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Arkansas Baptist State Convention

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April 3, 1975

Arkansas Baptist

NEWSMAGAZINE



**COOPERATIVE PROGRAM
50TH ANNIVERSARY SUNDAY
APRIL 20, 1975**





I must say it

Charles H. Ashcraft/Executive Secretary

A conviction or a conspiracy?

The way business is handled inside these Baptist churches is as much a part of the total witness of that church as is the preaching and worship. Villagers have a way of knowing what happens in the fellowship at the churches they may never attend.

Some churches in Arkansas are historically known as being hard on their preachers. These churches have fallen into the pattern of the world to register their protest. An honest conviction is one thing, a good thing. An organized conspiracy is yet another thing, not a good thing, because it would burn the barn to get even with the rats. There must be a better way than the old hard core guard who always decide when the preacher must go and call their battalion to action. People who would never call a prospect or absentee will spend a week on the phone using the opening sentence "have you heard.....?" People who haven't been in church for five years will sign the petition, and the attendance at the business meeting that night exceeds the Sunday School attendance the Sunday before. If we could get these fringe people out for a revival as well as they come to the special business meeting, we would have it made. While this meeting may not be to remove the pastor, only to fight the budget or act ugly, this sort of protest has much room for improvement. In the grand art of protest, there are some observations which may be helpful.

1. It is never out of fashion to have the facts straight. Most altercations occur over misinformation or no information. Knowledgeability is still in style.
2. Present your protest to the person or persons considered to be wrong, face to face. Letters, phone calls are less effective than personal conferences.
3. Exhaustive prayer and agonizing research should precede the announcement of any stand on the issue.
4. Those enjoying the democratic rights of a group must be prepared to accept majority rulings. If this cannot be done, it's all over.
5. The sheer impact of right, articulated in clear plain language, undergirded by much prayer offers much for the person who wishes to carry his point.
6. Don't use others to sell your viewpoint, for in due season you will be required to pay your debts. The rates are high.
7. Allow God a seat in the conference room. He may have something to offer in the way of a settlement. (More on this subject next week.)

I must say it!

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Southern Baptists are emphasizing doctrines with Doctrinal Emphasis Week later this month, and a series of articles by James L. Sullivan will highlight "how Southern Baptists function."

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Whose anniversary? The Cooperative Program's! It's to be observed Sunday, April 20, as Southern Baptists celebrate the work accomplished through the Cooperative Program of funding.

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There was a "sweet, sweet spirit" as Southern Baptists introduced a new Baptist hymnal and celebrated praise in music at Nashville.

Arkansas Baptist

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J. Everett Sneed

Let's enforce our laws

Batesville was shocked recently by the tragic death of two of its leading citizens, both innocent victims of a drunken driver. At the time of the accident a bill increasing the penalty for drunken driving had already been introduced by Tommy Mitchum. The bill had overwhelmingly passed only to be recalled at the last minute.

A group from Independence County came to Little Rock in an effort to get the bill adopted. But it appears now that no significant legislation regarding this matter will be enacted during the present session of the Arkansas legislature.

The people of Independence County are deeply concerned. A town meeting is to be held at the County Court House, all elected officials being invited as special guests. Several local ministers are announcing the endeavor on their radio devotional programs, and some will preach in support of law enforcement on the Sunday prior to the town meeting. The church buses will be made available to those needing transportation. Proper enforcement of existing laws on drunken driving and other areas of moral conduct would be of tremendous benefit to our state. Law enforcement

officers and court officials are, too often, alone in their concern. Town meetings, as proposed by the concerned citizens of Batesville, would let our law enforcement agencies know that their own people are supporting their efforts.

We should, also, give them our positive support. Too often we express only opposition to proposed laws or amendments and too much of our legislation is by default. We should be aware that the liquor and gambling industries will be well represented. We, the Christian citizens of Arkansas, can, if we will, obtain any piece of legislation desired.

The steps are simple, yet they require courage and involvement. Basically, they are (1) To be willing to become personally involved; (2) To support Christians who run for office; (3) To support moral legislation by expressing our views to our elected legislators; and (4) To be informed on the issues which are under study.

Each believer has a spiritual obligation to assist in making our nation as nearly Christian as possible. We can only do so as we earnestly seek and respond to God's leadership in our lives.

Guest editorial

Fascinating facts behind SBC statistics

"Some statistics tell stories; some statisticians tell lies." This is how a wag described excessive use of facts and figures to prove any and all points. However, some statistics are vital in telling facts and trends about Baptists.

Turn to page one and read the Baptist Press account of 1974 statistics reported by 34,734 Southern Baptist churches in 50 states. These are revealing statistics. Study them carefully.

They document growth and progress in most Baptist ministries in a day when organized religious bodies of many descriptions are struggling numerically and experientially. Southern Baptists must be doing something right or God would not be using and blessing them as He clearly is doing.

However, some interesting trends do not show up in the sketchy data in our page one story. Martin Bradley, the Baptist Sunday School Board's statistical expert gave us some background interpretation.

For example, Mr. Bradley said the average Southern Baptist church has 365 members; has 213 Sunday School enrollees; has 87 members in Church Training; has 58 in music ministries; has an annual budget of \$37,900 and gives \$3,678 per year to the Cooperative Program. This means that Southern Baptists are still basically a small church people; we shan't and shouldn't forget that.

Mr. Bradley pointed out that "established" Southern Baptist states showing most growth in 1974 were Arkansas, Arizona, Maryland, California, Florida and Oklahoma. Georgia was not included.

Greatest percentage of church membership losses among Southern Baptists last year, according to Mr. Bradley were in cities with 2,500-9,999 population. Americans are still migrating to cities; Baptists haven't yet mastered evangelism techniques in metropolis.

The number of adults baptized by Southern Baptists jumped from 149,582 in 1973 to 161,265 in 1974. However, the number of children (ages 6-11) baptized dropped from 143,099 in 1973 to 132,192 last year. Does that relate to the fact that SBC Sunday Schools enrolled 57,000 fewer children last year than the year before? What does this say about tomorrow in our churches and our denomination?

Almost 6,000 Southern Baptist churches did not report a single baptism in 1974; almost 5,000 churches which claim to be Southern Baptist did not give a penny to the Cooperative Program last year. What are all of us doing to help these friends in those churches to know the joy of outreach evangelism and world mission participation?

Just about half of our SBC churches have building debts totalling \$964.7-million; that total increased by more than \$500-million last year; 5,800 more churches contemplate building programs in 1975. Could that explain why the average SBC church gives less than 10 cents out of every dollar to the Cooperative Program?

A startling statistic was reported by Mr. Bradley: over 3,000 SBC churches reported that they do not have a single deacon in their fellowship. You tell me what that means; I don't know.—**Jack U. Harwell in the "Christian Index" of Georgia**



One layman's opinion

Daniel R. Grant / President, OBU

The perils of following the leader

Following the leader has always been a hazardous thing to do. So much depends upon the expertise and good judgment of the leader. Following good leaders can almost guarantee success, and following poor leaders will almost inevitably produce failure.

My father had a story he must have told hundreds of times at high school commencements as well as to graduating seniors at Ouachita. He told it to illustrate the importance of choosing a worthy goal and moving steadily toward it. He described the first time his father let him handle the plow all by himself, with no one even in the field watching.

His instructions were to pick an object across the field and direct the mule and the plow unerringly toward that object. This he faithfully did and when he got across the field and turned to look back, the furrow he had plowed was as crooked as a rainbow. Then he realized that the goal he had selected was a cow that had been ambling across the field. My father learned an important lesson about following the leader early in life.

Recently I had the distinct pleasure of "retreating" with the Directors of association Missions at Fairfield Bay on Greers Ferry Lake. Finding your way around in this beautiful new residential

resort development is about like a first-time visitor weaving in and out of the cloverleaves at the new Dallas-Ft. Worth Regional Airport.

Without a doubt, a good leader is needed at both places. On Friday morning of the retreat, Missionary Troy Melton from White River Association led in the devotional but introduced his remarks by explaining his weary and haggard appearance. Following the evening session the night before, he had followed a leader from the Wild Boar Restaurant en route to his sleeping quarters, but the leader took a wrong turn and apparently they spent most of the night in their lost condition over the honeycomb of roads in Fairfield Bay. Brother Melton did not want to embarrass the undependable leader by exposing him, but he did drop a hint that his initials were Peter Petty (Director of Missions for Washington-Madison Association.) In fairness to Rev. Petty, it should be said that almost everyone at the retreat got lost at least once, but the scenery is beautiful and I am assuming that everyone eventually got back to his home association.

There was one rumor making the rounds that State Missions Director R.H. Dorris selected Fairfield Bay as the site of the retreat, like Moses leading the children of Israel into the wilderness, so that the missionaries might wander for 40 years and be purged of their iniquities in preparation for greater future service. I seriously doubt this rumor, however, because Director Dorris supplied us all with detailed maps and simple instructions for following a series of red, blue, green, yellow, and black arrows to our eating, sleeping, meeting, and recreational quarters.

Actually the retreat was a most delightful and inspiring experience and I was happy to reinforce an old lesson my father taught me—to be very careful who the leader is when you follow the leader.



The president speaks

Don Moore / President, ABSC

A call to faith and fight

While Nehemiah reassured his followers, "our God shall fight for us", he also had them prepared with a shovel in one hand and a sword in the other. Faith in God's providence did not call for disarming. His providence might call for them to fight. I am concerned over our lack of desire to fight. But, fight we must, if we are to have the blessing of God upon us and give the next generation an opportunity for meaningful living. Where do we begin?

Save our homes—God knows best about the home. The role of man, woman discipline, morality and material things are clearly set forth in the scriptures. These areas have become so influenced by the world's values that every godly man and woman on earth must join in a fearless fight to return our homes to an institution blessed of God.

Save our schools—If our first objective could be reached, this second one would seem more possible. For years we have been moving toward the dilemma in which we now find ourselves. Anti-Christian dress, Anti-Christian teachers, anti-Christian school sponsored activities, anti-Christian theories taught as fact and anti-Christian court decisions were all supposed to reinforce the freedom and dignity of the individual and make for a better way of life.

Again, time has proven man to be wrong and God to be right. With students coming to school drunk, pot being

smoked between classes, teachers being attacked, cursed and shoved down stairs, it isn't a surprise that there are 1,000,000 students 12-17 years of age in our public schools with a reading ability below the fourth grade level. As strange as it may seem a giant step could be taken if "fun" were depicted as being something besides the alcohol-oriented Dean Martin humor and the destroying persons and property humor of the Three Stooges and cartoons. It is strange that while we are being careful to keep the Bibles out of our schools, Bolivia has requested 1,000,000 to be put in all of their schoolrooms.

Save our churches—There is nothing more powerful in its effect upon the homes and institutions of a community than a powerful church. No, you don't have to be big to be powerful. But, you do have to have the blessing of God on you. No half-prepared heart, sermon, lesson or song will have God's blessing. The church can't survive with this, nor should it. The "half-counsel" of God will not claim the "whole" blessing of God. Strong, virile, Bible believing, preaching, teaching churches and homes could turn things around.

I have faith in that; and I'm willing to fight for it. God bless the teachers, administrators and legislators who are waging such discouraging battles with such little interest and support from Christian parents.

Revivals

First Church, Russellville, April 13-20: Dr. Alex Stewart, Arbroath, Scotland, evangelist, Lyndal Bingham, singer. Jack T. Riley is pastor.

West Side, Warren, March 16-23: James C. Walker, evangelist, Terrell Wallace, music; nine for baptism, two by letter, one surrendered to preach, 12 rededications. Paul Huskey is pastor.

First, Paris, March 2-9: Rick Ingle, evangelist, Jim Walker, music; 102 professions of faith. Ben J. Rowell is pastor.

Cherry Valley, First, March 9-16: Floyd Cowan, evangelist, Leslie Davis, music; one for baptism, five by letter, 27 rededications. James Tallant is pastor.

Christian Civic Foundation is told

There's good and bad news on alcohol use

by Erwin L. McDonald
Editor Emeritus

Arkansas ranks 50th among the states on per capita consumption of alcoholic beverages among drinkers of legal age, Edward W. Harris, executive director of the Christian Civic Foundation of Arkansas, Inc., reported here at the annual board meeting of CCFA at Second Baptist Church.

The latest figures available show the alcohol consumption for Arkansas as 1.52 gallons per year for each resident 21 years of age or older as compared with a per capita average of 2.63 in the nation, Harris said.

Harris attributed the low consumption rate for Arkansas "largely to the fact that 44 of the 75 counties of the state are dry and the minimum age for legal drinking is 21."

Harris expressed concern for a 26 percent increase in the Arkansas per capita average now as compared with 10 years ago, when the average was 1.12 gallons per year per adult.

In the major address of the meeting, Dr. R.R. Holton, executive director of Texas Alcohol, Narcotics Education, Inc., of Dallas, cited the widespread use of alcohol among school children as one of the greatest problems of the nation.

Citing a second special report from the Department of Health, Education and Welfare on alcohol and health, Holton said surveys show that from 71 percent to 91 percent of the nation's high school

students "have experimented with the drinking of alcoholic beverages."

The TANE executive quoted Mrs. Ruth Sanchez-Dirks, special assistant to the director of the National Institute on Alcoholic Abuse and Alcoholism, as saying, "The increase of drinking among teen-agers is the most alarming discovery in our study. We consider it a serious national problem."

Holton said the national report, prepared by a 38-member task force and released by HEW to Congress, focused on knowledge developed in recent years and was "an attempt to educate the public and clean up some gross misconceptions."

Pointing to a statement of the study committee which declared "We're not advocating abstinence. We're not a temperance group. We're trying to promote moderate, responsible drinking," Holton took exception to this proposed approach.

Declaring total abstinence to be the only dependable solution to the alcohol problem, Holton said Christians "must stand up and be counted" on the issue.

"But since so many people today are not paying attention to preachers and churches, we must be able to give the general public solid reasons for abstinence other than on Christian principles," he said.

Himself a Baptist minister, Holton

hastened to say that Christian principles as found in the Bible should be taken as valid for Christians. But he said educational materials on the harmful effects of beverage alcohol in the smallest amounts needed to be made available through schools, churches and to the general public.

Director Harris said that Arkansas dries had been successful in stopping four attempts by wets to extend the area of legalized drinking in the state last fall.

Columbia County voted 5,269 to 2,422 to remain dry, he said. Stone County voted 1,996 to 1,294 to remain dry—"three times the margin of victory it rang up in a similar election in 1972."

Hempstead County voted 3,788 to 2,998, to remain in the dry counties; and Tyrnza Township in Crittenden County voted 517 to 450 to remain dry.

Two main thrusts of the CCFA are its educational program in the schools of the state and its legislative program in the State Legislature, Harris said.

The board adopted a budget of \$45,526 for the ensuing year and reelected its complete slate of officers, including Dale Ward, Little Rock, president; Raymond Hillis, Malvern, first vice president; Harry Brewer, Jonesboro, second vice president; W.A. Blount, North Little Rock, secretary; and Don Hook, Little Rock, treasurer.

Letters to the editor

Will benefits FMB

In a letter from Dr. Harry D. Trulove, Executive Director of the Arkansas Baptist Foundation, dated March 17, 1975, he shared with me the very good word that the Neva Jackson estate has recently been closed, and that the Jacksons provided for the Foreign Mission Board to receive the income from 25 percent of their estate. This amounts to \$4,402.86.

Since there are no survivors I wish to use this means of expressing our gratitude for this gift. It is one way that God's servants can honor our Lord as they leave funds in their wills for causes dear to their hearts. We are grateful for many such expressions of missionary concerns as these dear people have made, and they have the joy of continuing to share in the work of our Lord at home and around the world as they have remembered the Lord's cause in their wills.—Baker J. Cauthen, Executive Secretary, SBC Foreign Mission Board

Thanks from Griffin

Many thanks to Arkansas Baptists and the wonderful relationship I have enjoyed these nearly 12 years of serving in my 'adopted' state. God and Arkansas Baptists have meant much to me during these years. You received me with open arms when I joined your Training Union Staff at Baptist Building with Ralph Davis in 1963. You gave me an open door in every association during the nearly five years that I served you with Bro. Davis. Bootsie and I were unknown to any in Arkansas when God led us to your lovely state. We have thoroughly enjoyed traveling in every section of Arkansas and fellowshiping with you.

The past six years nine months in Concord Association have given us opportunity to feel the heartbeat of many wonderful Christians in a closer relationship. During these years you gave me the privilege to serve on the State Executive Board for nearly six years and

to serve as chairman of the Program Committee the past two years. It has been a joy to serve with some great Christian leaders from all across Arkansas. I have great respect for the soundness of these servants of God as they lead Arkansas Baptists through the years ahead.

I have great admiration for Dr. Ashcraft and the leaders at Baptist Building. God has led in a marvelous way to bring together some great leaders for our state. I shall miss them in a very keen way.

God has led us to Home Mission work in Kansas. We will live and serve in the greater Kansas City, Kansas, area. I will do associational work in an area of seven counties from Kansas City to Nebraska where some 750,000 people live. As you pray and give to the Home Mission offering—remember us in a special prayer as we go from you! There are only 9,000 Southern Baptists in this area.—James A. Griffin

Baptist doctrines are more important than most of us realize. They not only express our experiences and beliefs. They also determine our directions. They even shape our programs whether local or national. They are to the church essentially what the backbone is to the human body. They give unity and stability, they provide sturdiness enabling us to endure the bumps of opposition, even persecution.

Here we would stress the usually unnoticed results of Christian doctrines on our lives. The unseen effects can be often numerous and more profound than the obvious ones. We discuss and talk about the visible doctrines of the Christian faith in a direct, understandable way. But what most of us miss is that the indirect results of our beliefs are far more numerous. They may be even as important.

Let me illustrate.

When the first wood-burning railway locomotive puffed forth its dense smoke and got a few passenger and freight cars moving, the crowds cheered. They looked on the birth of a new era, the era of the American railroad. All they saw, however, was a little train moving forth pulling cargo and people. To them that was about all that happened that day, even though it was significant that what they saw was only a fragment of what actually happened that day.

What they did not see were the resultant influences of the railway movement on American life. For railways to span this continent, high finances had to be provided, Wall Street emerged as a method of doing it. Thus, high finances were born with the American railroad. Huge land developments came into being because rights of way had to be purchased. Cities had to be chartered. Counties had to be organized.

That railway locomotive had to be serviced with water and wood periodically en route. Communications had to be developed so that engineers would know where other trains were before and after them. This brought the telegraph system into operation and, therefore, provided the means by which messages by wire could be sent from ocean to ocean. Workers had to be protected, so labor unions came into being.

Publishing houses were made imperative because of the number of tickets and freight forms demanded. Steel industries flourished because of the number of rails that had to be shaped. A number of locomotives had to be constructed. Steel freight cars and passenger cars had to be manufactured. Heavy equipment to carry freight had to be manufactured. Farmers received contracts for cross-ties by the thousands. Dozens of other important movements emerged which have had a profound effect on American life.

All of these things were born when that

How Southern Baptists function

Doctrines shape our destiny

by James L. Sullivan
(First in a series of six)

first little engine chugged forth with its black smoke moving America's first railway cars. Not many people saw all of these ramifications in that first little act, even though each was an integral of the new era just born.

Christian doctrines work somewhat the same way. The residual effects may be more detailed in results and ramifications than the direct ones. We declare our faith. This is important. The things that follow our declarations can be just as important and almost without number as the results are multiplied. Each action brings results on a broader base.

Think in terms of our Baptist doctrine concerning the priesthood of the believer. This not only leads us to contend for freedom of worship for every citizen of America but leads us to crusade for the same freedom through our world organization for fellow believers in other lands who are denied the right to worship, that which we take for granted.

This doctrine affects our attitude toward each individual as we recognize that he is made in the image of God for a divine mission and a holy purpose. We are not to discredit any life, downgrade any person or take unfair advantage of anyone made by God in his image for a

divine mission. This affects the seriousness with which we carry on our evangelistic and missionary programs. It makes it mandatory that we care for sick persons in hospitals and orphaned children through special ministries for the aged with special provisions. They are all important believers in the God who has made them just as he has made us.

This doctrine leads us to our concept of the importance of education and the necessity for educational materials to be put in the hands of all people everywhere in an effort to get them to understand the Word of God and its meaning to each individual. It even affects the size of classes in which we carry on our educational programs. We advocate small classes where the individual is not lost and where his personal needs can be known by each individual member of that particular study group. On and on the ramifications of this doctrine of the priesthood of the believer continues to be seen and felt. This belief affects at dozens of other points.

This same principle holds with our attitude toward the Bible. It leads us not only in our attitudes toward a book and its message but the importance of its instructions. It makes us hesitant to accept a creed to take the place of the Bible and the necessity for daily study in depth of its meaning that we might apply its truths constantly.

We could take each doctrine of the faith and discuss the result and ramifications of that doctrine upon our acts, deeds, programs, and activities. We would be amazed at how they are intermeshed. Out of all of it comes unity and a pattern for living which makes victorious accomplishments possible in lives that are dedicated to the God of worship.

Doctrines are of the utmost importance whether they are oral or written. They systematize our expressions of faith. They express our experiences in written understandable form. They proclaim to others our Christian testimony. They constitute a framework in which we carry on our daily activities.

The church which neglects to teach doctrine weakens its membership, works against its unity, invites instability in its fellowship, lessens conviction among its members and stalemates its future progress. It is impossible for us to exaggerate the importance of doctrine. This truth needs to be stressed constantly before every believer.

While America is celebrating its 200th anniversary and the nation is thinking in terms of history, we have an excellent opportunity as Baptists to stress our own heritage and the contribution our Baptist people have made in the shaping of this land. It is an excellent time to proclaim our doctrines, clarify the meanings of our

Baptist doctrines emphasis planned

April 21-25 has been designated Doctrinal Emphasis Week in the Southern Baptist Convention this year. The suggested book for adults is James L. Sullivan's recent book, *Rope of Sand with Strength of Steel*. This is a study of Baptist polity. Other books suggested for Doctrinal Emphasis Week include the following: *Youth, I Believe: Truths that make a Difference*, by Lavonn Brown; *Older Children, Getting Along with others*, by Lenore Stringer; *Younger Children, Friends Are Important*, by Janice Comer; *Preschoolers, Discovering Sounds*, by Mary Browne and *Good Food to Eat*, by Polly Hargis Dillard.

Dr. Sullivan, who is past president of the Baptist Sunday School Board, has recently written a series of six articles on how Southern Baptists function. The first of these, "Doctrines shape our destiny," follows.

Christian faith, give firm guidance to our children in the paths of righteousness and try to build stability in these unstable times.

Next week: **Balancing freedom and responsibility.**

Staff changes

David E. Medley has been called as the first full-time pastor of First, Shannon Hills, Pulaski County Association. He is a native of North Little Rock and a graduate of Ouachita University. Medley holds the M. Div. degree from Southwestern Seminary and will complete his doctoral studies there this spring. He is married to the former Virginia Dixon of North Little Rock. They are the parents of two daughters.



Medley



Free

Bluff Avenue, Ft. Smith, has called **Leonard Free** as pastor. He is a native of Louisiana and has served churches in Louisiana and Texas. He is a graduate of Southwestern Seminary and served as pastor in Ft. Worth before coming to the Ft. Smith post. He also has attended Louisiana College. Free and his wife, Beverly, are the parents of two daughters and a son.

C.S. Maynard is now serving as interim pastor of North Point Church, Little Rock. He retired from the full-time pastorate in 1972 and also has served as interim pastor at El Paso Church in Calvary Association.



Maynard



Savage

John E. Savage has resigned as pastor of New Hope Church, Pollard, to become print shop supervisor at Ouachita University. He served as head printer at OBU for 1½ years while he was a student. His wife, the former Janice Ford, will become a part of the OBU library staff as of June 1. Savage has served the New Hope Church since July 15, 1973. He will be available for preaching work in the Arkadelphia area. The Savages are the parents of a son and a daughter.



Haire

Hoyle D. Haire, pastor of First Church, Booneville since 1967, has retired from the active ministry. He will be honored with a special day April 6, and speakers will include Allen Comish, representing the Baptist Sunday School

Board. Haire also has served churches at New Orleans and Welsh, La., and at Marianna, Ark. He has served several terms on the Executive Board of the state convention, and is currently a member of the convention's Operating Committee. He and his wife, Mary, are the parents of four married daughters.

Summer youth program products now available

NASHVILLE--"Keep On Sharing," theme of the 1975 Summer Youth Program (SYP), illustrates the message of the eight products designed by the Southern Baptist Sunday School Board's church administration department to be used in planning and conducting a 10-week youth program this summer.

The SYP materials are designed to help the pastor and the summer youth workers--whether employed or volunteer persons--to plan and carry out a summer of meaningful activities. They are designed to be adapted and used in churches of all sizes and locations.

"Summer provides an ideal opportunity for a youth program," says Howard B. Foshee, secretary of the board's church administration department. "During the summer, when youth are out of school, they have more freedom in deciding what activities will claim their attention. It is up to the church to help them plan their activities."

The eight items in the SYP products include the "Pastor's Guide for a Summer Youth Program," which gives practical steps for planning and conducting a SYP, working through existing church organizations. There is also a "Youth Worker's Guide for a Summer Youth Program."

The "Summer Youth Program Activities Manual" is a guide to working with the Sunday School, Training Union, music, Royal Ambassador and Acteen organizations of the church to meet the needs of youth. It suggests activities to accomplish specific goals. It includes church recreation and church library activities.

Each of these items are available at Baptist Book Stores and can be purchased separately.

Seminary to host youth ministry meet

LOUISVILLE, Ky.--Are you still groping around in search of an effective summer program to communicate the exciting Gospel of Jesus Christ? Need help?

On April 25-27 you can ask leading religious educators their ideas for summer- and winter- programs of challenge to youth.

The Seventh Annual Summer Youth Program Workshop, to be conducted at Southern Seminary here, is designed to assist both the professional and lay worker leading youth programs.

Sessions will examine innovative methods to utilize drama, fun music, Bible study, evangelism, and sports in your youth this summer.

Agape Puppeteers from First Church, Asheville, N.C., will demonstrate methods to share the Good News through this growing medium. The group is made up of 11 young people.

Leaders for the three-day workshop include Raymond Bailey, pastor, First Baptist Church, Newport, Ky., Don Blaylock, director of the Kentucky Baptist Student Department; Lewis Drummond, professor of evangelism Southern Seminary; Kathy Gore, youth director, First Church, Asheville, N.C., and Margaret Kiser, high school dramatics teacher, both of Asheville.

Workshop leaders from the Baptist Sunday School Board in Nashville, Tenn., include Keith Wilkinson, Sunday School department; Bob Taylor, church administration department; Robert Sessoms and Frank "Pogo" Hart Smith, both of the church recreation department.

Last year, 230 professionals and laymen from 15 states attended the conference. For more information or registration, contact William R. Cromer, 2825 Lexington Road, Louisville, Ky. 40206.



One Lord
one mission
one people

Declaration of Cooperation

50th Anniversary Sunday
April 20, 1975

Man: the image--marred or destroyed?

by Ralph W. Davis
(39th in a series)



Ralph W. Davis

Man's original condition was one of moral innocence or moral childhood. He had had no moral experience. Positive righteousness comes as a result of moral experience" (Conner, *A System of Christian Doctrine*, p. 306.) However, he was positively inclined to do right, as he had a definite sense of right and wrong because God told him what to do and what not to do. Thus man was a morally responsible being and when he sinned he was guilty. He was created without sin but he was capable of sin and a fall, and yet he was capable of not sinning.

Man's sin in the Garden was the act of rebellion against God which separated man from God. What happened to the image of God in which man was made

when he sinned and fell? Was the image blurred and defaced or was it completely destroyed?

Karl Barth holds that the state of man after the fall and before regeneration is so bad that the image of God in which man was created has been obliterated, and in man there is no connecting point for the gospel. Regeneration then is the sheer omnipotent power of God.

Many people disagree with Barth. G. Campbell Morgan says, "By the act of sin the image was not destroyed but defaced" (*Crises of the Christ*, p. 25.) W.T. Conner once had a personal discussion with an American follower of Barth. Barth maintains that if there were any basis in man's nature on which God could work, any connecting point for the gospel, then salvation would not be entirely by grace. Conner maintained in the discussion that man was worth saving. The Barth follower denied this.

Then Conner said, "It seems to me that we will have to distinguish between man's being worth saving and his being worthy of salvation. Unless man is worth saving, God engaged in a foolish enterprise when he sent Christ to save the sinner. When God saves a sinner he begins with the sinner that he has.

Otherwise, he would not be saving the sinner, but would be creating a new human being" (*The Work of the Holy Spirit*, p. 168.)

Barth goes too far. The gospel is addressed to a man who must respond. Why would anyone persuade or beseech men if there is nothing in them in which the gospel can appeal? Conner calls the Barth system "educated hardshellism."

Stagg says, "Throughout Scripture God is seen as addressing man as he is, holding sinful man responsible for his response to the word of God. He can say 'yes' or 'no' to God. The image of God has been marred, but not removed" (*Polarities of Man's Existence in Biblical Perspective*, p. 34.) Morris Ashcraft says, "Whatever the image of God is, sin does not completely destroy it" (*Forgiveness of Sins*, p. 56.)

Next issue: The meaning of s...



Woman's viewpoint

Iris O'Neal Bowen

Sunday School at its best

A few weeks ago, we attended a three night Sunday School Clinic in North Little Rock's Calvary Church. We were there because we were interested in Sunday School, and how we, as officers and teachers, could improve our contribution and instill interest in others.

We had, as our first night's speaker, Dr. A.V. Washburn, Secretary of the Sunday School Department for Baptist Board in Nashville. His words inspired us so, I wanted to pass along to my readers some of the things he said. He set the tone of the whole meeting when he spoke to us about Sunday School at its best and gave us five points to consider.

Sunday School is at its best when:

1. Concern for people is the main characteristic. If we are concerned about people, we will promote and participate in an active, positive visitation program.

2. The Bible should and must be the center of study and teaching. I believe most of our teachers are serious about

this. It is stressed in every meeting I attend, but isn't it easy to get away from the Bible, some Sundays?

3. Evangelism must be the heart of our purpose. Evangelism, Dr. Washburn stresses, is the heart-beat of the church, and I have heard it said that the churches that are moving and growing are those which put the accent on witnessing and soul-winning.

4. Adults must be reached, in keeping with our purpose of winning the lost. We must find people and bring them in to have anyone to teach the Bible to.

We must have trained, spirit-filled leaders to hold forth the light of life. This is why our clinics, conferences and study courses are important.

The entire conference was an inspiration, but it made me realize, again, how miserably I fail to come up to the standards set for the ideal Sunday School teacher. But I resolved to try harder, and I think a lot of others did, too.

B.D./M. Div. exchange deadline extended

LOUISVILLE, Ky.--The Executive Committee of the Southern Baptist Theological Seminary Board of Trustees has approved a proposal to extend the deadline of the B.D.-M.Div. exchange program.

Applications for the exchange will be accepted through July 31, 1975. For information concerning the program, contact Harold S. Songer, 2825 Lexington Road, Louisville, Ky., or call him toll-free at (800) 626-5525.

Foreign mission briefs

Guadalajara, Mexico--Baptists have planted 10,000 cedar Christmas trees on a vacant lot here. Proceeds from the sale of the Christmas trees in 1975 will help finance the annual meeting of the National Baptist Convention of Mexico in Guadalajara, July 1976.

Devonshire, Bermuda--Final work is being completed on an extensive long-range planning study for the First Baptist Church of Bermuda. Dr. W.L. Howse, employed by the Sunday School Board before his retirement, served as a consultant for the study. Missionary press representative Mary Lil Harris reports also that Ervin E. Hastey, Southern Baptist missionary to Panama, recently completed an outreach clinic for the church.



by R. Wilbur Herring



Dr. Herring

Count us in! You can count on the Mt. Zion Baptist Association as being in the '76 Life and Liberty Campaign.

Our Evangelism Committee headed by Derrell Whitehurst, pastor of the Walnut Street Baptist Church in Ionesboro, recom-

mended unanimously that our association be on a record of being a part of this vital state-wide campaign. The committee has also recommended to the associational executive committee that we choose the dates of March 21-28, 1976 as the week our churches will be in the Life and Liberty Crusade.

Dr. Jack Stanton will be our director for the crusade. For many years Jack Stanton was the associate secretary of evangelism with the Home Mission Board. He is now employed by the Southwest Baptist College at Bolivar, Missouri, as he heads up the Institute of Evangelism for this aggressive Baptist school. I doubt if there is anyone living today who knows as much about evangelism as our friend Jack Stanton.

Our Superintendent of Missions, Carl Bunch is offering the kind of leadership that will assure the total participation of our churches in the association. This association has enjoyed good and productive simultaneous crusades in times past, and the churches are looking forward to this time we can work together in the common task of winning souls to the Lord.

Our Association Evangelism Committee has met and selected the following '76 Life and Liberty Campaign Committee for our association: General Chairman, Derrell Whitehurst; Chairman of Prayer, R.D. Harrington; Chairman for Personal Evangelism, Rex Holt; Chairman of Special Events, Harold Ray. This committee, working through the pastors, will suggest setting up a similar committee in each church.

Our Association is on the way. Is yours?

Denomination to focus on church ordinances April 6

NASHVILLE — As part of the denominational emphasis on "CHURCH: the Sunday Night Place," Southern Baptist churches will focus on the observance of the church ordinances—baptism and the Lord's Supper—on Sunday evening, April 6.

"Many churches will have completed a revival during Easter and will be looking forward to observing both ordinances," said Howard B. Foshee, secretary of the Southern Baptist Sunday School Board's church administration department. "The first Sunday of the quarter is April 6, the time many churches observe the Lord's Supper. Churches are encouraged to focus on the ordinances in the Sunday

night service to make the worship experience rewarding and inspiring."

Directors of associational missions are currently distributing church report forms to every church in each association. Information obtained through these church reports will be used to determine the involvement of Southern Baptists in reaching people with the gospel, baptizing new Christians and observing the Lord's Supper during the emphasis.

Churches not receiving a report form, should contact the local director of associational missions or the church ministries section of the board's church administration department.



NASHVILLE—LIFE COMMITMENT MONTH, CHURCH VOCATIONS SUNDAY SET IN APRIL—During April, Southern Baptist churches across the United States will be observing Life Commitment Month and Church Vocations Sunday, April 27. Theme for the 1975 observance is "The Church—Arena of Fulfillment." "This theme has great possibilities for the church staff in showing that ministry is exciting, challenging and rewarding," says Howard B. Foshee, secretary, Southern Baptist Sunday School Board's church administration department. "Observing church vocations people at work helps to encourage affirmative responses from potential church vocations volunteers."

Arkansas Baptist State Youth Choir Festivals

Saturday - April 26

Little Rock

"A" Festival

(Senior high and combined youth choirs)

Immanuel Church



Duncan Couch
Festival Director

Choral Music Department
Southwest Baptist College
Bolivar, Missouri

"B" Festival

(Junior high and beginning choirs)

Second Church



Jack Ballard
Festival Director

High School Choral Director
Shawnee Mission, Kansas

Festival schedule

9:00 a.m.	Room Assignments
9:30	Adjudication
10:45	Break
11:00	Mass Rehearsal
12:30	Special Choirs

Festival Coordinator-E. Amon Baker

Parking facilities will be found on the church parking lot and on adjacent streets

Festival schedule

9:00 a.m.	Room Assignments
9:15	Mass Rehearsal
10:30	Break
11:00	Adjudication
12:15	Special Choirs

Festival Coordinator-Paul Welleford

Parking will be permitted on the lot just across 8th street in front of the church.

REGISTRATION: Deadline for registration is April 16. Registration forms are on page 17 of the 1975 Music Ministry Handbook.

Assets managed by Arkansas Baptist Foundation exceed \$1,000,000

The Feb. 28 financial report of the Arkansas Baptist Foundation shows the assets managed by the agency to be \$1,043,445.

"This is a milestone for us. It is like breaking the sound barrier", said Bill Goodrich, president of the board of directors.

"One of our goals is to cultivate the confidence of Arkansas Baptists by demonstrating a professional approach to our work. We feel this will result in the Foundation being used by the people and the leaders of the other agencies for the purpose for which it was originally chartered," said Harry Trulove, Executive Director.

The Foundation is the trust agency of the convention. It manages funds for all Baptist work. Most of the funds have come from individuals who during life or under their will, transferred securities, property, or money to the Foundation for the benefit of some Baptist work. Almost \$200,000 is invested with the income used to provide scholarships at Ouachita Baptist University. The income from another \$100,000 goes to Southern Baptist College for the same purpose. The Cooperative Program is the beneficiary of \$85,000 and the Family and Child Care Service receives the income from \$35,000. Foreign Missions, Home Missions, Associational Missions, local churches, and other Baptist institutions account for the remainder of

the trust funds that have been set up by individuals.

Individuals receive the income from another \$200,000. At their death, the income from these funds will be paid to the designated Baptist work.

In addition to these funds, the convention has begun a process of transferring long-term reserve funds to the Foundation for management. The agreement for handling these funds is in harmony with the guidelines set up by the operating committee and approved by the Executive Board on Aug. 20, 1974.

Quality investments are made through an investment committee composed of Arlen Waldrup, vice-president and trust officer of First National Bank, El Dorado; Wilford Pruett, president, Union Bank, Benton; Charles Fager, Jr., vice-president and trust officer, Arkansas Bank and Trust Co., Hot Springs; Charles Gordon, president, First Federal Savings & Loan Co., Pine Bluff; and Bruce McNeill, president, Superior Federal Savings & Loan Co., Ft. Smith.

"Our decisions are based on the goal the agency has for the particular fund we are asked to manage", said Arlen Waldrup, chairman of the investment committee.

"We are encouraged by the confidence demonstrated in the increased use that is being made of our services. This enables us to fulfill the purpose for which the

agency was chartered", added Will Pruett.

In addition to the management of trust funds, the Foundation provides church programs on Christian family money management, including the final distribution of accumulated possessions. Their services are without cost or obligation.



By October, 1975, this "TIME" logo will be as familiar to WMU members in the know, as in the stop sign.

"TIME" stands for Training In Missions Education. Definite activities for "TIME" begin April, 1975, and continue through the 1975-76 WMU year.

The TIME logo indicates a sense of direction or aim, which is vital for training. The arrow is continuous and complete, indicating the continuity of training. Within the circle are three letters, I and ME. Training is personal. Even in group training the "I" of self and the individual "ME" must receive information before it becomes learning.

Read your April WMU age-level magazines for further information on "TIME." Be TIME-conscious!

Arkansas WMU has planned several "TIME" opportunities for WMU leaders and members. Mark your calendar and make plans to attend.

- Glorieta, WMU Conference, July 18-26, chartered bus
- Statewide Local Leadership Conference, Sept. 11, Immanuel, Little Rock. A day of specialized training with 18 different conferences from which to choose.
- Area Leadership Conferences (Conferences for WMU directors, leaders of Baptist Women and BYW, Acteens, GAs, and Mission Friends. Choose the place most convenient.)

Sept. 4, Grand Avenue, Ft. Smith
 Sept. 18, First, Fordyce
 Sept. 25, First, Jonesboro
 Oct. 2, First, Harrison

Plan now to be an active participant in "TIME." It is TIME for Training in Missions Education!—Julia Ketner, Arkansas WMU

Child Care

Sponsors provide more than money

Sponsors are VIP's - Very Important People, or Very Inspiring Personalities. Although I've made this statement many times, I wonder if I communicate how deeply I feel on the subject. Sponsors help provide clothing, allowances, and other special needs for our children; however, they give a great deal more than meets the eye. These intangible gifts are not worn or spent, but they produce an invaluable feeling.

What are some of these intangibles? A teen-age girl living at the Children's Home expresses it this way:

"To me my sponsor is just about everything. They write to me and give me some more friends as well as sponsors. I have five sponsors. I have one just as a special friend. And I know the only place I can find people who care as these sponsors do is in a church.

"And you know there are people who think of you at special times in your life. Without them I wouldn't have hardly anything. I also know some people here would be without a lot. We (the kids) talk

highly of the sponsors. I guess they always have and always will. We know the sponsors care and always will.

"I will say this, I am going to be a sponsor when I get out of college. I am only in the 10th grade, but that one is a goal for me..."

A teen-age boy living at the Home expresses it this way:

"Being sponsored means new clothes when your other clothes are too old, torn or small. It means a gift for Christmas and birthdays when other people don't or forget to send you one. When someone cares enough to take the time and money to sponsor you it means that person does care and is pulling for you. And that means a lot to anybody."

To know that someone is pulling for you can provide the strength and encouragement to meet life's disappointments, and emerge victorious! And that means a lot to anybody!—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

RAAs will hear Brazil missionary



Bumpus

Missionary Claud Bumpus will be one of the inspirational speakers at the State Royal Ambassador Congress, to be held on May 2-3, 1975, at First Church in Little Rock. The church facilities are located at 62 Pleasant Valley Drive in the western part of the city.

Bumpus is a native of Arkansas. He was born in Sherrill, and reared at Almyra, where he was graduated from High school. Bumpus is graduated from Ouachita University and Southwestern Seminary. Before his appointment by the Foreign Mission Board in 1953, he served pastorates in Arkansas and Texas. From 1953 to 1961, he served as field evangelist in the State of Paraiba, Brazil, and lived at Campina Grande.

Bumpus now serves as treasurer of the All-Brazil Mission Organization of Southern Baptist Missionaries. He

handles finances for the three regional organizations in Brazil. Since settling in Rio, the Bumpus family has been part of the Lins de Vasconcelos Baptist Church, where he has been pastor. Every Royal Ambassador-aged boy and his counselor will be blessed by hearing Bumpus.

The Speakers Contest will be a feature of the Congress. It offers an opportunity for Royal Ambassadors to compete in speaking on subjects related to their advancement work. The contest is open to Crusaders in grades 4-6; Pioneers, grades 7-9; and Pioneers, grades 10-12. The first-place winner in each of the three divisions will be awarded a scholarship to a week of State Royal Ambassador Camp in June.

The program will also include other features---displays, chapter demonstrations, and good music. Make plans now to attend the Congress and have some entries in the Speakers Contest. All chapters are encouraged to bring and display any craft projects or mission activities that they have done this past year.—C.H. Seaton, Brotherhood Director.

WMU Act III to feature local youth leader

"Share Life" is the theme for ACT III for younger Acteens to be held in Burns Park at North Little Rock, May 3. Wayne Nidiffer, Minister of Youth at Pulask Heights Church in Little Rock, will lead sessions which will involve the girls in examining the quality of their own lives and looking at opportunities for outreach. Nidiffer is uniquely equipped by training, experience and insight to lead/youth meaningful activities.

Afternoon sessions will center around missionaries, giving the girls an opportunity to know them in a relaxed atmosphere. A sunny day in beautiful Burns Park will provide the perfect setting for large group meetings in the attractive, air conditioned Hospitality House followed by buzz sessions led by trained leadership on the lawn. An alternate schedule will be followed in case of rain.

Lunch time will be a picnic with sack lunches brought by the girls.

Reservations should be made by writing WMU, Box 550, Little Rock 72203.

SHARE LIFE!

MAY 3

10:00 a m - 3:00 pm

For Younger Acteens

ACT 3

Burns Park North Little Rock

Bring a sack lunch

WMU

Box 550

Little Rock

72203

Evangelism

More WIN directors



Reed

Forty-two more people have recently been trained to teach WIN Schools. Please add these names to your list. Preachers: Richard Lisk, First Church, England; Milburn Hill, Austin Station, Austin; John H. Hall, Caney Creek, England;

Michael O. Lerma, 821 Marshall Rd., Jacksonville; Harry Lingo, Rt. 3, Box 266, Lonoke; Roy V. Cook, Lonoke; W.T. Byrum, Box 175, Lonoke; Charles Chesser, Carlisle.

Philip Salmon, Biscoe; William West, Box 566, Conway; Lawrence Harrison, 1219 Coy, Dumas, El Dorado; William J. Trucano, 1131 N. Mosby, El Dorado; James K. Newman, Rt. 6, Box 24, El Dorado; Robert Burris, Rt. 3, Box 106, El Dorado; Glenn Morgan, 1903 E. Main, El Dorado; Walter Gilbreath, 200 Julia, El Dorado; Wayne Davis, Rt. 3, Box 427, Van Buren; Jimmy Anderson, Hermitage; Keith L. Loyd, Drawer E, Cabot.

Harold Wilson, Star Rt. 10, Box 336B, Hot Springs; Chester Black, 906 Ridge Rd., Benton; Curtis Pennington, 519 Gibson, Benton; Ron Ford, Box 312, Malvern; Hugh Owen, 1013 Willow, Malvern; James E. Hill, Jr., 310 Hermlee, Hot Springs; Charles W. Jones Rt. 1, Box 803, Benton.

Bernes K. Selph, 211 So. Market, Benton; J.W. Whitley, Rt. 6, Box 581, Hot Springs; Gaines Armstrong, 1631 Airport Rd., Hot Springs; Dick L. Cayce, Rt. 2, Box 730, Royal; John L. Clement, Rt. 1, Box 14, Donaldson; Sam Adkins, 211 So. Market, Benton; and James Scott, 1453 Lindover, Forrest City.

Also trained are these laypersons: Charles E. Holt, Rt. 3 England; Carl R. Bennett, Carlisle; Mike Atkinson, Cabot; David Griffin, Cabot; Mrs. Harry Lingo, Rt. 3, Box 266, Lonoke; Glen Blevins, Carlisle; J.B. Hairston, Lonoke; Woodrow West, Hazen; Pat Batchelor, 1903 E. Main, El Dorado.

Leadership Training sessions will be held at Danville, 10 a.m. - 3 p.m., May 5. The Lay Evangelism School will be held May 4-8. Jesse Reed will direct the school and Leadership Training sessions.

Leadership Training sessions and a Lay Evangelism School will also be held at Southern Baptist College Oct. 20-24. The director will be Clarence Shell Jr.—Jesse Reed

Stewardship

What happened while you were asleep?

What happened halfway around the world while you were asleep last Saturday night? Here are some things that very probably happened.

One missionary had a guest for lunch, while another was a guest in a mud hut.

One taught a class, while another preached to hundreds of people.

One participated in the observance of the Lord's Supper, while another baptized some new converts.

One missionary wife prepared a Sunday School lesson, while another led a women's meeting.

One missionary preached in an evangelistic meeting, while another witnessed along a dusty road.

One missionary drove a few blocks to church, while another drove several hours.

One flew to church, while another rode a horse.

One drove a new car, while another walked three to five miles.

One shared Christ to thousands by radio, while another was on television.

One led a choir, while another heard a sermon in a strange sounding language.

One performed a life-saving operation in a hospital, while another spoke of the One who had given real life to them.

Should you feel badly that all this happened while you were asleep? No, not at all. Because while you were asleep, you really were awake. While you were here in darkness, you were there in the light. While you were asleep here, your Cooperative Program was working around the world. Because of your commitment to give as God has given to you, through this cooperative effort we call a program, you were awake, alive, and active for Jesus. — Sam G. Turner, Missionary to Kenya

On the cover



COOPERATIVE PROGRAM 50TH ANNIVERSARY SUNDAY APRIL 20, 1975



On April 20, 1975, Cooperative Program 50th Anniversary Sunday, more than 3,000,000 Southern Baptist church members will be signing the Cooperative Program Declaration of Cooperation. (Photo by SBC Stewardship Commission)

The Southern accent Required

There are those that question the discipline of children or young people that includes "Requirements." "A little boy finished his meal one day, and as always in a hurry to go back out and play, was puzzled to see his Mother bringing another plate of what looked to be 'hot rolls.' He quickly excused himself with, 'I don't want any of those.' Father entered the picture as he said, 'not until you try one.' A brief argument ensued until the father loosened his belt, at which time the lad felt a sudden 'hunger' for this added dish. His first bite brought even a greater surprise and then delight when he discovered he had been 'required' to taste his first 'creme puff.' With a smile the father indicated the child could leave if he wanted, but the new desert lengthened this meal and every one since when creme puffs were served."

Doesn't this illustrate the age old truth, "we don't always know what is best?" It pays many times to be forced into a noble experience.

Southern Baptist College still believes in this simple principle by requiring chapel attendance and the subject of Bible for all students. The college does not feel these two requirements alone, make the school a Christian institution. It is, however, a unique part of "The Campus of Christian Purpose."

A quick look at the "required chapel" reveals it is more than forcing the student to another 'preaching service.' It is the only time during the week the entire college family gather in one place at one time. It is a time for the individual student and teacher to be reminded they are a part of a collective body. A spirit of unity is generated at such assemblies. The chapel program allows promotion of the total program of the school.

The Chapel Program Committee strive to engage programs that will add a new and extra dimension to the college education. Certainly, preachers are heard (from many denominations), along with outstanding laymen. Musical groups from country western to a "hand bell choir" are featured. It is an hour well spent each week, and it will become ever more important years after college.

"You can lead a horse to water, but you can't make him drink." This means it is foolish to require Bible of all students, because you can't make them learn the eternal truths. I have always heard if the animal will taste enough salt, he will want to drink. The Bible is required at Southern Baptist College, and the teachers help inject enough salt to make the student "hunger and thirst" after the great riches of the Word of God.

Missions

More about deaf work in Arkansas



Parrish

In this issue we continue to "meet the deaf churches." **Walnut Street Church, Jonesboro.** A new ministry to the deaf was begun in Walnut Street Church, May 20, 1973, with eight deaf persons present. The deaf meet on the first and third Sundays of each month for Sunday School, interpreted worship services, and afternoon worship services. Films are shown occasionally, and because of great distances traveled by deaf persons, potluck dinners are provided on the Sundays the deaf meet. This gives an opportunity to fellowship and enjoy a good meal prepared by the deaf and by hearing individuals.

Mrs. Ann Whitehurst is director of deaf ministries assisted by Barbara Carter and Bob Parrish. The work continues to grow and now has an enrollment of 20. Sign language classes have been taught to hearing friends and at Arkansas State University through the deaf department. Derrell Whitehurst is pastor of the church.

First Church, Little Rock. First Church, Little Rock, pioneered the ministry to the deaf in the Southern Baptist Convention,

having been the first to establish such a work. This year the church will mark its 76th anniversary of ministering to deaf persons in the Little Rock metropolitan area.

The deaf ministry of First Church was organized under the direction of Miss Ruth Stephen, a member of the church who taught a Sunday School class for students at the Arkansas School for the Deaf. In 1905, John W. Michaels, a deaf missionary with the Home Mission Board, then head of the state School for the Deaf, took over the work. Assisted by his wife, he continued the Sunday School classes and worship services until his retirement. Mrs. Charles L. Myers became interpreter in the church services in 1924. The ministry was an interpretative one until April 19, 1964, when the church called Joe Johnson as fulltime minister to the deaf. Johnson was succeeded by Robert Parrish, Aug. 3, 1970, and Charles V. Woody, present minister to the deaf, assume responsibility in Aug., 1974.

The church ministers to students from Arkansas School for the Deaf and the adult population of the Little Rock metropolitan area, with nine classes that include an age span from the fourth grade to the oldest adult.

Baptist Committee asks Religious Liberty Sunday

WASHINGTON (BPA)--A Religious Liberty Sunday has been proposed for the Baptists of the United States and Canada by the Baptist Joint Committee on Public Affairs here.

The suggested date for Religious Liberty Sunday is the second Sunday in June. However, the action of the Baptist Joint Committee recognized that some of the Baptist bodies involved might have conflicting calendar dates and suggested that these might wish to use another date for this special emphasis.

In a letter to the Baptist bodies sponsoring the Baptist Joint Committee, James E. Wood, Jr., executive director, wrote, "Nothing has been more closely identified with Baptists than the principle of religious liberty."

Encouraging action on the request of the Baptist Joint Committee, Wood continued, "As with political freedom and social justice, religious liberty is far

from being realized throughout most of the world and remains a continuing concern in North America as well. Observance of Religious Liberty Sunday could do much to deepen Baptist appreciation and understanding of religious liberty."

Already the Southern Baptist Convention has included the second Sunday in June of each year as Religious Liberty Sunday in its denominational calendar.

The other Baptist bodies to whom the special request was addressed are: Baptist Federation of Canada, American Baptist Churches in the U.S.A., Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, Progressive National Baptist Convention, Inc., and the Seventh Day Baptist General Conference.

Southern Baptists look into the face of disaster

by Porter Routh

The tragic human consequences of great natural disasters and of widespread hunger have impressed Southern Baptists in recent months as never before.

Who can soon forget the devastation which left 50,000 homeless and 10,000 dead in Guatemala and Honduras after Hurricane Fifi struck?

Who can be comfortable when thinking of the great tragedy that befell Darwin, Australia, or some communities in the United States as tornadoes swept to earth?

Who can be complacent after looking at pictures of the haunting eyes and the emaciated bodies of little children in Bangladesh or the sub-Sahara?

Who does not share in the tremors of earthquakes bringing death and destruction to Central America, Peru, Iran, or Pakistan?

Jesus said one characteristic of the righteous would be that they "saw the hungry and gave something to eat." Again and again, the Bible teaches mercy and compassion.

Southern Baptists have always expressed concern in meeting world emergencies. After World War II, more than \$4,000,000 was given for relief and rehabilitation. In 1966, the Southern Baptist Executive Committee studied the problem, found that the Home Mission Board and the Foreign Mission Board were involved in relief. The board executives, Arthur Rutledge and Baker James Cauthen "reported that a specific sum for emergency or disaster relief would be suggested as a part of the requested budget."

The 1966 report concluded "Because of the manner in which both mission boards plan to move into action immediately upon knowledge of any future disaster, and feeling that any added or new organizational machinery would be extraneous and financially burdensome, we would suggest that the matter be left in the hands of the two mission boards."

The report also stated, "We would further suggest that the Executive Committee put its stamp of approval on such a plan and seek to inform the membership of our many churches that any funds donated for specific relief by individuals or congregations be sent immediately to the Nashville office where the treasurer could forward such to the mission board directing such assistance. If funds shall be contributed without specific designation, the distribution shall be in proportion to the annual appropriation set forth in each board's operating budget."

The report was adopted by the

Executive Committee on Feb. 23, 1966, and reported to the Southern Baptist Convention (SBC).

In program statements adopted by the SBC in 1966, the Foreign Mission Board was mandated in its "Program of Benevolent Ministries in Foreign Lands" to "maintain and publish clearly defined procedures for administering relief in foreign countries in crises created by wars, storms, earthquakes, famines, and other calamities" and to "coordinate direct assistance in facing benevolent ministries and relief by groups or individuals in the United States." The Foreign Mission Board was also authorized to work with "the Baptist World Alliance through cooperating in relief programs."

The Home Mission Board in the same year was authorized to "maintain clearly defined procedures for administering relief in times of crises created by storms, earthquakes, war and other tragic forces in areas served by the Home Mission Board" and to "coordinate national relief assistance of Southern Baptist groups or individuals in times of crises."

The Home Mission Board was also mandated to "work cooperatively with state conventions in administering relief in times of crises; whenever feasible, such efforts will be correlated with the relief effort of others."

The great tragedies brought on by disasters such as tornadoes, hurricanes, and earthquakes usually call for short range solutions. This may consist of food, clothing, energy, building material, and skills prepared to assist in rehabilitation. Governmental agencies from many parts of the world combine with agencies from the private sector to meet immediate needs. The needs in Honduras illustrate the problems which arise.

A more devastating need is brought on by world hunger, sometimes brought on by national disasters, such as the floods in Bangladesh, or the drought of sub-Sahara, brought on partly by ecological imbalance. These problems are larger, longer and more mind-boggling in finding solutions.

Lester R. Brown tells in his book on "By Bread Alone" that probably a billion people in the world, about one-fourth of the total population, suffer from serious hunger or malnutrition at least during part of the year.

U.N. demographers are now projecting a 6.5 billion population for the year 2000. All four of the major essentials for food production—land, water, energy and fertilizer—are now in short supply, very costly, and diminishing on a per capita

basis.

The stress on ecology brought on by overgrazing, deforestation, pesticides, etc., has had its effect on the supply of fish, on drought in Africa, and on floods in Pakistan and Bangladesh.

The daily protein intake varies from about 90 grams per day in affluent countries to about 40 grams per day in the poorest. The U.N. food experts say a 145-pound man needs about 37 to 62 grams per day, depending on the quality of the protein consumed.

The literature on world hunger is growing as the food itself is dwindling, but this brief view is presented only to point out the complexity of the situation. Statistics do not define the problem. It is one thing to say an African mother must have six children in order to have one grow to maturity. It is another thing to go into a mud hut with the mother and share her grief.

In the face of these growing problems, growing shortages, and growing complexities, governments are trying to shift more of the burden to private agencies. Sending more dollars overseas is not always the answer. In some cases, it just drives up the price of already scarce grain or soybeans, or even fertilizer.

One does not know all of the answers, but perhaps we should seek for a greater share of the burden. The motivation for feeding the hungry and binding up the broken should be more than the secular and humanistic. Our Lord hears these cries.

What can we as Southern Baptists do as we hear these cries-at home and around the world?

We feel that the conclusion reached in 1966 still has validity; that new organizational machinery, new bureaucracy, is not the answer.

There is some understandable hesitation by the mission boards in mounting campaigns in face of the SBC Business and Financial Plan regarding special solicitations.

Perhaps the answer might lie in setting up a small advisory committee composed of the president of the Convention, representatives of the Home Mission Board, Foreign Mission Board, Executive Committee, state secretaries, editors, pastors and laypersons, who could act quickly on the basis of considered criteria, in sounding the alert for Southern Baptists when immediate action is needed.

We should avoid duplication and waste, but we must also avoid apathy and unconcern.

Home Mission Board elevates evangelism in its structure

TULSA, Okla. (BP)—Responding to the Southern Baptist Convention's request for a bolder profile for evangelism in convention life, directors of the SBC's Home Mission Board voted here to raise the division of evangelism a notch on the board's organizational ladder.

The new alignment makes the evangelism director accountable directly to the board's executive director and places him on the staff's executive council.

The directors also voted to request the Southern Baptist Convention to add two new programs—personal evangelism and mass evangelism—to the 12, including evangelism development, now assigned to the board. (The 11 others are chaplaincy, church loans, church extension, associational administration service, pioneer missions, rural-urban missions, metropolitan missions, language missions, cooperative ministries with National Baptists, Christian social ministries and interfaith witness.)

The two new programs, board leaders say, will provide additional thrust to the evangelistic emphasis which has made the SBC one of the nation's growing denominations. Last year more than 410,000 baptisms were reported—the fourth year in succession the total has exceeded 400,000.

Request for the two new programs and elevation of the division of evangelism to a new "evangelism section" came in response to action at the annual meeting of the SBC in Dallas last June.

Frank Minton, pastor of Far Hills Church, Dayton, Ohio, made a motion at the Dallas meeting that the convention consider removing the program of evangelism development from the Home Mission Board and creating a Commission on Evangelism to give evangelism more prominence in SBC life.

The SBC Executive Committee's study Committee of 15 previously had pointed to the need for "a bolder profile" for evangelism in Southern Baptist life, while expressing the view that the evangelism program should stay with the Home Mission Board.

Minton's motion was tabled to give the Home Mission Board directors, whose administrative committee already had appointed a sub-committee to study the issue, time to consider elevating evangelism within the board's organizational framework.

The sub-committee studied the issue for more than a year before recommending the change approved here. The committee was comprised of Carl E.

Bates, chairman, of Charlotte, N.C.; Landrum Leavell, then of Wichita Falls, Tex., now president of New Orleans Seminary, and A. Bruce Coyle of Memphis, Tenn.

Under the new arrangement, evangelism will become a separate section, with Director C.B. Hogue answerable directly to Arthur B. Rutledge, the board's executive director-treasurer. Section director status seats Hogue on the staff executive council which consists of the executive director-treasurer, assistant executive director-treasurer, section directors and the administrative assistant.

The change will mean realignment of the board's staff into four sections—evangelism, missions, planning and services, and planning and coordination.

Under the former organizational setup, evangelism was a division in the program implementation section, along with four other divisions—missions, chaplaincy, church loans, and associational services, which will remain in the program implementation section, which has been renamed missions section.

Two division titles will be changed for clarification. The missions division will

be renamed the "missions ministries division."

Board President Russell H. Dilday, pastor of Second-Ponce de Leon Church, Atlanta, presented the evangelism proposal, noting it was the recommendation of the Bates-Leavell-Coyle sub-committee and adding the endorsement of the administrative committee.

"These changes will identify Home Mission Board responsibilities in two basic categories—evangelism and missions," Dilday said. "They will provide a large base for evangelism input in Home Mission Board administration planning and in Southern Baptist Convention coordinated program planning.

Bates, whose committee worked with Executive Director Rutledge in drafting the new structure, praised the action.

"I am very pleased," he said. "I think what we have accomplished here, if the SBC approves the two new programs, will give us exactly what the convention asked for—greater prominence for and emphasis on evangelism. I have the feeling that the convention will respond most favorably to this action."

Evangelism change 'delights' Minton

DAYTON, Ohio (BP)—The pastor who proposed a change in the status of the Southern Baptist Convention (SBC) Home Mission Board's evangelism program said here he is "delighted" with the board's elevation of its evangelism division to section status.

Frank Minton, pastor of Far Hills Church, Dayton, said he feels the move will result in the higher status and visibility for evangelism in the SBC that he sought in a motion last June in Dallas to the annual meeting of the SBC.

The Dayton pastor also expressed gratitude for the "openness" and "responsiveness" in the structure of the SBC and the Home Mission Board which led to the change.

Originally in Dallas, Minton had proposed that the program of evangelism development be removed from the Home Mission Board and that a new Commission on Evangelism be established.

He charged then that evangelism was only one of many divisions of the Home Mission Board, and contended it was getting less than its share of board funds and was "in a secondary role that is not even on the policy-making level."

His motion to establish a new commission was tabled to give a Home

Mission Board committee time to study elevating evangelism in the board's structure.

Board directors, meeting in Tulsa, Okla., approved a new organizational structure, giving evangelism "section" status, making the evangelism director answerable directly to Arthur Rutledge, the board's executive director-treasurer, and seating the evangelism director on the staff planning council.

The reorganization, Minton said he understood, will accomplish what he had sought in asking for a separate commission.

"I am delighted," he said. "I am 100 percent for this. I feel this is the way to handle it. The commission idea was only to get more exposure and elevation for evangelism, and if we can do it within the Home Mission Board, we're better off."

"I am delighted that Dr. Hogue (evangelism director C.B. Hogue) will be on the policy-making council. Southern Baptists now have evangelism organizationally where we claim it should be."

Minton, who was briefed on the reorganization proposal by Hogue and the board's Assistant Executive Director

Fred Moseley recently in Dayton, lauded the "openness" of the Home Mission Board and SBC officials in his dealings with them.

"From the beginning, when I asked the Committee of 15 (the SBC Executive Committee subcommittee which last year completed a study of SBC structure) to study this issue, I have been treated very graciously," the Dayton pastor said.

"Dr. Porter Routh (SBC Executive Committee executive secretary-treasurer) was a great help, and so was Dr. Wayne Dehoney (pastor of Walnut Street Church, Louisville, Ky.).

"Dr. Arthur Rutledge has been very open with me all the way. I appreciate it very much that he has not tried to protect evangelism as if it were a sacred cow."

Minton said he had written to Rutledge expressing his gratitude for the openness of Rutledge and the Home Mission Board.

"The Home Mission Board does listen. They do hear. The board is open. Bless God for your leadership," he said he had written.

Minton said the experience had convinced him the Southern Baptist Convention, in spite of critics to the contrary, was open and responsive "to even one messenger, if his cause is right and it's handled correctly."

"There were some who told me the SBC was too large, there would be too much red tape, it could never be done, the men at the top won't listen" Minton said. "I have learned that is not true.

"This has convinced me the SBC is open to any messenger. We don't have to have to group up in other small factions or groups within the SBC to make some changes. One person who feels committed to a worthy cause and does it the right way can get the job done."

Disaster relief bulletin

Churches and individuals wishing to make contributions to relief of disaster victims at Warren are urged to channel their gifts through the State Missions Department, Arkansas Baptist State Convention. Checks should be made to the department and mailed to P.O. Box 550, Little Rock, 72203.

The Missions Department has already advanced \$5,000 to the associational disaster relief committee for use in relieving human needs in the Warren area. Information concerning material relief should be obtained from the Missions Department before items are sent to the disaster area.—R.H. Dorris, Director of State Missions

SBC integrity probed in Christian Life Seminar

by Dan Martin

LOUISVILLE, Ky. (BP)—A Southern Baptist seminar on integrity—which featured sharp probes into many areas of honesty—turned the spotlight on itself here.

The integrity of the organizational life of the Southern Baptist Convention was called into question during the closing session of the annual national seminar of the SBC's Christian Life Commission.

Speakers to the issue represented three widely-spaced stances within the denomination: a denominational executive, state newspaper editor and a pastor.

Two speakers took different approaches on whether organizations and institutions, as such, can even have integrity.

Albert McClellan, associate executive secretary of the SBC Executive Committee, said they can have integrity: "There is an organizational or institutional integrity above and beyond the integrity of the board members or employees...something entirely apart from them."

C.R. Daley, editor of the Kentucky Baptist newspaper, *Western Recorder*, disagreed: "I begin with the premise which might be debated that a denominational organization has no integrity in itself, not even our beloved Southern Baptist Convention.

"Persons have integrity and only as the participants in an organization demonstrate moral soundness, honesty and righteousness can integrity be identified with the organization."

McClellan and Daley were joined in their discussion of denominational integrity by Cecil E. Sherman, pastor from Asheville, N.C., and former chairman of the Christian Life Commission.

Sherman said he has had "some experiences with our denomination which have damaged my innocence...and has now some questions about the integrity of our organizational life..."

While McClellan represented the denominational servant segment of the debate, he did pose the question: "Has organization become impersonal and overbearing far beyond the intentions of those who are responsible for them?"

He noted the answer is not easy and sometimes "there are as many answers as there are people..."

A denominational structure—to have integrity—must know and make clear its purposes, restating them if necessary, he said. Also, it must understand and live its policy, understand clearly it does not exist for itself, be willing to change in response to new times, respond to the true wishes of its members, refrain from unfounded judgmentalism, live ab-

solutely circumspectly in its own activities and be sure of its spiritual wholeness.

Daley was philosophical about integrity, saying: "It is more difficult to demonstrate integrity in a group or an organizational structure than as an individual. It may be this is another example of moral man and immoral society.

"There is something about becoming a part of the establishment that blunts personal ideals, that tempts us to compromise personal integrity standards for what is regarded as the welfare of the organization, and that silences our prophetic utterances."

Daley continued: "This creeping blindness and deceptive deadening are like an internal malignancy. By the time its symptoms are recognized it has metastasized to infect the whole body. It tends to neutralize us at first and this slowly but inevitably robs us of our objectivity.

"We who were once perceptive observers become parrots of the party line and once we become defenders of the establishment, it is extremely difficult to be a critic, even a constructive critic."

Daley took some shots at denominational leaders who would control the denominational press.

"A free press always constitutes a threat to denominational leadership," he said. "A promotional and not a prophetic press serves their ends better."

He said it is not unknown for Baptist leaders "who once cherished editorial freedom to recommend a controlled press when they moved into denominational positions where they are observed instead of being the observer."

The editor continued his comments by noting, "One of the saddest spectacles of Baptist denominational life in our times is to see denominational offices swallow a man and let him sell his soul for a mess of statistical success and approval by his peers."

Such a swallowed-up leader, he said, becomes defensive.

"So when denominational programs and policies are questioned, even by sincere constituents we reveal a low boiling point of sensitivity and become very self-protective and defensive. A sincere critic of policies becomes a personal enemy, and friendship is equated with unqualified endorsement, even if endorsement requires acquiescence of our sense of what's right."

Woman's Missionary Union

Miami Beach Convention Center

June 8-9, 1975

One World, One Witness

Sunday evening joint session with Pastors Conference (North Hall), 7 p.m.

"One World, One Witness"--Samford University
A Cappella Choir, L. Gene Black, Birmingham,
Ala., director

Welcome--Mrs. R.L. Mathis, WMU president, Waco,
Texas; James L. Pleitz, Pastors Conference president,
Pensacola, Fla; and Reubin Askew, Governor of
Florida.

Music--Congregation with Claude Rhea, Samford
University, Birmingham, director.

Prayer

Solo--Aemiko Iinuma, New York

Foreign Missionary Commissioning Service--Missionary
Appointees and Baker James Cauthen, executive
secretary, Foreign Mission Board

Winston Crawley, director of overseas division

Frank K. Means, secretary for Eastern South America
H. Cornell Goerner, secretary for Africa

Davis L. Saunders, secretary for Eastern and Southern
Africa

J.D. Hughey, secretary for Europe and the Middle East
Charles W. Bryan, secretary for Middle American and
the Caribbean

R. Keith Parks, secretary for Southeast Asia

Louis R. Cobbs, secretary for missionary personnel

Meditation music

Claude H. Rhea Jr. and Betty Sue Shepherd (associate
professor of music, Samford), Birmingham, Ala.

Monday morning session (South Hall), 9:30 a.m.

"One World, One Witness." -- Samford University
A Cappella Choir

Hymns, congregation with Claude Rhea

"One World, One Woman's Witness," Kitty Blissett, US-
2 missionary, Waterbury, Ct.

Business

Report of the Executive Secretary, Carolyn Weatherford
Election of officers

Special music, Aemiko Iinuma

Missionary message, Dr. and Mrs. August Lovegren,
Jordan

Meditation music, Claude Rhea Jr. and Betty Sue
Shepherd, Samford University

Monday afternoon session 2 p.m.

"One World, One Witness, Samford University
A Cappella Choir

Hymns, congregation with Claude Rhea Jr.

"One World, One Woman's Witness," Mrs. Everett
Deffine, Baptist Young Women director, Arizona
WMU, Mesa, Arizona

Prayer

Special music, Aemiko Iinuma

"My World, My Witness," (Presentation of Christian
Social Ministries, Home Mission Board)

Paul Adkins, director, Christian Social Ministries
Department, Home Mission Board

Theme Interpretation:

"My World Was," Ralph Fults, director, Vocational
Services, Buckner Baptist Benevolences, Dallas, Tex.
(on tape)

"My World Is,"

Ernest Ed Onley Jr., director, Christian Social
Ministries, Capital Association, Oklahoma City,
Okla.

Mildred Blankenship, assistant director, Department of
Christian Social Ministries, Home Mission Board and
Mrs. M.V. Leininger Jr., literacy resource person,
Orlando, Fla.

Mr. and Mrs. James M. Palmer, US-2 missionaries,
Phoenix, Ariz.

Clovis A. Brantley, associate director, Department of
Christian Social Ministries, Home Mission Board
with

Mr. and Mrs. James M. Whitlow and Jeffery Paul,
adoptive parents and child

"My World Will Be," Mary Edwards Renaker, Poet,
Louisville, Ky, and John Claypool, pastor, Broadway
Church, Ft. Worth, Tex.

Meditation music, Claude Rhea Jr. and Betty Sue
Shepherd

Monday evening session, 7 p.m.

"One World, One Witness," Samford University A
Cappella Choir

Hymns

"One World, One Woman's Witness," Diana Moore,
chaplain, Hanover School For Boys, Richmond, Va.

Prayer

Solo, Aemiko Iinuma

Cooperative Program jubilee featuring dramatic
monologues, R. Quinn Pugh, pastor, Calvary Church,
Bel Air, Md. and Sheryl Churchill, Acteens director,
Texas WMU, Dallas

Chorus, Samford University A Cappella Choir

Testimonies,

Porter Routh, executive secretary-treasurer, SBC
Executive Committee

Baker J. Cauthen, executive secretary, Foreign Mission
Board

George Sadler, former area secretary, Africa, Europe,
Near East, Foreign Mission Board, Richmond, Va.

Arthur B. Rutledge, executive director-treasurer, Home
Mission Board

Mrs. Genus Crenshaw, missionary, and Seminole
Indians, Ft. Lauderdale, Fla.

Jack E. Goldfarb, director of evangelism, First Church,

Homestead, Fla.

A.D. Dawson, executive director, Gulf Stream Baptist Association, Miss.

Kwong Wah Lau, Chinese pastor, Miami, Fla.

Slavic and Haitian members, Central Church, Miami, Fla.

James H. Landes, executive secretary, Baptist General Convention of Texas, Dallas

Officers

President--Mrs. R.L. Mathis, Waco, Tex.

Vice-presidents--The State WMU Presidents

Recording Secretary--Mrs. Roy E. Snider, Camden, Ark.

Executive Secretary--Carolyn Weatherford, Birmingham, Ala.

WMU to spotlight Baptist world mission efforts

MIAMI BEACH (BP)--The Southern Baptist Woman's Missionary Union (WMU) will highlight the denomination's missions efforts as the women open their June 8-9, 1975, meeting here in a joint Sunday evening session with the Pastors Conference. The joint session will begin at 7 p.m. in the Miami Beach Convention Center, North Hall, according to Mrs. R.L. Mathis, president of WMU, and James L. Pleitz, president of the Pastors Conference. It will precede the Southern Baptist Convention (SBC) here.

The program will also be highlighted by a foreign missionary commissioning service led by Baker James Cauthen, Richmond, Va. executive secretary of the SBC Foreign Mission Board.

Special music for the joint session and for other WMU sessions will be brought by the Samford University, A Cappella Choir, under the direction of L. Gene Black, Birmingham, Ala., with Claude H.

Rhea Jr., dean of the Samford school of music, leading congregational music. Solos in the meeting will be by Aeimiko Iinuma, Japanese lyric-coloatura soprano of New York City.

Rhea and Betty Sue Shephard, pianist, of the Samford faculty, will bring meditation music. Organist will be Mrs. Charles Walker of Miami, Fla.

The WMU will move to South Hall in the Miami Beach Convention Center for their Monday sessions, set for 9 a.m., 2 p.m. and 7 p.m.

The Monday evening session will include a Cooperative Program Jubilee with dramatic monologues by R. Quinn Pugh, pastor, Calvary Church, Bel Air, Md., and by Sheryl Churchill of Dallas, Acteens director for Texas WMU.

To close the annual WMU meeting, testimonies will be given by Porter Routh, executive secretary-treasurer of the Southern Baptist Executive Com-

mittee; Baker James Cauthen, executive secretary of the Foreign Mission Board, SBC; George Sadler of Richmond, Va., former area secretary for Africa, Europe and the Near East for the Foreign Mission Board, SBC.

Other testimonies will be given by Arthur B. Rutledge, executive director-treasurer of the Home Mission Board, SBC; Mrs. Genus Crenshaw, missionary, and Seminole Indians from Fort Lauderdale, Fla.; Jack E. Goldfarb, director of evangelism for First Church, Homestead, Fla.

Testimonies will also include A.D. Dawson, executive director of the Gulf Stream Baptist Association, Miss.; Kwong Wah Lan, Chinese Pastor from Miami, Fla.; Slavic and Haitian members of Central Church in Miami, and James H. Landes, executive secretary of the Baptist General Convention of Texas.

RE Association to meet in Miami Beach, June 8-9

MIAMI BEACH (BP)--Religious educators from across the Southern Baptist Convention will gather at the Hotel Seville here, June 8-9, for the annual meeting of the Southern Baptist Religious Education Association.

Sessions, which precede the annual Southern Baptist Convention (SBC) meeting in Miami Beach, will begin at 6:45 p.m., Sunday, June 8, and conclude on June 9, after an 8:45 a.m. morning session, a 12:30 p.m. luncheon and a 6:45 p.m. evening session.

A series of program personnel will address themselves to the theme: "Religious Education: Our Profession."

Sunday night, Cliff Elkins, minister of education-administration for University Church in Ft. Worth, Tex., will speak on "Women in Religious Education," and Ralph C. Atkinson Jr., dean of the school of religious education at the Southern Seminary in Louisville, will dissect "The Anatomy of a Professional Association."

Monday morning will feature a president's address by Charles A. Tidwell, professor of church administration at

Southwestern Seminary, Ft. Worth. Also featured will be presentations by Morton Rose and Wayne Summers, both of the church services and materials division of the Baptist Sunday School Board, Nashville; Robert A. Dowdy of the Sunday School Board's Broadman trade sales; Robert E. Bingham, director of the program services section, Southern Baptist Home Mission Board in Atlanta; and William G. Caldwell of the Sunday School Board Church Training department; Bryant Cummings, secretary, Sunday School department, Mississippi Baptist Convention, Jackson; Robert Woolley, secretary, church music department, Missouri Baptist Convention, Jefferson City; and Weston Hook, minister of music and education for Emmanuel Church, Tucson, Ariz.

W.L. Howse II, retired education division director for the Baptist Sunday School Board and presently working with the Southern Baptist Foreign Mission Board, and Keener Pharr, director of the education division, Florida Baptist Convention, Jacksonville, will present

"Reflections About Our Profession," at the 12:30 p.m. luncheon in the Sans Souci Hotel in Miami Beach.

Monday night will feature James G. Harris, the pastor of University Church in Ft. Worth; Jerry C. Wolverton, supervisor of the promotion section, Sunday School Board; Jack D. Terry, dean of the school of religious education at Southwestern Seminary; and Russell Noel, minister of administration for First Church, Tulsa, Okla.

Jay Durham, director of the department of audiovisuals at the Home Mission Board, will deliver a presentation on "Moods in Multiple Media" at each of the sessions.

Program personnel for the conference will be available for discussion during "Explo '75-'76," a time of consultation and interpretation of the various programs and services provided the local church. It will be held 2-5 p.m., Sunday, June 8, in the Alhambra West Room of the Seville Hotel.

SBC Resolutions Asked 30 Days in Advance

MIAMI BEACH (BP)--Elected messengers wishing to present resolutions on the floor of the Southern Baptist Convention at the denomination's annual meeting here are requested to send copies to Herschel Hobbs of Oklahoma City at least 30 days before the convention.

Hobbs, retired pastor and a former SBC president, will serve as chairman of the resolutions committee, according to SBC President Jaroy Weber, pastor of First Church, Lubbock, Tex.

Weber made the request in compliance with the SBC's Bylaw II which asks for the 30-day advance notice of resolution content "to make possible more thorough consideration and to expedite the committee's work."

Messengers to the convention may present resolutions from the floor, even if they have not been received in advance. But, even then, they are requested to give the resolution to the SBC recording secretary in writing.

Hobbs address is 2509 N.W. 120th Street, Oklahoma City, Okla. 73120.

Missions Directors set meeting on June 9

MIAMI BEACH (BP)--The 14th annual Southern Baptist Conference of Associational Superintendents of Missions will meet at the deLido Hotel here Monday, June 9, according to the association's president S. Lawrence Childs Jr., director of missions for Mecklenburg Baptist Association, North Carolina.

The conference, which will focus on the theme, "Toward a National Mission Identity," will begin at 9:25 a.m. and adjourn at 1:25 p.m. It precedes the annual sessions of the Southern Baptist Convention, June 10-12, in Miami Beach.

Program personnel include Carolyn Weatherford, executive secretary of the Southern Baptist Woman's Missionary, Birmingham; Larry McSwain, a faculty member of the Southern Seminary, Louisville; Richard G. Bryant, association vice president and director of missions for Metropolitan Miami; Tony and Peggy Brewington, who will provide special music; Kenneth Chafin, pastor of South Main Church, Houston Tex., and Childs.

Church music conference to open with praise service

MIAMI BEACH, FLA. (BP)--A "service of Praise" led by William J. Reynolds, head of the church music department for the Baptist Sunday School Board, Nashville, will open the Southern Baptist Church Music Conference, June 8-9, 1975, preceding the Southern Baptist Convention annual meeting here.

Featured in the 6 p.m., Sunday, June 8, 1975, opening session of the music conference, at Central Baptist Church, Miami, will be blind vocalist-pianist Ken Medema of Upper Montclair, N.J., and the Florida Baptist Singing Men, conducted by Paul Bobbitt director of the church music department, Florida Baptist Convention.

Following the Sunday night session, the music conference members will be hosted at an 8:30 p.m. reception by the church music department of Florida Baptists at the Miami Beach Hyatt House.

The conference will continue at 9 a.m. Monday morning, June 9, 1975, highlighted by an address, "Every Musician A Therapist," by Roy T. Scoggins Jr., music therapist and principal of education therapy for the Coastal Center, South Carolina department of mental retardation in Ladson.

Concerts will be given by the handbell choir of First Church, Merritt Island, Fla. conducted by Jim Whitmire, and by the Stetson University Choir, conducted by Robert Rich, director of choral activities for the Baptist school, located in De Land, Fla. Worship will be led by Reynolds.

The Monday morning session will also spotlight the awarding of lifetime honorary memberships to two Southern Baptist church musicians for "outstanding contributions to the cause of Southern Baptist church music," according to Don Brown, of William Jewell College, Liberty, Mo. president of the organization.

Honorees are Mrs. Martha Settle, retired associate secretary of the church music department for the Baptist Convention of the State of Georgia, and Lowell C. Alexander, retired secretary for the church music department for the Louisiana Baptist Convention. The conference's new president and executive council will also be presented Monday morning.

On Monday afternoon at 1:15, Kenneth Chafin, the pastor of South Main Church in Houston and a member of the continuation committee from the International Congress on World Evangelization, will speak on "New Winds Blowing."

A concert by the Missouri Music Men, conducted by Bob Woolley, secretary of the church music department, Missouri

Baptist Convention, will follow.

Rounding out Monday afternoon will be six special interest sessions: The music ministry and the retarded, led by Scoggins; Sound reinforcement equipment and techniques, led by Howard Parker, president of Sound Investment Enterprises, Woodland Hills, Calif.; Handbell materials and techniques, led by Whitmire.

Evangelism and music, a panel discussion will be led by Chafin, Buryl Red, of Buryl Red Productions, New York, N.Y., Doyal Spence, minister of music for First Church Roanoke, Va., and moderated by Carl Perry, Minister of Music, First Church in Knoxville, Tenn.

Additional interest special sessions will feature psalmody--Strassburg: The first Protestant metrical psalms (1524-1539), led by Cecil M. Roper, professor of ministry of music, Southwestern Seminary, Ft. Worth, and An introduction to the Baptist Hymnal, 1975, led by Harry L. Eskew, associate professor of music history, New Orleans Seminary.

Complementing the various interest emphases will be a section on church music materials and methods.

The Monday night session (7:30 p.m.) will move back to Central Church for the premiere performance of the Southern Baptist Church Music Conference commissioned anthem for 1975, "Canticles for Modern Man-III," by composer Paul Langston, dean of the Stetson University School of Music, and sung by the Stetson choir.

An organ recital by Miss Jeanne Rizzo of First United Methodist Church, Ft. Lauderdale, Fla., will be provided by the Schlicker Organ Company of Buffalo, N.Y., builders of a new 51-rank organ, which she will play, recently installed in Central Baptist Church.

The Stetson choir and the audience will sing "Christus" by Felix Mendelssohn, under the direction of Robert Burton, chairman of the department of conducting, School of Church Music of Southwestern Seminary, to conclude the conference.

1974-75 officers of the church music conference include Brown, as president; Joseph King, Ft. Worth, vice-president, local church division; Sam Prestidge of Dallas, vice president, denominational division; Mrs. Evelyn M. Phillips of Ft. Worth, vice president, educational division; and Miss Mary June Tabor of Oklahoma City, Okla., secretary-treasurer.

God's glory in creation

April 6, 1975

(Ps. 104:1-4; 24-34)



Pipkins

Psalm 103 and 104 begin and end with the psalmist calling on his soul to bless the Lord. For this reason some have felt they either came from the same pen, or in some way were used together. It is likely that Psalm 104 was used in temple liturgy. The obvious parallels to the creation accounts in Genesis have led some to believe that the psalm was used in the celebration of the New Year festival, when the drama of the creation was commemorated. Verse 30 has made the psalm a proper Whitsunday choice.

What we have before us is a nature psalm; but a psalm that has been written by one who looks at nature with eyes already full of God. The poet stands over against nature as an object. Because he has intimate communion with God, he can see the hand of God at work in nature. He does not look at the beauty of creation and then perceive God in that beauty. The psalmist knew God in personal encounter and from that perspective affirmed the creation as reflective of God's glory.

One reads with envy at the naive way the author looks at the universe and wonders if it will be possible for man to see his world this way again. The fashion today is to see the world coming apart. Men mark the increase of radiation and the loss of ozone, and move the giant hands on the clock closer to midnight. Every son of Kish is a prophet of doom.

With Psalm 104 comes a breath of fresh air that has blown over Eden and allows men to praise the very God of creation whose glory is reflected in all that he does.

God has chosen his creation as a means of revealing himself to men. The invisible God clothed himself in the garment of the universe. He covered himself with light. This expression uses ancient words that could be saying that God "darkens himself with light." He reveals, yet he veils himself. We know nothing about God as he is in himself. All we can know about God is what he has chosen to reveal to us. We can only know about God as he is in relation to man.

God spreads the canopy of the sky as easily as a man would pitch his tent. But our roof is God's floor. He makes the waters solid at his will and builds his upper chambers upon them.

The great forces of nature are God's servants. The clouds are his chariot. The wind and lightning are his messengers.

Such is the glory of this great God who has created the universe and made man to inhabit it. Man, who cannot know "the balancing of the clouds, the wondrous works of his which is perfect in knowledge" (Job 41:12), is endowed with senses that respond to God's universe. His heart beats to its rhythm. His eyes behold its glory. His ears thrill to the symphony of its music. The spirit of man bursts forth with spontaneous praise, for the glory of the creation is a reflective glory. It's reflective of the glory of its creator, whose glory endures forever.

God sustains his creation (24-30)

God did not make the world and leave it to itself. It depends absolutely upon his will for its continued existence.

Creatures of the sea, great and small depend upon God for their care. The psalmist does not belong to a nation of sailors, so travel by sea is outside his experience. However, he is more sure of God than he is of himself. He knows God knows the sea.

All creatures of earth and sea, and man included, are dependent on God to sustain them in life. Life is an ever renewed gift and not the possession of man or beast, but comes from the sustaining God. Life continues on earth because God wills it to continue. It is the continual inbreathing of God into life that maintains its existence. If God were to withdraw his breath, life would cease.

Because God's world is a world of God's life, it is life, not death that rules in nature. The earth is continually renewed. A new generation takes the place of the old, for God continually sends forth His spirit to renew the face of the earth with fresh life.

Truly the Lord, "giveth to all life, and breath, and all things." (Acts 17:25) The true believer recognizes life as the property of God, and never independent of its owner. Such an understanding will never allow life to be seen lightly or taken for granted. It will never allow life to be abused or mistreated. Life belongs to God. Thank God for what part of it he has shared with you! Never waste life or treat it with contempt. It is God who gave it to you.

God gives harmony to life (31-35)

The glory of God is seen in his creation, in the way he sustains the universe, and now, and perhaps most significant to us, in the way God brings harmony to life.

What fools we mortals be! Is it greater

to create life or to give harmony to life? Man has done neither, but he attempts the former which he has found impossible, and neglects the latter which Christ has said he would lead his people to do (flavor.)

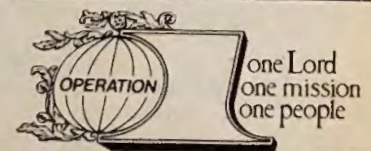
God rejoices over his creation. He "sees that it is good" Creation and man together approach the divine purpose for their existence as God rejoices in his works.

A deep harmony of life and creation is maintained by God. One frown from God and the earth trembles at his displeasure. A touch of his hand that is so often filled with good, can make the mountains smoke. Creation exists or is destroyed at his pleasure. The psalmist's prayer is that whatever might disturb creation's harmony (v35) would be banished from the earth.

God beats swords into plowshears and makes lions lie down with lambs. He stills the tempest on the sea and quiets the tempest in the heart. God gives harmony to life. Life without God is a cacophony of misery. Life is too important to be lived without God.

This is the first psalm that closes with "Hallelujah" (Praise ye the Lord.) More will follow. At this point the whole being of the psalmist is one of praise and thanksgiving. Song is that medium of praise highly acceptable to God, so the psalmist says, "I will sing unto the Lord..." His song will be "sweet" for it is offered as a sacrifice and is an echo of the joy of the Lord. One can see why this psalm has so easily lent itself to worship services.

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Declaration of Cooperation

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

God's own doing

Ephesians 1:1-14



Johnson

Sunday's lesson marks the beginning of an intensified study of the book of Ephesians. If Ephesians was written during Paul's Roman imprisonment, it was written about A.D. 60 or 61. While some people have questioned Paul's authorship of the book, it is generally known as one of Paul's prison epistles. The content of the letter itself persuades us that the letter is from Paul and that it came from his imprisonment in Rome. Paul's name is specifically mentioned as author. (1:1)

Paul's greeting

The letters of Paul usually open with a greeting, a thanksgiving, and a prayer. The writer emphasizes all three in the epistle of Ephesians. He follows the usual method of letter-writing for his day by giving a salutation or greeting, naming the author and the intended receiver. He adds a personal greeting.

Paul considered himself a messenger for Jesus Christ. He calls himself "an apostle of Jesus Christ." Not only had he become a teacher and miracle-worker, Paul had been appointed to his task by the risen Christ. Paul conveyed both authority and humility when he added that his apostleship was "through the will of God." He indicates that his readers should listen to his words as a true messenger. The words might also convey an expression of his realization about his unworthiness to be Christ's apostle. He addresses the "faithful in Christ" and for those readers breathes his prayer of grace and peace to them from the Father and from Christ. Grace is God's favor freely given to all. "Peace" denoted the presence of countless blessings.

A Doxology (Eph. 1:3-14)

Many people sing the "Doxology" each Sunday. It is often sung with enthusiasm and real meaning. The true significance of a praise song may be lost when the participants do not feel the jubilation that the words and music were meant to convey. Let us consider the manner in which Paul gave his doxology.

Paul burst forth with a hymn of praise to God for his marvelous blessings and benefits to his people. The main theme is evident in verse 3: "Blessed be the God... who hath blessed us with spiritual blessings." The broader concept would include every act of God's wonderful works and divine blessing.

Divine Blessings Defined (Eph. 1:3-6)

Paul had received in abundance so many spiritual blessings. Small wonder, then, that his heart overflowed with grateful thanksgiving when he thought about them. He was able to be joyous even though he was then a prisoner.

God continues to supply and provide those blessings which our spiritual lives require. He has given us "every possible spiritual benefit in Christ!" (v. 3, Phillips)

God's people are blessed "in heavenly places"—that is, we are lifted to heavenly joys which are available at the present time. The believer is also lifted to divine blessings "in Christ." (v. 3) Because of our union with Christ, we experience continuous blessings.

Verse 4 is the very heart of Paul's doxology. In the verse we note the doctrine of "election" - meaning that God chooses us before we choose him. God reveals himself to us, discovers us, and comes to save us. He does not want anyone to be lost. Man has the freedom to accept or to reject God's offer of salvation. Salvation is a possibility for everyone because God has made it so. In God's love we are chosen and adopted.

Verse 5 points up the truth that "He destined us in love to be his sons through Jesus Christ." (RSV) No forcing is done on the part of God, but man's salvation was, and is, his divine plan—even from the beginning.

Verse 6 calls for praise to God for his amazing grace which he imparted to us through his son, Jesus Christ.

Let us Praise the Son

(Eph. 1:7-12)

Christ's shed blood was the ransom price for our deliverance from enslavement to Satan and sin. Paul suggests that forgiveness is the main theme or feature of our redemption. (v. 7)

Verse 8 indicates that God's good gifts literally overflow because He added for man "wisdom and prudence". Surely He has imparted to us the gift of knowledge, to see into the heart of things, and the gift of understanding so that we may act and react to his divine will and purpose. He has even allowed us to know the mystery or secret of dealing with the world. (v. 9)

Paul declares in verse 10 that God intends that Christ shall be head of a regathered universe. His main concern was to illustrate that only "in Christ" can all men be brought together, with Christ being the head of the church.

In verse 11, Paul says that believers themselves become God's heritage. They are God's own - a special and chosen

people. Then, through the believers, the majesty, power and glory of God might be evident. The real glory of God can best be seen when people are united in his holiness. True believers will be the "praise of his glory."

Let Us Praise the Spirit

(Eph. 1:13-14)

Paul gave special significance to the presence of the Holy Spirit in the lives of the believers. He refers to the "Spirit of promise" because his coming was a promise fulfilled. He used the figure of a seal—to render secure—in showing that believers are sealed with the Holy Spirit. He points up the truth that the presence of the Spirit in our lives is undisputed proof that we belong to God.

In verse 14, Paul uses the word "earnest." The word indicates a pledge or a guarantee. When the Spirit is present in our lives, it is God's guarantee that we will one day enjoy the fullness of all that he has in store for us. The experience that we now have with the Spirit is but a foretaste of the blessings which we will know in the future life.

Another purpose in the sealing of the Spirit is expressed in the words "unto the praise of his glory." (v. 14) The phrase speaks of future praise that will be given to God when we stand before him complete in resurrected bodies.

Why should we live as spiritual paupers? We definitely should not do so, because we possess "all spiritual blessings" in Christ. So...let us, with increased knowledge and understanding, sing "Praise God from whom all blessings flow."

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Attendance report

March 23, 1975

Church	Sunday School	Church Training	Church Additions
Alexander, First	78	38	
Alpena	87	28	
Augusta, Grace	108	61	2
Bentonville			
Central Avenue	73	26	
First	224		3
Mason Valley	82	51	
Berryville			
First	195	71	
Freeman Heights	139	57	
Blytheville, Clear Lake	126	69	
Booneville, First	280	247	
Camden, Cullendale	510	126	3
Clinton, Friendship	110	43	10
Concord, First	104	33	1
Conway, Second	315	99	
Crosssett, Mt. Olive	424	205	7
El Dorado			
Trinity	164	87	
West Side	400	386	6
Forrest City			
First	732	141	2
Second	178	48	3
Fl. Smith			
East Side	295	77	2
First	1393	320	2
Grand Avenue	866	264	10
Moffett Mission	39		
Windsor Park	798	258	8
Garfield, First	93	34	
Gillham, First	108	61	
Greenwood, First	278	116	2
Hampton, First	145	71	
Hardy, First	122	58	1
Harrison			
Eagle Heights	370	141	
Woodland Heights	94	48	
Helena, First	324	96	7
Hope			
Calvary	179	67	1
First	458	112	4
Hot Springs			
Grand Avenue	499	220	4
Leonard Street	94	74	
Memorial	110	45	
Park Place	387	81	1
Hughes, First	189	59	
Jacksonville			
First	427	86	4
Marshall Road	298	102	8
Jonesboro, Nettleton	236	79	
Kingston, First	59	31	
Lavaca, First	337	117	
Little Rock			
Crossroads	124	96	3
Geyer Springs	803	153	2
Life Line	574	124	
Martindale	139	54	5
Woodlawn	127	75	1
Magnolia, Central	585	176	1
Melbourne, Belview	94	67	
Monticello			
First	331	62	
Second	340	108	7
Murfreesboro, First	149	61	
North Little Rock			
Calvary	468	132	1
Levy	472	119	1
Park Hill	770		1
Paragould			
Calvary	241	140	1
East Side	202	85	
First	440	250	1
Paris, First	430	75	
Pine Bluff			
Centennial	179	68	4
East Side	215	97	1
First	560	98	
Second	123	45	
South Side	704	117	4
Tucker	14	9	
Oppelo	20	10	
Sulphur Springs	166	85	1
Watson Chapel	352	107	7
Rogers			
First	548	37	
Immanuel	485	138	14
Russellville			
First	462	52	
Second	154	68	
Springdale			
Berry Street	104	50	
Caudle Avenue	149	53	5
Eimdale	356	107	
Van Buren, First	541	198	
Mission	35		
Vandervoort, First	55	33	
West Helena			
Second	202	96	
West Helena Church	328	74	
Wooster	112	87	2

'Improving preaching' seminar set for mid-July in Nashville

NASHVILLE--An "Improving Your Preaching" seminar, designed to help pastors prepare for preaching effectively week after week, will be conducted in the Church Program Training Center at the Southern Baptist Sunday School Board here, July 14-18, 1975.

During the week-long seminar, participants will be given an opportunity to evaluate their preaching and take concrete steps toward providing a more effective preaching ministry.

Topics for the seminar will include "Called to Preach," "Planning Your Preaching," "Preaching on Controversial Subjects," "Variety in Preaching," "Structuring the Biblical Sermon," "The Pastor Looks at Himself" and "The Preparation of the Preacher."

Personalities for the mid-July meeting are James C. Barry, pastoral ministries consultant in the board's church ad-

ministration department and seminar director; John M. Lewis, pastor of First Baptist Church, Raleigh, N.C.; Stuart Arnold, noted Bible teacher and consultant in the board's Sunday School department; Ernest Mosley, supervisor of the board's church ministries section; and Jack Gullede, editor of "Proclaim" magazine.

During the week, a separate conference for ministers' wives will be directed by Bob Dale, pastoral ministries consultant at the board. Topics will include "Me, You and Us," "The Wonders and Worries of Being a Minister's Wife," "A Bill of Rights--and Responsibilities--for Minister's Wives" and "Life in the Parsonage."

For registration contact the Church Program Training Center, 127 Ninth Ave., North, Nashville, Tenn. 37234.

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10,000 at "PraiSing 75" welcome new hymnal

by Jim Lowry

NASHVILLE(BP)—The final notes of "PraiSing 75" brought to an end possibly the most diversified singing event in the history of Southern Baptist music.

Music lovers from 47 states, Canada, Brazil and Japan gathered here 10,000 strong to celebrate the unveiling of the new "Baptist Hymnal" which is the product of over two years intensive work.

George Beverly Shea opened the first night's program with "Amazing Grace," which he dubbed as the Southern Baptist national anthem. Shea, long-time soloist for Billy Graham Crusade teams, also sang "Jacob's Ladder," "I Will Praise Him" and a number of other well known hymns before leaving to a lengthy standing ovation.

Approximately 8,000 persons in the first night's crowd were welcomed by Grady C. Cothen, president of the Southern Baptist Sunday School Board, to "a 'first' in Southern Baptist life." He said that Music City would hear music during PraiSing "like it hasn't heard before."

The diversity of "PraiSing 75," March 10-13, was witnessed by the fact that 54 individual daytime concerts were presented at six locations over a three day period.

Additionally, there was a Sacred Harp Singing one afternoon and 30 continuous

hours of hymn singing at the "Sing the Hymnal Through" program in the Sunday School Board's Van Ness Auditorium.

On Tuesday night the Nashville Symphony Orchestra accompanied a 600 voice choir for the performance of "This We Believe," by Cecil Effinger. Amerigo Marino, music director and conductor of the Birmingham (Ala.) Symphony Orchestra, was the guest conductor. The orchestra also played five orchestral improvisations of favorite Baptist hymns.

Marino replaced Thor Johnson, who died in January, 1975, as director of the symphony for PraiSing. William J. Reynolds, secretary of the church music department of the Sunday School Board, paid special tribute to Johnson for the work he had done in preparation for "PraiSing 75" before Johnson's untimely death.

One of the most enthusiastic receptions was given to the Fisk Jubilee Singers of Fisk University, Nashville. The crowd of 6,000 gave them two standing ovations during their short performance time.

Jerry Clower, Mississippi comedian and member of the Grand Ole Opry, took charge of the Wednesday evening country-gospel program as master of ceremonies. Clower, decked out in his "Grand Ole Opry" bright yellow suit, had the country-gospel fans laughing from

the very beginning with his 'back-home' jokes.

First on the program Wednesday night was the Jake Hess Sound, a gospel trio. Jeannie C. Riley of "Harper Valley PTA" fame was next, followed by Myrtle Hall, who frequently sings with Billy Graham teams. Miss Hall's version of "To God Be the Glory" drew a standing ovation from the 7,500 persons in Nashville's Municipal Auditorium. The Wednesday program concluded with soloist Cynthia Clawson and The Speer Family.

Almost 10,000 persons were on hand for the closing program Thursday night to receive souvenir copies of the new hymnal. A 900-voice men's choir composed of the Centurymen and 13 state singing men's groups started singing from the new hymnal. They were joined by the entire audience for 15 songs, which included "Have Faith In God," "Victory In Jesus" and "How Great Thou Art."

When "PraiSing 75" ended late Thursday night with the audience of 10,000 singing "Sweet, Sweet Spirit," new "Baptist Hymnals" were already in the mail to churches that had placed orders before PraiSing began.

Every note has been played, every note sung, and every word read. Southern Baptists officially have a new "Baptist Hymnal."

Ouachita University's Francis McBeth (seated at left of conductor) was arranger for one of the hymn tunes played by the Nashville Symphony Orchestra.



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