turn in material before the bulletin can be printed. He will also have to exercise some discipline in following the material printed. This is not to say, however, that the preacher must always be tied to what he had printed in the bulletin. He should maintain his freedom to preach as the Holy Spirit leads him. Departure from the bulletin would probably be the exception, rather than the rule.

To make room for sermon-related material, consider cutting the usual printed order of service. In most Free Will Baptist churches the typical worship service can be conducted efficiently without listing every hymn in the bulletin.

Overall, check your bulletin's appearance, organization and content. It can be a great tool for Christian service, but we must keep it sharp.

ABOUT THE WRITER: Mr. Tippet is a graduate of Free Will Baptist Bible College, Nashville, Tennessee, and now serves his alma mater as director of publications. He is a member of Cofer's Chapel Free Will Baptist Church, Nashville. △



REACHING TEENS FOR CHRIST

By Leroy Welch

Almost 7 years ago I accepted the position as minister of youth with the Central Free Will Baptist Church of Royal Oak, Michigan. At that time my understanding of a youth ministry was very shallow. Experience has taught me that I was wrong in my views toward such a ministry in basically 2 ways.

First, I had conceived of it as being a program of entertainment, thinking that if young people were kept busy, they would be out of trouble. The world offers so much entertainment today that we soon discovered we couldn't compete with the world to entertain the youth. However, we could compete with the world in direct opposition by meeting the spiritual needs. Socials can be worthwhile if done with a definite objective in mind. For instance, once each month our teens meet after church on Sunday evening in one of our homes for refreshments and fellowship. Various activities are provided to accomplish a spiritual objective. We plan activities such as panel discussions, educational films and games which serve to get each other better acquainted and to break up any cliques.

My second misconception was that the youth minister should be young. My thinking was influenced by the fact that most of the men I knew who were working in this area were fresh out of college and looking for experience to qualify themselves to eventually pastor a church. Again, experience has taught me that the individual who works with youth must be mature enough to give some answers to those who are evaluating everything about life. Although I do not have the answer for the young man in need of experience, I feel that it is a mistake to use the youth

as guinea pigs for the man who is not mature enough for the pastorate.

Some have asked me what am I going to do when I get too old to be a youth director. Contrary to my earlier beliefs, I feel that my age and experience is better qualifying me to minister in this capacity. Larry Richards, in speaking to a group of students at Dallas Theological Seminary, was quoted as saying that until a man is 30 years of age, there is very little that he can contribute to those to whom he is interested in ministering. Up to that point he is observing and learning from human nature. Only then does he become qualified to really contribute to the lives of other people. Pastors, parents and anybody else over 30 have some very important things to

communicate across the generation gap. While teens may have many friends, they can have only one set of parents and maybe a few others with age differences to contribute to their lives.

With this in mind there are 3 very simple things that I would like to point out which we at Central Church have found to be helpful in reaching teens for Christ.

First, rather than focusing on meeting the needs of the teenagers, *the real focus must be on the parents*. When I began to work with young people, I was excited about helping them whether I could ever do anything with their parents or not. I devoted my ministry to helping the teens meet their problems. The youth ministry would be a cinch and quite easy if there were not parents to contend with! And yet, this is what it is all about. Attempting to minister to teens without regarding the parents results in failing to really reach the teens. Those who are challenged to be "faithful to the Christian cause" by attending churches against their parents' wishes would be more "faithful to the Christian cause" by being obedient to their parents.

In our experience we have noted that in the cases of teenagers who attend our church and whose parents do not, the confidence of the parents has to be won to ourselves and to our church before we can effectively minister to their young people. One teenager visited our church, was saved and got so excited about serving the Lord that he was neglecting things at home. The result was his parents stopped him from coming to church. Only after a personal visit with his parents requesting their permission to let us help him work on

ABOUT THE WRITER: Mr. Welch shared portions of this article in a seminar at the National Association of Free Will Baptists this past July. The South Carolina native is a 1967 graduate of Free Will Baptist Bible College, Nashville, Tennessee.

his problems, was he allowed to return to church. Since that time he has been heard to pray, "God, help me to be careful to do my 'homework.'"

Teenagers don't create problems; they *reveal* them. Thus, the way to reach teens is best done by helping parents resolve problems which are being passed down to their young people. One of the things we are doing in our church to help in this area is conducting a class for parents of teens. This class is by invitation only. Approximately 15 or 16 parents are given a letter of invitation to this 10-week session which meets during the CTS hour to discuss an area that needs to be given attention — their teenagers! Nothing we have ever done in our youth program has helped meet the needs of our teenagers more than this class for parents.

Secondly, I would like to point out that teens can be reached by *treating them like people*. Sometimes we view young people as being so different that we think they require a specialized person to properly communicate to them. Some are literally frightened to death to stand before a group of teenagers although they have no difficulty in speaking to adults. Teenagers are not a special species but are bored with and excited about the same things as adults. That which communicates to them is not age, fads, fashions or a certain lingo. It is a realness of character and genuineness that they can understand and accept. So we should never pacify them by appearing to be a "swinger." What they want is realness, not hypocrisy.

Oftentimes we are not aware that we aren't communicating. There are some who view communication as giving someone a "piece of their mind." But communication is only accomplished when there is an exchange. When we are willing to listen to the viewpoints of teenagers and prove that we care about their ideas, then we in turn can give our viewpoints to them as well; and they will receive us. Effective communication does not take place until we get others to visualize what we are talking about. Unless they can get a mental picture of what is being said, they don't really understand. Actually, there is no point in talking with anyone who is not willing to consider your point of view. Are we willing to see what teenagers see in us? Frequently, I have had to deal with that and even offer apologies.

Finally, I suggest you gear the youth ministry toward discipleship. Our youth program is directed to accomplishing the objective stated in the motto of our church: "A church is not known so much by the people who come in, as by the workers who go out."

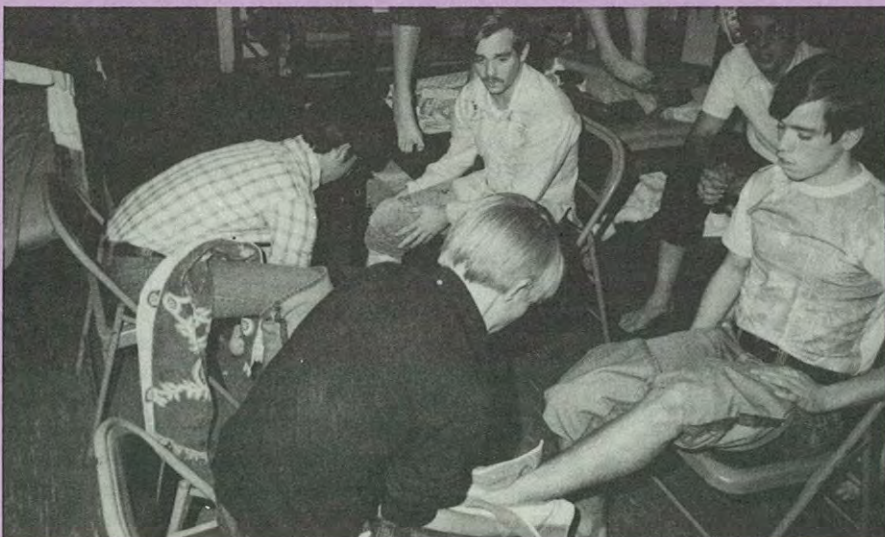
One of the best ways we do this is by giving the teenagers an opportunity for involvement in which we can control and supervise them. We give them a chance to prove themselves as they are anxious to "try their wings." In some cases they have proven to be more effective workers than some adults. A volunteer choir which is called the "Maranatha Singers" provides an opportunity for us to require proper hair and dress lengths for all of those involved in a ministry of our church. These principles have been a source of conflict to be sure, but without the

choir and the resulting conflicts ours would become like most other youth groups. Over the past 5 years the "Maranatha Singers" have raised over \$7,500 for the cause of foreign missions by means of an annual choir tour. We are endeavoring to teach them that spiritual maturity goes along with singing for the Lord.

One of the greatest struggles for teens learning discipleship is coming under authority. They resist because of confusion, social pressure, insecurity and fear of rejection. Jesus said, "Blessed are they which are persecuted for righteousness' sake." It becomes rather obvious that the fellow who can't cut his hair and the girl who can't lengthen her hemlines are not willing to be rejected by those who reject Christ. Jesus also said, "Blessed are the poor in spirit." Humility can only be developed in Christians by coming under the immediate authority over us. It is then that James tells us that we will be given grace, which is simply the desire and strength to do the will of God.

While it is necessary to discipline teenagers, it is also necessary to love them. Love is expressed to others, especially children and teenagers, not by telling them "I love you" or by sermons on the subject, but by doing things with them, having fun with them and just enjoying their fellowship.

If you follow these suggestions, it will not guarantee that teens will be flocking to your church. But it may be that you will be in obedience to God as you develop young men and women into stable, mature Christians. Isn't that what God really desires after all? Δ



TEENS FROM CENTRAL CHURCH participate in the footwashing service which was a part of the activities of a recent retreat for young people.

"WHO'S WHO AMONG FREE WILL BAPTISTS" TO BE PRODUCED

NASHVILLE, TENN. — The first edition of *Who's Who Among Free Will Baptists* is scheduled for publication in the fall of 1977, according to H. D. Harrison of the Free Will Baptist Sunday School Department. Mr. Harrison, who will serve as editor of this undertaking, states that the gathering of information on ministers and laypersons who are or have been actively engaged in the Lord's work on the local, state and/or national level is now underway. The information will be compiled, alphabetized and bound in a hard-back volume. The cost of the volume, including postage and handling, will be \$24.95.

Questionnaires have been prepared and are being distributed to obtain the needed information. Only those who respond to the questionnaire will be included in the edition. Posthumous listings of persons back to 1935 will be accepted for publication. However, each questionnaire returned must be accompanied by an order for at least one volume.

In addition to the name of each person, the information listed will also include address, conversion date, education, denominational offices held, pastoral or other vocational experience, honors received, civic endeavors and photo of each respondent.

Those who desire to be included in this unique publication may obtain a questionnaire by writing to H. D. Harrison, Editor, *Who's Who Among Free Will Baptists*, P.O. Box 17306, Nashville, Tennessee 37217.



FREE WILL BAPTIST

newsfront

MARY WISEHART RECEIVES PH.D. FROM PEABODY COLLEGE

NASHVILLE, TENN. — Mary Ruth Wisehart, chairman of the Department of English and Speech at Free Will Baptist Bible College, Nashville, Tennessee, will receive her Ph.D. in English from George Peabody College for Teachers in Nashville on August 14.

Miss Wisehart graduated salutatorian from Couch High School in Couch, Missouri, in 1950 and enrolled in Free Will Baptist Bible College in the fall of 1951. In 1955 she graduated magna cum laude from the denominational college. She was also named *Outstanding Student* the same year.

Miss Wisehart enrolled at Peabody College for Teachers in the fall of 1955 and graduated with a B.A. in English and minor in Spanish in 1959. One year later the Missouri native received her master's degree from Peabody. While at Peabody she was a recipient of a teaching fellowship.

Since 1956 Mary Wisehart has taught continuously at Free Will Baptist Bible College, except for a year's leave of absence. The year's leave of absence was granted to give her time to work on her dissertation. She began work toward the

Ph.D. at Peabody in 1964 and soon completed classwork. But numerous Christian ministries, family illnesses and the deaths of both parents and a sister slowed considerably her work on the dissertation.

Miss Wisehart serves energetically in and through Cofer's Chapel Free Will Baptist Church in Nashville.

In addition to her teaching responsibilities, church work and graduate studies, Mary Wisehart has contributed numerous articles to *Contact*, *Depth*, *Co-Laborer*, *Adult Focus* and *Teen Voice* and has written curriculum materials for the Sunday School and the Church Training Service Departments. She is the author of "Emblems of Thy Condescension," a hymn which is included in the Free Will Baptist Hymn Book, to be sung during the observance of the Lord's Supper and feet washing.

Miss Wisehart is a member of the National Council of Teachers of English, Conference on College Composition and Communication, College English Association and Conference on Christianity and Literature.

WORLD'S LARGEST SUNDAY SCHOOL CONVENTION CONVENES IN OCTOBER

DETROIT, MICH. — The Mid-America Sunday School Association has recently expanded to become the International Christian Education Association. This year the 31st annual convention will be the International Sunday School Convention, held October 28, 29, 30 at Cobo Hall in Detroit. Delegates are expected from over 1,000 churches and over 60 denominations including many Free Will Baptists.

Seven general session rallies open to the public will feature as keynote speakers such notables as Dr. Sam Hart, Philadelphia, PA; "Hansi" — Maria

Hirschman, Huntington Beach, CA; Col. George Nelting, New York, NY; Rev. Adrian Rogers, Memphis, TN; Dr. Paul Smith, Toronto, Ont.; Jack Wyrzten, Schroon Lake, NY. On Thursday evening Moody Institute of Science will present "Sermons from Science" as one million volts of high-frequency electricity will pass through a living person and set a board on fire in his bare hand. The world premier showing of the Moody film, "TO THE UNKNOWN GOD," will be presented. Friday evening will be highlighted by the 1,500 voice Children's Choir, the

capable ministry of Rev. Adrian Rogers and a clear witness from Charles Colson of "Watergate" fame and author of *Born Again*.

Saturday will be International Day and will also offer a teen emphasis with workshop sessions for teens in the afternoon and a teen rally at 7:00 p.m. The musical pageant, "Let Freedom Ring," presented by Word of Life, Schroon Lake, will conclude the convention on a Bicentennial theme.

Over 200 workshops and several in-depth seminars will offer a wide variety of Christian education subjects.

FALL SUNDAY SCHOOL CAMPAIGN THEME CONTINUES BICENTENNIAL EMPHASIS

NASHVILLE, TENN. — Rounding out this Bicentennial year, the Fall Sunday School Enlargement Campaign sponsored by the Free Will Baptist Sunday School Department will use the theme, "Freedom In Truth," in an effort to reach out to the local church community.

Harold Harrison, manager of the Promotional and Sales Division of the Sunday School Department, states the 5-week campaign continues to provide enlargement materials with an evangelistic thrust. At the same time the material is designed to build faithful attendance and help develop a higher level of spiritual maturity in the lives of participating Christians. The Reverend Fred Hall, pastor of the Union Chapel

Free Will Baptist Church, Chocowinity, North Carolina, developed the campaign.

The campaign will begin Sunday, October 3, and continue through Sunday, October 31, 1976. Those Sunday schools in their respective divisions experiencing the greatest percentage of gain over the 13-week average attendance for March, April and May, 1976, will be declared winners with appropriate awards being made. Deadline for entering the campaign is October 1. Eligibility for winning requires that the entry blank be accompanied by an order for enlargement materials of at least \$10.

Sunday schools will be placed in the following 8 categories for competitive purposes:

- Division A over 500 average
- Division B 400-500 average
- Division C 300-399 average
- Division D 200-299 average
- Division E 150-199 average
- Division F 100-149 average
- Division G 50-99 average
- Division H under 49 average.

LONGTIME MISSOURI MINISTER WITH THE LORD

MONETT, MO. — More than 50 years in the ministry ended for the Reverend O. T. Allred, 80, on April 29, 1976. Brother Allred served pastorates in Kansas, Arkansas and Missouri. He was the founder and pastor of the First Free Will Baptist Church in Monett for 13 years in the earlier days of his ministry.

Brother Allred was active not only in his local association but the state and national levels as well. He was moderator of the Missouri State Association of Free Will Baptists for over 20 years. Since his retirement from the full-time pastorate in the late 1960's and subsequent return to Monett, he has continued in a varied ministry of pulpit supply, funeral preaching, and hospital and nursing home visitation. He was active until 2 weeks prior to his death when he suffered an apparent heart attack.

Instead of flowers in large quantities, the family set aside a memorial fund to be given to the Monett Church. As a result of these contributions, a new steeple will be erected on the auditorium.

Funeral services were held Sunday, May 2, at the First Free Will Baptist Church of Monett with his pastor, the Reverend Dale Smith, and his longtime friend, the Reverend Fred Cunningham, officiating. Among his survivors is his wife Pearl.

ARKANSAS MISSION BEGINS SERVICES IN MOBILE HOME

FORDYCE, ARK. — The Fordyce Free Will Baptist Mission conducted its first service in its new location April 4, 1976. The only Free Will Baptist work in Dallas County is under the sponsorship of the Saline Association Home Missions Board with Rev. Oris Doggett as pastor. Fordyce is the county seat with a population of approximately 5,000.

The group is meeting in a 12' x 60' mobile home located on a 3-acre tract on Highway 79 Bypass. The site, which was purchased at a cost of \$20,000, is located near a housing development of approximately 400 homes. As the church reaches out into the community, additional worship space will be necessary. Presently the temporary sanctuary will only seat approximately 30 people.

Free Will Baptists who have friends or relatives who would be prospects for this mission congregation are asked to contact Rev. Doggett at Route 2, Box 472, Warren, Arkansas 71671.

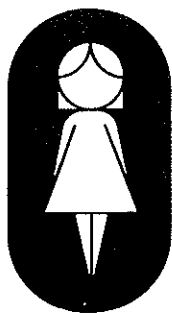
POSTAL INCREASES AFFECTING DENOMINATIONAL PUBLICATIONS

NASHVILLE, TENN. — Followed by spiraling mailing costs for second-class publications some months ago, denominational publications are again feeling the financial pinch as the result of an additional postal hike as of June 13, 1976. On that date the cost for returning Form 3579, which is automatically sent to each publisher when a second-class piece of mail is undeliverable for any reason, was raised to 13¢, an increase of 30 percent. The raise reportedly is only a temporary one while Congress considers the postal department's request that the charge be raised to 25¢ per address.

By the use of some simple arithmetic it can be seen that additional costs are going to affect the operating budget of all denominational publications. At the present time *Heartbeat Magazine* is receiving approximately 700 return address forms from post offices each month. Home Missions receives a like amount. *CONTACT Magazine*, which has a smaller subscription roll, receives approximately 170 pieces each month. Free Will Baptist Bible College *Bulletin* averages 500 changes per month. *Scope*, published by the Sunday School Department, has a monthly average of 70 returns.

Free Will Baptists who receive these publications can greatly assist each department by notifying the individual publications of their changes of address approximately 4 weeks in advance. If the address is not changed at the point of the magazine's dispatch, then the Post Office automatically returns a form providing the new address or stating that the recipient has moved and left no forwarding address. Receiving these forms is not an optional matter for publishers who use a second-class mailing permit. They are automatically sent. Should the charge rise higher than the present 13¢ per piece, denominational publishers will have to take a serious look at the feasibility of continuing to operate on the present basis.





OUR WOMEN SPEAK

"... By All Means, Save Some."

By Heddy Chapman

Inner city schools, they are called today. Twenty years ago (Has it been that long?) I knew I wasn't stimulating much learning among that group of 37 youngsters, but they could *sing*. Their voices harmonized beautifully — so much so that the girls were requested to sing for the next meeting of the P.T.A.

The principal observed several of our practices with the suggestion that each girl wear a white blouse.

My motto since early fall in that classroom had been borrowed from the Scouts: *Be Prepared!* So I brought several white blouses from home to have available and also to keep in the good graces of my perfectionist principal.

"Meet here in the room at 7 o'clock sharp, and don't forget to wear a white blouse." The latter remark was for Louise especially, for she was the one of

all the class members most known for her unpredictability.

"Have you a white blouse now, Louise?" I emphasized, as she had mentioned earlier that she did not possess one.

"Oh, yes, Mam." She tossed her head and hurried toward the door.

They all look lovely and very uniform, I thought, as the girls took their places that evening in the school auditorium. Louise's place, I noted, was empty.

Just before the program started, Louise, wearing a bright orange blouse, suddenly appeared and noisily plunked herself into the vacant seat, blazing like a slightly plump Sunkist orange in the midst of a mass of billowy white orange blossoms.

I saw my principal give a little start, frown, and press her lips tightly together.

All I can remember during that entire performance was that vivid blouse and that "cheeky" little face.

"Well, Lord," I sighed, "I tried."

Somehow I could not get the message across to Louise, but then she never responded to anyone that year. She had far too many problems at home, and her "don't-care" attitude was her way of shrugging off the demands of life. Her sometimes shocking behavior stemmed from a desperate need to be recognized.

There are certain individuals who will not be poured into any kind of mold. Some will not respond to the Gospel no matter how simple it would be for them to accept.

Even Paul recognized that we can't win them all. "I am made all things to all men that I might by all means save some," I Corinthians 9:22. Even so, I believe the Lord has special persons to guide the "Louises" along the way.

Meanwhile, like Paul we continue trying to be all things to all, believing that *some* shall be *saved*.

ABOUT THE WRITER: Mrs. Chapman is a frequent contributor to this magazine, basing most of her writing upon personal experience. She is primarily confined to her home in Norfolk, Virginia, because of a physical affliction. She is a member of Bethany Free Will Baptist Church in Norfolk. Δ

newsfront (continued)

FREE WILL BAPTIST EDUCATOR ENTERS CONSULTANT FIELD

GARNER, N.C. — Reverend Carey Watkins, for 25 years a Free Will Baptist pastor, evangelist and Christian educator, announces that he is now available as an organizational consultant for Christian schools.

Having been actively engaged in the field of Christian education for several years, most recently administrating the Christian day school of the First Free Will Baptist Church, Newport News, Virginia, Mr. Watkins has realized the

necessity of an organizational consultant who is familiar with Free Will Baptists' needs. "This is a burden I have had for more than a year now, and I do pray that I can be of service to our denomination and to the Lord...." Mr. Watkins is a graduate of Free Will Baptist Bible College, Nashville, Tennessee, and also earned the bachelor of arts and master of arts degrees at the George Peabody College for Teachers in Nashville.

In addition to his work as a Christian school consultant, Brother Watkins will be available for family life conferences, soul-winning sessions and evangelistic meetings. Mrs. Watkins, who is a registered nurse and has Bible training, will be assisting her husband in the family life conferences.

Brother Watkins stated that his decision to enter the additional fields of ministry was not arrived at lightly. It was only after "considerable prayer and consultation with numbers of Free Will Baptist leaders and friends" that Brother Watkins reached a decision to endeavor to fill a need which he saw. He has been endorsed by several active Free Will Baptists on both the state and national levels. Mr. Watkins may be contacted at Box 31, Garner, North Carolina 27529. Δ



Currently . . .

By
EUGENE WORKMAN
Administrative Editor

A Sunday school record which had stood for almost 33 years was broken June 6, 1976, by the congregation of **Hazel Creek FWB Church, Kirksville, Missouri**. This congregation, located in a rural community, set a new record of 110. The old record of 109 was set in November, 1943. **Pastor Kent Tallent** reports that for the first 5 months of 1976 the church has witnessed 14 decisions and averaged 71 in Sunday school, 63 percent ahead of 1975 average.

Lodi FWB Church, Glenwood, Arkansas, has recently been altered in appearance with addition of a new educational building, a front vestibule and the remodeling of its sanctuary. The new educational building includes a kitchen, fellowship hall and 3 additional classrooms. The cost of the project was approximately \$14,000, all of which has been paid with the exception of about \$3,500. Dedication service was held April 25, 1976. The work was accomplished under the leadership of **Pastor Herman Wood**, who has since resigned to accept an Oklahoma pastorate.

Pastor Herbert Rogers and the congregation of the **Central FWB Church, Central City, Arkansas**, recently moved into their new auditorium. This is the third move for the church since their organization in the summer of 1947 when they began services in a remodeled barracks building obtained from nearby Fort Chaffee.

Pastor Bill Cathey, First FWB Church, Moline, Illinois, is now home continuing his recovery from the toboggan accident suffered last Thanksgiving. He is now able to do some walking with leg braces and crutches but will continue to be confined primarily to a wheelchair. Physical therapy is continuing on a daily basis at home and on a weekly basis at a clinic. His car is especially equipped with hand controls, and he is able to get

himself and the wheelchair in and out of the car without assistance. He plans to continue to minister to the needs of his congregation.

The newly completed fellowship hall of the **First FWB Church, Charleston Heights, South Carolina**, was dedicated Sunday, June 6. **Pastor Robert Cooper** says the 20' x 63' structure will give the church some needed space. There was a high attendance of 144 for the worship service on that Sunday.

Pastor Jerry Dudley, Southern Oaks FWB Church, Oklahoma City, Oklahoma, reported the first week of June that a total of 28 decisions for Christ had been recorded by those from the Southern Oaks Church who participated in "Here's Life, Oklahoma City." A total of 32 workers who completed the soul-winning training course have been active in this campaign. The church began a new Bible study in mid-June for some of those who made decisions for Christ during this city-wide effort.

Pastor George Waggoner believes in keeping variety in the program of the **Pleasant View FWB Church, Walnut Hill, Illinois**. This is evidenced by a new approach to Vacation Bible School this year, where VBS is held once a week each Friday morning for the entire summer. Attendance has been high in this rural community.

Pastor Homer Young and the people of **Capitol Hill FWB Church, Oklahoma City, Oklahoma**, believe they can do it — reach 1,000 in Sunday school attendance the first Sunday in October that is. To **Pastor Young's** knowledge no other Oklahoma church has even set that goal — much less reached it. The attendance goal was approved by the Sunday school teachers and the officers. To further aid in reaching that number, **Pastor Young** says the deacons have approved that day as their annual homecoming; they will be in a revival; a visiting choir will be invited; they will have a special youth speaker; and there will be a large emphasis for bus riders.

Pastor Earl Scroggins and the congregation of the **First FWB Church, Wichita Falls, Texas**, helped make history in their Bicentennial service July 4 when all those present signed a copy of the Declaration of Independence. The document with its freshly applied signatures was then sent for permanent display in Freedom's Foundation, Valley Forge, Pennsylvania.

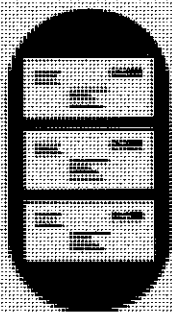
Woodbine FWB Church, Nashville, Tennessee, hosted an all-day "I Love America" Day July 4 with activities from the 10 a.m. Sunday school hour through fellowship time following the evening message. Over 400 people marched under "the big top" erected for this occasion to enjoy sundry food items, including homemade ice cream and fish which were caught by some of the men of the church on a recent deep-sea fishing trip. Afternoon activities included patriotic and religious skits, musical selections from "Alleluia" by the church's 50-voice choir, plus other singing by several groups and numerous activities for the younger set. Preaching of the day was done by **Pastor Elro Driggers**.

Pastor Randy Cox and associate **Doug Henderson** both say May was a "Month of Miracles" at the **First FWB Church, Raleigh, North Carolina**. With each Sunday in May receiving a special emphasis, there was a new Sunday school record set with 343 present for one session. The overall Sunday school average was 291, 19 more per Sunday than a year ago. During the month 7 were saved; 5 rededicated their lives; 5 joined the church; and 6 were baptized. **Pastor Cox** also said that the offerings for this month averaged \$390.84 above the weekly budget. It is no wonder the church felt May was a month of miracles.

May, 1976, statistics were also much improved over 1975 for the **Guin FWB Church, Guin, Alabama**. **Pastor Richard Cordell** states that this year the May Sunday school average was 194 as opposed to the 1975 average of 136 for the same month. The congregation surprised the Cordells with a pantry "pounding" on their first anniversary with the church, June 13.

Construction is underway for the new educational building of the **First FWB Church, Cushing, Oklahoma**. **Pastor Richard Gallant** states the new structure will house classrooms, rest room facilities and a large meeting room that will seat about 85. The areas for the nursery and church office will also be enlarged. The building will have a central heat and air system and will be fully carpeted. The additional space will allow some classes to be divided so that the needs of Sunday school students can be better met.

The Reverend Arnold Woodlief, Marianna, Florida, was recently honored



OUR READERS COMMENT

CALENDAR OF ACTIVITIES GETS SPECIAL THANKS

I always look forward to each issue of the **CONTACT** as I enjoy reading all the articles it contains. It also helps keep me informed on the denominational activities. However, I was especially delighted when I hurriedly (as I find do) scanned through the December issue and found the 1976 Calendar of Activities there. I had really missed it the year before, and I certainly appreciate it being placed there again. It helps me keep up with all the activities and is also a nice place for me to make notes and keep up with my schedule. So I for one would like to say, "Thanks a million," to those responsible for replacing the calendar in the **CONTACT**.

Mrs. Martin Little
Newport News, Virginia

MISSIONARIES SEND COMMENDATIONS

Greetings from Chicago and Seoul. Bob Wilson and I were commenting on the readable quality of **CONTACT** and how we appreciate your efforts to make it top rate. So... we are sending... this little note of commendation for a job well done.

Paul Robinson, missionary
Lima, Peru
Brazil

READER PREFERS CROSS TO SWASTIKA

I am writing in regards to one of our reader's comments, "Are There Negative Reactions" (June 1975). I ask what would Nelson Clark rather see behind our soldiers and their guns — a swastika or some obscene sign? Do you think the soldiers carry guns because they want to? Statements and things like this are called spinning hairs while people are dying and going to hell. I think God and the Cross should be and are behind our servicemen.

I don't mean this to be... derogatory, but I believe we all spend sometimes before we think things through.

Deborah Simon
Redwin Park Free Will
Baptist Church
Redwin Park, California

TONGUES AND TELEVISION EDITORIALS COMMENDED

The recent articles on tongues and television are some of the best ever published by **CONTACT**. A pastor who dares to speak out on moral issues and the faith offered by television sometimes feels as if he stands alone. Instead of being a blessing of technology, television has only featured the sounds of our nation. If we as a people are to be united and healed, then we must return to holiness. Not the distorted holiness projected by the churchman, but a holiness based on the Word of God. I too, pray for the writers of **CONTACT** that they will speak out fearfully and fervently on the issues. We pastors need to be reminded that others also are standing against moral corruption. Thanks for being a strength in times of storm.

Keith Wootley, pastor
Straight Street Free Will
Baptist Church
Norwalk, Oklahoma

CHURCH PERSONNEL CHANGES

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

PASTORATES

ALABAMA

Louie Nix to Free Will Baptist Chapel Church, Sulligent from Union Chapel Church, Vernon

Joe B. Ledlow to Shady Grove Church, Adamsville from Free Will Baptist Chapel Church, Sulligent

Ralph "Buddy" Bell to Union Hill Church, Slocomb

FLORIDA

David Matthews to First Church, Auburndale from Cedar Springs Church, Cedar Springs, Georgia

GEORGIA

J. M. Goode to New Salem Church, Colquitt from Okefenokee Church, Waycross

KENTUCKY

Lincoln Varney to First Church, Louisville from Shiloh Church, Detroit, Michigan

OKLAHOMA

Herman Wood to Central Church, Muskogee from Lodi Church, Greenwood, Arkansas

Jerry Dudley to Stratford Church, Stratford from Southern Oaks Church, Oklahoma City

Orville Hood to Yukon Church, Yukon from Webb Church, Webb

Allen Moore to First Church, Blackwell from First Church, Denison, Texas

Jerry McArthur to Lexington Church, Lexington

Roger D. Hall to Silver City Church, Jennings from Calvary Church, Claremore

CURRENTLY (Continued)

by a local fraternal organization with a Spirit of '76 pin from its Americanism Committee. The award came as a result of Mr. Woodlief's efforts to exemplify "the spirit of America" as a minister in his area. Mr. Woodlief pastors Midway FWB Church, Cypress, Florida.

Many begin but few continue for 8

years in the radio ministry as has Robert Durham, Rocky Mount, North Carolina. Grace FWB Hour is reaching more people than just residents of Rocky Mount since it can be heard in other surrounding areas, according to Brother Durham.

Recent newcomers to **CONTACT**'s Church Family Plan are Pierpoint Free Will Baptist Church, Maben, West Virginia, John Richmond, Jr. pastor;

Bradley Free Will Baptist Church, Salyersville, Kentucky, Forest Lewis pastor; First Free Will Baptist Church, Grand Prairie, Texas, Bobby Beavers pastor; and Garner Free Will Baptist, Garner, North Carolina, Dennis Lowry pastor.

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

CHURCHES OPPOSE NEW PROPOSED IRS RULES

WASHINGTON (EP) — Representatives of major religious bodies oppose proposed regulations by the Internal Revenue Service (IRS) which they claim will result in an excessive entanglement of government in the affairs of the churches.

The IRS is seeking to define "integrated auxiliaries of a church" by amending Section 6033 of the Internal Revenue Code. The IRS claims that it is merely carrying out the mandate imposed by Congress in the Tax Reform Act of 1969.

The churches, on the other hand, charge that the IRS lacks legislative authorization for its proposal which, they say, results in a definition of the nature and mission of the church by government. This is a violation of the First Amendment which provides for separation of church and state, the churches claim.

At the all-day hearing, 14 scheduled witnesses from church and religious groups represented Baptists, the Church of Jesus Christ of Latter-day Saints (Mormons), the Lutheran Council in the U.S.A., the Roman Catholic Church, the National Association of Evangelicals, the United Church of Christ, the General Conference of Seventh-day Adventists, the Western Association of Christian Schools, and the American Association of Christian Schools.

The importance of the hearing was emphasized by the presence of IRS Commissioner Donald C. Alexander and other highly placed IRS officials.

While the church spokesmen attacked the proposals head-on, the IRS representatives were notably defensive in what they were trying to do. It was not clear at the end of the day what IRS intends to do about its proposed regulations.

Several courses of action seem to be open to IRS. IRS can proceed to approve the regulations as they are now proposed. It can drop the proposal altogether. It can modify the proposal in an attempt to satisfy the objections of the churches. It can come up with completely new and different regulations. It could ask Congress to clarify its mandate to IRS in the Tax Reform Act of 1969.

In the event the regulations are approved in their present form, church



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RECEIPTS:

State	June '76 Co-op	Design.	June '75	Yr. to date
Alabama	\$	\$	\$	\$ 1,003.70
Arizona	146.03	(146.03)	681.39	644.43
Arkansas	1,311.72	...	920.18	11,800.67
California	673.56	...	479.63	4,391.63
Florida	798.84	...	578.46	7,725.80
Georgia	230.31	...	30.00	1,616.72
Idaho	...	...	124.20	154.08
Illinois	250.00	...	...	5,740.46
Indiana	...	...	...	188.60
Iowa	...	...	...	907.52
Kansas	376.70	...	405.86	1,584.58
Maryland	75.00	...	45.00	534.49
Michigan	...	...	50.95	50.31
Mississippi	54.10	...	78.10	322.29
Missouri	3,549.83	(3,549.83)	3,448.14	20,618.28
New Mexico	...	...	...	131.66
North Carolina	125.00	(50.00)	75.00	834.49
Northeast Assoc.	...	...	...	193.90
Northwest Assoc.	...	...	33.72	288.44
Ohio	...	...	1,299.52	9,499.14
Oklahoma	10,838.73	(10,533.26)	8,660.61	37,605.66
Tennessee	687.94	...	184.93	4,919.78
Texas	419.94	(275.00)	25.00	2,035.52
Virginia	40.93	...	24.91	233.57
Virgin Islands	109.00	...	...	409.00
Totals	\$19,687.63		\$17,145.60	\$113,434.72

DISBURSEMENTS:

Executive Office	6,334.17	(1,685.90)	5,791.16	38,231.72
Foreign Missions	4,739.77	(4,615.74)	4,120.95	24,552.25
Bible College	2,508.63	(2,385.60)	2,267.42	16,015.18
Home Missions	2,570.39	(2,483.12)	2,287.05	14,092.47
Church Training Serv.	1,364.07	(1,291.28)	1,132.74	8,515.32
Retirement & Ins.	1,121.91	(1,063.71)	880.32	7,015.00
Layman's Board	571.93	(554.93)	452.28	2,813.07
Commission on Theo- logical Liberalism	139.24	(136.32)	106.68	660.94
Miscellaneous	337.52	(337.52)	107.00	1,538.77
Totals	\$19,687.63		\$17,145.60	\$113,434.72

reaction would range all the way from conformity, to seeking change by Congress, to challenging in the courts, to refusing to comply with IRS regulations.

According to the proposed IRS regulations, "Integrated auxiliary of a church means an organization . . .

(a) whose primary purpose is to carry out the tenets, functions, and principles of faith of the church with which it is affiliated, and (b) whose operations in implementing such primary purpose directly promote religious activity among members of the church." ▲

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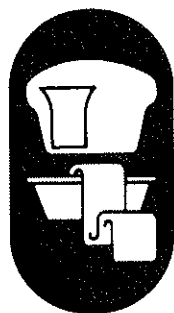
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CHRISTIAN DOCTRINE

The Local Church on Review

Part I

By Leroy Forlines

This article begins a new series that will deal with the doctrines of the church. Baptist groups have always felt strongly about their views of the church and its operation. They have felt that their views of the church and its government were based on Scripture, not on expediency.

In the vast majority of the references where the word "church" (translation of the Greek *ekklesia*) is used, it refers to a local assembly of believers (Acts 8:1; 13:1; I Corinthians 1:2; II Corinthians 1:1; Galatians 1:2; I Thessalonians 1:1; II Thessalonians 1:1; and others). A local church when properly constituted consists of a group of people who believe in Jesus Christ, practice the ordinances, seek to appropriate the teachings of Scripture to their lives, and seek to be actively involved in the fulfillment of the Great Commission.

Another use of the word "church" is the Church as the Body of Christ. This use is found in Ephesians 1:22,23 and Colossians 1:18. In this use of the word, the Church is made up of all true

believers. There is also a collective use of the term where the word "church" refers to all local churches that exist in a particular region or at a particular time (I Corinthians 12:28 and Philippians 3:6).

The Church had its beginning on the day of Pentecost. In Matthew 16:18 the words of Jesus, "I will build my Church," show us that the beginning of the church was considered by Jesus at that time to be future. The words, "And the Lord added to the church" (Acts 2:47), tell us that the church was already in existence soon after Pentecost. The church in this case was the local church at Jerusalem. There is no mention of an existing local church before Pentecost. It seems to be obvious that the Church would have come into existence on the day of Pentecost.

The relationship of the Church to the risen Christ would also lend support to the conclusion that it did not exist before His resurrection and ascension. He gave Himself for the Church (Ephesians 5:25-27 and Acts 20:28). He is the foundation of the Church (Matthew 16:18 and I Corinthians 3:9). He is the chief cornerstone of the Church (Ephesians 2:20 and I Peter 2:2-8). He is the head of the Church (Ephesians 1:22 and Colossians 1:18). If the Church did not exist until after the resurrection and ascension but is referred to by name soon after Pentecost, Pentecost is clearly the time on the divine calendar of events that we would place the beginning of the Church.

The next article will deal with church government. △

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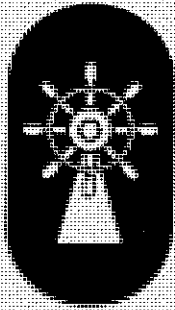
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LOOKING AHEAD

CONVENTION COVERAGE
1976 National Association of
Free Will Baptists

SEPTEMBER ISSUE

ABOUT THE WRITER: Mr. Forlines began contributing monthly to the ministry of this magazine with the debut of his column "Christian Doctrine" in May, 1970. He presently serves as a professor of Bible and Theology at Free Will Baptist Bible College in Nashville, Tennessee, where he has ministered since 1953. He holds several earned degrees, the most recently received one being Master of Theology from Chicago Graduate School of Theology. He is a member of the Donelson Free Will Baptist Church, Nashville.



WOMAN'S PLACE IN THE CHURCH



GUEST EDITORIAL

By Charles A. Thigpen

What is woman's place in the church of today? It is difficult to find a truly definitive statement regarding the biblical teaching about this subject. In some churches women actually become ordained Gospel ministers and in some instances pastor churches. In other churches women are not allowed to pray publicly in a worship service or teach those above the intermediate age in Sunday school or even make a motion or ask a question in a church business meeting. Both of these represent extreme positions, but both may be found in evangelical churches of today.

In order to properly discern the scriptural view of woman's place in the church, we must seek to correctly interpret several New Testament passages. Paul makes it clear in Galatians 3:28 that "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This means that salvation is equally available to all, regardless of various distinctions, and that all have been admitted into this "oneness in Christ Jesus," not as servants but as children of God. No one has any advantage over another in receiving the Gospel. In regards to salvation, all are on the same level.

ABOUT THE WRITER: Dr. Thigpen is dean of Free Will Baptist Bible College, Nashville, Tennessee. The South Carolina native received his doctorate from Middle Tennessee State University, Murfreesboro.

Salvation, therefore, is not "first to males, then to females," but is equally and impartially available to all.

But this does not mean that a saved man is no longer a man or a saved woman is no longer a woman. These distinctions, having been established by God, remain after conversion. Barnes says that this verse does not mean that "the two sexes may not have peculiar duties and privileges in other respects."

The Apostle Paul said in 1 Corinthians 14:34, 35, "Let your women keep silence in the churches: for it is not permitted unto them to speak. . . . And if they will learn any thing, let them ask their husbands at home. . . ." When these verses are read in context, it becomes evident that Paul is seeking to correct a local problem. Serious disorder had arisen in the worship services as many of the women had been disturbing and preventing orderliness. It is in this setting that Paul gives those women such a sharp rebuke, commanding them to keep silence "in the churches." In the same book of 1 Corinthians, Paul has already spoken approvingly of women praying and prophesying in the church (11:5). Also we know that Luke spoke of the 4 virgin daughters of Philip the evangelist "which did prophesy" (Acts 21:9). We conclude then that Paul was condemning the disorder and confusion that the women had been creating in the church services at Corinth, but that he was not stating that it was improper for women to teach or to pray in the church.

Another passage from the pen of the Apostle Paul is 1 Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man. . . ." Paul is here stating that the woman is never to be the teacher who is in final

authority in the church as a pastor would be. The pastor by his very position exercises authority over those in his congregation. Paul is declaring that it would be improper for a woman ever to be in such a position in the local church. Certainly she can lead in public prayer, she can teach in Sunday school or in other church functions, and she can even bring a message from the Word of God. Paul is saying under inspiration that it would be wrong for a woman to be pastor of a local church, for then she would be placed in authority over men.

Dr. Horner A. Kent, Jr., in his book *The Pastoral Office* says the following: "This text does not prevent women from teaching Sunday school classes. Such teachers are under the final authority of 'the teacher,' that is, the pastor of the congregation. It does not forbid the ministry of women on mission fields, provided they do not take to themselves the doctrinal authority which belongs to the male head of the mission. The positive teaching is that women are to conduct themselves at public gatherings of believers in a manner which recognizes the God-appointed submissiveness to men."

Women are not eligible candidates for the position of bishop, elder, or deacon. These offices are to be filled only by men. But women certainly can and should be active in local churches, helping in the ministry of music, Sunday school, Church Training Service, vacation Bible school, and on and on the list could go. There are not to usurp authority over the men as the pastor's role would necessitate, but other than that, the church of today needs dedicated men and women to work for God's glory.

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If You Are Lonely

If you feel lonely, don't be alarmed. You do not belong to some rare species. Most people at some time or other are gripped by that all-by-myself feeling which we call loneliness.

A teenager complains, "No one understands me." Married couples have times of unavoidable separations. Senior citizens often grumble that "nobody comes to visit me; no one wants to talk to me anymore."

Yes, loneliness haunts us from the cradle to the grave.

But the situation is not hopeless. There is a cure for the lonely feeling, and that is personal friendship with the Lord Jesus Christ.

Jesus Himself said, "I will never leave thee, nor forsake thee." A Christ-filled heart is not a lonely heart.

In the beginning the first man Adam walked with God. But then sin entered, and the close communion was broken. Man became a lonely soul.

Then Jesus came. When Jesus died on the cross, the sin-barrier was broken. Because of this those who repent of their sins and trust Christ as Lord and Savior find their lonely hearts filled with love. Fellowship with God has been restored, and loneliness has been removed.

Fanny Crosby, the blind poetess, could have easily withdrawn into the shadows of her handicap and wasted away in loneliness and self-pity. But instead she put her trust in Christ and stepped out into Christian joy and usefulness. Loneliness gone, she penned these beautiful words: "Blessed assurance, Jesus is mine; Oh what a foretaste of glory divine."

Can you honestly say, "Jesus is mine"? Have you ever accepted Him by faith into your lonely heart?

If not, we kindly urge you to come to Christ now, just as you are with your doubts, your sins, your loneliness. He will receive you, for He has promised: "Him that cometh to me I will in no wise cast out."

Come to Christ, and you will find you have a Friend who will understand you completely and abide with you eternally. — Nathanael Olson.

If you would like to be sure you truly know Jesus Christ as Savior, we would like to help you. Please write to us.

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