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Arkansas Baptist State Convention

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Prais 75 Sing



Area-wide PraisSing rallies
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I must say it

Charles H. Ashcraft/Executive Secretary

Wherein lies the real victory of protest?

Regardless of the rightness or wrongness of any issue the main proponents wish to win. Everyone cannot win when anti-forces collide. Often a staggering loss is an overwhelming victory for the loser.

Sometimes to win is the most tragic thing which could happen. It may be said in many cases, no one wins, everyone loses when sharp altercations occur. A wise person can afford to lose an argument rather than lose a friend. A ruling by the judges in your favor is no victory at all unless there is a victory for God in it.

One may even thank God for losses in the world if it but be a win for God and the common good. The real victory is not on the scoreboard, in the ballot box, or the breaking of the tape, but in the right outcome of the contest.

The protestor may not always carry his point, but there is some solace that the issue was aired and the facts on both sides debated by able people. A loss today may be the first step in a greater victory another day. Life is not over even at death for our works will follow on.

Until everyone has the mind of Christ there will be differences. So, until that time we do well not to destroy those who disagree with us, get his job, or kill his bird dog. You may wish to borrow his bird dog at some later time.

There is a victory of sorts to any person who will face up to a real problem, because in facing up he joins an elite fraternity. Not everyone cares enough about anything even to walk down the block where his precinct is holding an election.

This man loses regardless of the rightness or the wrongness of any issue at stake. He loses because a person without convictions is not a person at all.

The real victory of any protest is that which is a victory for God. Any protest of any nature which only helps the protestor or the establishment will yield poor dividends for the common good. There is no victory for the violent person or for the system which admits to no arbitration.

The charred remains of the burned out hall of justice are no more depressing than is the establishment which provides no channel for meaningful dialogue.

Thought for today, "God is never found at the end of a heated argument, and the shotgun which kills the enemy is only hot for a short time."

I must say it!

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Arkansas Baptist

NEWSMAGAZINE

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J. Everett Sneed

Staying with the SBC

Most Southern Baptist preachers are supportive of the Convention. One would expect a man ordained and educated by Southern Baptists to love his own denomination. But a few attempt to lead their churches away.

Their ways of leading churches out of the Convention generally follow a fixed pattern. First, the pastor seeks to cut off communication with other Baptists. He no longer cooperates with local missions and discourages financial support of the association. Normally, there are no attacks on the local director of missions as these men are usually loved and respected, but isolation and separation becomes apparent.

The second step is to cut off communication with the state and Southern Baptist Conventions. The church is encouraged to drop the state paper and Southern Baptist literature. "No one reads the state paper anyway," they say, "so let's save that money." They also attack Southern Baptist literature claiming it is "doctrinally unsound." Once all communication with the Convention is terminated, numerous attacks are voiced against denominational leadership.

The plan is almost complete when support of world missions and the Cooperative Program is terminated. Usually, the reasons given are "Too many of our agencies are liberal and besides we need the money more here at home."

The final step is to vote to withdraw from the SBC. Often, lay people may not realize what the pastor's plan is until it is well underway. In some instances it is too late to reverse the devious undertaking.

These pastors claim various reasons for separation from Southern Baptists. Some reach the honest conviction that we are wrong. Certainly no one would wish to force a man to be a part of an organization against his will. In such a case, however, the preacher should not

attempt to steal a church built by Southern Baptist money. To be completely honest, he should resign his church and seek one which holds to his own concepts.

In some rare instances a pastor may serve a church where some of the members are dissatisfied with the Convention. In such a case, the pastor should make every effort to educate his members concerning our work, our organization, and our doctrines. Almost without exception, when the facts are known the problem disappears. If, however, the majority of the members insist on separating from the Convention, resignation would be the only option for a true Southern Baptist pastor since he could not leave his denomination.

The majority of pastors who seek to lead their churches away from Southern Baptists believe that they have not received proper recognition. They feel that the brethren have not elected them to positions of sufficient prominence or that their overall abilities have just been by-passed.

The move to independence and separation ebbs and flows with the general unrest in our society. James L. Sullivan, immediate past president of the Sunday School Board, says they are able to predict the trouble spots in our country on the basis of the mail. Prior to each of the major upheavals in the 1960s, the Board received extremely hostile mail. Many people since then have written apologies for their statement.

Fortunately, very few of our churches are lost through the treachery of non-Southern Baptists leading congregations out of our Convention. For many years, Southern Baptists have had a steady growth of churches. Last year, for example, we grew from 34,665 churches to 34,734. Yet, the fact remains that pastors serving Southern Baptist congregations should be Southern Baptists.

Guest editorial

The pastor a church wants

I asked a pastorless church, "What would you like for your pastor to be and to do?" Their responses came as follows:

He should be a teacher. He ought to be easy to talk to. He should love his church and all people. He must be evangelistic. He needs to know how people feel. He should work with youth. He needs to visit the sick. He should know the workings of the church and keep people informed. He must understand Baptist doctrine and preach the gospel. He needs to be open and sharing with people, friendly to all. He ought to accept the help of others. He must be a director and administrator. He needs to be involved with associational and state work. He should be a good spiritual advisor.

He must be responsible to the church. He should

invite missionaries to the church. He needs to be interested in young people and help them know about special ministries. He ought to know the workings of the Sunday School and the other church organizations.

He shouldn't shout as he preaches. He should have a good delivery and speak in laymen's terms. He needs to attend civic affairs and express church views. He should be humble and communicate with and cooperate with the leaders of the church. He needs to have vision and also common sense. He should listen to the members of the church. He should not reveal confidences.

Someone pointed out that only Christ could possess all these qualities but they would like to have as many as possible in their new pastor -- **Editor Elmer Gray in the "California Southern Baptist"**



One layman's opinion

Daniel R. Grant / President, OBU

Secular thoughts on being led in prayer

It is not easy to be led in prayer. All too often when someone is called upon to lead in prayer it is a solo performance. Unfortunately, it is not always the fault of the one called upon to lead, because the followers have simply tuned the leader out. Recently my "followership" in prayer received a severe test. I was in Nashville for a meeting of the Committee on Boards of the Southern Baptist Convention, with the dubious privilege of serving as chairman of this committee. I was feeling the pressure of a 2:20 departure time for the plane that Stuttgart Pastor David George and I needed to catch.

The committee had cooperated beautifully in limiting their speeches and debate, had stayed at work until 10:30 the previous night, and had worked through the noon hour without eating. Everyone seemed willing to make the necessary sacrifices to finish our work in time to catch early afternoon flights. A friend had agreed to take David George and me to the airport and had the motor running at the back entrance of the building. We finished our last item of business at 1:45 and, without giving the decision much thought, I called on Reverend Charles Wade, Pastor of the First Church of Enid, Okla., to lead us in prayer.

As the saying goes, Reverend Wade "prayed for Texas by counties," and included Oklahoma and much of Arkansas, as I recall. Or at least that's how it seemed as I stood first on one foot, then the other, checking my watch

as the minutes ticked away. To the best of my memory it was a beautiful prayer, expressing thanks for God's leadership in every human disagreement that came before our committee on the way to proceed, and the persons to nominate for the important leadership roles in our Convention. But I simply had not prepared myself for the prayer. I asked him to lead. I was primarily concerned about the possibility of missing that plane and arriving back in Little Rock six hours later than I had intended.

As it turned out our friend was an expert driver, and we climbed into the plane exactly one minute before it took off.

I have since given quite a bit of thought to the dual responsibilities of the leaders and followers in public prayer. My mother used to tell of the favorite breakfast table expression of a preacher's wife just before the blessing was said: "Short prayer, Mr. Blakely, the biscuits will burn!" I can recall being grateful for short prayers in certain circumstances. But I can also recall some very beautiful prayers that meant a great deal to me and encouraged me to follow along in genuine personal prayer. Dr. Carl Goodson, Ouachita's Vice President for Academic Affairs, has that unusual ability to lead in prayer in such a way that the others in the group are in reality led to follow along in prayer.

The next time I see Oklahoma Pastor Charles Wade I think I shall tell him we both need to repent.

News about missionaries

Mr. and Mrs. J. Allison Banks, missionary associates currently in the States, may be addressed at Box 1083, Waynesville, N.C. 28786. A Floridian, he was born in White Springs and grew up in Perry. Mrs. Banks, the former Sue Bradley, was born in Bradley, Ark., and lived in Lake City, Fla. Before they were employed by the Foreign Mission Board in 1968, they had already served one year as volunteer missionaries in Israel. Before going overseas he served as mayor, vice-mayor and councilman for the city of Boynton Beach, Fla.

Mr. and Mrs. Don W. Reed, missionaries to Peru, have arrived in the States for furlough (address: 4718 NW 25, Oklahoma City, Okla. 73127). He was

born in Post, Tex., and lived in Fayetteville and Bentonville, Ark., while growing up. Mrs. Reed is the former Wanda Stephens of Norfolk, Ark. Before they were appointed by the Foreign Mission Board in 1971, he was Baptist Student Union director at Northwestern State College, Alva, Okla.

Josephine Scaggs, missionary to Nigeria, has arrived in the States for furlough (address: 1 N. School St., Apt. 704, Fayetteville, Ark. 72701). She is a native of Stigler, Okla. Before she was appointed by the Foreign Mission Board in 1939, she was Baptist student secretary at the University of Arkansas, Fayetteville and Rice Institute (now University), Houston, Tex.

Letter to the editor— Agrees on suing

I want to congratulate you on the guest editorial titled "To Sue Or Not To Sue?" in the March 27 issue of the *News magazine*. I agree wholeheartedly with the author.

One cannot appreciate this problem until he finds himself involved in such a perplexing dilemma. After 26 years of Christian discipleship, and being a member as well as a worker in 15 different congregations from city to city, I found myself one day in such a predicament. I felt my Christian world shake, to say the least.

After acknowledging that I was as much to blame as the fellow church member bringing suit, I set about immediately to try to keep my church free from the negative implications of such an entanglement, and had I known that such action was being taken, I would have done it much sooner. Unfortunately I was not old for several days, and unfortunately, nothing that I, nor my pastor, nor my concerned deacon friends tried in order to bring reconciliation was successful. The door of understanding and forgiveness seemed shut.

The problem dragged on for months, all the time affecting our church spirit negatively, resulting in opposing "sides" and a strong undercurrent of unfavorable fellowship. In the meantime I had simply turned the matter over to the Lord, knowing that in the end He would somehow bring blessings from it all. Constant prayer followed.

Finally, in the 11th hour, the accuser agreed to discuss the matter openly, and eventually agreed to dismiss the charges, with the stipulation that my family and I find another church home. Although this was not a fully Christian solution, Blessings came. We found a church that has a true "sweet spirit" that fully understands and practices Christian love. Since then my two Children have made Christian commitments.

I would recommend that should a Christian find himself with such a problem, he should,

(1) Consider the other person's side and seek understanding.

(2) Ask for pastoral counselling for both parties together.

(3) If these fail, to bring about reconciliation, ask for church discipline. If Christian individuals refuse to follow Biblical procedure, surely Christian churches can do so. This would help the world see that they mean what they claim to be.

(4) Certainly, spend much time in prayer about the matter.—John W. Crawford, Arkadelphia

Arkansan serves in Alaska revival

ANCHORAGE, Alaska--The 1975 simultaneous revivals were conducted in churches and missions associated with the Alaska Baptist Convention March 9-23, according to Dr. Troy Prince, Evangelism Director for the Convention.

One man from Arkansas served in the crusade. W.R. Canary, Baring Cross Church, North Little Rock, served as music director at Immanuel Church, Anchorage, Alaska.

Simultaneous revivals have been conducted in Alaska each year and pre-dates the organization of the Alaska Baptist Convention. Enlistment of personnel for the revivals is done jointly by the Evangelism Department of the Home Mission Board and the Evangelism Director for the Alaska Baptist Convention. The Alaska Convention is composed of 59 churches and church-type missions with more than 12,000 members.

Gets honorary degree

John B. Wright, pastor of First Church, Little Rock, has been presented an honorary doctor of divinity degree by Southwest Baptist College, Bolivar, Mo. The degree was presented to Dr. Wright at Founders' Day ceremonies March 18. He is a graduate of SWBC and has served on the schools' board of trustees.

High School students invited to retreat

Arkansas high school students are invited to attend a retreat sponsored by Arkansas Tech BSU. Activities are planned from 7:30 a.m. to 3 p.m. each day on April 25 and 26. The site will be the BSU Center, 1404 North Arkansas, Russellville 72802. Reservations can be made by writing or by calling 967-3217.



Photo by Jim Powell, Texarkana Gazette

A fire early Easter Sunday morning damaged the older education portion of the building of Beech Street Church, Texarkana. The fire began around a heater on the second floor of the structure and burned through the third floor and then through the roof. Pastor J.W. L. Adams Jr. estimates the damage to be between \$150,000 and \$200,000, and expects 75 to 80 percent of the loss to be covered by insurance. Church offices, directly underneath the worst part of the fire, were severely damaged by water, but equipment and records were saved. The pastor's library was heavily damaged.

News briefs

□ Sue Thompson, SBC missionary who serves in Ibadan, Nigeria, was speaker for the evening service at First Church, Arkadelphia, recently. She is the first black appointed by the SBC Foreign Mission Board.

□ Temple Church, Dermott, broke their all-time attendance record when they held an old fashioned day March 9. They had 149 in Sunday School.

□ Winners in the Exploring Bible Drills held by North Arkansas Association were Judi Altstalt and Ryne Stratton.

□ First Church, Bentonville, has ordained as deacons Owen Dempsey Burton, Don Overstreet, and Thomas

William Stockdale.

□ More than 300 young people attended Clear Creek's March youth rally held at First Church, Ozark. Music was presented by the Sunshine Singers of Lamar Church, and Jim Henley, pastor at Clarksville, Second, was the speaker.

□ Oak Grove Church, Van Buren, has purchased 1 1/2 acres of land just east of the church, and is building a 28 ft. by 82 ft. four-bedroom, brick veneer home for their pastor, Wayne B. Davis.

□ Miss Clifton Bond and Mrs. Keith Baker were honored by First Church, Monticello, recently for their service as instrumental musicians for the church.

They presented a "testimony in music." Mrs. Baker has been church organist since 1958, and Mrs. Bond began her service as organist-pianist in 1960.

□ First Church, Strong, has licensed to the ministry Phillip W. Smith. He is a senior at Strong High School and will enter Ouachita University this fall.

□ Southside Mission, Warren, broke ground March 16 for a new educational building. First Church, Warren, sponsors the mission.

□ In a service at First Church, Hope, recently Bob Bledsoe announced his call to the ministry. His father and brother are both Baptist ministers.

A plea to some who speak in tongues

by J. Grant Swank Jr.

I am the pastor of a church that does not stress speaking in tongues. However, I have tried my best to make a climate of Christian fellowship and worship that will accommodate both those who speak in tongues and those who do not. My intention was to open the doors of Christian sharing to everyone who loves the Lord Jesus as Saviour.

Having had about a dozen persons in the congregation who speak in tongues, I have come to some hard conclusions after a year of effort. These conclusions have been heart-breaking to me; I expected much more from those who speak in tongues than their lives have shown. Here are the reasons for my disappointment:

1. These persons arrived on the scene with smiles and hand shakes and praises to the Lord. They carried their Bibles and became a part of the congregation's program and fellowship. However, after some months it was obvious that they had a spiritual superiority complex, and it became obnoxious. Professing to be filled with the Spirit of humility and holiness, these persons expressed the opposite. The subtle but real spiritual conceit became more and more apparent until the words "Spirit-filled" came to have a regrettable taint.

Other pastors with whom I have talked have had similar experiences. There is often a "know-it-all" attitude among those who speak in tongues that exactly contradicts what they profess in testimony. They definitely give the impression that those who do not speak in tongues have not "arrived" spiritually, do not have the sensitivity to interpret the Scriptures, do not have prayer power that can bring results.

2. These persons are insensitive to the concept of Christian discipline. In many of them, habits of worldliness remain while the tongues-speaking flourishes. Furthermore, these people do not allow themselves to be directed toward discipline; they feel that they have achieved spiritual maturity when they come into tongues, and they tend to look down upon those who do not speak in tongues, even those who are living a more holy, dedicated life in Christ. The blind spot concerning discipline is appalling. Speaking in tongues should

certainly be accompanied by holiness in everyday living, but often it is not.

3. They are unteachable. Again the spiritual superiority complex rears its ugly head. The tongues-speakers apparently believe that they know it all, that they are to be the teachers of all God's children, that on every topic of the Christian faith the truth resides in them. No matter what theme of Christian living was being discussed in Bible study it had to go under the scrutiny of the microscope for their final conclusion.

Again, in comparing experiences with other pastors, I have found this attitude to be common. It damages the genuine speaking-in-tongues movement and hinders those pastors who would like to maintain a climate of charity among all Christians.

4. These persons tend to split churches rather than to bring unity to the overall body of Christ. First Corinthians 12 emphasizes the unity of the body, and that which brings division is not to be tolerated, as Paul makes clear throughout the entire letter. If those who speak in tongues would only understand this biblical emphasis! They claim to have such a high regard for the body of Christ, and yet they often pull the limbs of the body and cause it much hurt. The unity and oneness they espouse must be based solely on their perspectives and practices, their own interpretation of the Scriptures. No latitude is allowed for differing opinions from other believers.

5. These people become church hoppers. They stay in one congregation for a while and then move on to another one. They do not develop a sense of faithfulness to any one congregation. Furthermore, they do not hesitate to take other persons from the congregation with them when they go on to another church. And after they have left, they criticize with barbed speech persons in the previous church. Does this further the unity of the body of Christ? Does this exemplify the love and holiness of the Spirit?

I tried. I honestly tried my best to open the doors of Christian fellowship to those who speak in tongues as well as to those who do not. I tried to provide a pastoral base of cordiality and understanding in open remarks from the pulpit.

But I have been disappointed. I have been turned against by the very ones I defended. Why? I am convinced that they did not have the Holy Spirit. They were possessed with a counterfeit, a fake. They were living on an ego trip, a manufactured religious "high." The daily lives of these people just did not match their witness, and so they hurt me, the congregation, and their own testimony as well as the cause of Jesus Christ.

I had hoped that those who had received the gift of speaking in tongues would be a real blessing to our congregation. I had prayed that we would be one together for the furtherance of the Kingdom, that more souls would be saved and the church built up in the power of the Lord to do great things to his honor. I had hoped and prayed and had exhorted all the people to find their unity in Him and so find miracles in the church's witness.

But it all came to naught. The tongues-speakers have left and are attending another church. For another year? perhaps. Then they will move on to another congregation and try to play their same religious games with another group of people. Perhaps they will be turned away at the very outset; suspicion is running high in many places because of the experiences like those I have described.

Many within the tongues movement have much to learn about humility in the Lord, Christian discipline, the holy life in everyday experience, and simple ethics in relations with others. They have a great need to get a better perspective on speaking in tongues, to give it its proper place among the other gifts of the Spirit, the other graces of the Spirit. It is my prayer that what I have said here will move some to examine themselves, for the sake of the unity of the body of Christ.

J. Grant Swank Jr., is pastor of the Church of the Nazarene in Fishkill, New York. He has the M. Div. from Nazarene Seminary, Kansas City. He is the author of "Which Way—Now and Forever" and "Moments to Go."

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Is cooperation compromise?

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

Long ago in our Baptist history, some of our forefathers got the mistaken idea that it was unwise, if not wrong, for their churches to cooperate with other Baptist churches of their area or nation. They felt that in doing so they would lose some of their liberty. They insisted, therefore, that each individual church go its own way and do its own thing. Some of them did. Some still do.

The offshoot of this extreme concept is the so-called Independent Baptist movement. Certain local Baptist churches still feel the same way and follow the same uncooperative course. They work only for their local bodies in which their individual memberships are held. Indeed, some of the congregations have become so ruggedly individual that they are in essence cantankerous in spirit, thinking and acting negatively on almost everything. Indeed, they often compete with each other of like faith and order rather than cooperate even in the same county or city.

All of us can identify some of the big name churches and pastors who have gone this extremely independent route, and who have built little kingdoms of their own. Each rules autocratically over his own constituency, declining to meet even in fellowship meetings with local pastors conferences of fellow ministers.

They aggressively solicit members of other Baptist churches to leave where they are to come and join them. Such a spirit and method usually ends in a dog-eat-dog relationship of church bodies which is highly competitive. All is contrary to the Christian spirit of love, helpfulness, and sharing.

What is basic and must be understood is that all Baptist churches are independent in reality. We like to use the term autonomous because each is self-governing, determining its own destiny and living with their own decisions. Only certain ones who go to the extreme in their individualistic concepts have capitalized the word "Independent" and have in essence taken an anti-denominational stance in the process.

The glory of the Southern Baptist Convention's approach is that local churches are still in charge of things, even in the denomination. Working together they have built a great denomination. Through contributions they have supported vast denominational movements of missions, education, and charity. Through trustees they have controlled their agencies. Working together they have built hospitals, colleges, seminaries, children's homes, homes for aged, and many other

worthwhile institutions. They have sent missionaries. They have published educational materials. They have helped in a thousand other ways. Each has been on a voluntary basis.

Local churches still control the Convention through elected messengers. The Convention controls its agencies through duly elected trustees who in turn must give an account back to the Convention of each decision and action at the next annual session. Never is there a violation of conscience on the part of any individual believer. Never is there the trampling of rights of any local church.

So cooperation need never be compromised. It is strength consolidated and demonstrated. A system built on cooperation as Southern Baptists have done it with an attitude of prayerfulness and commitment is proven by experience. It is the best system of church administration of any denomination. We know. It is creative and dynamic. It is versatile and tireless. It is our Baptist way of doing things. Who can argue with success?

Cooperation is no compromise. It is a key to spiritual conquest in a world that needs the Christian witness now.

Staff changes

Jan Akins is serving as associate pastor and youth director at First Church, Ozark. He will conduct Sunday School and morning worship services at the Centercross Mission sponsored by the church, and will conduct a full-time youth program



Akins

at First Church. Akins has been serving as pastor of Jesse Turner Terrace Mission sponsored by First Church, Van Buren. He also has worked in the youth program of Kibler Church, his home church.

Jim Walker is music and youth director of First Church, Paris. He comes to the church from the same position with Eastside Church, Paragould. Walker and his wife are the parents of two sons.

J.W. Royal of Benton is serving Central Church, North Little Rock, as interim pastor.

Marvin Ferguson has accepted the pastorate of First Church, Plumerville. He

previously served as pastor of Oak Bowery Church, near Conway, and has served New Ireland Church and New Zion Church, both in Mississippi. He is a graduate of Clarke College, Newton, Miss., and is a student at Mid-America Seminary. He and his wife, the former Bettye Cochran, are the parents of three sons and a daughter.

C.W. Caldwell, who formerly directed missions and evangelism for the Arkansas Baptist State Convention, is serving as interim pastor of First Church, West Plains, Mo.

Harold Wilson has resigned as pastor of Mountain Valley Church near Hot Springs. He has been a Baptist pastor for 21 years, and is available to serve as supply preacher or interim pastor. He may be contacted at Star Route 10 Box 336B, Hot Springs 71901, or by telephone at 624-1085.

Archie Wheeler, pastor of Woodland Church, Clarksville, since 1971, has resigned. He also served as pastor of the church from December, 1963, to December, 1968. He plans to do supply preaching.

Arkansan directs

W. Virginia missions

Arkansas Floyd Titsworth is serving as State Missions Director of the Division of Church Extension of the West Virginia Convention of Southern Baptists. He had served as an area missions director in that state.



Titsworth

Titsworth is a native of Cedarville, Ark., and has attended Ouachita College (now University.) He holds the B.S. degree from the University of Arkansas, and the B.D. and M. Div. degrees from Southern Seminary.

He served as pastor of Garland Heights Chapel, Fayetteville, from 1953-56. Under his leadership the church grew from six to 86 members. He also has been pastor of churches in Kentucky and served as pastor-missionary in West Virginia.

Doctrinally speaking Original sin

by Ralph W. Davis
(41st in series)



Davis

By original sin we mean the corruption of human nature in the beginning of human history. When the first man violated God's will the stream of human history was corrupted at its source. Original or Adamic sin began when Adam fell from a state of holiness through willful disobedience to God's command. Its result was a depraved nature. In discussing original sin we find two facts: (1) man's inborn moral depravity, and (2) the universality of sin. These facts are seen in Romans 5:12, "Wherefore, as by

one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "The most simple and natural explanation is that, since Adam was the natural head and source of the race, the race as a whole inherits a depraved nature from him" (Conner, *The Doctrine of Redemption*, p. 31). "Man cannot be connected with the race without being connected with the race's sin. Man is not responsible for the sins of the race until he acts them out and they become his sins" (Conner, *A System of Christian Doctrine*, p. 338).

When the Psalmist said in Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me," he was not questioning the morality of his mother; and in Romans 5:12 Paul was not

blaming Adam for his sin.

In Ephesians 2:3 Paul tells us that we were "by nature" the children of wrath; that is, subject to the wrath of God. I Corinthians 15:22 tells us, "For in Adam all die, so in Christ shall all be made alive." All people are born with such a tendency to sin that it is morally certain that when they reach the age of accountability—the age when they are morally responsible—they will commit sins of their own. And all have sinned except Christ. Christ did not inherit depravity. The virgin birth did not make it impossible for him to sin, but it made it possible for him not to sin.

Morris Ashcraft states, "Neither in Adam's sin nor in Christ's faithfulness do men automatically inherit sin or salvation. Sin and faith involve personal choice in both instances...Man is never permitted to blame his sin on another" (*The Forgiveness of Sins*, p. 59.)

We understand original sin to mean that as members of the fallen race we inherit a sinful disposition that makes it morally certain that we will sin, but it is our own sin which condemns us. We cannot put the blame on our parents, on Adam, or on the devil. Man is not responsible until he acts them out and they become his own sins.

Thus we do not inherit Adam's guilt. There cannot be guilt without responsibility. The Catholic doctrine errs at this point. They admit original sin and claim that one dying in infancy would normally go to hell. We claim that the baby has no moral responsibility and is thus not guilty of personal sin. We hold that the child dying in infancy is saved.

Next issue: *The Unpardonable Sin*

CCF staffer resigns

Alan Tucker, educational assistant for the Christian Civic Foundation of Arkansas has resigned, effective April 15, according to Edward W. Harris, Executive Director of the Foundation. There will be no list of speaking appointments published for April and May and Harris' office has sent out letters of cancellation.



The new sign at the entrance to Southern Baptist College is the result of the Randolph County Area Campaign for Southern Baptist College. Jake Foster and Dick Trammel were co-chairmen for the Randolph Campaign. The money raised paid for this sign, and the rest is designated to be used on the furnishings of the new Fine Arts Building. The people of Randolph County have pledged more than \$12,000 to be given to the college over the next three years.



One Lord
One mission
One people

Declaration of Cooperation

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



by R. Wilbur Herring

Can you imagine the impact 100,000 missionary-evangelists would have upon the state of Arkansas? This is our common goal for the '76 Life and Liberty Campaign. Our Steering Committee estimates that we will have to enlist, train and send one-fifth of our church membership if we reach this goal.

Do you think that this is a feasible and practical objective? Why would it be unreasonable to hope and pray that we can enlist, train and send one out of every five people in our church in the accomplishing of the Great Commission that the Lord has given us. Actually, it ought to be our objective to enlist and train and send every born again believer. We are actually compromising to admit that our hopes cannot exceed sending one out of every five members on the mission of soulwinning.

Have faith in God. Believe that He is able to do exceedingly, abundantly above all that we can ask or think. Do not take counsel of your fear, but rather believe that God is in this campaign of our efforts to fulfill the Great Commission in Arkansas in the year 1976.

Doesn't it thrill your soul just to envision the black and white Baptists sending 100,000 missionary-evangelists into every nook and pathway in Arkansas. This can be done in the strength of the Lord.

Please note that we say missionary-evangelist. We know some missionaries who are not evangelists, and perhaps there are some evangelists who aren't missionaries. It is our objective in complying with the Great Commission to enlist our members, fully equip them as soulwinners and then to send them out into the highways and hedges to witness for the Lord Jesus Christ.

The key to our program is this phase of sending our equipped lay missionaries throughout the state that Christ might be proclaimed and many souls won to the Lord.

One hundred thousand missionary-evangelists! What a goal! What an objective! What a challenge! What a golden opportunity to be living in this day with this opportunity that can come forth in full fruition to the glory of the Lord.



Named Miss Ouachita

Beverly Ann Fanning (center) of Malvern, 21, was crowned as the new Miss Ouachita Baptist University at the annual pageant held March 31 on the OBU campus. She succeeds Jan Rogers of Magazine and will represent the school at the Miss Arkansas Pageant in July at Hot Springs. For her talent selection, Miss Fanning sang a jazz rendition of "Summertime." First runner-up in the contest was Lisa Thomas (far right) of Hope; Susan Ross (second from right) of Malvern was second runner-up; Donna Funderburk (second from left) of Junction City was third runner-up; and fourth runner-up was Becky McInturff (far left) of Little Rock. Shawn Shannon of Little Rock was named as Miss Congeniality.



Woman's viewpoint

Iris O'Neal Bowen

Recognition, of sorts

Having been a member of my present church for nearly 20 years, I should be able to recognize our members, and also to know for sure who are the strangers in our midst.

However, due to some embarrassing episodes, I am nearly afraid to speak to these unknowns, for fear they have been there longer than I have.

Just a couple of Sundays past, I spied a new, to me, couple as I wandered down the aisle, and stopped to welcome them to our midst. Well, to my chagrin, I found they had been a part of us for about five months.

I felt a little better, though, a few nights later when we ladies of the W.M.U. had gathered for a meeting. We counted our polyester pals and decided everyone was there who was to be there. But as we were about to settle down to our normal procedures, the doorbell rang.

Thrilled that we were going to have our count swelled, after all, our hostess hastened to open the door.

"Why, come in, you old booger, you," she happily exclaimed, as we waited expectantly to see who had changed her mind at the last minute.


Instead, a surprised voice at the door inquired, "Is this where the Humpsteads live?"

"No," our flurried lady of the house answered, "They live right there next door!"

So our stranger left, and I think our hostess was glad to see her go, much as we love large crowds at our meetings.

Somewhat embarrassed, she tried to explain: "I thought maybe she was someone new in the church I was supposed to know, and just didn't remember!"

Anyway, you can't say we aren't friendly!



**TOGETHER
WE
GIVE AND GROW**

Mt. Carmel Church named its fund-raising campaign "Together We Give and Grow."

Cabot church pledges \$156,000 in fund-raising campaign

by Roy F. Lewis

Mt. Carmel Church, Cabot, has filled all of its educational space; the auditorium is usually filled to capacity on Sunday mornings. A new building will cost \$250,000, and the church has an annual budget of just over \$50,000.

Faced with this set of circumstances, Pastor Ronald Griffin led the church to commit itself to a fund-raising campaign. For several reasons, the church decided not to use the services of a consultant-led fund-raising program by the Stewardship Commission or one of the several private fund-raising companies. Instead, the church decided to use the do-it-yourself materials provided by the Stewardship Commission.

Realizing, however, that such a campaign, without any outside assistance, would be somewhat limited and subject to error, the church enlisted the assistance of state stewardship secretary Roy F. Lewis to serve as consultant, though in a somewhat more limited role than that of the Stewardship Commission consultants.

Organizational leadership from within the church was enlisted, and the campaign was named "Together We Give and Grow." After a detailed analysis of the church's giving potential, led by the consultant in cooperation with the deacons, a goal of \$150,000 was set.

The entire campaign was calendarized in detail, and the church calendar was cleared of all other major activities for a three month period. Materials were ordered and the campaign leaders began the multitude of details necessary for a successful campaign.

In January the campaign was begun publicly with a rally for all campaign workers. All of their duties were explained briefly. They were challenged to a high level of commitment, and the

campaign was officially underway. A number of campaign leaders had already made written commitments to the building fund, and at every worship service thereafter several testimonies by members of the church were given publicly.

As the time for the banquet neared, the church encountered some difficulty in finding an adequate meeting place. The men of the church removed the pews from the church auditorium and converted it to a fellowship hall for the banquet, at which 275 were in attendance.

The pastor brought the closing message at the banquet, and, while it had not been pre-planned, gave a spontaneous invitation. There were two additions to the church by letter at the banquet and two other professions of faith. Many other additions to the church were made on the Sundays during the campaign period.

Immediately following the banquet, canvassers went out to personally contact every church family and two days later had completed 75 percent of the task.

Several weeks later, Victory Sunday was observed, and at that time the church heard the report that a total of \$156,000 had been pledged. Several additional pledges have been received since then. Pledges will be paid over a three year period.

Christian fund-raising is simply another application of Scriptural stewardship. It is an intensive, extensive, aggressive campaign that involves the entire church membership. But, in addition to the funds raised, it has a spiritual impact upon every member of the church and the community itself. Mt. Carmel's experience proves the point.

Revivals

Watson Chapel, Feb. 24-March 2; Jack Parchman, evangelist, Red Johnson, song leader, 20 for baptism, 10 by letter. Edwin L. Hinkson is pastor.

First Rogers, March 16-23; Jack Scott, evangelist, Scott Killingsworth, singer; 141 professions of faith, 31 by baptism, eight by letter. Dean E. Newberry Jr. is pastor.

Antioch, Royal, March 23-30; five professions of faith, three by letter. Pastor Dick Cayce, evangelist, Steve Chitwood, singer.

Hoxie, First, March 17-23; Don Dunnivant, evangelist, Marty Sewald, singer; five by letter, 14 rededications. Homer Haltom is pastor.

Helena, First, March 23-30; Ira Cole, evangelist, Ron Hammonds, music; 17 professions of faith, 14 by letter. Billy F. Hammonds is pastor.

Second, Russellville, April 23-27; Mike Taylor will be evangelist, Rick Wadley will be singer. James Bryant is pastor.

Harvey's Chapel, Hot Springs, March 16-22; Elvin Wheelis, evangelist, Clarence Hill, music; 14 professions of faith, three by letter, 26 rededications. Gene Thomas is pastor.

Arkadelphia First sets conference



Dr. Rowatt

Arkadelphia, Church, has scheduled a Family Life Conference for April 20-22. The key resource person is Wade Rowatt, Assistant Professor, Psychology of Religion, at Southern Seminary. Larry Grass, Director of Church Ministries, said that Dr. Rowatt will deal with critical issues related to building better families. The topic areas will be the family and contemporary society, family communication, building an intimate marriage, and peace in the family.

At each session, there will be a formal presentation by Dr. Rowatt followed by age group discussions with the following leaders: Russ Arnold, Assistant Professor of Psychology, OBU; Atherton Hiatt, Director of Deferred Gifts, OBU; Maurice Hurley, chairman, Psychology Dept., OBU; Bill Inman, director of counseling and professor at HSU; Mrs. Johnnie Sheeler, housewife and mother, former teacher, social worker and probation officer; and Weldon Vogt, Professor of Psychology, OBU.

According to Grass, the conference is open to the public. Nathan Porter is pastor of the church.

5000 Baptist young people attend annual convention

Jim Henry, pastor of Two Rivers Church, Nashville, Tenn., spoke twice at each section of this year's Youth Convention.

A capacity crowd of approximately 5,000 youth came through the wind and rain to attend this year's State Youth Convention held at Robinson Auditorium in Little Rock on Friday, March 28. The convention, divided by age into two sections, meets in both the Exhibition Hall and the Music Hall of Robinson Auditorium. With few exceptions, the program and program personalities are identical in each section.

The speaker for this year's Youth Convention was Jim Henry, pastor of Two Rivers Church, Nashville, Tenn. The Southern Baptist College Ensemble and the Ouachita "Reconciliation" sang, along with "Turning Point," a youth music group from Greenville, S.C. An unusual feature of the program was a multi-media presentation prepared by Jack Thornton of Gaston Avenue Church, Dallas, Tex.

The Youth Bible Drill was conducted in the younger section of the Youth

Convention, with the following participants. Julie Satterwhite, Pam Pangle, Zandyale Ramsey, Lou Maples, April Chatham, David Justice, Jeanice Leverett, Darla Young. The first place winner was April Chatham. The second place winner was Julie Satterwhite.

The Youth Speakers' Tournament was conducted in the older section of the convention with the following participants: Carlos Cole, Rhonda Austin, Robin Murray, Tim Rogers, Denise McCartney, Bob Morton. Robin Murray was first place winner and Tim Rogers was second place winner. April Chatham and Robin Murray will represent Arkansas at the Southern Baptist Youth Bible Drill and Speakers' Tournament at Ridgecrest or Glorieta this summer at the expense of the State Church Training Department. Southern Baptist College and Ouachita Baptist University presented scholarships to Robin Murray.



Youth Bible Drill participants were (left to right) Julie Satterwhite, Pam Pangle, Zandyale Ramsey, Lou Maples, April Chatham, David Justice, Jeanice Leverett, Darla Young

The Southern Baptist College Ensemble was directed in two performances by Marty Sewald.



"Reconciliation," from Ouachita University, sang for both the younger and the older section of the convention.

Approximately 2,000 youth attended the younger section of the convention in the Exhibition Hall.

Foundation fund for BSU growing but still has a long way to go

The morning mail of Nov. 26, 1962, brought a pleasant surprise to Tom Logue, Director of Arkansas Baptists' Student Department.

A young man in the army, a graduate of Arkansas State Teachers College, had written to say thanks for what BSU had meant to his life. His "thank you" was more than just words. He enclosed a check for \$200!

This was the beginning of a fund with the Baptist Foundation. The income would help Baptist Student work on all of Arkansas' campuses.

The growth of the fund was slow. For years almost nothing was added except a small part of the offering taken each year at the BSU Convention and the BSU Spring Retreat. This amounted to less than \$100 per year.

God was still at work! 1971 gave birth to another exciting event...a gift of \$500. Baptist Student work was the recipient of a gift made possible by the provisions in a will of an eastern Arkansas great-grandmother. Her two gifts to Baptist

work were for missions—Foreign missions and a "great mission field in our midst," Baptist student work.

With each year's passing, Tom Logue became more and more convinced that the mushrooming college population and the growing number of Baptist Student Centers and BSU directors called for an undergirding of all that Baptists do on the campuses of the state. He began to see Arkansas' 13 Baptist student centers and three adjoining pieces of property as a campus of its own. He started telling this story, pointing this out to others.

Dr. Logue envisioned a flip-chart that would concisely present the needs of Baptist Student ministry in terms of property, personnel, and programming. Local BSU directors helped him refine the wording. The workroom of the Baptist Building did the printing, and colored picture post cards of two BSU centers were included, giving the charts a professional look.

But just as the flip charts were

finished, the Ouachita-Southern Campaign was launched and the BSU State Advisory Committee voted to set the flip charts aside for three years. Present at the meeting was a person who saw the flip chart and was impressed. The seed was sown. Soon after, a check for \$1,600, the largest personal gift to date, was received.

On the heels of this event a tragedy occurred. A Henderson State student attending a BSU retreat at Petit Jean State Park slipped and fell over the falls and drowned.

A memorial fund was established in his memory, the first of several memorials incorporated in the larger BSU fund. For this memorial an Arkansas missionary sent the money she had received from the Foreign Mission Board for possessions lost in the Biafran-Nigerian conflict. Logue was emotionally overcome!

Soon two laymen on the BSU Advisory Committee led in a successful campaign, primarily by mail to alumni, that doubled the fund.

The BSU Fund was on its way! And though no official action has been taken on the use of the money earned by the Foundation Fund (most of the interest has just been put back into the Foundation) Arkansas' BSU directors are discovering it can provide needed personnel. They know that funds for Student-To-Student workers will be depleted by 1976-77 and hope that, by the Grace of God the work of these young college graduates, working in campus evangelism, Bible study, and dorm visitation, can continue.

"One-hundred thousand dollars in the fund by 1977 would provide two STS workers forever," Dr. Logue keeps telling his staff.

After 15 years, there is still only \$31,000 in the Foundation Fund, but the Student Department is excited about the future. Gifts can be made in cash or securities. Recently a gift of stock was received: one share of IBM.

The last issue of the *Distant Drummer*, a paper mailed to about 2,000 BSU alumni, carried an article on the fund. There was no hard-sell line, only news on the growth of the fund and the address of the Arkansas Baptist Foundation Director, Harry Trulove.

Soon after, Trulove received two letters with checks, both from foreign missionaries who had been touched by BSU in Arkansas.

The Foundation's address is still Box 550, Little Rock, Ark. 72203!

BAPTIST STUDENT UNION



Student Work Director Tom Logue (left) and Foundation Director Harry Trulove find good news about the BSU fund in a report.

Despite spring snow storm men attend state meeting

by C.H. Seaton

The date was March 14-15. The rain, the sleet, and the snow came in great waves. The state meeting for Baptist Men also came on the 14th.

Some 65 men from across the state braved the weather, which turned good by the afternoon of the 14th, and received a tremendous blessing.

No man attending the sessions of the Baptist Men's meeting will ever be the same. The inspiration and challenge presented, in a most forceful way, will have a lasting influence in the life of every man attending.

No father can ever be comfortable in not assuming his place of Christian leadership in the home after hearing T.H.

Dowell Dr Dowell is Professor of Psychology and Human Relations at Southwestern Seminary. He led three conferences and brought one major message on the "Role of the Father in the Christian Home." Both the conferences and the message were informational and challenging to every man present.

Many opportunities and areas of service in missions were opened and explained by Eugene Grubbs. Dr. Grubbs is consultant in the area of overseas missions for the Foreign Mission Board. Certainly in the years ahead many who heard him will find a place of service in missions as mission associates or on short term projects in specialized fields such as

agriculture, engineering, medical and other needy areas

Moving along with Dr. Grubbs' challenge was a testimony of inspiration and dedication by Dr. Harold Mitchell. Dr. Mitchell is a dentist from Pine Bluff, just recently returned from Botswana. He served as a relief missionary for a furloughing missionary. His testimony and Christian dedication to the work of the Lord was a real inspiration.

Evangelism and Lay Renewal were capably presented by David Haney. Dr. Haney is Director of Lay Renewal and Life Style Evangelism for the Southern Baptist Convention through the Brotherhood Commission. He did a tremendous job in inspiring and challenging men to get involved in everyday-lifestyle evangelism and in sharing Christ.

Inspiration and challenge to living for Christ every day and sharing our Christian faith with all men was beautifully presented by Robert Fling. Fling is pastor of Winchester Baptist Church in Chappaqua, N.Y. He is serving in the Home Mission Board Project of Missions in the New York area.

His sweet Christian spirit and heartfelt message were inspirational and informational. Hearing him made one realize that he was in the presence of a great man of God, one who was completely in the center of God's will and a deeply spiritual individual. His messages will long be remembered.

For those attending, the inspiration, challenge, and information will follow us the remainder of our lives to enrich and give real meaning and purpose to life.

For the many who did not attend, it is regrettable that you did not take advantage of a once-in-a-lifetime challenging Christian experience for men.

Eugene Grubbs: missions opportunities



T.H. Dowell: role of the father



Harold Mitchell: first-hand view of missions



Robert Fling: daily living for Christ



Brotherhood Director C.H. Seaton

Youth Ministries Conference is a first for Arkansas Baptists



Holley

Planning, conducting, and coordinating a church's total ministry to youth requires the best effort and the finest leadership a church can muster. Most leaders of youth feel a need for all the help they can get for this important task.

The Youth Ministries Conference, set for Friday night and Saturday, May 2-3, at Camp Paron, offers an unusual opportunity for Arkansas youth leaders. It is planned especially for ministers of youth, youth directors, music-youth directors, youth coordinators, summer youth directors, pastors, or others who have responsibility for planning and coordinating a church's ministry to youth.

This conference is a first for Arkansas. It is a Church-Administration project sponsored by the Church Training Department but four other departments of our state convention are involved in

the conference. There will be a presentation of the youth program and materials of each of the program organization departments. This includes representatives of the Sunday School, W.M.U., Brotherhood, Music, and Church Training Departments of our state convention.

In addition to these persons from our state staff, Bob Taylor from the Church Administration Department at the Sunday School Board will participate in the conference. Tommy Dixon, Youth Consultant in the Church Training Department at the Sunday School Board, will present the Youth Church Training Program and the Youth Week and Youth Retreat program and materials.

The conference will begin on Friday evening at 6 with supper and will adjourn Saturday afternoon at 3. The only cost will be the cost of lodging, meals, and insurance. Summer Youth Program materials and other youth materials will be available for purchase from the Baptist Book Store exhibit. Reservations should be sent to the Church Training Department, P.O. Box 550, Little Rock, Ark. 72203.

Promoting child care on Mother's Day

Many of our churches participate in the Mother's Day Offering for our child care ministry. This offering has been the answer to some pressing problems. Some churches have been puzzled by several special offerings in October through December each year. A number of churches have found that Mother's Day is a better time for them to take the love offering than the traditional Thanksgiving offering time. Having the child care emphasis at the season of Christian Home Week and Mother's Day is a good time to focus attention on homeless and-or troubled children who need our help. We are grateful that Arkansas Baptists provide and support a child care ministry to meet these crucial needs. Your help is needed.

Mother's Day promotional materials are available. If you desire these materials, please write our office at the following address: 525 W. Capitol, P.O. Box 550, Little Rock, Ark. 72203, phone 376-4791, Extension 75 or 76. Please specify number of posters and envelopes that you need. - Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Stewardship

How to spend \$150,000,000

Southern Baptists have set a goal of \$150 million in Cooperative Program receipts for 1976. This includes anticipated receipts for all 33 state conventions, as well as the Southern Baptist Convention budget.

All Southern Baptist Convention agencies were asked to share their dreams and hopes for 1976. They were then asked, if the goal is reached, how they would use the extra funds anticipated.

The following listings are just excerpts from their responses. The lists are by no means complete, but represent a brief sample and illustration of how additional mission gifts can help in fulfilling the Great Commission.

Foreign Mission Board

1. More use of mass media in strategic areas, especially in the Middle East, China, and India.
2. Financial undergirding for large evangelistic efforts now possible in several countries.
3. Expansion into new countries.
4. Additional personnel and services for 81 countries in which missionaries presently serve.

Home Mission Board

1. \$209,800 for starting new work.
2. \$116,000 for additional evangelism projects.
3. \$128,000 for additional ministries.

Annuity Board

1. \$500,000 for aid to pastors in retirement.

Golden Gate Seminary

1. Additional student aid.
2. Library enlargement.
3. Additional faculty and teaching equipment.

New Orleans Seminary

1. Campus housing renovation.
2. Provision for non-college students.

Southeastern Seminary

1. More student apartments.
2. Library expansion.
3. Building renovation.

Southern Seminary

1. Additional funding for new Boyce Bible School
2. Expansion of school of music and school of religious education.

Southwestern Seminary

1. Additional faculty
2. Expansion of field education.

Christian Life Commission

1. Additional materials and programs on alcohol and drug abuse.

2. Expansion of Christian citizenship development activities.

Education Commission

1. Presentation of the challenge of missions to all students.

2. Studies and materials on the Christian purposes of a Baptist school and its obligations.

Historical Commission

1. More services to churches, associations and state conventions.

2. Expansion of library resources and services.

Radio and Television Commission

1. Promotion of a new series entitled "The Athletes", being produced in cooperation with the Fellowship of Christian Athletes.

2. New productions in the JOT and SASH series.

Stewardship Commission

1. Conference assistance for states, and especially those in pioneer areas.

2. Promotional materials for smaller or newer state conventions.

3. Production of additional Cooperative Program filmstrips.—Roy F. Lewis, Stewardship-Cooperative Program Department

**Sunday School
Single adult
retreat planned**



Cooper

Along with worship and fellowship, special interest conferences are planned for the Single Adult Spring Celebration, May 9-10, at Camp Paron.

Special interest conference subjects include "Living As a Single Parent"; "Living Creatively As A Senior Adult"; "Marriage Considerations"; "Understanding Divorce"; and "Leading Singles in Sunday School."

The Celebration begins with a meal on Friday evening at 6:30. The program begins at 7:30. Lunch on Saturday will be the final activity.

Total cost of the Celebration is \$10. This includes three meals and bed. Each participant will need to bring along bedding.

You may make reservations by sending name, address, and \$5 registration fee to Sunday School Department, P.O. Box 550, Little Rock, Ark. 72203.--Don Cooper, Sunday School Dept.



State WMU officers for 1975-76 are president, Mrs. George Tharel, Fayetteville; vice-president, Mrs. Joe Buffalo, Little Rock; and recording secretary, Mrs. Roy E. Snider, Camden. They were elected at the annual meeting held last month in Fayetteville.

Handbell choirs attend festival

A "ringing good time" was enjoyed by all those attending the second annual state handbell festival, March 27-28. Icy roads on the original festival date made it necessary to cancel the event at Marble Falls and to reschedule it at Immanuel Church, Little Rock, according to Ervin Keathley, State Music Secretary.

In spite of schedule conflicts, 118 ringers from eight choirs came and benefited from the leadership of Mr. and Mrs. Felix Thompson from St. James United Methodist Church, Little Rock;

and Don Allured, First United Methodist Church in Lake Charles.

Allured, a leading authority in handbell choir work, led a seminar for 16 choir leaders on Saturday morning.

Each choir rang several selections prepared especially for the festival, and Allured conducted rehearsals of the massed choirs in preparation for the festival concert at the close. Listeners gathered in the fellowship hall of Immanuel Church to hear the concert by the massed choirs.



ABOVE: Don Allured rehearses the massed choirs. He also conducted a seminar for choir leaders.

RIGHT: A total of 118 ringers from eight choirs participated in a massed choir concert.





The Southern accent

T. A. E.

Experts in the field of Public Relations advise against using the initials of your institution for the external public. Persons within your organization identify with the letters, but others will "draw a blank."

We are all familiar with IBM (International Business Machines) and GM (General Motors.) These are the exceptions to the rule. It is better to spell out your organization, your product or your institution. This deflates some of our egos when we feel everyone knows that SBC stands for Southern Baptist College or is it Southern Baptist Convention? That may be confusing, but we all know OBU means Ouachita Baptist University, (or is it Oklahoma Baptist University?)

Having proved this point, let me "clue you in" on the meaning of T.A.E. here at Southern Baptist College. "Theological Adult Education" is well known within the institution, but others may need the full meaning.

The college offers a three year program leading to the diploma in theology. This program is designed to appeal especially to men somewhat older than high school or college age. A high school diploma is not required for acceptance in this program. Men who enter the ministry late or who have received limited formal education are invited to consider Theological Adult Education.

This brief description should help clarify the T.A.E. Program. There is a need for such a program, and Southern is happy to offer this course of study. There is a real need for a basic, formal, and practical study of God, and in the structure of a Southern Baptist institution this includes the ministering of the Word of God to people.

Adults, with families, very seldom can begin the four year college program expecting to continue three more years in the seminary. The T.A.E. course of study attempts to give instructions in the basic liberal arts vein as well as the Seminary discipline.

The "Theological" and the "Adult" are clear, but the "Education" is the goal of the T.A.E. Program. With the "knowledge" comes the tools and the confidence that accompany an education.

The Southern Accent is on Theological Adult Education!

RA Congress coming up soon

Time for the Royal Ambassador Speakers Contest is rapidly approaching. The date is May 2, at 1 p.m.

Every boy planning to enter the contest should already be working on his speech. In fact, he should have it prepared and his name entered.

Reservation forms for entering the contest were mailed to counselors, pastors, and ministers of education several weeks ago. The deadline for entering the contest must be observed.

The speakers contest is a feature of the Annual State Royal Ambassador Congress, scheduled for May 2-3 at First Church, 62 Pleasant Valley Drive, Little Rock.

The first session of the congress will be at 1 p.m. on Friday, May 2. The first final session will begin at 8:45 a.m., Saturday morning, May 3, and close at noon.

A spaghetti supper will be served at 5:30 p.m. on Friday for those who make reservations. A reservation form for the supper has been mailed to counselors, pastors, and ministers of education.

The deadline for making reservations must be observed. Advanced reservations are necessary.

There will be other interesting features at the congress. There will be some displays of mission fields and some chapters will have displays of work done in advancement projects. All chapters are urged to bring projects for display and share them with others.

Make plans now to attend every session of the congress. It will be a good investment of time and effort.

See you on May 2-3.—C.H. Seaton, Director, Brotherhood Department



Robert Ferguson leads pastor in a lay witnessing training session.

Pastors sponsor Lay Witness School

The Greater Little Rock Baptist Pastors Conference, of which O.C. Jones is president, sponsored a Lay Witness Training School in Little Rock, March 24-28, with Robert U. Ferguson, Director of Cooperative Ministries for National and Southern Baptists in Arkansas, as the instructor. Meeting in the Thirty-Fourth Street Church, where W.L. Rankins is pastor, the conference attracted 97 lay persons and pastors. Ten of the pastors attended extra training sessions to qualify as instructors in future Lay Witness Schools.

"With the Life and Liberty Crusade of 1976 before us, and the need for trained lay persons to share their faith with their

friends and acquaintances, I hope these newly-qualified pastors will be asked by other pastor friends to conduct numerous lay witness schools in months ahead," Ferguson said. "The lay people were most enthusiastic during the school, and did not let the rain on Thursday evening dampen their spirits but went out to make their calls. The reports I received from these persons were impressive in that most people welcomed them and responded positively to their presentation. It was a revival for these witnesses."

The Greater Little Rock Baptist Pastors Conference meets regularly on Tuesday evening 7:30 p.m. in the Mt. Pleasant Church 14th and Ringo, Little Rock.

A salute to Jimmy Stroud

by the Directors, for his 30 years in Memphis and the Mid-South

* Jimmy Stroud has been in rescue Mission work 40 years (10 years in Charleston, W. Va.) April 6, 1945, he came to Memphis, and with the help of T. Walker Lewis, a Memphis Christian layman, organized the Memphis Union Mission, an institution now worth about three-fourths of a million dollars, and has touched the lives of thousands. Jimmy Stroud has counseled with no less than 100,000 alcoholics.

* Jimmy has been an ordained Southern Baptist minister for 32 years and a member of Bellevue Baptist Church since 1945 with an Honorary Degree from a Baptist University. Married Dortha Bailey in 1941 and has 4 sons.

* Dr. Robert G. Lee says, "Jimmy Stroud weighs 16 ounces to the pound on God's scale, and measures 36 inches to the yard on God's measuring rod. I am glad to be his friend."

* He has been introduced as "Mr. Above The Clouds" having been on WREC radio 30 years and with "Above The Clouds" on channel 3 television 17 years.

* Memphis Union Mission is open 24 hours a day and Jimmy works around 12 hours each day. Since 1945 over 2,000,000 meals have been served and over 600,000 beds furnished in the name of Christ. There have been at least 19,000 professions of faith and 100 Christian workers, pastors and missionaries are numbered among these.

* 1945 through 1960 Jimmy Stroud directed large evangelistic campaigns in Memphis. The annual 23 BIG DAYS brought to Memphis personalities like Drs. Charles E. Fuller; Harry A. Ironside; Harry Rimmer; Walter Wilson; Donald Gray Barnhouse; Hyman Appelman; James McGinlay; Oswald Smith; Roy Rogers and Dale Evans; M.R. De Haan; Vernon McGhee, and many others.

* Jimmy spearheaded the movement that brought Billy Graham to Memphis for his big campaign in June 1951. While here, he interceded with one of the Mission



Jimmy Stroud, founder and superintendent, Memphis Union Mission, Inc., 1945-1975

directors who gave Graham \$50,000.00 necessary to begin Billy's radio ministry.

Jimmy Stroud has produced two albums, one "Laughter, Truth and Music" with Bob Harrington, and "Above The Clouds Favorites" with Bette Stalenecker. Both records were used of the Lord to enhance their ministry.

* These are firsts in Jimmy Stroud's life:

Placed the first Bible in a public square; Court Square, April 1948.

Built the first alcoholic rehabilitation settlement in the mid-south in 1951 known as CALVARY COLONY.

Erected one of the mid-south's most commodious Bible Retreat areas called VICTORY VALLEY.

Built the first Christian Youth Auditorium in America for "Youth For Christ Rallies."

* Two Christian films, "Skid Row Stop-Gap" and "The Open Door" have been produced concerning this work, and also

two books have been written, "Mud and Mercy in Memphis" and "Skid Row Stop-Gap"

* He has been instrumental in organizing 10 other Rescue Missions in America, such as Nashville, Tenn.; Mobile, Alabama; Springfield, Mass.; Oroville, Calif. and others.

* Spoken at many colleges on Rescue Mission Work; has shown Mission film or supplied in over 1,700 churches in the mid-south area; was guest speaker on Dr. Charles Fuller's worldwide radio program "Old Fashioned Revival Hour" and has been speaker for 290 service clubs in the mid-south.

* In 1944 was invited to participate in Senate hearing on juvenile delinquency and served on the original "Youth Guidance" commission of Memphis.

* The Mission has never received any money from any community chest, denominational agency or Government funds. It is a work of faith and costs approximately \$500.00 a day to carry on.

* Verla Pettit, who has been with the Mission over 28 years, urged Jimmy Stroud to help her in 1964 to start a Servicemen's ministry, which has resulted in touching the lives of thousands of Servicemen, and over 9,000 have made professions of faith since 1964. Verla Pettit is known as "Mom" to all these boys and she is in touch with over 70 who are now in full time Christian work.

During this 30th anniversary of the Memphis Union Mission, we are looking for friends who have a heart for this kind of work for Christ. And for everyone who will use the blank which appears here, we will mail you as a gift one of these long play albums which is the original one by Bob Harrington. If you would like to see the Mission film "The Open Door" or have Jimmy Stroud appear in your church, we would be delighted to hear from you.

The Address is: Memphis Union Mission, Inc., 383 Poplar, Box 330 Memphis, Tn. 38101 Phone - 901 - 526-8403.

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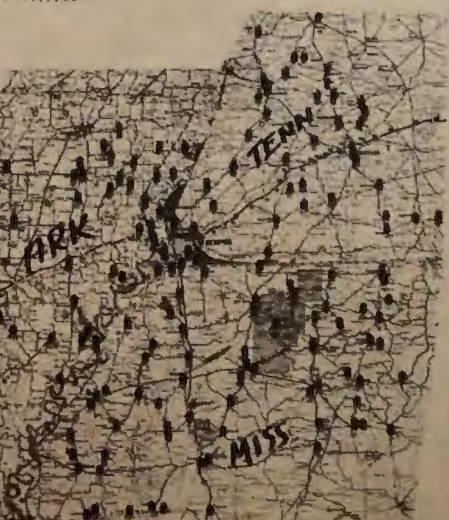
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City _____ State _____ Zip _____

The pins on this map represent churches where mission film was shown and Jimmy Stroud has spoken in the last 23 months.



Many pastors, wives need extra jobs 'to make it'

by Theo Sommerkamp

DALLAS(BP)—About half the pastors of Southern Baptist churches with less than 200 members depend on secular employment to augment their income.

In more than one-third of the churches, the pastor's wife also is employed outside the home.

While over half of the pastors of these churches earn less than \$5,000 a year from church compensation, nearly half make over \$10,000 a year when all sources of family income are considered.

These facts concerning the status of pastors of churches with less than 200 members were revealed in a survey conducted by Baynard F. Fox, Dallas, vice president of the Southern Baptist Convention (SBC) Annuity Board.

Fox, whose assignment includes research and training, conducted the survey to determine how the Annuity Board can reach more of the pastors of these small churches with its retirement and insurance programs.

Fox said the now-defunct Committee of 15 last year called for the Annuity Board to increase its promotion of retirement plans among the smaller churches.

The committee of 15 was a committee of denominational leaders who surveyed SBC agencies and suggested ways it felt their ministries could be extended and improved.

Survey forms went out to 2,500 pastors of churches having 200 members or less. Fox said there are more than 15,000 churches with less than 200 members among the 34,734 churches which cooperate with the SBC.

"Usable replies were received from 1,218 pastors in 42 different states," Fox said.

Results of the survey showed about half of the pastors of these smaller churches belong to a retirement plan administered by the Annuity Board.

About one in six is enrolled in a group life insurance program with the Annuity Board, and only one in five has medical insurance available through the Annuity Board.

The survey shows "we (the Annuity Board) are reaching a larger percentage of the smaller churches than we realized," Fox added. The survey also indicates "The average minister is under-insured and needs additional protection."

Some pastors reported they have at least two sources of retirement income, other than Social Security. The greatest number (601) have coverage through the Southern Baptist Protection Plan, administered by the Annuity Board.

Secular employment provides

retirement protection for 283 pastors of these smaller churches.

"We cannot say the pastors were not concerned about retirement. It is obvious that some of the men had more than one retirement program," Fox concluded.

About three-fourths of the pastors who responded are paying Social Security tax on their ministerial income. Fox noted further "all who are employed in secular occupations are required to pay Social Security tax on this employment."

One pastor in seven reported having no medical insurance. Those who have medical insurance occasionally have coverage through two or more sources. The largest number (471) have medical insurance through secular employment. By comparison, 199 pastors of the survey group have medical insurance as provided through the Annuity Board, and 401 have it through various other sources.

Other highlights of the survey, as

outlined by Fox, show 75 percent of these churches have annual receipts of \$7,500 or more. Sixty percent exceeded \$10,000.

Further, 43 percent of the pastors own their homes. From the standpoint of education, 78 percent of the pastors responding have college and/or seminary training. More than 1 in 4 are seminary graduates.

Most churches under 200 members have rural locations, Fox observed. While the Annuity Board needs to redouble its effort to reach these churches, "they will be very hard to contact because of their size and location," he said.

Pastors hesitate to present their need for retirement and insurance protection to those church leaders who determine salary and budget expenditures, Fox noted.

On the other hand, it is difficult to find out who these lay church leaders are, he said, so they may be contacted by the Annuity Board on behalf of the pastors.

Missionaries leave Vietnam: only 10 remain in Saigon

RICHMOND (BP)—All Southern Baptist missionaries, except 10 men, have been evacuated from war torn South Vietnam, it was learned here.

R. Keith Parks, the Southern Baptist Foreign Mission Board's secretary for Southeast Asia, learned in an April 1 telephone conversation with missionaries in Saigon, that the board's missionaries and dependents have left South Vietnam, except for the 10, who will stay in Saigon ministering to relief needs of refugees in that area.

The evacuated missionaries scattered temporarily to Singapore, Philippines, Thailand and Taiwan, awaiting further developments.

"All of these moves are temporary," Parks said. "We will have to wait until the situation in Vietnam stabilizes before we can know the next step to take."

Remaining in Saigon are missionaries H. Earl Bengs Jr., Robert C. Davis Jr., Kenneth L. Goad, Herman P. Hayes, Samuel M. James, Samuel F. Longbottom Jr., Peyton M. Moore, William T. Roberson and Gene V. Tunnell. Jack T. Miller, a special project missionary, is also staying in Saigon.

"At the present time, they feel they can be of service there," said Parks.

"Because of the uncertainty of the situation, it did not seem wise for the women and children to stay."

"The 10 men remaining are hoping that the situation will stabilize and that their

families will be able to return and continue work as in the Tet Offensive of 1968."

In 1968, the wives and children left the country in February and returned in June.

Evacuated in the past week or so were 16 adults and 17 children. The total includes career missionaries, journeymen, and dependents.

All of the national Christians in the northern Quang Ngai Province have been cut off from any contact with the South Vietnamese government, according to Roberson.

The province was captured by communist troops when they moved to the South China Sea in March, cutting the country in half.

Roberson said about 3,000 national Baptists are trapped behind communists lines with little hope of evacuation.

As communist troops advanced in mid-March, Baptist missionaries helped evacuate many of the national Baptists in Hue and Quangtri to Danang.

Continuing efforts were made to move other refugees to safer areas around Saigon.

A complete report has not been obtained concerning the number of national Baptists who fled before Hue, Dalat, Danang and other cities fell to communist control.

Communication with missionaries in Vietnam has been difficult due to the crisis situation.

Workshop to train witnesses



Dr. Bridges

There are more than 300 identifiable religious bodies in the United States. Many of these can be considered to be a part of "main-line Christianity." Others are sectarian groups who identify themselves as Christian and are generally classified

by the general public as Christian. There are still others that are clearly not Christian and make no claim to be Christian.

In such a religiously pluralistic society, the daily activities of the people inevitably bring them into contact with many members of many kinds of religious groups. In the course of a day's work, one meets and talks with or does business with Jewish people, Jehovah's Witnesses, Mormons, Christian Scientists, or members of any one of a number of other religious bodies. Since some of these groups are very missionary, some encounters will be at one's own front door.

The State Missions Department is making an effort to train selected volunteers to serve as speakers, teachers, and leaders for interfaith witness in helping Southern Baptists to relate to these religious groups. April 21-22 is the date of the Interfaith Witness Conference to be held at Camp Paron. The conference is by invitation only, however, a few openings remain to those interested in learning how to establish communication and bear witness to other groups. For further information concerning this workshop, contact Dr. Tommy Bridges, P.O. Box 550, Little Rock, Ark. 72203.



PraiSing Rallies will be conducted in seven areas to premier the new "Baptist Hymnal '75 Edition" for Arkansas Baptists. There will be new hymnals available for the congregation to sing from and several of the new songs will be presented by area choirs.

Attend the PraiSing Rally in your area and get acquainted with the hymnal "that will sing us into the twenty-first century".

MOUNTAIN HOME	First Church	April 18
SPRINGDALE	First Church	April 25
DeWITT	First Church	April 25
MONTICELLO	First Church	April 25
LITTLE ROCK	Immanuel Church	April 25
JONESBORO	First Church	May 16
FORT SMITH	First Church	Nov. 7



One Lord
One mission
one people

Declaration of Cooperation

50th Anniversary Sunday
April 20, 1975

PraiSing 75

'Pioneer' churches get home mission loans

by Toby Druin
For Baptist Press

In the past 20 years the Southern Baptist Home Mission Board (HMB) has made 4,692 loans totaling \$81,335,225 for new church buildings, church sites and renovation projects in 49 of the 50 states—most of them in so-called "pioneer" areas—and in the Panama Canal Zone and Puerto Rico.

And, another 250 for some \$12 million probably will be made in 1975 to push the total well past the \$93 million mark. More than 100 loans for \$9 million already are in process, according to Robert H. Kilgore, director of HMB's Division of Church Loans.

A report prepared by Kilgore for the HMB's church loans committee, shows the church loans portfolio—the summary of all loans, stocks, securities, bonds and other articles in possession of the board—has almost doubled in the 10 years from 1965-74. The total had topped \$43 million at year's end.

The portfolio gained \$1.4 million during 1974, a year that saw some 250 loans granted for \$12 million. The Division of Church Loans during the year handled almost 1,300 requests for loans or inquiries about how to secure financing.

The loans division operated under a "slowdown" on processing new loan applications during the last 60 days of the year to await economic developments. The slowdown is continuing.

Kilgore noted in his report to the loans committee that of the churches currently in the loan accounts only 7.4 percent are delinquent, and those who are in arrears owe only one percent of the division's loan funds.

The delinquency rate has steadily declined over the last five years and Kilgore has noted no change in the record in spite of the national economic conditions.

"This represents the moral character and good stewardship of our churches," he said. "We also are giving close scrutiny to all applications and immediately begin trying to work with a church if it encounters difficulty."

Most of the 4,692 loans made during the 20-year period—the ear of Southern Baptist expansion into a national convention—have been to "pioneer" churches in the West, Midwest and Northeast. Those states received 3,455 loans for almost \$68 million during the period. Only Minnesota, which now has relatively few churches, has yet to receive a HMB loan.

California has gotten almost one-third

of the loans made in pioneer states with 1,040 for \$21,652,037. Kilgore noted that more loans have been granted to churches in the state than there are churches in the Southern Baptist General Convention of California. Many churches, he explained, have gotten more than one loan.

Ohio also has been a big beneficiary of Southern Baptists' willingness to underwrite infant congregations' efforts to get started. A total of 480 loans for \$9,338,392 were made in that state from 1954-74.

Five states have received more than 200 loans. Georgia, one of the old-line Southern Baptist-affiliated conventions, has received 249 loans for \$2,248,101; Michigan has received 239 for \$4,390,505; Washington 231 for \$4,411,300; Indiana 210 for \$3,698,965; and Arizona 204 for \$4,436,486.

The complete list is as follows:

Alabama 122 for \$1,175,676; Alaska 65 for \$1,343,651; Arizona 204 for \$4,436,486; Arkansas 30 for \$332,939; California 1,040 for \$21,652,037; Canal Zone 3 for \$74,000; Colorado 79 for \$1,561,947; Connecticut 11 for \$255,550; Delaware 6 for \$79,000; Florida 182 for \$2,198,082;

Georgia 249 for \$2,248,101; Hawaii 5 for \$124,000; Idaho 35 for \$718,576; Illinois 76 for \$1,117,107; Indiana 210 for \$3,698,965; Iowa 8 for \$226,800;

Kansas 86 for \$1,509,635; Kentucky 45 for \$757,400; Louisiana 40 for \$326,192; Maine 6 for \$93,206; Maryland 69 for \$1,365,829; Massachusetts 7 for \$194,625; Michigan 239 for \$4,390,505; Mississippi 35 for \$426,272; Missouri 33 for \$374,960; Montana 48 for \$888,175; Nebraska 52 for \$867,466; Nevada 68 for \$1,445,723;

New Hampshire 3 for \$73,250; New Jersey 43 for \$1,213,142; New Mexico 43 for \$559,990; New York 74 for \$1,600,311; North Carolina 75 for \$1,089,962;

North Dakota 20 for \$364,696; Ohio 480 for \$9,338,392; Oklahoma 129 for \$807,700; Oregon 105 for \$1,552,969; Pennsylvania 56 for \$1,197,931; Puerto Rico 4 for \$133,500;

Rhode Island 3 for \$145,577; South Carolina 27 for \$309,950; South Dakota 20 for \$358,395; Tennessee 64 for \$578,600; Texas 114 for \$1,326,150;

Utah 59 for \$967,318; Vermont 3 for \$65,677; Virginia 23 for \$160,150; Washington 231 for \$4,411,300; West Virginia 34 for \$615,828; Wisconsin 1 for \$70,000; and Wyoming 28 for \$461,406.

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For additional information:

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God and man in covenant

April 20, 1975

Exodus 19:3-6; 20:2-4, 7-8, 12-17



Pipkins

Following the Greek translations, your Bible has its parts named Old Testament and New Testament. A much older and more meaningful designation was, "Old Covenant" and "New Covenant."

The New differing from the Old in that

Now God comes to man in Jesus Christ.

It is through covenants that God comes to man and establishes relations with him. The idea of covenant runs throughout the scripture and is the unifying factor of the entire message.

There was no period in Israel's history when she did not believe she was the chosen people of God. Although this concept can be biblically traced to Abraham, it was in the Exodus event that Israel was established as a people. Towering over every other event in her history, Exodus was that great and unforgettable demonstration of the power and Grace of God. When Israel strayed from God and their image of a chosen people was distorted beyond recognition, her prophets thundered to her of her beginnings in the Exodus experience.

It is important to the Christian testimony to know that the gospel was wrought out in historical experience. At a moment in time, God came to men in Jesus Christ. That which was not before, now was. Likewise, the origins of Israel were linked to historical events, through the Exodus. Israel was given a deep sense of destiny that she possesses to this day, because God had entered into covenant with her, in the Exodus event. This meant that God has chosen her and, therefore, had established a special relationship between himself and her.

At Sinai, God demonstrated his presence to Israel. They did not see his being, but they heard his voice. (Deut. 4:15, 5:22) No other people had ever experienced such an event as this. (Deut. 5:26)

Moses went into the presence of God and returned with the Book of the Covenant. In formal ceremony this covenant was publicly read, the people agreed to its conditions and sealed their bond with blood. (Ex. 24:3-8) This event foreshadowed New Israel, the Body of Christ, partaker of the New Covenant in Christ's blood. (I Pet. 2:9-10)

Israel's faith was neither speculative nor philosophical. God established

covenant relations with his people by breaking into their lives, revealing himself to them, and fashioning them according to his will. Through covenant God said, "You shall be my people and I will be your God." The faith of God's people will be based on events to which they can point as an indication of God's choice of them. An atmosphere of trust and security is created through this covenant relationship. Israel is aware of their unique position before God and among all the people of the earth.

Involved in the covenant relationship was a higher purpose for Israel than simply the establishment of a nation. A religious—not national—destiny was theirs to experience. Although these two ideas seemed sometimes to merge, the religious would always be overriding. Their God was a jealous God demanding complete obedience. It was through Israel that God would speak to all men. (Gen. 12:3; Isa. 19:24-25)

The exodus covenant (19:3-6)

Moses had been to Horeb before. It was here that he had seen a bush burn without being consumed. In this bush, he met the Lord. Now he brings a throng of slaves to the same place where they will meet the same God, and be forged into a mighty nation of chosen people.

At this moment in Israel's history, the word covenant was filled with its deepest meaning. All other experiences Israel had ever had with God would be interpreted in the light of this covenantal relationship. God had made covenants with Noah, Abraham, Isaac and Jacob. These would take their significance from the Exodus covenant.

The Exodus covenant was based on deliverance. God had delivered Israel from bondage. (v. 4) He brought her through the sea and delivered her from Pharaoh's army. He had quenched her thirst in the desert and fed her manna in the wilderness. God brought her to this mountain, and now she stands before him as a demonstration of his loving grace. God had brought Israel out of captivity as an infant child. It is in deliverance, not in creation, that men become sons of God. (Hos. 11:1)

The Exodus covenant was conditional. "If you will obey my voice" (v. 5) was the requirement. With Abraham it was that he would "walk before" God. The idea is the same. It was established here forever that there would always be a relationship of religion and life. There is no sacred-secular division with God. All life is religious, lived out before God, under the judgment of God.

The destiny of Israel was made plain in

the Exodus covenant. (v. 6) They would be a "kingdom of priests and a holy nation." Israel had been called as a ministering people, in the name of God, to all the people of the earth. They would be a blessing to all the families of the earth. (Gen. 12:3)

The law of God

(Ex. 20:2-4; 7-8; 12-17)

Although we often call the Decalogue the "Law of Moses", it is God who lays down the law and every breach of it is an offense against God. The very first commandments describe our duties toward God. It is best known as "The Law of God," and "given through Moses." (I Chr. 33:8)

What is the distinctiveness of this law? How is it different from other such laws? Is it on the same level of the Code of Hammurabi? The uniqueness of this Law does not consist in the worth of its moral precepts. Prohibitions of murder, adultery and theft and respect for parents and communal life, are to be found in many primitive laws.

It is in the Ten Commandments where moral precept is joined with religious command. Moral action is inseparably bound up with the worship of God. Through the Law of God, Israel deepens in moral sensibility. She places higher values on human life. In the punishment of the guilty one does not find the gross brutality often found in laws such as those of Hammurabi, where mutilation is not uncommon.

It should be observed that in the Decalogue there is a complete blindness to class-distinction. There are no special laws for kings or priests. Even the foreigner has rights.

There is also in the Law given by Moses a heightening of moral sense in the relations between the sexes.

The Law of God becomes a reflection of the moral personality of God. It is in the worship of this God that the moral sensibility of Israel will be strengthened and refined. The pattern of human goodness and righteousness is always the God with whom man has entered into covenant.

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Called to new relationships

April 20, 1975

Ephesians 2:4-5, 11-22



Johnson

Good relationships among people are sure to grow when each person is willing to fan the blaze of friendship. "Dry logs" of love, kindness, and patience tend to add warmth to the friendship blaze.

"Wet logs" of coldness, criticism, misunderstanding, and indifference will inevitably have the opposite effect on the manner in which we get along with people.

Have you had the experience of helping to construct a bridge of understanding and love so that you might reach out to another person?

Paul describes the walls and barriers that separated the Ephesian Christians. A new covenant or relationship was established. A new relationship to people is made possible when sinners have a new relationship with God.

Emerging from death (vv. 4-5)

The Ephesian people were Gentiles. Since they were young in Christian experience, Paul was concerned about their attitude or relationships to other Gentiles and to unsaved Jews.

In Ephesians 2:1-10, the writer tells us of the marvelous work of God in bringing us from spiritual darkness and death to light and life. Because of God's grace, the gift was made possible to anyone who would accept and receive it.

It was because of God's mercy and because of God's love that we were brought to life with Jesus Christ.

Notice that Paul describes the Ephesian Gentiles, before conversion, as being spiritually dead. "Dead in sins" (v.5) means having no feeling for God, being cut off or separated from him.

"God's mercy is so abundant, and his love for us is so great, that while we were spiritually dead in our disobedience he brought us to life with Christ. It is by God's grace that you have been saved. (Eph. 2:45, TEV)

Do you feel an urge to praise God when you witness conversion? Men and women find new life by way of repentance and forgiveness. When we witness the salvation of an individual, it can only be described as resurrection, coming from death to life.

"Fellow citizens" in Christ (vv. 11-18)

In verse 11, Paul shows the fallacy of distinguishing between circumcision and

uncircumcision. Since the rite concerns the flesh, it has nothing to do with spiritual matters.

Paul wanted the readers to understand that they (Gentiles) did not have to become Jews. Neither did the Jews have to become Gentiles. "Christ himself has brought us peace, by making the Jews and Gentiles one people. With his own body he broke down the wall that separated them and kept them enemies" (v. 14, TEV)

There was a racial issue involved with the question of religious rites. Paul labored diligently to win for his Gentile converts an outstanding victory. It was the victory of unity concerning a threat which could have had terrible results.

Then Paul made a startling statement. He emphasized that Christ broke down the wall which separated Jews and Gentiles (v. 14) Through Christ, men can live peacefully together. But, it is only through belief and trust in Jesus Christ that we can become members of the family of God.

Surely we have noticed that it is often the small and petty controversies which cause division and strife among people. So it was in the time of Paul. The death of Christ served to abolish hostilities about Jewish laws which left out the Gentiles: Paul tells us the grand news—that Christ made Jews and Gentiles become one people "in union."

Jesus did not want the obeying of Jewish laws to be imposed on people. His main purpose was to bring man to God and to create peace and harmony between men.

The divisions among men in today's world can be erased and blotted out. However, it can only be accomplished as God's love permeates the hearts and lives of people, causing all divisions and factions and prejudices to cease, and causing divided people to be made into "one new man."

In verse 17, Paul mentions that the Gentiles had once been very far away from God. Now, because of their faith in Jesus Christ, the Gentiles were brought close to God. Israel (Jews) had enjoyed nearness to God because of their covenant relationship with him.

How very much like our people-to-people relationships today! Jews and Gentiles had to come close to God before they could draw close to one another. The "middle wall of partition" refers to the barriers between Jew and Gentile. The wall of hostility was torn

down between the races when Christ, in his death, abolished the "law of commandments" (v. 15)

Shared blessings in unity (vv. 19-20)

Paul stated that Gentile believers are no longer "strangers" and "foreigners." They now belong to the true nation of God. In verse 20, Paul mentions the figure of a building. Believers of every race are fused into a mighty spiritual structure "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (v. 20) We should remember that the cornerston was a huge stone on which the stability of the entire building relied. As the chief cornerstone, Christ undergirds and supports the entire building. He is the giver of unity and strength.

The Gentile Christians are assured by Paul that they, along with the Jewish believers, "are builded together for a habitation of God in the Spirit." (v. 22)

Every person who has placed his faith in Christ is a part of the magnificent structure of God. The building (church) is made up of people. These Christians, though, comprise "a habitation of God through the Spirit." A new relationship with people is possible because of a new relationship with God. What are we doing to deepen our relationships? What about our racial prejudices?

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A smile or two

The plane aborted take-off.

The nervous woman aboard was even more skittish when the craft roared half way down the runway, then made a 180-degree turn back to the ramp.

In about three-quarters of an hour, it took off again.

Anxiously, the passenger asked the stewardess the trouble.

"Oh, about half way down the runway, the pilot thought he detected minor turbulence in one of the engines," the flight attendant told her.

"And you changed engines?"

"No, we changed pilots."

□□

A guy with a green thumb is an amateur gardener but a fellow with a purple thumb is an amateur carpenter.

□□

The minister was preaching about the relationship between fact and faith.

"That you are sitting before me in this church this morning is fact," he said, continuing, "That I am standing here, speaking from this pulpit, is fact. But is is only faith that makes me believe anyone is listening."—Mary Ann Waldrip, Atlanta Constitution.

Attendance report

April 6, 1975

Church	Sunday School	Church Training	Church Additions
Alexander, First	88	57	2
Alpena	63	28	
Augusta, Grace	104	80	1
Bentonville			
Central Avenue	84	34	
First	291		2
Berryville			
First	219	105	5
Freeman Heights	123	44	
Rock Springs	70	30	
Booneville, First	292	256	
Camden, Cullendale	522	119	1
Clinton, Friendship	87	50	3
Concord, First	115	30	
Conway			
Pickles Gap	200	120	2
Second	324	142	
Crossett, Mt. Olive	416	190	2
El Dorado			
Trinity	145	70	2
West Side	375	374	4
Forrest City			
First	690	130	4
Second	181	74	2
Fl. Smith			
First	1317	297	4
Grand Avenue	803	235	4
Moffett Mission	31		
Temple	163	85	1
Trinity	175	68	
Windsor Park	877	256	8
Gentry, First	188	64	2
Grandview	62	42	
Greenwood, First	303	106	
Hampton, First	156	92	
Hardy, First	120	41	
Harrison			
Eagle Heights	380	142	6
Woodland Heights			
Helena, First	299	67	3
Hope			
Calvary	252	76	1
First	508	84	5
Hot Springs			
Grand Avenue	501	252	32
Leonard Street	94	73	
Memorial	112	50	
Park Place	392	100	
Hughes, First	189	89	
Jacksonville, First	435	79	2
Jonesboro, Nettleton	277	88	
Kingston, First	44	35	
Lavaca, First	410	200	4
Little Rock			
Cross Road	114	106	3
Geyer Springs	709	162	
Life Line	520	116	6
Martindale	112	62	1
Magnolia, Central	629	160	14
Melbourne, Belview	113	76	1
Monticello			
First	316	70	1
Second	354	95	2
North Little Rock			
Calvary	424	134	2
Gravel Ridge	230	74	
Levy	478	105	4
Park Hill	709	113	2
Paragould			
Calvary	228	184	
East Side	205	92	
First	445	176	
Paris, First	431	91	4
Pine Bluff			
Centennial	173	85	4
East Side	261	127	5
First	650	106	
South Side	739	103	4
Tucker	12	9	
Oppelo	27	12	
Sulphur Springs	220	112	4
Watson Chapel	385	95	
Prairie Grove, First	193	69	7
Rogers			
First	540	135	3
Immanuel	476	116	4
Russellville			
First	570	103	6
Second	179	70	
Sheridan, First	264	72	6
Springdale			
Berry Street	108	60	
Caudle Avenue	121	57	
Elmdale	344	92	1
Texarkana, Trinity	408	148	
Van Buren, First	597	169	
Mission	36		
Vandervoort, First	62	38	
West Helena, Second	207	108	
Wooster, First	117	79	

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Commemorating pietism unashamedly

by James Leo Garrett Jr

The scene

The year was exactly 300 years ago, 1675. The place was Frankfurt on the Main in the western part of the Germanies. Less than three decades had passed since the close of the Thirty Years' War (1618-1648), that long bloodbath of Catholic-Protestant conflict that had brought death, devastation, depression, and degradation to vast portions of Europe. Lutheran Orthodoxy had produced a hardening of the spiritual arteries, and the Calvinists were in similar condition. Trust in God through Christ had been replaced by assent to the Lutheran articles of faith. Bitter theological controversy with Roman Catholics and with Calvinists was the order of the day. Lay people were not being spiritually fed by the ministers.

The man

A 40-year old Lutheran pastor, Philip Jacob Spener had come to Frankfurt nine years before at 31 to be the "senior" (superintendent) of the Lutheran ministers in the city. Born near

Strasbourg, Spener had been educated at the University of Strasbourg, where he had completed his Th D degree. One of his professors had introduced him to Martin Luther's writings, and he began to read the sermons of John Arndt and the writings of English Puritans. In 1670 he had dared to gather and lead a Bible study and prayer group (called a "collegia pietatis") that met in his own house. Now he was asked to prepare a preface to a new edition of the sermons of John Arndt. This he did, putting into print some things that he had been deeply pondering. The new book was issued March 24, 1675. Soon thereafter Spener's preface was published separately; later it appeared in Latin.

The book

Spener's book came to be known as "Pia Desideria," or "Heartfelt Desire for a God-pleasing Reform of the True Evangelical Church, Together with Several Simple Christian Proposals Looking Toward the End." Like ancient Gaul, it was divided into three parts.

First, Spener provided an overview of corrupt conditions in the church of his day. The sins of the political leaders stood in the way of true church reform. The clergymen were majoring on controversy and failing to produce the true fruit of faith. Drunkenness, lawsuits, and neglect of the poor characterized the rank and file of the laity.

Secondly, Spener saw the possibility of a better future for the church. The grounds of his hope were twofold: he looked to the salvation of great numbers of Jews and to the downfall of papal Rome in the near future.

Finally, the Frankfurt pastor set forth six specific proposals for correcting the church situation of his day: (1) diligent study of the Bible, especially the New Testament, privately, in the family, and in study groups; (2) the recovery of the priesthood of all Christians; (3) discovery and practice of love as the truest mark of Christian discipleship; (4) de-emphasis of religious controversies and love for "heretics" and unbelievers; (5) the reform of theological education with greater attention to the piety and conduct of professors and students; and (6) the reform of preaching so that it would be more edifying and pastoral.

The sequel

Following Spener's "house church" and his "Pia Desideria" the renewal movement spread in the Lutheran churches. Spener himself later lived in Dresden and finally in Berlin. He influenced a young professor, August Hermann Francke, who had helped to form a Bible study group in Leipzig. Later driven from Leipzig, Francke settled at Halle, where he established an orphanage and three elementary and secondary schools, inspired a friend to establish a Bible publication and distribution house, and himself taught theology at the University of Halle as

well as serving as a local pastor. Haller, despite the criticism of Lutheran Orthodoxy, became a strong center of Pietism. Missionaries educated there went to India as early as 1706.

In the Rhineland among Calvinists there began in 1707 under Pietist influence and the leadership of Alexander Mack a rebaptizing, immersionist, pacifist church to be known as the Dunkers, and after later emigration to Pennsylvania as the Church of the Brethren.

Pietism touched the life of a nobleman, Count Nicolaus Ludwig von Zinzendorf, onetime student at Halle, who provided in the 1720s a haven on his estate in far eastern Saxony for the persecuted remnant of the Moravian Brethren. To the village of Herrnhut, where these Moravian Brethren settled, there also came Lutheran Pietists. The unique blending of Moravian Brethren, deeply moved by the wounds of Christ, and German Lutheran Pietists, stirred by the new birth to a true discipleship, produced at Herrnhut a committed band, a worldwide missionary society that was sending missionaries to the West Indies, Greenland, Georgia, Dutch Guiana, Egypt, and South Africa half a century before William Carey.

The debt

"Spener has something to say to all Protestant churches, indeed to all Christians, insofar as they are 'conformed unto this world,'" John T. McNeill has written.

Christians who have never heard the name of Spener, never read "Pia Desideria," never lived in Germanic lands, and never been Lutherans may, nevertheless, owe a considerable debt to the early Pietists. Even Southern Baptists, while generally unaware of it, have been influenced by the Pietist heritage. Every Christian cell group, house church, or Bible study-prayer-sharing group in our time may owe an unacknowledged debt to Spener's pioneering efforts. Every stress on the priesthood and witness of all Christians, including lay witnessing campaigns, women's missionary organizations, student missions, and the witness of retired persons, reflects the far-reaching impact of Pietism. Every seminary course in practice preaching, pastoral care, and religious education has been partly legitimized by Pietism.

Spener himself sought the renewal of the church within the church of his fathers. Incorrect about the Jews and the pope, he nevertheless stood in the vanguard of a notable church renewal.

Are we as willing to be renewed by the Holy Spirit today? Will we respond favorably to today's new expressions of Christian vitality, commitment, devotion, and witness?

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