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January 30, 1975

Arkansas Baptist State Convention

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**WE HELP TO
PUT
IT
ALL**



TOGETHER

OBSERVE BAPTIST SEMINARY, COLLEGE, AND SCHOOL DAY, FEBRUARY 16, 1975
Sponsored by the Education Commission of the Southern Baptist Convention

January 30, 1975
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft/Executive Secretary

Don't turn off the lights

There is only one thing more important than the championing of the "known absolutes" of God's Word and that is to allow the fountain of God's continuous revelation its full life-giving flow to all living generations.

While the Bible is God's last final and complete written word to humankind, God is not finished talking to us in and through his living, moving, breathing Word. (Heb. 1:1-2) The Bible still speaks and yields its infinite, yet undiscovered and undisclosed truths to all who would keep the fountain flowing.

Even the known absolutes become dogmatic, brittle, adamant, impersonal and dictatorial unless the freshness of God's continuous "breath" is upon us daily. Only those who are afraid of new and challenging truths from God's ever-unfolding and ever-increasing disclosure of his person, presence and power would chain the Bible to the pulpit and padlock it to the populace at large as in pre-Reformation days.'

While few would padlock the Word of God there are many who would arrest all divine truth at this point, dam up the river, and turn off all the lights, and dismiss further inquiry. They would excommunicate any soul on earth who would claim a fresh, new, exciting, redeeming message from our Living Lord.

The Bible itself is a compositum of God's light to many people over many centuries. No prophet has ever been given all of the light in any one generation. With all the lights of these "Holy Spirit breathed" people turned on we have our Bible. God continues to parcel and portion his light to more than one or a few persons.

Some people are afraid of light more so than the darkness (John 3:19-21). Those who seek the truth should not shut off others who seek the truth. Those who seek the light should not wear dark glasses.

The greatest concentration of darkness in our generation may be said to exist at a point where an adamant dogmatic adherence to a mechanical view of Revelation joins an equally adamant, dogmatic position that the *Baptist Faith and Message* has more to say than the holy scriptures.

I would encourage our 300 beautiful professors in our six mighty seminaries not to deny themselves one sweet, blessed, personal message from our blessed Lord just to appease the slow learners. Never sacrifice the prospect of a daring new insight for fear of over-filling a shallow cup.

One glimpse of the bright face of our Lord will erase quickly the sting of the inquisitioners. Keep the lights on, ply your noble trade, even the book-burners may crawl out of the cold, damp, dour darkness for a short hour in the warm sun eventually.

They will quit their miserable business the day they learn they are not the sole chief custodians of the totality of the unsearchable and inexhaustable knowledge of our blessed Lord, only of the small candle, if such, they hold in one hand.

I must say it!

In this issue

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Readers have the opportunity to register their opinions on the proposed change in the name for our national convention. An editorial gives historical background and a ballot is provided for your vote, which will be shared with the SBC committee now studying changing the name.

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Hershel Hobbs, who helped write the "Baptist Faith and Message" as Southern Baptists' confession of faith explores the possibility that some Baptists are making it a creed.

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The annual report shows giving by each church in the state for all of 1974.

Arkansas Baptist

NEWSMAGAZINE

VOL. 74

JANUARY 30, 1975

NO. 5

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J. Everett Sneed

Should we change our name?

Occasionally, a Baptist will complain that he has little or no voice in our Convention's decisions. This certainly is not true regarding the proposed name change of our Southern Baptist Convention.

The committee charged with the responsibility for a recommendation to the convention is chaired by C.R. Daley, editor of the *Western Recorder*, state paper for Kentucky. To gain the maximum input of opinion in the matter he has asked that each of our state papers carry an ad through which your opinion can be registered.

Perhaps it would be good for us to review the manner in which we received our name. Originally, there were just "Baptists" in America. But from colonial days there were problems between the northern and southern sections. Cooperation was hindered by the great distance, poor roads and lack of adequate means of transportation. The poor state of communication hindered unity of thinking and acting. There were even some differences in doctrine and ecclesiology.

The first organizations formed were associations. But even larger units were required to carry on mission activities. Various "groups" or "societies" were formed to carry on home and foreign mission activities. In May, 1814, the "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," was formed in Philadelphia.

The political differences intensified the problem. By 1835, some were calling for a southern convention. Soon it became evident that a division was to take place.

When the little band of Baptists convened in Atlanta, Ga., in May, 1845, many issues were confronted. Some had proposed that the new body be called the Southern and Southwest Convention. Others preferred that the new organization be called a society rather than a convention.

The decision was to name the new body "The Southern Baptist Convention." The verdict favored the shorter name and its advantage in ease of common usage. They were, also, assured that the brethren of the Southwest would not take offense at a name which omitted their area in the formal title.

Today, Southern Baptists are found not only in every state in the nation, but, also, in many countries. So the question arises "Should we have a name which is in no way tied to a geographic situation?"

Those opposing the change recall our great heritage. The name "Southern Baptist" has gained great distinction through our forefathers. To change to another name, they say, would be to spurn our great past.

Further, those who favor retaining the name "Southern Baptist," point out the tremendous cost of changing our records, documents, and titles. Probably no one can make an accurate estimate of the cost involved. Those opposing the change say that we cannot afford this expenditure of mission money.

Finally, those who feel that our name should remain in its present form observe that the word "Christian" was first given to the followers of Christ in derision. But now we are all glad to be called Christians. So they say "Our challenge is not so much to find a suitable name as it is to be worthy of the name we now have."

Those favoring a new name point out that in the northern and eastern parts of our country the name "Southern" is a definite handicap. They believe that we could be far more effective if we had a name not tied to a geographic area. Some serving in these pioneer areas believe that we could actually win more people to Christ if we had a new name.

It is our hope that you will take a few moments to register your opinion by filling out the form on this page. We need to know what you think.

Does The Southern Baptist Convention Need A Name Change?

OPINION BALLOT

I favor a name change for the Southern Baptist Convention.

I Do Not favor a name change for the Southern Baptist Convention.

My Suggestions for a New Name
(list three (3) names in the order of preference)

1. _____

2. _____

3. _____

Name _____

Address _____

Please fill out this ballot immediately and return to:

Opinion ballot
Arkansas Baptist Newsmagazine
P.O. Box 550
Little Rock, Ark. 72203

This information will be shared with the special Name Change Committee scheduled to report to the 1975 Southern Baptist Convention in Miami Beach, Florida, June 10-12.



One layman's opinion

Daniel R. Grant / President, OBU

New light on the issue of social drinking versus total abstinence

Few terms inspire more sneers and derision in the mass media than "teetotaler" or "total abstinence." The common treatment given to the teetotaler on television, in movies and in contemporary literature and drama is a mixture of condescension and scorn. This snickering "How-can-anyone-be-so-narrow-minded?" attitude is in its fullest glory when the non-drinker is found to be a Southern Baptist. This makes the stereotype complete.

Through the years I have wondered why the makers of the mass media of communication seem so determined to make non-drinkers such unattractive specimens of humanity. All too many of them are guilty of a kind of knee-jerk stereotyping of the total abstainer as a mentally or emotionally unbalanced person.

It was against this background that I read with interest the unusually sympathetic treatment the press gave to the year-end statement by Congressman Wilbur Mills that he is an alcoholic and that he is committed to total abstinence as the only answer. Without exception, I believe, the press complimented him on the courage of his confession and the wisdom of his commitment to total

abstinence. Not one reporter snickered, invoked the knee-jerk stereotype of the bigoted Southern Baptist (or Methodist), or prated self-righteously about moderate drinking as the real answer.

Why, then, cannot journalists, novelists, playwrights, and television producers give equally sympathetic treatment to the person who is not an alcoholic, who comes to the same decision that total abstinence is a sane, sensible, and even indispensable way of avoiding the tragedy that preceded Congressman Mills' statement?

Alcohol consumption continues to rise in the United States, with the help of an increasingly favorable image given to the social drinker, and an increasingly unfavorable image given to the total abstainer. Drinking drivers continue to kill far more each year than were killed in the Vietnam War. And the medical profession increasingly points to alcohol as the nation's number one drug problem.

On the issue of social drinking I continue to vote for total abstinence. The supporting evidence is stronger today than ever before.—Daniel R. Grant, President, Ouachita Baptist University

SBC Annuity Board trustees to meet

Trustees of the Southern Baptist Convention Annuity Board will look over the investment picture for 1975 when they hold their annual meeting in Dallas, Feb. 3-5.

Albert H. Cox, Jr., executive vice president and chief economist for Lionel D. Edie and Co., New York City, will speak on "Investment Scene Overview--1975."

Cox is also senior economic advisor to Merrill, Lynch, Pierce, Fenner and Smith, parent company of Edie.

The Edie Co. is one of six investment managers for the common stock portfolio of the Annuity Board, according to Darold H. Morgan, Annuity Board president.

Morgan will discuss with trustees other current issues pertaining to the Annuity Board. This will include, on the national scene, Congressional legislation on pensions.

From the denominational standpoint, Morgan will discuss the "Committee of Fifteen" report as it applied to the Annuity Board. The "Committee of Fifteen" studied the work of denominational agencies and issued an appraisal.

Porter Routh, Nashville, executive secretary of the SBC Executive Committee, will speak to trustees about "The Annuity Board and the SBC."

Arkansas trustee of the Annuity Board is Wilson C. Deese, Little Rock.

Doctrinally speaking

Methods of interpretation



Davis

The same Holy Spirit who inspired the writers to write the Scriptures will lead the Christian to understand the Scriptures and apply them to everyday Christian living. God saw fit to use human language, and in order to understand the Scriptures, the

Christian must understand language. Therefore, the Christian needs to use some definite principles of interpretation in order to grasp accurately the meaning of God's revealed Word. In this and the next article we shall list nine methods or principles of interpretation.

1. Apprehend the meaning of the writer. This is most important, yet often ignored. Instead of deciding what a passage "could" mean, we should seek to determine what it "does" mean. Each passage gives the thought which the

writer desires to convey to his readers. We must find the thought of each writer. Two different writers may make very similar statements which are of entire different meaning. There is no contradiction between Paul in Ephesians 2:8-9 and James in James 2:21 when we understand the terms as they were used by the two different writers.

2. Interpret a passage or book in the light of the entire body of Scripture. If the New Testament is seen as a whole, it is a great message of religious truth. There is a unity of revelation, and a single redemptive truth lies at the basis of it all. If we find one passage that seems to be out of line with the entire teachings of the New Testament, we can assume that we have not properly interpreted this one passage.

3. Give preference to the meaning which is clearest and most evident. The purpose of language is to convey thought. "There is no conceivable reason for assuming that an author sought to obscure the thought which he intended

to express" (Dana and Glaze, *Interpreting the New Testament*, p. 135). The writers wrote to present a message to the readers, not to confuse the readers.

4. Seek to discover one meaning of a passage. The biblical writers were not dealing with riddles or jests but were serious in all they uttered. We are to discover the one meaning which the writer had in mind and then apply that meaning to our moral and religious experiences. The correct meaning of a passage is usually the plainest meaning.

5. Seek to interpret a writer in consistency with himself. We should interpret each statement of an author in the light of his general line of thought. We should not seek to show how he contradicts himself. For example, John will not say one thing in 1 John 1:8 and then completely contradict himself in 1 John 3:9. When we know John's real meaning in both passages, the apparent contradiction disappears.

Next issue: *Methods of Interpretation*

Arkansas couples sent to mission field

RICHMOND—Rev. and Mrs. Woodrow F. Fletcher were among five missionaries appointed here Jan. 14 during a meeting of the Southern Baptist Foreign Mission Board. They will be stationed in Peru where he will be involved in general evangelism.

Prior to appointment they lived in Ft. Worth, Tex., where he was a salesman for Mt. Olivet and Greenwood Cemetery Association and they were members of North Ft. Worth Church.

Fletcher was born in Fayetteville, Ark., and moved to Oklahoma as a child. He grew up in Tulsa. He received the bachelor of science degree from Portland (Ore.) State University and the master of divinity degree from Southwestern Seminary, Ft. Worth. He also attended Oklahoma State University, Stillwater.

Fletcher was a summer missionary in Oregon and Washington for two summers and Royal Ambassador worker for the Northwest Baptist Convention for two years. He has held sales positions in Tennessee and Ft. Worth. Fletcher was music director at Southside Church, Stillwater, and pastor of Wirt Church, Healdton, Okla.

Mrs. Fletcher, the former Sylvia Howard, was born in Oklahoma City and grew up in Bristow, Okla. She received the bachelor of arts degree from



The Fletchers

Oklahoma Baptist University, Shawnee, and attended Southwestern seminary. She was a summer missionary to Ohio and to the Northwest. Mrs. Fletcher was a music consultant in the public schools of Seattle, Wash., and a music teacher in Moore, Okla. She has also been a secretary at Southwestern seminary.

They have one daughter, Emily Elizabeth, born in 1973.

Dr. and Mrs. Daniel D.I. Gruver were



Dr. and Mrs. Gruver

employed as missionary associates during a meeting of the Southern Baptist Foreign Mission Board.

They will continue their medical work in Panama where he has been a doctor at Marvel Iglesias Hospital, Ailigandi, San Blas Islands, under the Home Mission Board since 1965.

Work in Panama is being transferred from the Home Mission Board to the Foreign Mission Board.


Born in Kansas City, Mo., he went to Alaska at age three. Gruver lived in South Dakota and again in Missouri before going with his missionary parents to Costa Rica. He received the bachelor of arts degree from the University of Corpus Christi (Tex.) and the doctor of medicine degree from the University of Texas Medical School, Dallas, Tex.

He also attended the Junior College of Kansas City (Mo.); Central Bible College, Springfield, Mo.; Howard Payne College (now University), Brownwood, Tex.; Baylor University, Waco, Tex.; and Golden Gate Seminary, Mill Valley, Calif. He was ordained in 1954.

In Texas, Gruver has served as pastor of three Mexican missions at Menard, Port Lavaca and Calvert, and one Mexican church in Belton.

Gruver has worked as a private duty nurse and a researcher in Dallas and was an intern-resident at Gorgas Hospital, Balboa, Panama, before going to the San Blas Islands.

His wife, the former Jane Miller, was born in Arkadelphia, Ark., and lived in Missouri, Kansas, Oklahoma and Texas while growing up. She received the bachelor of arts degree from Mary Hardin-Baylor College, Belton, Tex., and the master of arts degree from the University of Arizona, Tucson. She also attended the University of Corpus Christi.



Woman's viewpoint

Iris O'Neal Bowen

Titles are important

Not long ago, I spoke to the creative writing class of one of the high schools here in town. I was talking to them about writing poetry, how to find and compose a good poem, and one of my points was that titles are very important.

I have found in my writing efforts I sometimes work about as hard settling on a good title as I do on the whole poem.

The title, or name, of a creative effort is important for several reasons. One is that it gives the reader an idea of what he is about to read. It should contain some of the character of the work that follows.

It should be so eye-catching and interesting that our reader will want to read what follows.

I have seen a lot of poems that are titled "Untitled." I have seen others that were numbered with Roman numerals and some that just began with no introduction.

"A poem," I told the class, "is your very own creation and deserves a name,

as much as if it were your own child."

I also told them of a family I once knew who ran out of names for their several children and never gave their last one a name. She was called "Baby" till she was 12 and picked out a name for herself!

We are told that in Bible times much thought was given to names, and they nearly always had special meanings. A person's name was supposed to fit his character. The name Jesus was a translation of the name, Joshua and meant "Savior."

God's name was so high and holy in the early days, his people were reluctant to even utter his name!

Today, your name, or title, should shine out through your personality, your deeds, your spoken word. You may have several titles, such as "Mother" or "Father" or "friend."

One of your titles is "Christian."

Does your life reflect it?



Physically handicapped youngsters, many in wheelchairs, receive spiritual training through the Sunday School program.



While Dr. Terry Watson leads the singing, Letha Wheeler plays the piano.

Crippled children make Sundays special

For three Little Rock people Sunday mornings are very special.

Mrs. Letha Wheeler, Dr. Terry Watson and Mrs. Johnnie Qualls all make a regular stop each week before attending worship services at Pulaski Heights Church.

The three are Sunday School teachers at the Easter Seal Rehabilitation Center where more than 25 physically handicapped boys and girls receive a formal education and therapy 10 months each year.

Because of physical limitations, children at the Easter Seal Center are unable to attend church elsewhere. When Pulaski Heights Church learned of this problem, they decided that if the children were not able to go to Sunday School, Sunday School would just have to go to them.

The church began making arrangements with Mrs. Virginia Armistead, executive director of the Easter Seal Society, and the program was launched nine years ago. It has been a regular Sunday morning activity ever since.

Mrs. Qualls, who is volunteer coordinator at the Baptist Medical Center in Little Rock, has been in charge of the program since its inception. The one-hour teaching is divided into a 30-minute singing program followed by Bible reading.

Miss Ruth Burnet is physical therapist at Easter Seals and is a staunch supporter of the Sunday School program.

"The Easter Seal staff provides a well-balanced program of primary education, physical, occupational and speech therapy, psychological evaluation, social evaluation and recreational programs," Miss Burnet explained. "But we are really unqualified, as teachers and therapists, to provide spiritual training which is so very important. The type of church indoctrination we would teach them would be the same as most parents would teach their own children. So you can see the great need for the Sunday School program."

"The children at the Center, like any others, need formal Sunday School training and we are really pleased at the response we have received through the years from the church, from the community and from the children themselves."

"I just believe the Sunday School program is vital," she added. "Most of our children do not have the physical strength that most children have, and as adults they will be physically weaker. Therefore, the strength these people will need to meet the pressures of daily living, to make decisions, must come from another source; and I believe this source is divine."

The Sunday School program fits right

into the overall plan at Easter Seals. The primary goal of all the programs at the Center is independence.

Children are encouraged to dress and feed themselves, read and write and speak for themselves so they may be able to think for themselves later as adults. The Sunday School serves as a tool to teach these youngsters to turn to the Lord and ask Him for help in meeting problems and making decisions.

In addition to the Easter Seal School and in-patient center, the Society also operates a sheltered workshop for physically handicapped adults, a work activities center for adults who are so severely handicapped they produce less than 25 percent of the standard industrial norm, a pre-school program, and an early childhood development program.

The in-patient program at the Easter Seal Center is financed through appropriations from the Arkansas General Assembly, Crippled Children's Services, Mental Retardation Developmental Disabilities Services and contributions to the Easter Seal campaign and Easter Seal Telethon.

The Easter Seal Sunday School is just one of many ways churches can provide a public service and promote spiritual growth and understanding for others at the same time.

OBU professor (and preacher) gets turn in statehouse

Bob Riley serves 11 days as governor



Dr. W. Francis McBeth, composer-in-residence at Ouachita University, was named Composer Laureate of Arkansas by Gov. Bob Riley during ceremonies in Little Rock, Jan. 10. Dr. Daniel R. Grant, OBU president and Mrs. McBeth observed the presentation.



Former Governor and Mrs. Bob C. Riley (second and third from the right) were officially welcomed back to Ouachita Baptist University, Jan. 14 during a reception in the formal lounge of Evans Student Center. Dr. Riley was presented the Purple and Gold Heart Award for service to Arkansas and to Ouachita during his term as lieutenant governor and governor. Participating in the ceremony were Dr. Daniel R. Grant (r), OBU president, and Dwight Linkous of Little Rock (third from left), chairman of the OBU Board of Trustees. Mrs. Linkous and Mrs. Grant are at left.

New church organized

Hurricane Lake Mission off Highway 5, five miles northeast of Benton, and sponsored by First Church, Benton, was organized into a Church, Sunday afternoon, Jan. 12, 1975. Members from four sister churches formed a Council constituting the organization.

This five-year-old work is a cooperative effort of the sponsoring church, Central Baptist Association, and Arkansas Baptist State Convention.

Lloyd LaSage is pastor of this 133 member congregation.

Evangelistic group adds team member

The Johnny Green Evangelistic Association has added a new team member. He is Terry Hatfield and will be going in revivals with Johnny Green to lead singing and assist in working with the youth.

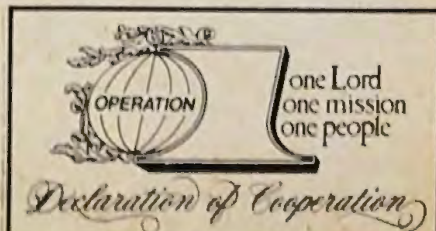
Terry attended Southern Baptist College, Green said that Hatfield is a very dedicated and capable young man, and it is believed that his services will add much to the ministry of the Association.

The team can be contacted at P.O. Box 207, Goodwin, Ark. 72340, or (telephone) 581-2284.

Foreign mission briefs—

Devonshire, Bermuda—A long-range planning program for Southern Baptist missionaries in the Caribbean has reached the half-way point, according to missionary press representative Mrs. Mary Harris. Under the overall direction of Dr. W.L. Howse, formerly of the Sunday School Board, the report is expected to be completed in 1976. At present, the reports on Biblical foundations, historical background, philosophy, needs, basic intentions and program structure have been written. The four specifics in program structure include evangelism, Christian education, missionary emphasis and Christian music.

Maiduguri, Nigeria—The final meeting of a series of evangelistic crusades in 1974 was held here recently. During the concluding crusade 777 made professions of faith, 250 attended lay witness schools, and 811 made rededications.



**50th Anniversary Sunday
April 20, 1975**

'76 Life and Liberty Campaign

by R. Wilbur Herring



Dr. Herring

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:8

Many great Bible scholars have said that the alpha and omega of Christian service is that of glorifying God. Unless a work or project brings glory

to God and magnifies the name of His Son Jesus, it is of very little value.

Many Christians have been busy building wood, hay and stubble which will be destroyed at the judgment seat of the Lord Jesus Christ. The only work that will be lasting and receive rewards will be those works of gold, silver and precious stones.

If the criteria of lasting works is that of glorifying God then we should be diligent in searching the scriptures to find those things that truly glorify God.

John 15:8 makes it very clear that God is glorified when we bear much fruit. It is only then that the Lord recognizes that we are His disciples.

Some have said that the fruit of a Christian is a Christian, and we will not disagree with this. Others have said that the fruit of a Christian is the fruit of the Spirit as given in Galatians 5:22-23. These characteristics of the fruit of the Spirit accurately describe our Lord and Savior and if Jesus is produced in us then the net result will be the same for we will be busy bringing others to a saving knowledge of Christ. The end result will be other Christians.

What we need to do is to be so yielded to the Holy Spirit that the image of Christ is produced in us and being in such an image we are busy seeking the lost of this world.

Evangelism is not an elective; it is an imperative. It is not optional; it is a requirement. Evangelism should include such a lifestyle that we are conscious every moment of our wakened hours in being witnesses for the Lord Jesus Christ.

Once we realize that we have been chosen and appointed to bring forth fruit that will remain then we shall see our prayers prevailing with God. It is good to

Foundation

Who has written your will?

The Christian life is a series of discoveries and adventures.

Often we limit the concept of stewardship to our week by week gifts through the church. The larger look also includes the care of God's world, the management of our income, and the final distribution of our accumulated possessions.

It has been said that everyone has a will. It is either a will that has been written by them, or the will that has been written by the legislature. It hardly seems Christian to allow an impartial court to dictate to a Christian family the way the material blessings God has provided will be distributed. Yet, this is what happens where a person has not written a will.

There is also the matter of the guardianship of minor children. Certainly, a Christian would desire their children to be brought up in surroundings that

encourage Christian growth. Through a will, guardians can be named.

During January about 40 percent of our churches have used materials and programs from our Arkansas Baptist Foundation. These call attention to the importance of having a properly written will. People do not attempt to fill their own teeth, or write the prescriptions for eye glasses. Neither should they attempt to write their own will.

The Foundation also provides capable management of trust for the benefit of any work related directly or indirectly to a local church or the Arkansas Baptist State Convention. This service is without cost or obligation to the donor or the beneficiary.

For additional information contact the Foundation office, 525 West Capitol Ave., Little Rock--Harry D. Trulove, Executive Director.



Jeff Cheatham (right), pastor of Siloam Springs Church, was recently re-elected to serve as president of the Board of Trustees of the Arkansas Baptist Family and Child Care Services for the year 1975. Mrs. Helen Snarr (center), Monticello, was re-elected as secretary-treasurer, and Homer Shirley Jr., pastor of First Church, Crossett, (left) was re-elected as vice-president of the Board.

pray, but it is better to pray when you are in the center of God's will complying with his great commission.

At the brink of this new year let's each resolve to be about our Master's business in bringing forth much fruit.

WE HELP TO PUT IT ALL TOGETHER

OBSERVE BAPTIST SEMINARY, COLLEGE, AND SCHOOL DAY, FEBRUARY 16, 1975
Sponsored by the Education Commission of the Southern Baptist Convention

On Feb. 16, 1975, Southern Baptists across the 50-state area of the 12.3-million member denomination will have the opportunity to learn how 71 seminaries, colleges, universities, and schools operated by Baptists "help students to put it all together."

On that day, a wide number of SBC churches will observe "Baptist Seminary, College, and School Day"—a Denominational Calendar event sponsored annually by the SBC's Education Commission.

YOUTH CHOIR FESTIVALS POSTPONED UNTIL APRIL 26

Due to conflicts with the Arkansas All-State High School Choir activities, our State Youth Choir Festivals have been postponed until April 26. We are sorry for this unavoidable change.

"A" FESTIVAL - Immanuel Baptist Church
Little Rock

"B" FESTIVAL - Second Baptist Church
Little Rock

State stewardship clinics set

In past years, the State Stewardship Clinic held in February, usually in Little Rock, has been of value to a limited number of persons. This is largely because many of the people cannot attend at the time or place it is held.

An effort is being made this year to take the clinic to more persons by having identical clinics in four different locations. Following are the dates and places of each clinic:

- 1 Monday, Feb. 24—Ft. Smith, Calvary Church
- 2 Tuesday, Feb. 25—Little Rock, Markham Street Church
- 3 Wednesday, Feb. 26—Arkadelphia, First Church
- 4 Thursday, Feb. 27—Forrest City, First Church

Each clinic will begin at 10 a.m. and adjourn at 3:30 p.m. The program for each one will be identical. You can select the one nearest you or the time most convenient for you and make plans now to attend.

One additional feature at the Ft. Smith clinic will be an evening session from 7 until 9 p.m. The program for the evening clinic will be the same as that for the other clinics except that it will be compacted into half the time.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Single Adult

Spring Celebration



Cooper

Camp Paron will be the site of the first state-wide Single Adult Retreat scheduled for May 9-10, 1975. The retreat is designed for workers and members in Single Adult Sunday School departments and all other single adults.

John Mc-Clanahan, pastor, First Church, Pine Bluff, will be the Bible teacher for the retreat. Lou King, minister of music, Calvary Baptist Church, Little Rock, will be the music leader.

Accommodations are limited. You are encouraged to make reservations now. Reservation fee is \$5, which is half of total cost.

Features include discussion on the single adult finding his place in the life of the church, how to have an active single adult class and department, and a heavy emphasis on fellowship.

Send your reservations to: Sunday School Department, P.O. Box 550, Little Rock, AR 72203—Don Cooper, Sunday School Department

Louis D. Newton of Atlanta was an eyewitness to the birth of the Southern Baptist Cooperative Program unified budget and events surrounding its early days in the 1920s and 30s.

This is the 50th Anniversary year of the founding of the Cooperative Program.

He recalls the despair of many Baptists during the convention's days of heavy debts when the banks were pressing in on all sides up into the 30s and early 40s.

Newton, a former Southern Baptist Convention (SBC) president, was editor of *The Christian Index*, news publication of Georgia Baptists, when the Cooperative Program became reality 50 years ago. He's now living in retirement in Georgia.

Newton was one of the "minds", one observer noted, behind the Cooperative Program, often called the financial lifeline to missions and cooperation of Southern Baptists.

Newton, however, credits a single man, the late Austin Crouch, a native Missourian and the first executive secretary of the Executive Committee, SBC, as the "mind behind the Cooperative Program."

"You know the history of every great movement, of every institution is the length and shadow of a man," Newton told A. Ronald Tonks of the Southern Baptist Historical Commission in an oral history interview.

"Now that man Austin Crouch... He'd talk about the limbs of the cedars in Lebanon where those storms sweep up from the Sea of Galilee. Those limbs were joined together and they stood against the storm."

It was Crouch, who in 1925, the year the Cooperative Program was formally adopted by Southern Baptists, urged that a business efficiency committee be formed to study the financial stability of the Convention. He had urged full cooperation and a plan long before the Cooperative Program was begun.

Crouch was named chairman of that committee, leading in a revamping of the Southern Baptist Executive Committee and finally installing a business and financial plan.

Two years later, when the convention recommended that the Executive Committee, SBC, secure a staff and assume responsibility for distribution of SBC-wide receipts to the various mission agencies and other causes, Crouch was named the first executive secretary-treasurer of the committee.

Crouch would say, according to Newton, "'We've got to voluntarily—it can't be by compulsion, it can't be pressure—but we've got to study and pray until we see the wisdom of working together, giving together.'"

"Dr. Crouch, was the one man, apparently," Newton continues, "who was aware of this inevitable hour (of impending depression) and when the Depression of 1921 was coming along and people were not getting not only alarmed

but panicky over what was going to happen, then Dr. Crouch said:

"I'm not going to say I told you so, but I am going to say you see now why I have been so concerned that we do set up this mode of operation by which we can pool the credits of the convention and the confidence in the convention's work."

Newton and other sources credit Crouch as a primary figure in later paying off heavy debts of Southern Baptists, when the banks were leaning hard and wanting their money.

After talking with Crouch and his colleagues, the banks determined that the "good name of Southern Baptists," was sufficient collateral to pay the convention-wide debts.

Southern Baptists, through their cooperative efforts eventually paid in full interest and principal of all their national debts, which added up to millions of dollars. This Newton noted, was true while some religious bodies were said to be taking discounts on their loans.

Newton recalls long days and nights at the Sam Davis Hotel in Nashville working with Crouch and other executives of the Southern Baptist Convention agencies over the financial status of the SBC.

Following the formation of the Cooperative Program in 1925, many states were still slow to cooperate, yet Crouch succeeded in leading each into cooperation.

But Crouch wasn't without his problems. He and the Executive Committee met with resistance from pastors and others who were afraid that the committee represented the beginnings of some form of "super church."

Crouch was also resisted by some Southern Baptist agency executives who viewed the Executive Committee as a threat to their direct responsibility to the convention. But Crouch's "firmness and fairness" in administration soon dispelled opposition to the convention. Crouch died in August, 1957.

Many great men and women were prominent in formulating the Cooperative Program, not the least of whom was M.E. Dodd, of Louisiana, who was chairman of the commission that brought the Cooperative Program recommendation before the SBC meeting in Memphis on May 13, 1925, the day the program was formally adopted.

Today, the Southern Baptist Convention is comprised of 12.3 million members in more than 34,000 churches in 33 Baptist state conventions. Southern Baptists have work in 82 countries and all 50 of the United States.

The real backbone of Southern Baptists' work is the local church and a feeling of responsibility for support by every individual church member.

Success has come because of the faithfulness of Baptists to their convictions that the world needs Jesus Christ and that the best way for Baptists to spread that message is by a vast effort in support through the Cooperative Program. (BP)

An eyewitness tells of Cooperative Program birth

by Baptist Press

World evangelism thrust has lasting momentum

by C.E. Bryant

WASHINGTON (BP)--The World Mission of Reconciliation Through Jesus Christ, a Baptist World Alliance (BWA) project originally scheduled to end this year, probably will continue indefinitely.

Robert S. Denny, BWA general secretary, said that the worldwide emphasis on evangelism and Christian ministry has gathered so much momentum that it is no longer dependent on calendars and promotional literature.

Hundreds of thousands of Baptists in almost a hundred countries are engaged in acts of evangelism and Christian service, Denny said. "The momentum is great, and the people in a score of developing lands are excited with this new outreach of Christian witness."

"One of the Mission's greatest gains," Denny said, "has been the enlistment of laity in church activity." He referred to unordained persons--men, women and youth-- who "have been trained in

Christian ministries and have accepted responsibility for Christian witness in their everyday lives.

His observation came on the eve of Baptist World Alliance Sunday, Feb. 2. Churches throughout the world are urged by the BWA to mark the date--or even a week of special activity--with prayer, study and meditation on Baptist people in more than a hundred countries.

"Baptists are a minority people in every country of the world except the United States," Denny said. "Many of them work courageously under very difficult circumstances."

The World Mission of Reconciliation (WMR) was launched by the 12th Baptist World Congress, meeting in Tokyo in 1970. It had twin goals: reconciliation of man to God (evangelism), and reconciliation of man to man (in projects of Christian brotherhood and ministry).

Reports reaching the BWA offices have brought news of tens of thousands of converts to Christianity. Some churches in India have baptized more than 1,000 new believers in a single day. Baptists of Nigeria counted more than 20,000 "first time decisions" in a series of evangelistic crusades. And Baptists of Brazil, where Southern Baptists first sent missionaries in 1882, are in a campaign to boost their membership from a present 408,000 to one million by the 1982 centennial date.

World Baptist membership increased 2.25 percent in 1973 to a total of 33.5 million in January 1974. The 1975 statistics are now being compiled. There are Baptist churches or chapels in 138 countries and dependencies.

The WMR calendar adopted at Tokyo showed the years 1971 and 1972 as a time of preparation, with the 1973-75 period as the time for action.

One looks back now to a unilateral action by the Baptists of the USSR in 1973 and views it as prophetic. The official logo, or emblem, for the WMR carries the dates 1973-75, but the Russians would have none of it. They repainted the emblem, substituting Russian words for the English language "Reconciliation Through Christ," and giving the scripture reference 2 Corinthians 5:19 rather than the date.

"We left off the dates," Alexsei Bichkov, general secretary of the All Union Council of Evangelical Christians-Baptists in the USSR, told a BWA Executive Committee meeting in Switzerland. "The people of my country cannot understand how we can limit our responsibilities of reconciliation to three years. It is a continuous obligation that must never end until Christ comes again."

The USSR, incidentally, has the third largest Baptist membership of all the world's countries. Its 535,000 is exceeded only by India's 734,000 and the United States' 29-million.

ADULT CHURCH TRAINING WORKSHOPS

Monday, February 10, 1975 Park Hill Church North Little Rock

Tuesday, February 11, 1975 First Church Pine Bluff

Thursday, February 13, 1975 University Church Fayetteville

Banquet 6:00 - 6:45 p.m.

Workshop 6:45 - 8:45 p.m.



Dr. William G. Caldwell

Adult Consultant, Church Training Department,
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Name _____

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Please send \$2.75 Banquet fee to:
Church Training Department, Box 550, Little Rock, Arkansas 72203

creed

or

confession

The Baptist Faith and Message—

by H.H. Hobbs



Dr. Hobbs

Recently I received a letter from the editor of one of our state Baptist papers. He referred to "The Baptist Faith and Message" adopted by the Southern Baptist Convention in 1963 as a "magnificent" confession of faith

generally held by Southern Baptists. But he also pointed out that "some of the brethren are taking the position that Southern Baptists are becoming a creedal denomination because of the misuse of the statement."

This brief article is not intended to take sides in various doctrinal problems faced by some churches, associations or state conventions. Rather it is to point out that to endeavor to make "The Baptist Faith and Message" a creed is to ignore the intent of the committee which presented it and of the Southern Baptist Convention session which adopted it.

In order to understand any book one should first read its "Introduction." For it is here that the author states his approach and purpose in writing it. The same holds true with "The Baptist Faith and Message." In seeking to interpret and apply this statement one should read the **preamble**. Otherwise he may find himself **abusing** rather than **using** this statement. Such procedure may easily distort a **confession** into a **creed**, something that was/is never intended for it. The **preamble** colors the correct interpretation and use of the body of the statement.

The committee which drew up this statement relied heavily upon and followed the spirit of the preamble to the 1925 statement of the Southern Baptist Convention. This original statement recognized "that any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so." This is preceded by the avowal that the committee did not regard this or any other confession as "complete

statements of our faith, having any quality of finality or infallibility." They further pointed out "that the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments." (The 1963 committee stated that "the criterion by which the Bible is to be interpreted is Jesus Christ.") Confessions are only guides in interpretation, having no authority over the conscience.

The 1963 committee added for emphasis and summary the following statement. "A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each generation. Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as **official creeds carrying mandatory authority** (writer's boldface type). Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.

"Baptists emphasize the soul's competency before God, freedom in religion and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish and with which they have been and are now closely identified."

Now it is one thing to write and adopt a confession of faith. It is quite another thing to apply it in given situations. It should be noted, however, that a misapplication defeats the very purpose of the statement. However, some observations may be appropriately made.

Certainly this statement should be interpreted in terms of the Scriptures, not by any one school of thought derived from a man or group of men. "What saith the Scriptures?" Now "What saith tradition?" Neither should any person or church just believe anything it wishes and claim to be "Baptist." The Bible interpreted in the light of Jesus Christ

under the guidance of the Holy Spirit should be the determining factor, not convenience or expediency. Like the Bereans one should search the Scriptures to see if these things are so (Acts 17:11). Furthermore, no one Baptist or group of such should endeavor to force his or their particular shade of belief upon another or others. To do this is to violate the very heart of our faith which is soul competency before God.

Each Baptist body (local church, association, convention) is autonomous. No one exercises authority over another. But each determines its own constituency. "The Baptist Faith and Message" reads, "This local church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ." This may be said of each Baptist body **Which means none should do as it pleases but as Christ pleases or wills.** "Unity in diversity" is at the heart

of all Baptist fellowship. Speak the truth as one feels led of the Spirit to see it. But speak it in love (Eph. 4:15).

As the committee drawing up "The Baptist Faith and Message" considered the "Lord's Supper" one member proposed a statement of closed communion of the tightest sort. Another said, in effect, "That would please the Baptists of my state. But we must remember that we are drawing up a statement of faith, not for one state or region, but for all Southern Baptists. It must be flexible enough for all of them to live with it." If such an attitude prevails among Southern Baptists they can and will resolve any problems of faith.

But by all means do not ignore the preamble. Without it the Southern Baptist Convention would not have adopted the statement. No Baptist or group of Baptists should ignore it in interpretation. For to do so makes it a creed and not a confession of faith. Cut out a man's heart and he dies. Cut out the preamble and this statement dies as to its intent and purpose—**Reprinted from the "Baptist Messenger" of Oklahoma**

Hershel Hobbs was formerly pastor of First Church, Oklahoma City. He served as chairman of the committee which drew up the statement of faith adopted by the Southern Baptist Convention at Kansas City in 1963. He is recognized as an outstanding preacher and author among Southern Baptists.

Arkansas Baptist State Convention

CONTRIBUTIONS

Total cash contributions received in office of Executive Secretary of Executive Board during the months of January through December, 1974

Notify Charles H. Ashcraft, 525 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
ARKANSAS VALLEY			BUCKVILLE			BUCKVILLE		
Barton	3,915.26	00	Park Street	90.00	106.00	Cedar Glades	416.31	00
Brickley	30.66	00	Pea Ridge 1st	5,531.77	1,091.04	Concord, Alv	48.89	00
Brinkley 1st	12,177.63	9,972.63	Pleasant Hill	873.27	00	MT Tabor	194.17	75.00
Broadmoor	798.14	50.00	Rogers 1st	21,993.90	7,018.66	Rock Springs	398.90	25.00
Chaffield	00	00	Silam Springs 1st	21,497.30	9,120.13	Total	1,058.27	100.00
Clarendon	4,614.92	1,171.29	Sugar Creek	756.22	00	CADDO RIVER		
Elaine	19,270.30	2,200.00	Sulphur Springs	182.34	163.74	Amity	553.00	83.00*
Friendship	336.92	76.13	Sunny Side	1,951.45	293.87	Black Springs	55.00	45.00
Helena 1st	17,009.58	5,010.17	Trinity Rogers	336.50	35.76	Caddo Gap	60.00	00
Hughes	5,500.00	3,298.65	Twelve Corners	324.27	241.00	Glenwood	4,209.43	2,350.58
Lakeshore	00	00	Total	106,457.10	35,336.37	Hill Side	30.00	00
Lambrook	1,447.06	313.65	BIG CREEK			Little Hope	100.00	00
Lexa	3,805.20	350.20	Cherokee Village	947.16	812.20	MT Gilead	216.82	25.00
Marianna 1st	12,704.19	7,603.60	County Line	27.00	00	MT Ida	5,126.29	2,384.09
Marvell	3,645.41	944.34	Elizabeth	22.00	00	MT Olive	125.00	00
Monroe	512.13	25.00	Enterprise	135.36	30.00	Murphy	5.00	00
Moro	1,000.20	1,000.20	Flora	117.26	24.00	Norman	884.00	908.50
North Side, Helena	125.00	50.00	Gum Springs	33.00	00	Oak Grove	00	00
Pettys Chapel	482.07	00	Mammoth Spring	600.90	00	Oden	670.00	297.00
Rehobeth	36.00	30.32	Alt Zion	63.95	76.75	Oden	747.81	112.00
Snow Lake	00	00	Saddle	13.24	00	Pencil Bluff	40.00	00
Turner	70,042.49	4,858.53	Salem	851.41	98.94	Pine Ridge	84.00	00
West Helena	5,463.08	2,320.20	Spring River	561.53	38.24	Refuge	239.10	130.04
West Helena 2nd	113,648.49	43,761.66	Viola	280.00	518.00	Sulphur Springs	13,145.45	6,335.21
Total			Total	3,652.81	1,598.23	Total		
ASHLEY			BLACK RIVER			CALVARY		
Calvary, Crossett	998.10	56.21	Alicia	746.51	441.00	Antioch	250.00	200.00
Corinth A	1,268.71	190.98	Amagon	140.00	30.00	Augusta 1st	11,404.51	6,980.91
Crossett 1st	52,768.57	13,996.39	Banks	00	00	Beebe 1st	7,080.47	3,574.70
Crossett 2nd	60.00	106.80	Black Rock	2,617.63	698.50	Bethany	120.00	00
Eden	868.79	240.00	Campbell Station	48.00	00	Central, Bald Knob	7,694.34	3,478.12
Fellowship	630.00	119.50	Clear Springs	00	110.00	Colton Plant 1st	1,123.52	285.00
Fountain Hill	1,673.57	1,249.32	College City	306.75	673.14	Crosby	270.00	140.00
Gardner	1,254.78	00	Diaz	00	10.00	El Paso	300.00	185.00
Hamburg 1st	14,235.39	1,843.98	Grubbs	701.24	134.99	Good Hope	336.12	203.00
Jarvis Chapel	650.98	488.30	Horseshoe	65.00	00	Gregory	965.07	627.13
Magnolia	5,786.72	836.56	Hoxie	1,350.00	1,021.50	Grace	549.08	100.00
Marionville	536.94	185.33	Imboden	3,107.81	1,120.69	Griffithville	150.00	00
Meridian	616.24	115.20	Immanuel, Newport	2,292.00	1,889.51	Higginson	1,020.20	707.17
MT Olive	18,439.34	2,575.87	Jacksonport	394.00	51.00	Hunter	1,683.39	549.63
MT Pleasant	2,624.72	520.34	Murphys Corner	90.00	00	Judsonia	3,046.59	3,358.68
North Crossett	3,036.96	1,304.43	New Hope No 1	255.53	50.00	Kensett	1,840.78	1,340.09
Sardis	25.00	00	New Hope No 2	194.72	131.04	Liberly	90.00	00
Shiloh	361.62	113.07	Newport 1st	16,545.43	6,739.49	McCrary	2,320.30	1,842.00
Temple	9,628.14	3,487.27	Old Walnut Ridge	428.43	187.25	McRae	120.00	745.50
Unity	00	00	Pitts	72.15	20.35	Morrow	55.00	00
Total	115,664.57	27,579.57	Ravenden	328.33	25.00	Morton	264.00	193.65
BARTHOLOMEW			Sedgwick	168.82	159.52	MT Hebron	368.62	178.40
Antioch	80.00	62.00	Smithville	1,468.07	750.01	Pangburn	375.12	187.60
Cominto	24.00	00	Spring Lake	524.98	274.51	Patterson	1,820.07	549.95
Corinth B	210.97	10.00	Swifton	848.28	417.50	Pleasant Grove	225.84	115.52
Eagle Lake	116.38	00	Tuckerman	825.00	327.52	Pleasant Valley	494.12	120.00
Ebenezer	874.75	414.50	Walnut Ridge 1st	11,844.29	6,729.25	Raynor Grove	218.01	00
Enon	1,140.25	188.00	White Oak	480.00	00	Rocky Point	5.00	35.00
Florence	91.20	75.00	South Side Mssn	00	25.00	Royal Hill	605.12	178.00
Hermitage	1,039.74	1,528.95	Total	45,844.97	27,528.42	Searcy 1st	00	00
Immanuel, Warren	9,695.52	2,540.18	BUCKNER			Searcy 2nd	24,404.95	7,765.95
Ladelle	215.19	15.08	Abbott	212.63	26.00	Temple, Searcy	845.57	832.22
Macdonia	131.52	382.12	Bates	132.71	00	Trinity, Searcy	6,303.66	941.87
Marsden	25.00	00	Calvary, Booneville	47.00	00	Tupelo	2,881.89	835.22
Monticello 1st	16,091.48	5,932.68	Caithron	40.00	00	Union Valley	305.26	390.55
Monticello 2nd	5,969.63	776.15	Cedar Creek	49.37	00	West Point	225.15	00
North Side, Monticello	1,377.54	778.60	Clarks Chapel	60.00	00	White Lake	260.28	151.84
Old Union	55.00	224.00	Dayton	340.52	00	Total	79,972.03	36,742.70
Pleasant Grove	60.00	67.08	Denton	00	00	CAREY		
Prairie Grove	60.00	00	Evening Shade	564.04	00	Bearden 1st	3,537.68	1,084.08
Saline	101.54	00	Fellowship	599.85	375.95	Bethesda	00	00
Selma	118.27	00	Friendship	48.21	10.21	Calvary, Camden	1,407.43	210.36
Union Hill	65.31	7,921.64	Hartford 1st	4,152.71	795.50	Dalark	186.92	00
Warren 1st	25,300.86	99.28	Haw Creek	882.78	21.00	Eagle Mills	00	00
West Side, Warren	923.80	573.88	Hon	384.26	50.00	Faith	768.00	125.00
Wilmar	830.26	36.00	Huntington	261.30	40.00	Fordyce 1st	15,068.56	8,904.82
South Side Mssn	00	00	Ione	785.61	37.93	Hampton	3,525.41	890.03
Total	64,698.15	21,675.19	James Fork	370.74	530.17	Harmony	36.00	00
BENTON			Long Ridge	60.00	15.00	Holly Springs	60.00	00
Bella Vista	2,755.18	593.00	Mansfield	4,325.73	1,817.62	Manning	598.46	512.56
Bentonville 1st	2,200.00	2,994.40	Midland	1,577.86	71.15	New Hope	427.51	78.35
Centerion 1st	1,257.00	785.25	New Providence	82.84	24.70	Ouachita	115.00	25.00
Central Avenue, Bentonville	957.63	583.14	Parks	445.84	156.41	Prosperity	354.08	55.00
Decatur	3,219.78	849.20	Pleasant Grove No 2	98.78	140.00	Shady Grove	80.00	00
Garfield	867.87	360.04	Pleasant Grove No 3	15.32	00	South Side, Fordyce	595.40	5.00
Gentry	11,759.96	4,088.15	Rock Creek	357.69	96.00	Sparkman	8,236.38	5,165.00
Gravette	3,217.49	768.10	Shiloh	36.00	50.00	Thornton	1,034.14	535.00
Gum Springs	935.82	450.00	Temple, Waldron	907.08	141.63	Tinsman	130.11	55.00
Harvard Avenue	3,823.27	689.59	Unity	279.50	00	Tulip Memorial	58.61	55.00
Hightill	1,863.84	2,306.58	Waldron 1st	172.10	42.00	Willow	113.65	93.76
Immanuel, Rogers	4,961.35	1,652.58	West Hartford	10,775.48	4,454.03	Total	26,433.34	17,993.96
Lakeview	770.26	00	Winfield	255.35	771.78	CAROLINE		
Lowell	1,984.57	120.00	Winfred	212.85	00	Austin Station	2,001.00	226.30
Mason Valley	1,063.23	244.00	Crumplow Mssn	397.29	00	Baugh's Chapel	1,282.00	261.60
Monte Ne	2,511.13	665.57	Misc	00	20.76	Biscoe	1,182.38	310.27
Oakwood	249.70	00	Total	28,931.44	9,687.84			
Open Door	100.00	15.00						

Churches	Cooperative Program	Designated
Pleasant Valley	881.83	227.27
Providence	343.56	10.15
Red Oak	120.00	12.00
Riverside	115.14	00
Trinity	149.70	00
Trumann 1st	5,381.32	2,552.20
Tyronza 1st	4,545.64	1,479.98
Valley View	515.58	160.70
Weiner	660.00	275.00
West Ridge	00	00
Waldenburg Mssn	121.26	00
Total	41,732.85	15,959.05

VAN BUREN

Bee Branch	704.80	125.26
Belkinburg	30.00	00
Corinth	70.54	00
Formosa	00	88.43
Friendship	1,075.76	70.69
Lexington	209.01	00
Pee Dee	460.00	51.50
Plant	252.80	00
Pleasant Valley	65.00	00
Rupert	612.59	96.00
Scotland	600.35	26.07
Shady Grove	230.82	00
Shirley	248.43	254.77
Standley Memorial	107.14	241.54
Zion	152.56	43.24
Fair Field Bay Mssn	596.51	37.00
Total	5,618.33	1,034.50

WASHINGTON-MADISON

Berry Street	2,736.91	954.31
Black Oak	305.00	565.00
Brush Creek	855.10	436.18
Calvary, Huntsville	886.44	182.68
Caudle Avenue	2,997.58	1,363.37
Combs	40.00	20.00
Elkins	70.00	00
Elkins 1st	768.12	00
Elmdale	16,748.39	6,204.61
Farmington	1,806.36	768.94
Fayetteville 1st	18,421.35	7,328.73
Fayetteville 2nd	303.53	10.00
Friendship	154.30	00
Greenland	552.76	434.99
Hindsville	490.00	224.61
Huntsville	1,656.98	198.92
Immanuel, Fayetteville	5,779.09	1,747.84
Johnson	1,295.37	545.72
Kingston	500.86	00
Liberly	1,559.43	489.50
Lincoln	2,218.07	773.66
Oak Grove	1,085.51	44.00
Prairie Grove	4,058.71	1,437.52
Providence	1,221.52	210.06
Ridgeview	157.54	00
Rolling Hills	1,713.97	606.05
Silent Grove	656.19	00
Sonora	1,001.50	507.12
South Side, Fayetteville	304.96	53.88
Springdale 1st	41,916.85	23,104.33
Spring Valley	503.61	100.00
Sulphur City	750.00	283.87
University	5,833.31	10,069.86
West Fork	1,805.39	832.25
Winslow	1,684.31	822.68
Total	122,841.01	60,320.68

WHITE RIVER

Antioch	69.20	00
Bruno	371.25	00
Coffer 1st	2,155.00	1,154.22
East Side	5,225.61	1,767.65
Flippin	992.36	636.12
Gassville	761.99	655.65
Henderson	315.49	117.19
Hopewell	467.03	92.47
Lone Rock	53.38	20.69
Midway	1,313.02	438.81
Mountain Home	12,099.83	7,481.95
New Hope	503.91	108.72
Norfolk 1st	629.31	00
Oak Grove	00	00
Pilgrims Rest	165.00	174.20
Pyatt	464.15	70.00
REA Valley	251.69	100.00
Summit	493.81	239.22
Tomahawk	186.41	00
Whiteville	443.97	203.75
Yellville	3,303.49	976.02
Arkana Mssn	50.00	00
Big Flat Mssn	69.11	00
Bull Shoals Mssn	804.98	188.90
Eros Mssn	54.82	00
Hill Top Mssn	447.24	136.60
Lakeway Mssn	35.51	00
Peel Mssn	376.41	16.00
Total	32,103.97	14,579.66

OTHER CHURCHES

Clinton	5,370.55	2,115.78
Faith	453.67	00
Halfmoon	00	00
Malvern 1st	5,842.92	3,232.08
Russellville 1st	13,897.05	2,452.27
TOTAL	25,564.19	7,800.08
Misc Contributions	2,361.37	37,662.85
GRAND TOTAL	3,894,814.99	1,648,763.50

Vietnamese in Camranh Responding to Gospel

CAMRANH, South Vietnam (BP)—It's quiet at Camranh Bay, an area that once knew the roar of American war planes and the noise of exploding shells and bursting bombs. Grass is growing on the large concrete runways.

It's quiet, but Southern Baptist missionaries report they are "hearing the rustling of God's spirit as Vietnamese people are responding to the gospel in phenomenal numbers."

Almost 300 new believers are awaiting baptism. Another 162 were baptized recently in an outdoor service, making 200 baptisms in 1974.

Baptists began working in Camranh during the peak of the war and the response was good. Several churches and preaching points sprang up.

With the shift of the population, though, a small church, nestled among banana trees, was being used only twice a month. Missionary James L. Kellum Jr. and Vietnamese lay Christians conducted services there as they had time.

Toward the middle of 1974, the people became more responsive. In July, 34 people were baptized in the outdoor baptistry.

Preaching services were still held only twice a month, but after the July baptisms, new people began to express their belief in Christ every week.

"The once half-empty building soon began to be filled at every gathering. Twenty or more professions of faith were made during every worship hour," said Roberson.

No special program was responsible for the responsiveness, according to Kellum. It was done by the new converts witnessing among their own neighbors and acquaintances and because of an unusual working of the Holy Spirit, he said.

In October, the church began meeting every Sunday. The lay preachers and Kellum have shared preaching and teaching responsibilities among the new Christians.

Spiritual Revival

Sylvan Hills

1st Baptist Church

9008 Sylvan Hills Highway
North Little Rock, Ark.
Pastor, John Keller

Feb. 3rd-9th

7:00 p.m.

Manley Beasley

from Texas
Evangelist

Evangelistic Singer
Jim Greer
from
Oklahoma City



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Corrected 1975 schedule

for State evangelist Clarence Shell Jr.

Aug. 31-Sept. 7	Revival - Gardenside, Lexington, Ky.	James Heard
Sept. 8-13	Home Week	
Sept. 10	Chapel - Southern Baptist College	Jack Nicholas
Sept. 14-21	Revival - North Main, Jonesboro	Garland Morrison
Sept. 22-28	Revival - First, Atkins	W.H. Jenkins
Sept. 29-Oct. 5	Revival - East Side, Mtn. Home	
Oct. 6-12	Home Week	
Oct. 13-17	Annual Assoc. Meetings	
Oct. 20-24	Lay Evang. School & Leadership Train. - S.B.C.	
Oct. 27-Nov. 2	Revival - Calvary, Ft. Smith	Jack Nicholas
Nov. 3-9	Revival - Greenway	Charles Whedbee
Nov. 10-16	Home Week	E. Clay Polk
Nov. 17-20	Pastors Conf. and State Convention - First, Ft. Smith	

Southern Baptist Convention

Miami Beach Convention Center

June 10-12, 1975

Theme: *Let Christ's Freedom Ring*

Tuesday Morning, June 10

- 9:15 Music for Inspiration—Florida Baptist Singing Men, Paul Bobbitt, Jacksonville, Florida, director
- 9:30 Call to Order
- 9:35 Congregational Singing—William J. Reynolds, Nashville, director
- 9:40 Report of Registration and Constituting of Convention—W. Fred Kendall, Nashville, Tennessee
- 9:45 Report of Committee on Order of Business—Searcy S. Garrison, Atlanta, Georgia
- 9:55 Recognition of Fraternal Messengers
- 10:05 Introduction of Mayor of Metro Dade County—Harold C. Bennett, Jacksonville, executive secretary, Florida Baptist Convention
Welcome Message—Stephen P. Clark, Mayor of Metro Dade County
- 10:15 Announcement of Committee on Committees, Committee on Resolutions, Committee of Tellers
- 10:20 "Let Christ's Freedom Ring"
Presentation of Liberty Bell—Foreign Mission Board, Home Mission Board, Historical Commission
Solo—Nettie Beth Weber, Lubbock, Texas
- 10:25 Presidential Address—Jaroy Weber, Lubbock, Texas
- 11:00 Congregational Singing
- 11:05 Executive Committee Report (first section)
- 11:55 Miscellaneous Business
- 12:15 Introduction of Resolutions
- 12:35 Benediction—Richard M. Stephenson, Richmond, executive secretary, Baptist General Association of Virginia

Tuesday Afternoon, June 10

- 2:15 Music for Inspiration—Missouri Music Men, Bob Woolley, Jefferson City, Missouri, director
- 2:30 Congregational Singing—Paul Bobbitt, assistant convention music director
- 2:35 "Let Christ's Freedom Ring through Church Ministry"—James T. Draper, associate pastor, First Baptist Church, Dallas, Texas
- 2:50 Election of Officers
- 3:05 Radio and Television Commission Report
- 3:15 Southern Baptist Convention Seminaries Report—W. Randall Lolley, President, Southeastern Baptist Theological Seminary, Wake Forest, N.C.
- 3:45 Congregational Singing
- 3:50 Executive Committee Report (final section)
- 4:05 Introduction of Resolutions
- 4:15 Election of Officers
- 4:25 Miscellaneous Business
- 4:35 Benediction—Padgett C. Cope, pastor, First Baptist Church, Indianapolis, Indiana

Tuesday Evening, June 10

- 6:45 Music for Inspiration—Massed Choirs from Miami Baptist Churches, Paul Bobbitt, director
- 7:00 Congregational Singing—Ron Lowry, Minister of Music, First Baptist Church, Lubbock, Texas
- 7:05 "Let Christ's Freedom Ring through Denominational Involvement"—Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville, Kentucky
- 7:20 Cooperative Program Fiftieth Anniversary Celebration
Presentation of Torch from Memphis—Stewardship Commission, Brotherhood Commission

Commitment of State Conventions

- 8:30 Congregational Singing
Special Music
- 8:40 Report of Committee Named to Study Executive Committee Function and Change in Name of Convention—Chauncey R. Daley, editor, Western Recorder, Middletown, Kentucky, chairman
- 9:30 Miscellaneous Business
- 9:45 Benediction—W. Ches Smith, III, pastor, First Baptist Church, Tifton, Georgia

Wednesday Morning, June 11

- 9:15 Music for Inspiration—Stetson University Choir, Robert Rich, director
- 9:30 Congregational Singing—Ken Osbrink, minister of music, Central Baptist Church, Miami, Florida, director
- 9:35 "Let Christ's Freedom Ring through Personal Evangelism"—James Schneider, pastor, Pleasant Valley Baptist Church, Groton, Connecticut
- 9:50 Election of Officers
- 10:00 Committee on Resolutions (first report)
- 10:30 Committee on Committees Report
Committee on Boards Report
- 10:35 Stewardship Commission Report
- 10:45 Christian Life Commission Report
- 10:55 Congregational Singing
- 11:00 Special Music—Lanny Allen, minister of music, First Baptist Church, San Antonio, Texas
- 11:05 Convention Sermon—Jimmy R. Allen, pastor, First Baptist Church, San Antonio, Texas
Alternate—Paul S. James, retiring executive secretary, Baptist Convention of New York, Syracuse, New York
- 11:40 Miscellaneous Business
(Consideration of constitutional changes and other matters)
Election of Officers
- 12:30 Benediction—J. Thurmond George, pastor, Foxworthy Southern Baptist Church, San Jose, California
(No afternoon session)

Wednesday Evening, June 11

- 6:45 Music for Inspiration—United Bahamas Choir, Nassau
- 7:00 Congregational Singing—Paul C. McCommon, Atlanta, Georgia, director
- 7:05 "Let Christ's Freedom Ring through Church Outreach"—Richard A. Jackson, pastor, North Phoenix Baptist Church, Phoenix, Arizona
- 7:20 Special Committee on Baptist State Papers
- 7:30 "Winning America to Christ"—Brotherhood Commission
- 7:50 Congregational Singing
- 7:55 "What Boards Intend To Do to Win America to Christ"—Home Mission Board
- 8:55 Special Music—Anita Bryant, Miami, Florida
- 9:15 Benediction—Alton H. McEachern, pastor, First Baptist Church, Greensboro, North Carolina

Thursday Morning, June 12

- 9:15 Music for Inspiration—United Bahamas Choir
- 9:30 Congregational Singing—Felix Snipes, Atlanta, Georgia, director
- 9:35 "Let Christ's Freedom Ring through Community Involvement"—William L. Self, pastor, Wieuca Road

Baptist Church, Atlanta, Georgia

9:50 Sunday School Board Report

10:40 Committee on Resolutions Report (final)

10:55 Denominational Calendar Report

11:00 Annuity Board Report

11:15 Miscellaneous Business

11:30 Congregational Singing

11:35 Message--Jerry Clower, Yazoo City, Mississippi

12:00 Benediction--Henry D. Johns, pastor, Versailles, Kentucky

Thursday Afternoon, June 12

2:15 Music for Inspiration--Evangelistic Singers Concert

2:30 Congregational Singing--Forrest Heeren, Louisville, Kentucky, director

2:35 "Let Christ's Freedom Ring through Mission Action and Giving"--Verlin C. Kruschwitz, pastor, Severns Valley Baptist Church, Elizabethtown, Kentucky

2:50 Historical Commission Report

3:00 Southern Baptist Foundation Report

3:10 Baptist Joint Committee on Public Affairs Report

3:20 American Bible Society

3:30 Congregational Singing

3:35 Special Music--Mrs. Anne Criswell Jackson, Dallas, Texas

3:40 "Winning America through the Church"--W.A. Criswell, pastor, First Baptist Church, Dallas, Texas

4:10 Baptist World Alliance

4:20 Committee on American Baptist Theological Seminary

4:25 Education Commission Report

4:30 Benediction--Robert L. Bateman, pastor, Lane Avenue Baptist Church, Columbus, Ohio

Thursday Evening, June 12

6:45 Music for Inspiration--The New Directions, Jack Day, Miami, director

7:00 Congregational Singing--Directed by William J. Reynolds

7:05 "Let Christ's Freedom Ring through Mass Evangelism"--Angel Martinez, evangelist, Ft. Smith, Arkansas

7:20 Special Music--Russell Newport, Springfield, Missouri

7:40 Woman's Missionary Union Report

8:00 Congregational Singing

8:05 Worldwide Thrust, "Let the Fire Fall"--Foreign Mission Board

9:05 Presentation of Officers

9:15 Benediction--Henry A. Parker, pastor, First Baptist Church, Orlando, Florida

Convention Officers

Jaroy Weber, president, pastor, First Baptist Church, Lubbock, Texas

Steward B. Simms, first vice president, pastor, First Baptist Church, Greer, S.C.

Charles N. King, second vice president, pastor, Corinthian Baptist Church, Frankfort, Ky.

Clifton J. Allen, recording secretary, retired, Winston-Salem, N.C.

W. Frederick Kendall, registration secretary, retired, Nashville, Tenn.

Porter W. Routh, treasurer, Nashville, Tenn.

W.C. Fields, press representative, Nashville, Tenn.

William J. Reynolds, music director, Nashville, Tenn.

1975 SBC set for Miami Beach convention center

MIAMI BEACH (BP)--The agenda for the 118th session of the Southern Baptist Convention annual meeting, here June 10-12, will center around a theme of "Let Christ's Freedom Ring" and pay tribute to the 50th anniversary of the SBC's Cooperative Program unified budget.

The agenda, released by committee on order of business chairman, Searcy S. Garrison, begins Tuesday morning and concludes Thursday night at the Miami Beach Convention Center. Garrison is executive secretary-treasurer of the Georgia Baptist Convention.

More than 16,000 persons from across the nation are expected to attend annual sessions of the nation's largest Protestant-evangelical denomination, which has more than 12.3 million members in 50 states. A record 18,190 "messengers" registered last year in Dallas.

Featured program personnel will include Jerry Clower, a comedian and Grand Ole Opry star from Yazoo City, Miss., who will address the convention on Thursday morning; Singer Anita Bryant of Miami; SBC President Jaroy Weber, pastor of First Church, Lubbock, Tex., who will deliver the presidential address; Jimmy R. Allen, pastor of First Church, San Antonio, Tex., who will preach the convention sermon; and W.A. Criswell, a former SBC president and pastor of First Church, Dallas, Tex., who will speak on "Winning America through the Church."

Fight spots have been reserved on the program for theme interpretation, including an opening presentation on Tuesday morning by the SBC's Home and Foreign Mission Boards and Historical Commission.

Speakers scheduled to interpret the theme are Angel Martinez, evangelist, Ft. Smith, Ark.; James T. Draper, associate pastor, First Church, Dallas; Duke K. McCall, president of Southern Seminary, Louisville; James Schneider, pastor, Pleasant Valley Church, Groton, Conn.; Richard A. Jackson, pastor, North Phoenix Church, Phoenix, Ariz.; William L. Self, pastor, Wieuca Road Church, Atlanta, Ga.; and Verlin C. Kruschwitz, pastor, Severns Valley Church,

Elizabethtown, Ky.

A committee named in Dallas last year to study the SBC's Executive Committee and consider a name change for the denomination will report on Thursday evening. Chauncey R. Daley, editor of the Western Recorder, news publication of Kentucky Baptists, chairs the committee.

About six hours has been set aside for such business as election of officers, the report of the SBC Executive Committee, miscellaneous business, committee reports and reporting, receiving and acting on resolutions. Additional time is allotted for reports of SBC agencies.

Observance of the Cooperative Program's 50th anniversary will come in a Tuesday evening emphasis, including presentation of a torch carried across country by Royal Ambassador (RA) boys.

The boys, members of missions education chapters in SBC churches for boys in grades one through 12, will run the lit torch in relays from Memphis, site of the establishment of the Cooperative Program in 1925, to Miami Beach. The Memphis based SBC Brotherhood Commission sponsors RAs.

For the fourth consecutive year, William J. Reynolds, secretary of the church music department at the SBC Sunday School Board, will direct convention music. Assistant music director will be Paul Bobbitt, church music secretary for the Florida Baptist Convention.

Besides Anita Bryant, other special music includes the Florida Baptist Singing Men, directed by Bobbitt; Nettie Beth Weber of Lubbock, Tex.; the Missouri Music Men, Bob Wooley, director; massed choirs of Miami Baptist Churches; Stetson University's choir, Robert Rich, director; Lanny Allen, minister of music, First Church, San Antonio, Tex.; the United Bahamas Choir, Nassau; Mrs. Anne Criswell Jackson, Dallas, Tex.; the New Directions, Jack Day, Miami, director; and Russell Newport, Springfield, Mo.

Although this will be the 118th annual session of the convention, the Southern Baptist Convention is in its 130th year, having been established in 1845.

You don't read about famine in India, you experience it. You don't go out on the streets to travel some place, you live on the streets and die there. You don't spend money to mail a letter to the United States, that's a whole day's wages.

The many rich people in India fare well, but a strange curse hangs over about 70 million other people living there. Until the time of Gandhi they were outcaste, without the right to own property, to draw water from the public well or to hear their names spoken by caste persons.

Their legal status has changed, but the attitudes of the centuries linger with them. Some are still forced to live on the streets and search for food on a day-to-day basis.

Over 90 percent of the 13 million Christians in India are of outcaste origin. Missionary efforts by British, Canadian and various U.S. Baptist groups are largely responsible for building up Baptist strength to 731,000. Southern Baptist efforts began only 12 years ago.

The Southern Baptist Foreign Mission Board's secretary for Europe and the Middle East, J.D. Hughey, recently spent four months in India.

"Most of the people in India take religion seriously," he said in a report to the board. "The vast majority are Hindus. Many recognize their need of Christ when they hear of him."

Much has been accomplished by Christian missionaries since William Carey landed in India 181 years ago. The question now is, "how long will missionaries be allowed to stay?"

The government of India is not anti-missionary, as Hughey sees it. Indians enjoy religious liberty by law and in practice. They can worship where and how they please.

However, the Indian government is seeking to reduce the number of missionaries in the country, Hughey said, "as part of a plan for the Indianization of life in all of its aspects."

This means that missionaries will be admitted to India only to do things for which Indians are not yet prepared. But Hughey doesn't think this is an expression of opposition to Christianity.

Southern Baptists are particularly involved in the State of Karnataka, where their efforts will be concentrated at least for the next five years. They have opened a hospital in Bangalore and are now building a student center. Several churches have been established in the Bangalore area. It is hoped that a Baptist convention of Karnataka will be organized soon.

The hospital serves all social and economic classes, including a large amount of free or nearly free service for the desperately poor. The hospital may become a training institution, training interns and offering a residency program.

More Indian doctors and an Indian chaplain are planned for the staff—a

India--limitless need in an uncertain time

by Ruth Fowler
for Baptist Press

voluntary step toward Indianization.

Agriculture, literacy, family planning (also very much stressed by the Indian government), child care, nutrition, health education, curative medicine, evangelism and religious education are or will be features of Baptists' ministry to people in shanty towns and villages of Karnataka.

All churches are being led to self-support. This is especially difficult for churches made up of the very poor people, because educated pastors often find it difficult to live on the same economic and social scale as their members.

Some churches will be served by full time pastors and others will have part-time paid pastors or volunteer lay preacher-pastors.

An important feature of Southern

Help for Africa group brings 1,200 percent Growth

by C.E. Bryant
For Baptist Press

Members of the Rwanda Baptist Union's executive committee laughed in 1964 when Mrs. Nina Larsen, a Danish Baptist missionary, read them a letter from Josef Nordenhaug, general secretary of the Baptist World Alliance.

Nordenhaug was inviting Rwanda to send a representative to the 1965 Baptist World Congress in Miami Beach, Fla. Mrs. Larsen wrote Nordenhaug of the Rwandan's desire to be represented but cited the Central African country's total Baptist membership of less than 1,500 and the average pastor's salary of 1,200 Rwanda francs (US \$12).

"They could even as well try to take down the moon," Mrs. Larsen wrote in citing the impossibility of such a trip. She observed also that Rwanda might not be alone; there were other Baptist bodies in the BWA membership just as small and just as economically distressed.

More than \$5,000 flowed into the Baptist World Alliance offices when the letter was published in The Baptist World. The contributions ranged from a great many one dollar bills to one \$1,000 gift.

Nordenhaug sent money to Rwanda to pay the transportation of one delegate. The remainder of the contributions were distributed to similarly needy areas to help pay travel costs to Miami Beach.

That is how Festo Nyamakaza, a youthful Rwandan school teacher, came to the Baptist World Congress in Miami

Baptist missionary strategy in India is cooperation. A missionary professor is on loan to Serampore College, which was founded by William Carey, and two more Southern Baptists will probably go to that school.

A guest professor will be sent to United Theological College in Bangalore for the 1975-76 session. A guest professor has been loaned to the University of Agricultural Sciences in Bangalore, and another will probably go there. In January, a Southern Baptist missionary will begin teaching anatomy at Vellore Christian Medical College. Some help has been given on a project basis to Baptist groups outside of Karnataka, and more will be given.

One sixth of the world's people live in India. Its population of 600 million is triple that of South and Central America, double that of North America or Africa.

How long do Southern Baptists really have for missionary work in India? "We don't know," Hughey said. "The acceptance of wonderful opportunities of Christian service and witness now is right, whether missionaries stay in India five years or 500." (BP)

Beach. It was his first time out of Central Africa. It was his first contact with his Baptist brethren in other lands. He gained an inspiration at the meetings in Miami Beach.

Nyamakaza stopped in Switzerland before going back to Rwanda and studied at the Baptist Theological Seminary at Ruschlikon. Then he went back to Rwanda to become executive secretary of the Rwanda Baptist Union.

How effective has he been, applying the inspiration of Miami Beach to Baptist work in his African country? We had never thought particularly about it until we were looking at a chart of Baptist membership statistics of the last 10 years.

Baptists throughout the world increased from 25.3 million in 1964 to 33.5 million in 1974—a gain of 32 percent.

But the Rwanda figures are awe-inspiring. There were, as we said, 1491 Baptists in Rwanda in 1964. The 1974 figure is 19,515—a gain of 1200 percent!

Baptists of the world will be coming together in another Baptist World Congress in 1975—July 8-13 in Stockholm, Sweden. There will be thousands of people from the affluent countries.

But in our prayers and concern for the meeting, let us remember yet unidentified people like Festo Nyamakaza from lands where Christianity has only the barest of footholds.

God can work wonders.

Feb. 2, 1975

A worshipping people



Cheatham

Acts 2:41-47; 1 Peter 4:7-11

The experience of Pentecost was the topic of spiritual conversation in Jerusalem. Peter's spirit filled sermon resulted in 3,000 souls being added to the church. This new religion was growing with the rapidity of a forest fire which consumed everything within its reach.

An exciting, pulsating relationship prevailed among these new Christians. Daily they gathered together to share what they had seen, heard, and experienced. They called it worship. It consisted of more than three songs, two prayers, one offering, one sermon, and one invitation hymn at the close. Worship was and is more than what is done in our churches on Sunday morning between 11:00 a.m. and 12:00 noon. Also, it probably lasted more than one hour without anyone complaining!

Worship is the attitude and activity designed and employed to give reverent respect and adoration for God in Christ Jesus. It is the act of seeking to relate the whole of life to God through adoration, confession, affirmation and dedication. In John 4:23 Jesus prophesied that a time would come when men could worship God anywhere in spirit and in truth. We find that prophesy fulfilled in the experiences in these New Testament Christians.

Worship demonstrated (Acts 2:41-47)

Everywhere these people gathered there was a willingness and an eagerness to learn. They constantly applied themselves to learning more about this Christ, his person, his mission and his promises. So intense was their desire that all other knowledge and all other problems seemed secondary. Instead of a formal church setting it was an informal fellowship where they would share their spiritual experiences in Christ with each other. Their fellowship became a bond which strengthened them through many trials to come. As they gathered they observed the Lord's Supper to remind them of the past as well as the future. They prayed with definite, positive requests for one another and for their mission.

This hunger and thirst after righteousness was God's way of preparing them for greater responsibility. Also, it provided a spirit of religious awe that made others aware that these people

possessed something strange, mystic, yet powerful and wonderful.

This fellowship and devotion to Christ permitted them to witness many miracles. Nothing will quicken a congregation more than to see a life renewed, a soul saved, or actually see a prayer being answered.

The greatest example of their worship was their sacrificial giving. It has been estimated that approximately 20 percent of our church members provide 80 percent of the total financial support. What a contrast to these Christians. Notice how many times the word "all" is used to describe the commitment to each other. They viewed their possessions as a means of meeting the physical needs of their friends in Christ. This generosity can never be called Communism because they gave freely or willingly, and their possessions were sold only as a need arose.

A people who worship and give as they did will gain a reputation which will leave its influence upon current and future generations. Their oneness of purpose and spirit put joy and gladness in their heart. They were a happy people. They were happy with their opportunities and happy with each other. Their happiness and joy became their living testimony.

How does their experiences in worship compare with yours? To them worship meant to lay hold upon that which is of lasting worth, that which is eternal, permanent, invisible in the face of all that is temporal, transient, invisible. To them, worship was to quicken their consciences as they beheld the holiness of God, to feed their minds with the truth of God, to experience God's cleansing, redeeming power of love in their hearts, dedicate themselves more fully to the will of God. This must also be our definition of worship if we are to change and challenge the world as they did.

Worship achievement (1 Peter 4:7-11)

Peter, as well as all of the apostles, believed and taught that the return of Christ was imminent. So intense was this conviction that the apostles used this doctrine to challenge these Christians to exhibit their conviction in daily conduct before their fellow man.

This conduct would take the form of several characteristics which are: (1) They were to be sober minded and prayerful. They were to have a grave spirit in the face of all the erratic behavior around them. They would possess an attitude of prayerful anticipation. Their thinking would be balanced with their

prayers which would prevent them from becoming unduly frightened, weakened in their faith, discouraged, or falsely declare that all they had believed was lost or foolish. (2) They were to love one another. Mutual love is the secret of fellowship and cooperation. For love will cover up many of our sins. Love accepts people as they are. It realizes that people do have weaknesses but love sees the strengths and loves the person has in spite of the weaknesses. Love is aware of what good a person can do and does not dwell on the mistakes which have been made. (3) They were to minister to the needs of others from a willing heart. The early Christians may have possessed certain charismatic gifts or the apostles may be referring to the natural endowments and the unusual endowments of grace. Whatever gift a Christian may possess it was to be used for the glory of God and for the good of others. The entire church would benefit when a child of God uses the gift as it was intended.

Conclusion

True worship goes beyond the church building. It actually begins when we leave the sanctuary and take what we have learned or experienced into our homes, schools, places of business, etc. We perform acts of worship in the confidence that by this means we can discover and dedicate ourselves to the most important things in life, the things which we cannot live without if we are to live on the levels which we have come to believe God wants us to live.

The church in the book of Acts prospered because their activity was more than a church promotion. Their reputation was based upon their character which was exposed for all to see. Those values which made them remembered have not changed.

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Feb. 2, 1975

Pointing others to Christ



Walker

Matt. 3:1-3; Luke 3:15-16 Matt. 11:2-11

Every Christian is on mission. Believers have a command to obey. It is nothing less than pointing others to Christ.

Two methods are used in accomplishing mission. The first, filled with weakness, seeks to draw attention to the witness.

The second method points beyond self to Christ. John the Baptist fulfilled his mission of service and witness. He did it by proclaiming, "Behold the Lamb of God." (John 1:29)

John's dress and diet weren't so unusual. Men of prophetic tradition forgot soft garments. Fine foods weren't necessary for desert men. Those who came to hear John preach weren't drawn by what he wore or what he ate.

What attracted them? They came from a wide area. John's dynamic message pulled people from cities and complacency. Multitudes came to hear this voice in the wilderness. How did he point them to Christ?

A prophetic ministry (Matt. 3:1-3)

John's parents dedicated him to the Lord's Ministry (Luke 1:11-20). By meditation and prayer, he accepted his God-ordained task. The desert disciplined him. In the wild winds, he heard God's voice.

And how this voice was needed. Prophetic voices had been quiet. Even religious leaders confessed the voices of the prophets spoke no more.

Then came John, well trained; for his father was a priest. Well disciplined; for he denied himself. John the Baptist reminded people of someone they read about. In fact, they believed Elijah would precede the Messiah. Read Malachi 4:5.

John the Baptist fit their expectations. His clothes were similar to Elijah's. (2 Kings 1:8) His voice and his message had a familiar ring. The spirit of John and Elijah was one and the same. Both pointed beyond themselves.

Matthew recorded John's first word; "repent ye." The wilderness preacher knew sinners captivated by their sins would not catch the urgency of the kingdom. He called for radical change.

As Elijah, he asked them to face past transgressions with honesty.

"Money fingers scorning sin do little good unless a better way is offered. John's prophetic ministry singled out Christ. The Baptizer was only a forerunner. God sent him to "prepare the

way of the Lord" (v. 3). The best roads were built and repaired especially for royalty. Messengers preceded kings, encouraging the people to get the road ready. John's total ministry in the wilderness was preparation for the coming of King Jesus.

Recognition of Christ (Luke 3:15-16)

God's time was right for John the Baptist. The people's hopes were not dead after many disappointing false messiahs.

God moved John in on the expectations of the people. Read verse 15 again. Expectancy is a prelude to religious awakening. Without it, John would have remained only a voice echoing against the barren hills. Expectancy drove eager listeners to the Jordan with hungry hearts and inquiring minds. They asked questions.

The people exalted John to a prophet's role. Some thought he was Elijah. A lesser man would have fallen to the praise of the present. The honor dangled before his sand weathered face must have tempted him. Other men had claimed to be the messiah with fewer credentials. He could have ridden the people's hopes to temporary fame. But John refused. He knew his mission.

John did not feel worthy to be the Messiah's slave. One of a slave's duties was to take off his master's sandals.

John knew his job description. He did not claim to be the star whose brightness would fulfill their messianic hopes.

John's ministry testified to his identity. He baptized with water, a practice well known in Jewish circles. John's baptism symbolized repentance. He called men to turn from sin and prepare for the coming one.

Christ, when he came, would baptize "with the Holy Spirit and with fire" (v. 16). Some think this was a word on Pentecost. John referred to the nature of Christ's redemptive ministry. The Spirit and fire suggest power and cleansing. Christ's message and ministry would complete John's work. John could only initiate. Christ would finish the work of redemption.

Whatever our vocation, we fulfill mission as we point beyond ourselves. Christ is the ultimate object of our devotion and activity.

Mission accomplished (Matt. 11:2-11)

John said, "He must increase, but I must decrease." (John 3:30) How did John feel when it actually happened?

From the day Christ was baptized, John's following diminished. His disciples left him to follow Jesus. Christ and his disciples baptized more than

John. An insecure Herod had John thrown in jail. John did decrease! Every day pushed him further on the back pages.

In the muggy fortress of Machaerus, John grew moody. His stern rebuke to Herod cost him his freedom. The voice that once echoed from the mountains now murmured in a dungeon. The outdoorsman suffocated spiritually within four walls. The sharp clear mind was shaded with doubt. John suffered from depression.

He wondered about his life's work. Was it in vain? While Christ preached the same message (Matt. 4:17), he seemed to lack John's judgemental nature. Elijah's successor may have expected the Messiah to come in a fury of wrath. The isolated forerunner needed assurance that Christ was The One.

Messengers from John asked Christ a key question, "are you the one" (v. 3)? John's hopes hung on that investigation. If Christ was indeed the Messiah, then John could die with a sense of mission accomplished.

A dying man doesn't need doubts. He needs affirmation. John received it in Christ's reply.

Jesus told them to go back to John with confidence. Read verse four. Jesus' deeds confirmed his words. Daily events affirmed all John had claimed. Jesus did not want John reassured with hearsay, reports or speeches. His deeds testified to redemption.

Then Christ gave a tribute to John. When people tramped out to the wilderness they didn't see an ordinary person. They saw and heard a prophet of God.

Christ confirmed John as a rugged individual. Reeds grew on Jordan's banks. They were so common people overlooked them. But John the Baptist was no common reed shaken by the wind. He was no weak vacillator. John stood tall when the winds of criticism, rejection and loneliness raged around him. Christ said John was more than a prophet; he was a forerunner.

We stand in a better position. We're on this side of the cross. If not in character, then at least in privilege, we have a greater work of redemption.

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Attendance report

January 19, 1975

Church	Sunday School	Church Training	Church Additions
Alma, First	383	93	5
Alpena	61	18	
Augusta, Grace	95	50	
Bentonville, First	233		
Berryville			
First	152	52	
Freeman Heights	121	57	
Rock Springs	87	45	
Blytheville, Clear Lake	111	86	
Cabot, Mt. Carmel	241	108	2
Camden, Cullendale	552	133	
Concord, First	99	25	
Conway, Second	323	91	4
El Dorado, Trinity	163	80	2
Forrest City, First	632	174	3
Fort Smith			
East Side	337	101	7
First	1341	275	8
Grand Ave	730	307	3
Moffett Mission	27		
Temple	152	69	3
Windsor Park	843	215	6
Garfield, First	82	42	
Gentry, First	142	58	
Grandview	62	44	
Greenwood, First	339	87	
Hampton, First	139	70	
Hardy, First	95	31	
Harrison			
Eagle Heights	286	111	
Woodland Heights	70	29	
Hope, First	435	124	
Hot Springs			
Grand Avenue	452	221	15
Leonard Street	104	80	
Memorial	77	37	1
Park Place	409	95	
Hughes, First	180	75	
Jacksonville, First	434	93	1
Jonesboro, Nettleton	267	94	4
Kingston, First	44	40	
Lavaca, First	279	105	
Little Rock			
Cross Road	107	99	
Crystal Hill	154	64	1
Geyor Springs	779	212	1
Life Line	506	169	2
Martindale	115	58	1
Woodlawn	134	63	
Monticello			
First	304	66	2
Second	320	76	
North Little Rock			
Calvary	427	108	2
Gravel Ridge	219	76	
Levy	482	89	5
Park Hill	775	85	6
Paragould			
Calvary	237	190	4
East Side	206	105	
First	480	125	
Paris, First	374	101	1
Pine Bluff			
Centennial	148	60	
East Side	224	117	
First	672		5
Second	136	49	5
South Side	680		2
Tucker	12		
Oppelo	25		
Watson Chapel	454	127	13
Prairie Grove, First	140	63	
Rogers			
First	484	130	
Immanuel	473	145	6
Russellville, Second	142	71	
Sheridan, First	313	83	2
Springdale			
Berry Street	89	53	2
Elmdale	286	118	
First	1016		3
Texarkana, Trinity	322	221	12
Van Buren, First	532	177	
Mission	37		
Vandervoort, First	37	14	
Walnut Ridge, White Oak	70	53	
West Helena			
Second	182	100	1
West Helena Church	309		
Wooster, First	117	71	



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A smile or two

Just before the minister was to deliver his evening sermon, an usher handed him a note. The preacher announced that someone had left a car locked with the lights on in the parking lot. He added wryly, "The implication seems to be that the battery may run down before I do."

— *United Methodists Today.*

Reprinted from 'Quote' Magazine

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Tornado kills Baptist, destroys church building

MCCOMB, Miss. (BP)—Baptists and other citizens of this storm-ravaged city began to survey damage and clean up immediately in the wake of a tornado that ripped a path of death and destruction through Pike and Macon Counties.

One Baptist was among eight persons known dead, four of them in McComb, as the tornado struck, leaving schools, homes, businesses and churches in ruins. Dead is Herbert Savell, a layman and member of Ruth Baptist Church in Macon County.

Savell, the father of three sons who are all Baptist ministers, was killed when his home was demolished in the tornado, reports said.

Extent of damage from tornadoes that hit portions of the Southeast states, along with ice and snow that plagued the Southeast and Texas and Arkansas, was not known for sure. Early indications, though, were that little damage had been done to Baptist facilities in areas other than the two stricken Mississippi counties.

Hardest hit was the city of McComb.

Don McGregor, associate editor of the *Baptist Record*, weekly news publication of Mississippi Baptists, toured the stricken area and reported on damage to

Baptist work.

Completely destroyed was the West McComb Church, although the building's walls were left standing. Wayne Sterling, the pastor, could not be reached for comment. Downed telephone lines were a problem in the stricken area, McGregor noted.

In another part of the city, North McComb Church lost much of its roof, and the heavy rains that followed the tornado did a "great deal of damage" to furnishings, including the pews and organ. Joe H. Ratcliff, the pastor, told McGregor he thought these items could be salvaged if they could be refinished.

Ratcliff said his residence sustained roof and window damage and furnishings were wet, but it was still "livable." Seven members of the church lost their homes and those who could not live in their own homes were staying with other church members.

Also reporting slight damage was First Church, McComb. J.B. Fowler Jr., the pastor, was visiting a church member at a hospital when he looked out a third floor window and saw the tornado approaching.

"I looked right down its throat," Fowler said, "and it didn't have pretty tonsils."

Fowler said he thought the tornado, which destroyed 80 homes in the city, would hit the hospital. But the storm followed a depression in the earth and veered just past the hospital, demolishing a shopping center about two blocks away.

The tornado passed within a block of the church, Fowler said. The hospital lost its principal power source but sustained no other damage, Fowler noted.

First Church's pastor emeritus, Wyatt Hunter, and his wife were in their home in the tornado's path and were not injured, although the house was a total loss, said Fowler. The Hunters have since moved into an apartment.

Over in the shopping center, First deacon, Carl Haskins, a co-owner of the center, rode out the storm lying flat on the floor of the vault in his office.

Another Baptist layman, Drubbs Traylor, owner of the Rose Drug Store in the shopping center and a Sunday School teacher at the church, was covered by falling debris when a wall of his drug store caved in. He was not injured.

The tornado left the First Church parsonage without electric power and

the roof was heavily damaged.

Four of the eight reported fatalities were residents of McComb. None of the McComb dead were Baptist, according to early reports.

Miraculously, no school children were reported killed in Macon or Pike County schools, although reports said three schools were destroyed or heavily damaged. Advance warning of "only a few minutes" enabled school authorities to utilize tornado drills that "spared lives, although there were some injuries," witnesses said.

In addition to homes destroyed in the city, which has a high Baptist population, another 99 homes suffered major damage, reports indicated. Another 91 homes were said to have sustained slight damage.

Harold Flemming, education director for First Church, said estimates of damage in McComb indicated total losses would approach \$80 million for the city.

"Structural damage alone was judged to be \$18 million, and this doesn't include furnishings, merchandise and other contents" for the city, Flemming said.

First Church was used as a Red Cross Center for storm refugees.

It was estimated that more than 1,000 persons who lost their homes in the storm were unable to live in the damaged structures. Some 119 persons were admitted to the McComb hospital, reports said.

"It just makes you sick," said Fowler, who has been through a tornado tragedy before. He was a pastor in Lubbock, Tex., when a similar storm ripped through that city.

"I've had my share. But the downpour of rain had no more than stopped when the McComb people were out with their saws cleaning up." Freezing temperatures added to the city's discomfort.

By Saturday, the day following the storm, one-way lanes had been cleared through the streets. National guardsmen and highway patrolmen were at most intersections to check on those entering the area.

This was also the second tornado for Haskins.

He and his co-owner partner, Tom MacGruder, were owners of a Laurel, Miss., shopping center that was destroyed several years ago.

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