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Arkansas Baptist Newsmagazine

6-26-1975

June 26, 1975

Arkansas Baptist State Convention

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A photograph of three men dressed in 18th-century military-style clothing, including dark blue jackets with white lapels and cuffs, white breeches, and black tricorn hats. They are standing on a wooden floor in front of a white building with classical columns and a balcony. The man on the left holds a long rifle. The man in the center holds a large American flag with stars and stripes. The man on the right holds a folded flag with a similar design. The scene is brightly lit, suggesting an outdoor setting.

Observe America's bicentennial;
by attending the Life and Liberty
Campaign kickoff rally
Steps of the State Capitol
10:30 a.m. July 4

June 26, 1975

Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft/Executive Secretary

Another statement

All employees on the staff in the Baptist Building are members in full fellowship in cooperating Baptist churches. All have been baptized by a Baptist pastor into a Baptist church by immersion upon the authority of a Baptist church. They all have subscribed voluntarily to the *Baptist Faith and Message* and have been screened thoroughly by the Operating Committee of the Executive Board. The Baptist Building employees of the Executive Board of the Arkansas Baptist State Convention are the most highly screened personnel in the nation as regards Biblical Integrity.

Their loyalty to the churches and the convention is well established. They receive their salaries 100 percent from cooperative program funds with the full understanding whosoever receives cooperative program funds will cooperate. Should any employee's identity with the Baptist work become unsatisfactory on the matter of Biblical theology or questionable as regard doctrinal positions, he would be granted a permanent leave of absence to receive his salary from some less exacting employment with the full approval of the executive secretary and the Executive Board.

The executive secretary assumes full responsibility for the work, attitude behaviour, and desirability of all employees. He considers himself to be deeply Biblically oriented in nature and strongly committed to the Holy Scriptures. While he detests theological classifications he considers himself a very conservative theologian. In assuming the secretaryship of his native state he assumed all the responsibilities of the office, including the problems, and has been happy in this context.

Some publications not listed in the better libraries assail men in public life assuming the role of prosecutor, judge, jury and executioner. The executive secretary doesn't lose a great deal of sleep over denunciations but he takes great delight in seeing Arkansas Baptists loving each other more, working harder to reach people, more careful about their mission giving and more determined to live every day for the Lord.

The only sleep the executive secretary loses is the sheer excitement of seeing the strong arm of God in unquestioned victories every day now. No day passes any more in Arkansas without these exciting moments when God outdoes himself in his glorious miracle working grace.

The man with enough time on his hands to critically analyze another's theology and write pages and pages of denunciation about that other person, surely could find one brief moment to give his witness to a lost person who has no theology at all. The expenditure of time and money consumed in the "publications of denunciation" could serve better the intent of Biblical integrity by investing these funds in evangelistic activities and strengthening of the fellowship. There are only a few things which God hates as much as "one who sows discord among the brethren" (Proverbs 6:16-19).

I must say it!

In this issue

America's birthday/cover 7

Baptists in Arkansas will join other Americans in celebrating America's birthday and opening the bicentennial year by holding a rally to kick off the *Life and Liberty Campaign*. The date is July 4 and the program includes the bicentennial color guard on the cover.

Arkansans at SBC 10

Photos of some of the Arkansas Baptists attending the Southern Baptist Convention in Miami tell part of the story of the meeting.

Reports from the SBC:

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Extra Sunday School lessons 19-22

Because there will be no paper published July 3, Sunday School lessons for Sunday, July 6, are included in this issue.

Arkansas Baptist

NEWSMAGAZINE

VOL. 74

JUNE 26, 1975

NO. 26

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J. Everett Sneed

FMB invites evaluation

Recently, we were privileged to participate in a Consultation on Foreign Missions. This endeavor expressed the honest desire of Southern Baptist leadership to reach the lost around the world.

Most of us would be reluctant to open our entire work for evaluation. But this is exactly what the Foreign Mission Board did. Participants for the meeting included the administrative leadership of the FMB, missionaries from around the world, Baptist Nationals from many countries and Southern Baptist leadership. Those not related to the FMB included laymen, pastors, seminary professors, leadership from other agencies, and state workers. When a group such as this is asked for open evaluation, this is exactly what will occur.

As is to be expected in such a consultation, some areas of vested interest were expressed. Some Nationals felt that the FMB had not provided enough financial support. Certain agencies said that the Board had missed great opportunities by not relying more heavily upon their particular expertise. A few missionaries complained that they were not being heard at the home office. But overall the meeting was very creative, productive and forward looking.

The plan involved several ways of evaluating our foreign mission program. The group looked at the first FMB consultation held 10 years ago and examined the findings of the 1965 meeting along with the progress of the Board. Papers were presented on such topics as "Southern Baptists - Today and Tomorrow," "Utilizing the Resources and Commitment of a Local Church in World Missions," and "Mobilizing Southern Baptists for

World Missions."

Participants were particularly encouraged to express opinions and share ideas. Each plenary session had a period for open discussion and four periods for discussion in small groups with recorders reporting back to the entire body.

Finally, all of the suggestions were studied and assembled by a general findings committee. The committee did an excellent job of assembling a mass of material in a short time and presenting clear-cut objectives for the future.

Some of the areas of concern emphasized by the group included: (1) A reaffirmation of the Biblical doctrine of missions; (2) A more intense orientation program for missionaries providing greater understanding of the culture to which they are assigned; and (3) A strategy for personalizing missions so that a greater response could be obtained in both financial and human resources.

We left the meeting with many positive feelings. We were impressed with the high quality of our FMB administrative leadership and were reminded of the deep dedication of our field missionaries. The unity of Baptists around the world was apparent. Finally, we were reminded that Southern Baptists respond to the best ideas which come from our people at the grass roots level.

So long as Southern Baptists earnestly seek to find the Master's will regarding world evangelism, God will bless our efforts. All of us should join hands and hearts to accomplish this end.

Guest editorial

The standard

A number of years ago I read in some publication, the name of which I have long since forgotten, about a remarkable yardstick.

The item said that after ten or more years of experimentation, scientists in London had succeeded in making the world's most perfect yardstick.

Made of platinum and iridium, it was designed to be used as a standard of measurement for the British government.

Every 36 inch measurement in the realm had to meet this standard yard.

The yardstick will be examined every 14 years. If it is found to vary one-millionth of an inch it will be discarded.

Despite the finest materials and the best efforts of skilled and conscientious men, the standard they have made may fall away from its near perfection.

Climate and environmental factors may adversely affect the standard to the point of diminishing its

usefulness.

How different it is with the One whom Paul declared to be the True Standard, even Jesus Christ, who is always the same, "—yesterday, and today, and forever (Hebrews 13:8).

Contrary to the thinking of many, God does not measure us by comparing us to some other person. He compares us to the True Standard.

The pertinent question then, is, how do I appear in God's sight when compared with Jesus Christ? Will I be laid up against this true and non-changing measuring standard how do I look?

The honest person must cry out as did Isaiah, "Woe me! for I am undone;—" (Isaiah 6:5).

When one sees himself in an "undone" condition repents of his sin and calls on the name of the Lord.

And the Scriptures declare, "...whosoever shall upon the name of the Lord shall be saved," (Romans 10:13). —C.L. Pair in the "Baptist Beacon" of Ari



One layman's opinion

Daniel R. Grant, President, OBU

More thoughts on being led in prayer

Not long ago I wrote about the hazards of leading in prayer when the followers are not very responsive or sympathetic. Lest I be accused of consistently being a poor follower in prayer, it might be well to share a recent experience when the leader truly led me in prayer. Donald Seward, for many years chairman of the Mathematics Department at Ouachita Baptist University, led in the opening prayer during the baccalaureate service at Ouachita recently. The public address system was not working properly and I had to strain, even while sitting on the stage, to hear the words of this soft-spoken man. The words seemed to flow quietly from his heart and were remarkably related to what I knew about his life, while at the same time deeply meaningful to me personally as well as to the members of the graduating Class of 1975 seated just in front of him.

Because it was so easy to make it my own prayer I asked Dr. Seward if he could give me a copy of it. He shared it with me as follows:

Dear God, our Father and Savior, we are grateful for family, friends, and life itself. In order that we might express this gratitude we ask that you give us opportunities for service and the will to seize them; challenges and the courage to face them; difficulties and the strength to conquer them. Give even a few failures and the grace to develop humility; give us thoughts of death that we may attain a fuller appreciation of

life, give us hardships that we may develop endurance. Help us so to order our lives that we may finally be able to say with Paul, 'I have fought the good fight. All of this in expression of our faith in your Son, Jesus. Amen.'

I found myself hoping several things about this prayer—that it meant as much to others as it did to me, and that I might be able to make it honestly and consistently my own prayer in weeks and months to come.

One other thought occurred to me, both as I heard the prayer and later as I read it. As a child growing up in a Southern Baptist church I heard mainly extemporaneous prayers spoken on the spur of the moment when someone was singled out by the pastor. It was generally understood that a prayer written in advance was much too formal and cold, and probably was from the head and not the heart. There was even a little bit of assumption that one who read a prayer simply did not know how to pray and had to borrow someone else's prayer.

I still believe it would be unfortunate if all public prayers were written in advance and read mechanically. But the occasional written prayer that expresses simply, clearly, and beautifully a person's yearnings before God, and leads others to make it their prayer also, is something we should all be thankful for. I believe Dr. Seward will be leading me in that prayer for some time to come.

And some evangelists..... (Eph. 4:11)



Hopkins

Jerry Hopkins has entered full-time evangelism. He has served as assistant to the president at John Brown University for the past 15 years. His ministry has taken him across the United States, to Hawaii and Europe. His evangelistic ministry includes daily radio broadcasts which have been widely used across the country.

Hopkins attended Westark Community College in Ft. Smith, and is a graduate of John Brown University, Siloam Springs. He also attended Southwestern Seminary, Ft. Worth, Tex. He has pastored churches in Arkansas, Texas, and Missouri. He and his wife are members of First Church, Rogers.

Dean E. Newberry Jr., pastor of First Church, Rogers, says "I want to recommend Evangelist Jerry Hopkins to our pastors and churches. I have known him for more than 12 years and we have

used him for three revivals at our church. Brother Hopkins has the ability to appeal to all the people. In our revivals he was able to build attendance simply by his preaching of the Word."

Evangelist Hopkins may be contacted by writing Box 367, Siloam Springs, Ark. 72761.

Letter to the editor Thanks for article

The feature article in *The Arkansas Baptist* for May 8, 1975, "Retired Minister Still Interested in Young Ministers" was great. I can testify that Brother J.P. Emery and his good wife are among God's choice servants. I worked closely with him in Caddo River Association back in 1946-1950, when I was pastor of First Church, Mount Ida. Brother Emery exerted a tremendous influence on all the pastors of that Association then, including James L. Pleitz, who was pastor of Oden Church; Charles Hampton, Glenwood First Church; Arlie McDaniel at First Church, Mena. Mena at that time was still in Caddo River Association.

Brother Emery was never too busy to drop by and visit with his fellow pastors, while on his way to some adjoining community. Our children loved to visit with this fine couple at their home in Story, because Brother Emery would let the oldest son draw water from their big dug well, located on their front porch. Also their spotless home and yard provided many places of special interest to young inquiring minds.

I am truly grateful that God allowed my path to cross with that of J.P. Emery. I am the richer spiritually for having known this great man of God, and his wonderful wife. I firmly believe that when God begins to call the roll of the truly great Christians in His work, that the names of Brother and Mrs. J.P. Emery will be right at the top. Thank you again for your wonderful article about them.—D.B. Bledsoe, Interim Pastor, First Church, Booneville

Correction

In an article appearing on page seven of the June 12 issue, the place of birth of J.I. Cossey was identified as Dumas. Actually, Cossey was born in Damascus, Ark.

News brief

□ Grace Church, 1921 East Second, North Little Rock, plans a patriotic service, Sunday morning, July 6. Taking part in ceremonies will be an honor guard, a Marine color guard, State Supreme Court Justice John Fogleman, Pulaski County Sheriff Monroe Love, FBI Special Agent Elvis Sherrill, and other dignitaries. Special music by the church choir will include "The Battle Hymn of the Republic" accompanied by drums and trumpet.

The church: Its ordinances

by Ralph W. Davis
(51st in a series)



Davis

There are two church ordinances in a New Testament church—baptism and the Lord's Supper. The word "ordinance" means decree or command, and we know that Jesus commanded that we observe these ordinances. Both are symbolic acts to signify what Christ did for us.

Baptism was first practiced in the New Testament by John the Baptist. The word means to dip, to immerse, to submerge. Matthew 3:16 describes the baptism of Jesus when it states that he was baptized and went up straightway out of the water. Immersion is the only act that fitly describes the baptism of the Ethiopian by Philip in Acts 8:38-39.

The purpose of baptism is not to save nor help save. The advocates of baptismal regeneration cite Acts 2:38 as a proof text where Peter said "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of

sins." The word "for" is "eis" in the Greek. Robertson in his *Word Pictures* states that "eis" may be translated "on the basis of" or "because of." The word "eis" is used twice in Matthew 10:41 where it speaks of receiving a prophet "in" (eis) the name of a prophet, etc., which means "on the basis of" or "because" that person is a prophet. Another Scripture that is referred to is Mark 16:16. When put negatively, it states that he that believeth not shall be condemned, which shows that faith is the deciding factor.

The purpose of baptism is to symbolize a salvation that comes by faith. Baptism represents the death, burial and resurrection of Christ; it represents our death to sin and our resurrection to walk in newness of life; and it represents the final resurrection of our bodies. Believers are the only candidates for baptism. (Matt. 3:7ff; 28:29)

The other ordinance of the church is the Lord's Supper. It is not a sacrament. "Sacrament" has the idea of saving power. The Lord's Supper is a memorial; it does not save nor help keep us saved. It is not transubstantiation. This is the view

that the bread and wine actually become the body and blood of Christ. This is the Roman Catholic view. It is not essential to the Christian faith. It is not a modification of the Catholic view and is held by the Lutheran Church. This is the view that Christ is present "in and under" the bread and wine. It is a symbol of the body and blood of Christ. (Matt. 26:26-28; 1 Cor. 11:26) It is to be observed until he comes again.

Most Christian groups agree that baptism should precede church membership, and therefore should precede the taking of the Lord's Supper. "But what is New Testament baptism? This is the difference is not over the Lord's Supper but over baptism." (Hobbs, *Fundamentals of Our Faith*, p. 123)

Next issue: Death and the Intermediate State, the first of six articles on Last Things.



Woman's viewpoint

Iris O'Neal Bowen

On giving directions

More people get lost out near our store than any place in Arkansas! In all the places we have been in business, never have I seen so many lost, unahppy, bewildered, aggravated people, out hunting addresses.

We carry on business near a very large shopping center, close to an industrial area, between two free-ways and near a junction where two highways converge. We are also close to a school, a go-cart track, the city's farmers market, a railroad crossing with two names and a residential area so planned that few of the streets can be found from the highway.

We have streets there that have never been heard of, we have streets that have their counterpart in Little Rock, and I am convinced we have streets out there that just aren't there!

Having been raised to believe that helpfulness is next to Godliness, I always try to come to the aid of those seeking help. I get out old S.W. Bell and search

out addresses. I make phone calls. I yell inquiries at available employees who know the neighborhood, and finally send the seekers on their way, usually more lost, unhappy, bewildered and aggravated than when they came in.

Then Son chides me, "In the first place, you aren't getting paid to run an information booth, and in the second place, they'd be better off if they never saw you!"

"I'm just trying to help," I quaver. "Mother," he says, "I don't want to hurt you, but for a lady who gets lost in Cabot, don't you think you'd be better off pursuing your other talents?"

Of course he is right! I will have to admit I cannot follow directions. I nearly have to have a map drawn for me to get places. I shudder to think where I would have come out had I been Abraham and God had said, "Go whither I send thee!"

But then, perhaps only God can give directions I am able to follow!



Day of Prayer for Associational Missions July 13, 1975

The above logo was designed for use in promotion of a Day of Prayer for Associational Missions in all churches on Sunday, July 13. It locates the church at the center of Cooperative Baptist Missions and the association as one of the major agencies of denominational life and work along with the Arkansas Baptist State Convention and the Southern Baptist Convention. It is hoped that all Baptists in the state will become familiar with the logo and its symbolism.—R.H. Dorris, Director of Missions



**The
Southern
accent**

Upward bound!

The campus of Southern Baptist College is "alive" this Summer with students involved in Summer School and in the "Upward Bound Program." Southern is a base for the Upward Bound Program. Approximately 70 students are enrolled in this enrichment program.

This is a government funded program for High School students and High School graduates. With the operation centered here on "The Campus of Christian Purpose," there is a "plus" added to the program.

A general statement of purpose for this activity is to "conduct a residential summer program designed to meet the identified needs of 70 students." Included in the program is the establishing of an assessment program using the best possible instruments and techniques for measurements, with pre- and post- administration, to ascertain progress in academic, social, cultural, and personal growth of the students involved.

One of the highlights for the young people living on the college campus is the "cultural enrichment" activities. In the past the groups have visited St. Louis, Memphis, and Little Rock. In these visits they are exposed to the metropolitan climate, as well as the cultural centers of these cities.

The "enrichment" part of the program is reflected in the comprehensive counseling program provided for the students. A minimum of one individual counseling session each week is provided each young person. Other group sessions are offered during the program.

Most of the staff and instructors for this development program are part of the Southern Baptist College faculty. J.C. Thedford, of Southern Baptist College, is the Director of the project. There are 15 other workers in the program.

We are happy to be a part of this program and to serve as a base of operation. The Southern Accent is on "Upward Bound."—Jim E Tillman, Director of Development

No paper July 3

There will not be an issue of the *Arkansas Baptist Newsmagazine* Thursday, July 3. The paper is published 50 times each year and this is one of the two weeks when there will be no newsmagazine. However, the ABN office will be open, except on July 4.

Trends to watch

Taxation

by T.B. Maston
(Last in a series of seven)

Baptists have made a major contribution to the separation of church and state in our American way of life. There are some rather prevalent trends that tend to weaken or compromise our historic position. For example, some pastors and other leaders on the local church level and in the denomination are not only accepting but defending unjustifiable exemptions from taxation.

It seems relatively clear that there will be a concerted movement sooner or later to include in the tax structure more property owned by churches and other benevolent institutions. This is the logical time for our denomination to formulate a clear statement concerning the taxation of church and denomination properties. Let us take the initiative and help government leaders determine what is consistent with the separation of church and state.

Can we not agree on a few clear, positive statements? Surely we will all agree that all revenue-producing property should be taxed. Much of that kind of property is competitive with legitimate business. Where this is true the church or denominational agency has an unfair advantage.

It seems to me that we should not expect tax exemption on any property owned by a local church except that used for regular worship and educational purposes. This would mean, among other things, that homes provided by the church to staff members would be taxed. The same would also be true of staff members of denominational agencies and institutions.

The preceding would also mean that the housing allowance for church or denominational employees should not be tax-exempt. How can we justify such tax exemption when it logically means that others, including non-Christians, have to pay more taxes because of such exemptions?

Some people have a question even about the exemption from taxation of buildings used for worship and education. Non-Christians, so it is contended, are forced to subsidize the churches. There is enough validity to this contention that our churches should voluntarily make a contribution to cities and/or counties for fire and police protection.

My judgment is that it would be wise for the Southern Baptist Convention to have a carefully selected committee to study the whole matter of the taxation of church and denominational property. The Convention could ask the Christian Life Commission or the Committee on Public Affairs to make such a study. It is possible, however, that it would be better to have a special committee. At least, some of our laymen who are knowledgeable in the area of taxation should be involved in the study.

It is admitted that there are some difficulties in determining what should and should not be taxed. These difficulties, however, should not prevent us from doing something. Let us at least start to move. Let us do what we can to get our house in order. How can we consistently complain about others dipping into the public treasury if we continue to benefit from tax exemptions that violate our separation theory?

ABOUT THE AUTHOR: T.B. Maston is Professor Emeritus of Social Ethics at Southwestern Seminary. He holds the D.R.E. and Ph.D degrees.

Acteens celebrate the joy of youth

"JOY" is the theme of Arkansas Acteens Camp this summer. Real joy is not just fun although it will contain fun—softball, volleyball, swimming, skits, fun time and foolishness. It also contains Bible study built on activity and real meaning taught by someone who loves youth and is skilled in teaching them, Mrs. Leslie Wilfong, former Youth Director at Immanuel Church in Little Rock, now state approved Sunday School, Church Training and WMU youth worker. Ask the youth at Immanuel and they will tell you that each session will be exciting as well as profitable.

JOY will contain a study of missions led by Mrs. Carl Hall, Southern Baptist

Missionary to Nairobi, Kenya and Becky Nichols, Missionary Kid and student at Ouachita University, daughter of Mr. and Mrs. Gilbert Nichols of Asuncion, Paraguay.

JOY will be vespers at Lake Winona at dusk, campfires in the evening, singing in the Dining Room and prayer time in the cabins. There will be JOY in knowing counselors who are vibrant, dedicated, Christian college students. There is a JOY in knowing other girls from over the state who are members of ACTEENS.

There is still room for you at Camp Paron, July 21-26. Write WMU Box 550, Little Rock 72203.



On the cover

by R. Wilbur Herring

We have been talking about budgeting our time and arranging our schedules to get the important things done. In last week's column we suggested a schedule of eight hours work for the busy pastor. Now we want to suggest making a daily list of the demands that are upon you.

There is one thing in common with all of the people who get the greatest amount of work done each day. They all make a list of the things they must get done or would like to get done that day. They make the list the first thing in the morning or the afternoon or night before.

After the list is made (at first it might take the whole day to make the list and if it does just keep the list for the week, but revise it each day with new things or things that may be stricken) then classify each item as to its proper priority of importance or deadline. After the list is made and classified, just take one item at a time concentrating upon it until properly finished. Then move on to the next one and so on as far as you can go within a reasonable work day. After you have worked hard and faithfully during the day then don't worry about the people you didn't see or the things you didn't do. Just remember three things; (1) you are your worst critic, (2) you are human, and (3) people aren't thinking about you and what you do or don't do as much as you think they are. In short, we aren't nearly as important as our ego would lead us to believe. After putting in a hard day's work, forget it, go on to sleep and rest well.

This same principle holds true with getting projects done. Have you ever seen the check list that a bride has for her wedding? You would never believe that that little girl could get all of those things done, but week after week and day after day the items are checked off the list until the great day comes. We have to do this for revival preparations and for special days in the Sunday School or church.

We are hoping that you have a check list of the things you should be doing to get ready for the '76 Life and Liberty Campaign. Do you have one? Next week, the Lord willing, we plan to give you that check list. We want you to be ready for that great year of evangelism. Someday



(Cover photo by Betty Kennedy)

As Arkansans observe America's bicentennial, Baptists will kick off their Life and Liberty Campaign with a rally July 4 at 10:30 a.m. on the steps of the state capitol. This color guard, dressed in colonial era uniforms, will take part in the rally. (The color guard is a project of the 122nd Army Reserve Command in Arkansas.) Music for the 30 minute rally will be by a band and chorus. On the program will be Executive Secretary Charles Ashcraft, Wilbur Herring, Russell Clearman, and W.O. Vaught. The ceremony will close with the ringing of a Liberty Bell replica.

New subscribers:

Church

New budget:

Hilldale Mission, Alexander
Pleasant Plains
Pleasant Hill, Lonoke

Pastor

O.C. Sutterfield
David Coleman
Larry Chesser

Association

Pulaski
Independence
Caroline

we will try answering that preacher who wanted to know about the eight hours

which could be called his own after working eight hours and sleeping eight hours.

Child Care

Children have rights, so agency helps them

During a recent visit to the Oklahoma Baptist Children's Home, their director shared with me the following "Children's Bill of Rights." Dr. Violet Sturgeon, psychiatric consultant to the Home, developed this document:

Children's Bill of Rights

Amendment 1 - Each child has a right to fulfill his inherent worth and dignity because he is made in the image of God.

Amendment 2 - Each child has a right to food, clothing, and a place to call home.

Amendment 3 - Each child has a right to love and understanding, no matter who he is, where he comes from, and what he has done.

Amendment 4 - Each child is entitled to someone he can trust and who will share his problems, griefs, and fears.

Amendment 5 - Each child has a right to develop himself and his talents in such a way that he may become a responsible, creative person.

Amendment 6 - Each child has a right to recognition and genuine appreciation of his achievements.

Amendment 7 - Each child has a right to become a socially accepted member of the community in which he lives.

Amendment 8 - Each child is entitled to spiritual training, which will give him the opportunity to accept Christ as his Saviour and Lord.

Many parents are unable or unwilling to guarantee these basic rights to their children within the family circle. These basic rights cover emotional, physical, and spiritual needs of the children and recognize the child and his total needs. Arkansas Baptists have committed themselves to insure that these rights of children be fulfilled through the child care ministry of the Arkansas Baptist Convention. This is done primarily through the Baptist Children's Home, group home for boys, foster homes, and counseling services to families and children, all under our umbrella of services.—Johnny G. Biggs, Executive Director Arkansas Baptist Family and Child Care Services.

Revivals

Floral Church, May 26-June 1; evangelist, David Miller, music director, Herbert "Red" Johnson; nine professions of faith, three baptized, three by letter. Noel Tanner is pastor.

Changes in adult periodicals

Adults may now choose their course of study in Church Training from three good periodicals each quarter: *Baptist Adults*, *Source* and *Young Adults in Training*. These periodicals provide more than 50 sessions each quarter from which a training group will choose 12 or 13. Using the regular "quarterlies" insures the training group a balanced course of study related to its specific learning and training objectives.

A change will soon be made in both *Source* and *Young Adults in Training* to assist training groups using these periodicals improve their enlistment and application actions. Enlistment and application plans will appear in these periodicals beginning with the October-November-December 1975 issues. This means that study leaders, enlistment leaders and application leaders will find their helps in the "quarterly." Heretofore, enlistment and application helps have been in one issue of *Church Training*



Jackson

each quarter.

Other training helps for adults, such as department features, fellowship suggestions, Bible skills activities, and other resources will continue to appear in the Adult Section of *Church Training*. It should be noted that application and enlistment suggestions for the units of study in *Baptist Adults* will continue to be in the October, January, April and July issues of *Church Training*.

Effective adult training groups need good leaders who properly use the materials. The training group leader is elected annually by the church. Study leaders are appointed by the training group leader to lead entire units of study. Both the enlistment leader and application leader are elected by the training group to serve for a period of six months.

Beginning in October the study leader, application leader and enlistment leader in groups using *Source* and *Young Adults in Training* will find their helps in the regular periodical. This will insure that adult training groups with aggressive leaders will improve both attendance and training in their Sunday night sessions.—Gerald Jackson, Church Training

Stewardship

You and your church are important

What a joy it is to be back in America and to have the opportunity to fellowship with so many of you whose lives have been such a blessing to mine. It is a privilege to be associated with Brother Roy Lewis and the Stewardship-Cooperative Program Department, and I look forward to being in your church and association during this furlough from Singapore.

These past four years as pastor of International Baptist Church of Singapore have made some indelible impressions upon my heart. One of these is the authenticity of this Gospel which we preach. Of course, I have known this ever since I became a Christian as a young teenager. However, I have seen this Gospel as the power of God to change lives in such varied settings of cultural and religious backgrounds that I have almost been overwhelmed at times at the glory and the goodness of God. This is the same Gospel each of us proclaim by our daily lives, by our teaching, and by our preaching. Make sure you are giving this Gospel full expression in your daily life and work.

Another reality which has been forcefully driven home in a dramatic way is the value of the individual church, large or small, in the world mission outreach of Christ. Through the

Cooperative Program, every church member and every church can have a vital part in the redemptive work of our Lord all around this globe.

Singapore is a strategic center of commerce for all of southeast Asia. Many Christian organizations have their area headquarters in our city, and I have been able to observe first hand the lives of missionaries from several different denominational groups. I have not found any that are better cared for than our own Southern Baptist missionaries. This is possible because you believe in missions and support the total effort through your local church and the Cooperative Program. I get a real joy out of reminding our people in Singapore that the building in which we worship, as well as the ground on which it stands, together with all of our mission work, is possible because individual Christians in the United States give faithfully through the Cooperative Program and the Lottie Moon Christmas offering.

Much still remains to be done in telling the story of Christ and his message of redemption to all people. Don't forget how much you count in extending the power of the Gospel through your local church.—Lehman Webb, Missionary to Singapore, representing the Stewardship-Cooperative Program Department.

Missionary to Kenya

GA camp guest



Mrs. Hall

Mrs. Carl Hall, who is involved with home and church work in Nairobi, Kenya, will spend a week at GA camp, Paron, July 14-19. She and her husband have just completed their first term of service as Southern Baptist missionaries.

She is a native of

Arkansas and graduated from Ouachita University.

Mrs. Hall and Miss Becky Nichols, MK from Paraguav, will make missions come alive for girls attending GA camp! It's a special opportunity in missions education for girls in grades 4-6!

GA camp is filling up fast! Registrations are now being accepted only for the week of July 28-Aug. 2. Don't delay any longer and send in camp registrations to State WMU Office, P.O. Box 550, Little Rock 72203.

We look forward to seeing your girls at GA camp. It can be a week of missions, fun, fellowship, and worship they will never forget!—Julia Ketner, camp director.

Youth evangelism leadership conference

Catch the action—come with us to meet some of the most creative and stimulating youth leaders in the church today. Leading the conference with Barry St. Clair will be Stuart Briscoe, Max Barnett, Pat Terry and the Reach Out Staff.

More than 50 seminars and general sessions will be featured at the conference. All of these sessions are specifically designed to help you in your life and ministry.

The cost for five days is \$85 per person. This includes meals, a banquet, lodging, materials and all conference privileges and facilities.

To register: Send your name, church name, church address, home telephone and church telephone (if church staff) to Neal Guthrie, Evangelism Department, P.O. Box 550, Little Rock, Ark. 72203, along with \$20 pre-registration fee. The balance will be paid at Ridgecrest. This must be in no later than July 10.—Neal Guthrie

Extra Extra Extra

Youth Evangelism Conference Posters available.

Write: Neal Guthrie, P.O. Box 550 Little Rock, Ark. 72203

Foundation

Are your plans properly made?

The planning for the final distribution of accumulated possessions is a vital act of Christian Stewardship. It should be done decently and in order.

The law says, in effect, a person has the right to give away property during life. At death this right becomes a privilege and certain rules must be followed to exercise this privilege. This is done through a will.

Since the average lay person is unfamiliar with the law, the writing of a will should be done by an attorney. Problems can arise when certain rules are not followed.

Sometime ago I came across a situation that illustrates the way a problem can develop. In an attempt to write a will a person had taken a plain sheet of paper and methodically set out the way the estate should be handled.

Now, a holographic will—one entirely

in the handwriting of the deceased—is a legal will. The problem arose when the person had it witnessed. This changed an informal document to a formal one and could mean the court would not accept it as a legal instrument. In such a case, the estate would be handled as if the person died intestate—without a will. Gifts to the local church, Christian education, child care, the Cooperative Program, or other charitable causes would not be made.

Don't take a chance! Be sure your plans are properly made and remember, gifts to Christian causes beyond the family can only be made through a will. Information without obligation is available from the Arkansas Baptist Foundation, Box 550, Little Rock, Ark. 72203.—Harry D. Trulove, Executive Director.



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Leslie Riherd of First, Newport, (right) and the Bob Holley Family of Little Rock.



Arkansans are messengers to the SBC

Colorado Editor and Mrs. O.L. Bayless (left) visited with Dr. and Mrs. Wilbur Herring of Central Church, Jonesboro.



ABOVE: Ft. Smith First Pastor William Bennett and Evangelism Secretary and Mrs. Jesse Reed. LEFT: Foundation Director Harry Trulove and Stewardship Secretary Roy Lewis. Rev. and Mrs. Amos Greer of Pangburn, First.



R.A. Bone, Calvary, Batesville (left) and his son, Gayle Bone.

Rev. and Mrs. Gerald M. Taylor of First, Monticello.



John Keller, pastor at Sylvan Hills, NLR.

OBU President Daniel Grant and Mrs. Grant.

William J. Trucano, assistant pastor at Parkview, El Dorado.

'Baptist Faith and Message' can't replace New Testament, Cothen says

by Stan Haste

MIAMI BEACH, June 12—Grady C. Cothen of Nashville president of the Baptist Sunday School Board told Southern Baptist messengers here Thursday that denominational doctrinal statements must not be substituted for the authority of the New Testament.

Cothen, chief executive of one of the world's largest religious publishing houses, said nevertheless that he fully accepts the *Baptist Faith and Message* statement adopted by the SBC in 1963. The document is the denomination's most recent theological statement.

"I will never forget the *Baptist Faith and Message*," Cothen declared to an outburst of laughter. He was referring to a stormy session during the 1963 Kansas City convention when the statement was being considered line by line while he presided. Cothen was a convention vice-president then and had been called upon to preside after ABC president Herschel H. Hobbs suddenly became ill.

Referring to the final statement, Cothen said, "I believe every bit of it . . . but I will not substitute it for the New Testament."

To repeated applause, Cothen called on the convention to recognize that "the basis for faith and action for Baptists is the New Testament." He then promised that the Sunday School Board in its publications would follow the convention's wishes in interpreting the Bible.

"You figure it out and tell us what you want," he continued, "and we'll try to follow it . . . if we can't, we'll resign."

He further challenged the convention to raise what he called "larger issues" rather than quibbling over doctrinal statements.

Referring to the size of the Sunday School Board, Cothen

said that "some mornings I agree" with those who say it is too big. He reported that the agency has around 1,400 employees, with 1,800 other curriculum writers within the SBC.

Cothen, who has been in his post less than a year, told the convention that he intends to admit his board's mistakes at annual sessions. He said, "I decided to tell you about it instead of letting you tell me about it."

Turning to Sunday School Board objectives for the next decade, Cothen listed three priorities—a major new effort to promote "in-depth widespread Bible study," a church training program designed to "equip the saints," and plans for evangelistic outreach.

In another report to the convention, Darold H. Morgan, president of the Annuity Board, said that since Dec. 31, 1974, the agency's stock market investment portfolio has increased 29 percent.

W. Gordon Hobgood, Jr., a Dallas investment manager who serves as chairman of the Annuity Board, told the messengers that a recent survey shows the Board is in the top six percent of all American pension programs.

Morgan urged each Southern Baptist congregation to adopt the Annuity Board's "total salary" plan in which at least 10 percent of a church staff member's overall income is fed into the Board's pension program.

The convention also heard its committee on denominational calendar report that two events have been dropped from the calendar for 1975-76. Beginning with 1975 the convention will no longer sponsor an annual Christmas carol sing and starting in 1976 February will no longer be designated as "Transfer Church Membership Month."

All three reports were approved by the messengers without amendment.

Executive Committee re-elects chairman

MIAMI BEACH, June 11—Charles E. Harvey, pastor of Sunset Acres Baptist Church, Shreveport, La., was elected by acclamation to his second term as chairman of the Southern Baptist Convention's Executive Committee.

The Executive Committee is composed of 65 pastors and laymen from 33 states.

Other officers elected to serve with Harvey include William Ches Smith III, pastor of First Church, Tifton, Ga., vice chairman, and Dennis Lyle of Haywood Hills Church, Nashville, Tenn., secretary.

Porter Routh was re-elected executive secretary-treasurer of the committee.

Mrs. A. Harrison Gregory of Danville, Va., new president of the Woman's Missionary Union, was introduced as a new member of the committee by Mrs. Marie Mathis of Waco, Tex. Mrs. Gregory succeeds Mrs. Mathis in the WMU position.

In other action, the Executive Committee voted to move ahead on plans to invite representatives from the Southern Baptist states (who do not qualify for Committee membership because of population) to attend future sessions as observers.



HAPPENING PIECE—Fred Roach, left, moderator, and Richard Bryant, director of missions for Miami Baptist Association, discuss a "happening piece" the association prepared to assist messengers in sharing their faith in Christ. The pamphlet describes the salvation experience of several persons, including Roach, a Miami businessman; Anita Bryant, Alvin Dark and others, and explains briefly how it can happen to the person reading the tract. Miami church members distributed the pamphlets and four were placed in each messenger's registration packet. (HMB photo by Toby Druin)

MIAMI BEACH, June 9—More than 250 participants listened, discussed, sang and worshipped for two days at the Southern Baptist Church Music Conference here.

The conference, which preceded the Southern Baptist Convention meeting, included concerts, a "service of praise," special interest discussion sessions, a business session and addresses by Roy T. Scoggins Jr., music therapist and Kenneth Chafin, pastor of South Main Baptist Church, Houston.

Referring to music therapy as "music ministry in the highest sense," Scoggins, principal of education therapy for the Coastal Center of the South Carolina department of mental retardation in Ladson, suggested placing emphasis on "what music can do in the lives of people, not what people will do in music."

He told the church musicians not to ignore the therapeutic effects of music, a form of "human behavior unique and powerful in its influence.

"A person may come to discover who he really is through music," Scoggins said. "Many socially acceptable ways of expressing negative feelings, energetic behavior or closeness can be provided through music and can therefore reduce the need for expression in less appropriate ways."

Speaking on "New Winds Blowing," Chafin named several positive influences he felt in today's church music. Among these "breezes," he mentioned the adaptation of secular trends in music, more professionalism in church music and a new interest in lyrics.

Chafin expressed the need for composers and writers who understand both modern man and the Christian faith.

"We need to learn to articulate the gospel of Jesus Christ," he said. "I don't think you have valid church music unless it contains the flavor of the era in which you're living."

The conference also included six special interest sessions: "The Music Ministry and the Retarded," led by Scoggins; "Sound Reinforcement Equipment and Techniques," led by Howard Parker, president of Sound Investment Enterprises, Woodland Hills, Calif.; "Handbell Materials and Techniques," led by Jim Whitmire, First Church, Merritt Island, Fla.

Evangelism and Music, a panel discussion, was led by Chafin, Buryl Red, of Buryl Red Productions, New York; and O.D. Hall Jr., First Church, West Palm Beach, Fla. Carl Perry, minister of music at First Church, Knoxville, Tenn., was moderator.

Other interest sessions were "Strassburg: The First Protestant Metrical Psalms," led by Cecil M. Roper, professor of music at Southwestern Seminary, Ft.

Worth; and "An Introduction to the Baptist Hymnal, 1975," led by Harry L. Fekew, associate professor of music history, New Orleans Seminary.

During the business session, lifetime honorary memberships were awarded to two Southern Baptist church musicians for their contributions to Baptist music. Honored were Mrs. Martha Settle, retired associate secretary of the church music department of the Georgia Baptist Convention, and Lowell C. Alexander, retired secretary for the Louisiana Baptist Church music department.

Newly-elected officers who were recognized included Paul Bobbit, director of the Florida Baptist church music department, president; and James McKinney, dean of Southwestern Seminary's School of Church Music, president elect. Outgoing president Don

C. Brown of William Jewell College, Liberty, Mo., was awarded a plaque in appreciation for his service.

Musical features of the conference included performances by blind vocalist-pianist Ken Medema of Upper Montclair, N.J., the Florida Baptist Singing Men, the handbell choir of First Church, Merritt Island, Fla., the Stetson University choir, the Missouri Baptist Men and an organ recital by Miss Jeanne Rizzo of First United Methodist Church, Fort Lauderdale, Fla.

The closing session included the premiere performance of the Southern Baptist Church Music Conference commissioned anthem for 1975, "Canticles for Modern Man-III," by composer Paul Langston, dean of the Stetson University School of Music, and sung by the Stetson choir.

Minister's wives elect officers; hear Criswell

by Mary Ann Ward

MIAMI BEACH (BP)—The Southern Baptist Conference of Ministers' Wives heard W.A. Criswell talk about the woman's role in the church, then elected new officers at their 20th annual meeting here. The group is an auxiliary of the Southern Baptist Pastor's Conference.

Criswell, pastor of the 18,000-member First Baptist Church of Dallas, said, "The woman is to have a glorious part in the church," as he talked about how Scripture relates to women.

"The problem is the Bible lies not in what it says but in people not understanding what it says," Criswell said. "You can't take a passage out of context.

"All of the words in the Bible are in a context and come out of a historical association."

Some biblical examples of women's participation in the church have not caught on, he said. "Anytime a Baptist church wants to have deaconesses, it is perfectly Biblical. We don't do it because of tradition." He cited the biblical character of Phoebe as an example of a deaconess.

He also told of events surrounding a statement he made to a group in the Dallas Baptist Association about women participating in glossolalia (speaking in tongues) that was picked up by international news media.

He was widely quoted as saying that if women would quit speaking in tongues, the movement would die. He explained that the passage in 1

Corinthians 14 relating to women's silence in church relates to speaking in tongues and not overall silence. He cited biblical examples of women having a voice in the early church and said Paul in 1 Corinthians 11 gave instructions about how women should dress when speaking.

Asked how his wife copes with loneliness when he travels, he said he didn't have much of an answer.

"She's not inclined to go with me much, but if you want to go with him (your husband) that's perfectly in order." He said he's currently installing burglar equipment and bars on the windows of their home so she will feel safe when he is away.

He stressed the importance of teaching the Bible by telling about his wife's Sunday School class which started in a room about the size of a closet and grew to a present average of 550. "It's because she teaches the Bible," he said.

Elected officers of the ministers' wives for 1976 were Mrs. Robert L. Franklin of Cairo, Ga., president; Mrs. Walter N. Stockburger of Norfolk, Va., vice-president; Mrs. W. Leray Fowler of Houston, Tex., corresponding secretary; and Mrs. John Ramsey of Washington, D.C., recording secretary-treasurer.

Officers-elect for 1977 are Mrs. John Lawrence of Raleigh, N.C., president; Mrs. Bruce Coyle of Memphis, Tenn., recording secretary-treasurer; and Mrs. Richard Henderson of Durham, N.C., corresponding secretary.

Baptists should help country live up to 'American dream'

MIAMI BEACH—Southern Baptists were challenged here June 11 to help their nation live up to the American dream and to "redeem the time" for Jesus Christ.

Flags of the 50 states and Puerto Rico, each of which has Southern Baptist work supported by the Home Mission Board, decked the platform for the presentation and music was provided by gaily robed French and Spanish-speaking choirs.

William E. Pinson, professor of Christian ethics at Southwestern Seminary, Ft. Worth, Tex. told messengers that the crying need of America is to live up to the American dream.

"The best way Southern Baptists can make Christ's freedom ring is by answering the cry of America's need for this unfinished dream," he said.

He urged messengers to admit the faults of the nation and seek improvement. "To accentuate the positive and ignore the negative is a ploy to avoid reality," he said.

Pinson said the American dream consists of faith in God, of pursuit of life, liberty and happiness, of cities undimmed by human tears, of prosperous rural areas, of government by and for the people, and of brotherhood.

Citing failings of these dreams, he said, "One nation under God is not a reality. Unbelievers increase at twice the rate of believers."

Pinson said that the nation is a maze, not a melting pot, with one-third of the population oriented toward ethnic groups and with minorities growing at a faster rate than the anglo population.

"Insofar as the patriot's dream is compatible with a Christian's vision, we must strive for it," Pinson told the 16,001

messengers.

Russell Dilday, pastor of Second-Ponce de Leon Church in Atlanta and president of the Home Mission Board urged the denomination to commit itself to offer fulfilment of the American dream through various programs of the Home Mission Board.

"Each generation of believers has a specific segment of time to redeem for Jesus Christ," he said. "On the brink of the national bicentennial, we are not responsible for the past. We cannot redeem it. We can't redeem the future. We have only this time."

Dilday said that Southern Baptists know how to win America to Jesus through their missions and evangelism programs. Only commitment is lacking.

Jimmy Anderson, Indian missionary in Oklahoma, said that Christian Indians should get the public ear to be spokesman for Indian problems.

"I'm tired of AIM (American Indian movement) getting all the attention. AIM fans flames of discontent and says that Christianity is the Indians' greatest enemy.

"When they say that Christianity is the white man's religion, I say 'Don't give the white man so much credit.' No white man is that smart—or red or black man."

Anderson works with three Indian tribes in nine counties in central Oklahoma. One of fewer than a dozen Indians who have graduated from a Southern Baptist theological institution, he said that trained Indian pastors and straight words about the gospel of Jesus Christ are the main needs in Indian missions.

"Indians are looking to see if the white man means it when he says love," he said.



Jerry Clower, humorist, gave the messengers entertainment and his testimony.



Little Rock Pastor W.O. Vaught Jr. expressed appreciation for Baptists' support of the "Liberty Bell" exhibit, which he was in charge of promoting.



Editors of state papers were introduced to the messengers by Louie D. Newton, former editor and former SBC president (center, dark suit.) Among the editors being presented are (From Newton's left) Hudson Baggett, Alabama; Troy Prince, Alaska; J. Everett Sneed, Arkansas; O.L. Bayless, Colorado; and James A. Langley, D.C.

As Miss America, now as entertainer Vonda Kay Van Dyke has been witness

by Mary Ann Ward

MIAMI BEACH, June 12—Vonda Kay Van Dyke prayed as a contestant for Miss America in 1965. Today she retains that strong belief in prayer because she has seen it work.

As she approached the Miss America Pageant, "I prayed that God would give me a chance to express my faith," she said. Her name was among the finalists that night in Atlantic City. Burt Parks pulled a question out of the envelope. Her opportunity came.

"I hear you brought your Bible to the Miss America Pageant as a good-luck charm. Please tell about your religion." Then on national television she told how her Bible was not a good-luck charm, she was a Christian, and she had a strong faith in God.

Then that same evening she found herself walking down the runway to the tune of "There She Is, Miss America." She had opportunities that year that many 21-year-old women never have, and it launched her into an entertainment and writing career that she is continuing now 10 years later.

"It was the event that got me on the map. I learned a tremendous amount," she said. "It was a great experience." She

cited the travel, education, and career opportunities as visible benefits of her Miss America year.

Her time now is spent divided between performing and writing books. Her act includes singing and ventriloquism. She is the author of four books and has another on the way.

Her performances are divided between Christian and secular audiences. With Christian groups, she shares her Christian testimony as well as sings a repertoire that ranges from hymns to gospel to pop music. Her secular performances always end with a gospel tune, "Great Happy Day."

Her schedule is demanding. She is on the road an average of four days a week. When she is not traveling she is writing. But the one thing that never changes throughout any week is a time alone with God.

"That's the most important part of my day," said the Methodist woman. "I have to get myself together." She is consistent about having a regular prayer time, but "the time for prayer varies, especially when I'm on the road."

Her secular performances, sometimes in prestigious nightclubs, have brought

opportunities for her to share her faith. "When I'm doing secular performances, my biggest opportunities come from one-to-one experiences.

"People will say to me, 'There's something different about you. I'm interested in knowing what it is.'

"Being a Christian in the entertainment business hasn't been a handicap," she said. "People are genuinely curious to know if what you believe is real. I have never been criticized by a non-believer for what I believed. But I have been criticized by a lot of believers."

Her long-term plans have not been formulated in detail.

"The travel is getting old. My shoulder hurts sometimes from signing autographs. I can't imagine not being in public life, but I also can't imagine being in public life forever."

She believes everything she does—entertaining, speaking, writing—falls into the category of communication.

She feels writing is a way she can stay in public life, without some of the more rigorous demands of performing.

"Writing is definitely in the future," she said.

More Arkansas messengers



Special Missions Ministries Director Tommy Bridges and Rev. and Mrs. Tommy Cupples of Mt. Ida.



Mr. and Mrs. Ray McClung (center) attended with their daughter Mrs. Wayne Williams (right) and her daughter Jenne.

The HOME MISSION BOARD—
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**in pioneer areas ...
in hospitals...
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Establishing new churches and missions in pioneer areas of the SBC is a major thrust of the Home Mission Board. The Board assists many new congregations by giving them pastoral support until they can achieve full self-support. Missionary personnel of the Board help set up Bible study groups in pioneer areas. Often these groups develop into new churches. The Board also provides financial aid for construction of church buildings in pioneer areas.

The Home Mission Board carries on an effective work through the chaplaincy. Eight hundred and fifty full-time Southern Baptist chaplains minister to military personnel and their families and serve in hospitals (civilian and military), institutions, and industry.

Short-term mission volunteers—students working on summer mission projects in pioneer areas—also play a key role in the Board's work. Greater

emphasis, indeed, is being placed on the enlistment and utilization of lay volunteers to assist in meaningful mission services.

Whether through evangelism, helping form new churches, or serving people in the military and in hospitals, the Home Mission Board is a sturdy arm of Christ reaching out to people. *Your* church contributions through the Cooperative Program help support the work of the Board. Simply stated, the Board provides the *WAY*; you provide the *MEANS*.



**COOPERATIVE
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Fourth in a series of twelve ads on the Cooperative Program.

Evangelists meet in Miami Beach hear HMB staffer, Arkansas preacher

MIAMI BEACH, June 11—Vocational evangelists were told here Wednesday afternoon they play a major role in the evangelistic outreach of the Southern Baptist Convention.

C.B. Hogue, Atlanta, director of evangelism at the SBC Home Mission Board, reminded the annual Conference of Southern Baptist Evangelists of the program statement of the board.

The Home Mission Board is to "cultivate mutually helpful relationships with Southern Baptist vocational evangelists.

"We link arms with you and walk the streets of Baptist life together, declaring unequivocally we are in business together, doing what God has called us to do," Hogue told about 2,000 people attending the three-hour conference.

The audience consisted of vocational evangelists—those who devote their full-time ministry exclusively to conducting evangelistic meetings—as well as pastors and laymen. A large part of the attendance included wives and children.

Contemporary gospel music performed by a band, singing groups, and instrumental and vocal soloists attracted many of the people present.

A 21-year-old evangelist from Little Rock, Paul Jackson, in his sermon, defined the "power" of the Great Commission as "dynamite."

"Some say that when you get the

power of the Holy Spirit, you speak in tongues," Jackson declared. "That's not what the power of the Holy Spirit is all about.

"When you get the power of the Holy Spirit, you become an evangelist. That's the indication of power."

Jackson said the power of the Holy Spirit was given to share the gospel of Christ around the world.

In another address, Hyman Appleman of Kansas City, Mo., drew "amens" when he said, "If the Baptists slow up, there is not another denomination on the face of the earth which can take our place."

Appleman added that "every large denomination but one is begging for candidates for full-time Christian service; every large denomination but one is losing membership." That one exception, he observed, is the Southern Baptist Convention.

Manley Beasley of San Antonio was introduced as the new president of the conference, succeeding Sam Cathey of Tulsa.

Other new officers include Larry Walker, Dallas, vice-president; Lowell J. Leistner, Orlando, Fla., and Felix Snipes, Atlanta, co-directors of music, and J. Frank Davis, Garland, Tex., pastor-advisor.

The conference meets each year in conjunction with the session of the Southern Baptist Convention.

Arkansans named to SBC committees

Committee on Committees:
Alvis Carpenter
Share Medlin

Committee on Order of Business:
W.O. Vaught Jr.

Committee on Boards:
Don Harbuck
Jerry Blaylock

Radio and Television Commission:
less Odom

Historical Commission:
Marlin Gennings

Executive Committee:
Rodney R. Landes

Foreign Mission Board:
James F. Sawyer

Brotherhood Commission:
James M. Gardner

'Doubting Thomas' of South Vietnam gives testimony at WMU meeting

MIAMI BEACH, June 9—"I like my American name of 'Tom' because I was like Doubting Thomas in the Bible when Southern Baptist missionaries in Saigon told me about Jesus."

That was the testimony of Trinh Ngoc Thanh, a Vietnamese refugee, who spoke Monday at the annual meeting of Writman's Missionary Union here.

Now living with his wife and children near Orlando, Fla., Thanh first heard of Jesus Christ in an English class which used the Gospel of John as the textbook. Like his biblical namesake, he resisted the testimony of others and had to become convinced for himself.

Thanh said he had a deep personal struggle as he weighed turning to Christianity which he thought of as the religion of Western culture. Since ancestor worship had been his religion, faith in Christ also seemed to be a rejection of his family, he explained.

The Vietnamese man became a Christian at Christmastime in 1963. The following Easter, his wife, Le This Ngoc Lang, accepted Christ. A few months

later their son, Vi, followed their example.

Mr and Mrs. Thanh distinguished themselves as Baptist leaders in South Vietnam after their conversion.

"Tom" became the manager of the printing department for Baptist publications in Saigon. "Lana," as Mrs. Thanh is known in America, was vice president of the Asian Baptist Women's Union in addition to being president of the WMU in the Grace Baptist Church in Saigon.

The Thanh family left their homeland with an hour's notice on a flight arranged by Walter Routh, an independent missionary who formerly served with the Southern Baptist Foreign Mission Board.

As provinces began to fall to the communists, the Thanks knew the end was near and had expected to leave South Vietnam by ship. With their change of plans the family of four left carrying only two suitcases.

They have heard nothing from the 87 relatives they left behind. But they fear for the safety of these family members.

The Thanks were warned not to associate with American missionaries. The Viet Cong considered the missionaries to be part of the CIA operation, with Christianity as a front for American propaganda, Thanh said.

"Tom" is using his printing skills now with a printing company in Orlando.

"Lana" is continuing her association with world Baptist women. Mrs. R.L. Mathis, immediate past president of WMU, SBC, and leader in the Baptist World Alliance (BWA), is working to complete arrangements for Mrs. Thanh to attend the BWA women's meeting in Stockholm, Sweden, next month.

The son, Vi, renamed "Victor," studied drama and motion picture production in Saigon. He hopes to enroll in Stetson University (Baptist) in DeLand, Fla., this fall.

Phoung, the Thanh's 10-year-old daughter, who speaks very little English, has the American name, "Faith," a reminder of how Doubting Thomas laid aside his doubts and asserted his faith in Jesus Christ.

Faith and Message Fellowship' rally cancelled due to 'lack of interest'

by Dan Martin

MIAMI BEACH, June 10—The Baptist Faith and Message Fellowship, a Biblically conservative group, cancelled a pre-Southern Baptist Convention rally here this weekend for "apparent lack of interest."

The meeting would have been the first large rally for the organization.

William A. Powell, editor of the group's publication, *Southern Baptist Journal*, said: "We had planned a large meeting, but there was a difference among us as to whether it was the thing to do. We went ahead and decided to give it a try, though."

The meeting was to be in Northwest Baptist Church in Miami Saturday and Sunday afternoon, just before the SBC and its auxiliary meetings.

"But a couple of months before (the meeting) it was called off. So many of the people we were asking as speakers weren't coming, and so many of our people would not be leaving home until after church on Sunday night," he said.

Two other meetings—one in Jacksonville and the other in Titusville—also were scheduled. They would have

involved many BFMF members.

"The one at First Baptist Church in Jacksonville was cancelled for the same reason we did an apparent lack of interest," Powell said.

He said he was told by the host pastor, William Chapman, that "between 50 and 100 people showed up out there Saturday."

"That leads me to believe we may have done the wrong thing by cancelling," Powell added.

He said he believes the group will "try again next year," to hold a pre-convention rally.

The group is, according to the statement in its newspaper, opposed to "theological liberalism of Bible doubting teachers and using Cooperative Program funds for teachers who do not believe that the entire Bible is the infallible Word of God."

It has a stated purpose of exposing the "theological liberals" working in any capacity for the SBC.

At a meeting of fellowship directors Monday night, Powell said the "matter of the Baptist Faith and Message Fellowship

producing some literature" discussed.

He said the literature would have been produced through an arrangement with Scripture Press, but "with our own editors, inserts, and covers."

"After lengthy discussion, a motion was made by our vice chairman, LaVerr Butler of Louisville, Ky., that the Baptist Faith and Message Fellowship have nothing to do with producing literature," Powell said.

As to the cancelled meeting, Powell was asked if a low turnout would have been interpreted as a lack of strength.

"I am not sure how it would be interpreted, but it could very easily have been interpreted that way.

"Of course," he added, "we have never said much about strength and number because we don't have that much strength and we have never claimed that many numbers.

"We have been operating in the region from the beginning, but nobody hounding us for the money. It is owed to me, our printer and two other employees."

The Journal distributes 31,000 copies but Powell says he does not know how many are paid.

"The fellowship has about 1,200 or 1,300 paid members," he added.



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June 29, 1975

Prerequisite for Christian growth

John 15:1-11



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Our Lord Jesus Christ uses the analogy of a vine and the branches so that the person in Christ can make the comparison from

the physical world to that of the spiritual world. When this truth from Heaven is comprehended, the Christian life takes on a new dimension.

The Christian life is not a do-it-yourself life. Rather, it is a complete abandonment to self and the infusion of a new life which is in Christ. It is a giving up to receive. It is an exchange of an old worn out life for one of victory and power.

Indeed the probate judge (Jesus Christ, God's son) of Heaven's court declares for the Christian many wonderful things. Not the least of these is:

Fellowship with God (v. 4-5)

To have direct and personal communion with God is the greatest imaginable blessing. God actually decreed in his counsel halls of Heaven billions of years ago, he loves and wants to have fellowship with the Christian. In fact, this is his desire for all humanity. However, this fellowship can only be achieved in Christ.

Recently the writer and his wife attended the Billy Graham School of Evangelism in Jackson, Miss. During the course of the school Billy Graham came and addressed the group of ministers and their wives. The warmth, love and concern of Billy Graham for fellow preachers was so very evident as Dr. Graham spoke. Everyone present felt strengthened and encouraged in Christ as this world wide famous preacher spoke. Secretly, many of us desired a time of personal fellowship with Dr. Graham.

Yet, we were brought back to reality by a statement Dr. Graham made. He, too, expressed the desire of fellowship with the 1450 students registered at this school. However, he found it impossible. He stated more than 295 people had called asking for five or fifteen minutes of his time. With all the demands placed upon him in leading a crusade of a magnitude of the Jackson, Miss. Crusade plus a world wide ministry, it would be impossible to even shake hands with the many desiring fellowship.

We realize the impossibility from a human standpoint of achieving many things. However, with God nothing is impossible. There is no barrier for fellowship with the King of Heaven. He is not limited by time or opportunity. We can fellowship with him uninhibited because of the abiding presence of the divine Holy Spirit that raised up Jesus Christ from the grave.

Truth is reiterated from a negative standpoint (v. 6)

The person devoid of real life in Christ is as a branch that is without fruit. In the case mentioned in the scripture, the branch is cut off, carried out, and burned. This is a sobering truth as one seeks to analyze the work going on in our churches in today's world.

Many viewing the spiritual climate in America sense one reason for the increased interest in the occult is because much of our so called "real life" is devoid of any supernatural power. Hence, when people cannot find the supernatural power of God in the church of today, they turn to another supernatural power, which in the case of the occult, is Satan.

We do know that God has placed in each individual, created in His image, an innate desire for the supernatural. If man does not choose God's supernatural power and fellowship, then there is only one other alternative and that is Satan's supernatural power.

Peace within, and a positive outlook on life in general (v. 7-9)

Christ declares freedom from worry. Fear is a natural by-product of that spiritual transaction which took place in Eden. When Adam and Eve handed over to Satan the ownership of this earth, fear was inevitable. The Christian lives with a terror by night and pestilence by day but with a confident assurance that Jesus is alive within him. The promises of God are true. Reality of the guardian angels becomes evident, day by day. All of this prompted Martin Luther to say during the dark days of the reformation, "I live as though Jesus Christ died yesterday, rose again today and was coming again tomorrow."

This is precisely what Bill Gaither has expressed in the praise musical "Alleluia" in the song which is entitled "Because He Lives I Can Face Tomorrow."

Conclusion (v. 10-11)

To be kept in the love and security of him who is perfect love and perfect security is the epitome of all that is good and wholesome.

Joy overflows. We can shout from the

prison of despair or the highest mountain peak of victory. Real peace and joy are mine because of Jesus.

In an art gallery, viewers were arrested by an unusual work of art depicting "Peace." In the picture the artist had portrayed a turbulent scene. The lightning was flashing. One could almost hear the thunder rolling from the looks of the dark clouds. Rain was falling in torrents. Yet, in the midst of the horrible scene of turbulence, the artist had placed a little bird in a nest high on a mountain asleep with his head tucked under his wing. Nothing from the outside world could disturb the tranquility of the bird. Rest and peace were truly a reality as far as this little bird was concerned.

In a greater sense, a Christian can view the world of turbulence, trial, disappointment, and even death, and can find peace and rest knowing full well that because of the life of the Lord Jesus Christ, a better day is coming. In fact, a new world is coming.

Indeed, the Christian can adopt the philosophy of Alexander McClairn who said, "The primitive church thought more about the second coming of Jesus Christ than death or even Heaven. They were not looking for a cleft in the ground called a grave, but for a cleavage in the sky called Glory. They were not waiting and watching for the undertaker, but for the uptaker."

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July 6, 1975

The need for Christian growth

1 Corinthians 3:1-4 2 Peter 1:3-11



Dr. Stockemer

The will of God for each believer is achieved when the believer begins to possess his possessions in Christ. Maturity in Christ is achieved as the Christian begins to comprehend something of his spiritual heritage. This heritage

includes a wonderful home in Heaven plus many more glorious things that the Christian can only appreciate as he matures in Christ. For instance the Christian becomes "Bone of his bone and flesh of his flesh." The Christian shares the righteousness of Christ, the destiny of Christ, the heirship of Christ, the sonship of Christ, the election of Christ, the priesthood of Christ, and many many other things.

Therefore, the Christian is saved from a burning literal hell but he is given so much more it is almost incomprehensible.

The tragedy of the church in this hour is that many Christians are still living in spiritual poverty. Recently, the newspapers told of an elderly miser who died of malnutrition while actually possessing more than \$800,000 in cash, bonds and other assets. From a human viewpoint this is gross tragedy. Why would anyone desire to starve his body and miss out on even the simple pleasures of life when he had all the resources that \$800,000 would provide?

**Camality in the Christian life
brings spiritual malnutrition
(1 Cor. 3:1-4)**

The church at Corinth was lacking in Christian growth and maturity. The pangs of spiritual malnutrition had been discerned by God's bond slave the Apostle Paul.

The symptoms of this spiritual malnutrition were evident for all to see. Divisions and cliques had developed in the congregation. Dissension about church leaders had engulfed the congregation to the extent there was a four-way split (Preachers often experience people fighting at them but scarcely fighting over them as was the case at Corinth.)

Christ is the central head of the church. When the body of Christ slips off center here it goes off all down the line.

Practices common to the wicked city soon had crept into the church. Christians were going to law with other Christians before heathen judges; the

Lord's Supper had degenerated from a simple meal to a disgrace, the women of the church had begun to accept the immodesty of the world system, and the church at large was engaged in arguing over marriage and even spiritual gifts.

The world possesses no problem for the New Testament Church as long as the church is in the world and the world not in the church.

Last year the writer and his wife made their first float trip together down one of the beautiful rushing creeks in our area. The trip started out with the prospects of a glorious relaxing outing. However, this was soon changed. The treacherous water rushed by the little rubber craft.

Suddenly, a choice had to be made. In the middle of the stream was a clump of bushes. The craft had to be guided either to the left or to the right of the bushes. In decision on the part of the writer resulted in the craft going neither right or left but rather into the middle of the trees. Torrents of water filled the little boat and both occupants nearly drowned before managing to float to safety. The water posed no danger until it got into the boat. However, when the water invaded the boat, there was real trouble.

The Christian is to be in the world but not the world in the Christian. The Christian can mature in Christ as long as he realizes that the world has no place in his life. When the world comes in, then there is trouble. Spiritual malnutrition is one of the symptoms of the world invading the life of a Christian.

**An outline of Christian virtue
to assist in Christian growth
(2 Peter 1:3-11)**

The whole first chapter of 2 Peter has been called the Bible's math chapter.

In other lessons in this series it was pointed out that it is possible to have everything necessary for Christian growth but yet fail to appropriate it as a personal gift.

In these passages it becomes evident the Christian must accept his responsibilities in Christian growth. This is obvious because of the qualities listed. These qualities of Christian character comprise a spiritual ladder. As the Christian adds one virtue after another on the moral ladder this greatly aids in Christian growth.

These spiritual steps begin with faith in Christ. From these virtue (a high type of Christian morality) is added, knowledge (practical horse sense), temperance (the mastery of ones innate desires), patience (enduring difficulties with joy), Godliness (properly related to God and man), brotherly kindness (love for people

in the faith and not of the faith), charity or love (the greatest virtue of all possessed by Christians as outlined in 1 Corinthians 13.)

Conclusion

Years ago some engineers stood looking at Niagara Falls and wondered how they could construct a bridge across the raging waters.

Then one of them projected the idea of a suspension bridge. First a kite was flown over the falls with a little strand of cable attached and successfully landed on the other side. Then another kite and other strands until one strand of cable had been extended from one side of the falls to the other. From this humble beginning many other cables were extended until at last a full suspension bridge was constructed. This is a perfect analogy of growth in Christ. Faith in Christ is very small at spiritual birth. After this it is possible to have faith increased until the Christian can stand the pressure from within and without. Faith can be increased by reading and studying the Word.

Furthermore, just as the little strand of cable can become a full suspension bridge, just so the Christian can become all that Christ wants him to be in a difficult world as he grows in Christ.

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June 29, 1975

When a sense of mission is lost

Revelation 1:12-2:7



Fischer

We are all too familiar with situations involving people who have become disinterested in their tasks. On the job we can see apathy. Some in the sports world display halfhearted efforts. Marriages are sometimes dull, unemotional existences. Community projects are characterized as inert. The thrill and excitement has disappeared for many in their daily walk.

Our study will reveal a church that lost the fire and inspiration that brought it into existence. As you examine the description of the church at Ephesus, search for comparisons today. Are there teachers, deacons, staff, or members that have lost sight of your church's mission? You can be the beginning point to excite a congregation in reclaiming the true mission of your church. The Holy Spirit can use you to stimulate and rekindle the flame.

Christ walks among his churches (1:12-20)

John, on the island of Patmos, heard a great voice speaking as of a trumpet. He turned to see the voice and then proceeded to describe his vision. (v. 12-20) John evidently knew the Old Testament well, for much of his description comes from the Old Testament.

In turning, he saw seven golden candlesticks. Three records of candlesticks are made in the Old Testament: in the Tabernacle (Exodus 25:31-37); Solomon's Temple (I Kings 7:49); and from the vision of Zechariah (Zechariah 4:2). John saw a representation of the church under the emblem of seven golden candlesticks, as it is explained in the last verse of the chapter. The churches are compared to candlesticks, as they advance the light of the gospel. Candlesticks (churches) are to hold the light of Christ to shine on others.

Verse 13 brings assurance to Christians as "one like unto the Son of Man" is seen in the midst of the churches. Christ promised to be with his churches to the end of the world, filling them with light, life, love and victory. The statements John gives here are Old Testament descriptions of God. We can only surmise as to the complete significance of these descriptions of Christ.

"The whiteness of his head and hair" is symbolic of great age and eternal existence, also the emblem of sinless and stainless purity. "His eyes were as a flame" indicates a penetrating, knowing quality into the hearts of men.

"His brass feet" may stand for strength and speed, reflecting his ability to remain immovable and yet swift to help his own and punish the wicked. "His voice as the sound of many waters" probably symbolizes his ability to be heard to those far and near, with springs of wisdom and knowledge feeding the rivers of truth.

"In his right hand are seven stars", indicates the seven churches (or seven ministers of the churches) who are controlled by him, receiving light and influence, and are secure and preserved by Him. "Out of His mouth went a sharp two-edged sword", portrays the Word of God, which strips away pretenses and strikes at sin, and at the same time heals and pardons.

John writes, "When I saw him, I fell at his feet as dead." He was overcome by the glory of Christ and fell to the ground. Our Lord then stooped to lay his hand on John to speak words of comfort. John was assured that Christ had conquered the grave and that He would remain alive forever. Then Christ instructed John to write the book we call Revelation.

Verse 20 explains the mystery of the seven stars and candlesticks.

Letter to the church in Ephesus (vv. 2:1-7)

Ephesus claimed the title of "the first and the greatest metropolis of Asia." Paul began the work at Ephesus, and John was later the leading figure.

Verse 1, "He that holdeth the seven stars in his right hand", would indicate that the ministers of the gospel are under his special protection. "Who walketh in the midst of the seven golden candlesticks" portrays Christ walking in the midst of his churches on earth.

Christ then points out some areas of strength in the church at Ephesus. From verses 2 and 3 we see that Christ knows our works, our labors, and our patience. He sees our intolerance towards evil. At the same time, we must remember he also sees our laxness, our apathy, and our tolerance of evil.

A warning or rebuke is given to the church in verse 4. The church "has left thy first love." The first love of a church fellowship is to love Christ and love one another. If great care is not taken, this love will cool. This condition grieves our Lord.

The steps to recovery are given in verse five. First, Christ counseled the church to "Remember therefore whence thou hast fallen." Sometimes our perspectives are blurred, our priorities become hazy, and we find ourselves out in "left field" majoring on minors. Christ is telling the church to remember their first love, their first zeal, their first allegiance.

The second step to recovery is repentance. We must confess to God and turn away from our sins.

The third step to recovery is action, "do the first works." The church was at one time a loving, ministering church. They had somehow lost their genuine love for one another. Christ exhorts the church to return to the activities and actions they were doing when they were first saved.

In verse six, Christ again encourages the church in their dislike of evil ways as practiced by the Nicolaitans. Although the church had lost their first love, they continued to hate that which was evil.

To Christians of every age Christ gives a promise of eternal life (v. 7). Those who have placed their lives under the authority of Christ shall overcome, and shall have eternal life in the paradise of God.

Summary

This letter to the church at Ephesus speaks loudly to the churches of today. Listen to the words of Christ as He encourages, warns, and exhorts His people. The letter could have been written today! How many have forgotten their first love, their commitment once made to God? How many have forgotten the battle, the commission of Christ?

Christ warns his people to remember their first love, to repent from their sin, and to return to their first work of bringing men to know him as personal saviour.

Just as the church at Ephesus lost its sense of mission, every church today must be on guard to retain its first love. Have you lost your sense of mission? It is up to you and your fellow Christians to find and fulfill the mission Christ has for you and your church in today's world.

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The shape of wisdom

Job 28:23-24; Proverbs 1:7, 2:6-8, 3:5-8;
Ecclesiastes 6:12, 7:23-24, 9:11.



Adams

Understanding what is true and right coupled with living life judiciously in the light of such knowledge. The search for wisdom is the quest for the meaning of life. This search is the basic interest, recognized or not, of every human being.

Defined by its source

(Job 28:23-24)

Job asks "Whence then comes wisdom? And where is the place of understanding?" (Job 28:20) He had listened to the efforts of his friends to convince him of their wisdom. They had utterly failed. Now, Job is beginning to doubt the validity of his own wisdom in dealing with his problem. He reasoned that precious metals and stones have a place where they may be found. The marketplace offers all manner of merchandise except wisdom. Man can obtain every kind of hidden riches by work and effort...except wisdom. The value of wisdom exceeds the worth of the most valuable earthly thing. But...if wisdom is not to be found in any place on earth and faithful toil cannot produce it, whence can man hope to attain it?

God alone is the source of wisdom! Job moves toward this inescapable conclusion that wisdom is in the possession of God and man is instructed in it only in devotion and dedication to God. God thus defines what is wisdom and what is not. The hem of wisdom's garment is touched only by man's flight of faith as he reverences and fears God and renounces evil.

Described as to benefits

(Prov. 1:7, 2:6-8, 3:5-8)

The writer of Proverbs agrees that wisdom comes from God as one reverently subordinates himself to the all-knowing creator. He tells us that there are benefits for those who endeavor after the wisdom that God alone can give. The primary benefit is the gift of wisdom itself. God would have us to know that all human wisdom and understanding avail nothing unless they lead man to fear him and enable him to attain the end for which God created him. God is the giver

Philosophia...the love of wisdom. From earliest days through the times of Pericles and Plato and on to our modern day, wisdom has been the concern of man: Jew and Greek, male and female, ruler and subject.

Wisdom is

of wisdom. His wisdom is true wisdom as opposed to that which is not genuine and stable.

Another benefit of wisdom is God's protection. His wisdom guards men along the way of life from all evil. Genuine wisdom helps a man shield and guard his pathway day by day. A third benefit is a revelation of God's will. This is a religious and moral knowledge: "out of his mouth." By the Law and the Prophets has come knowledge and understanding. How much we can benefit by searching the scriptures and ordering our lives in accordance with their guidance and direction!

Wisdom leads to a life of communion with God and a continual regard for his precepts. This is a fourth benefit. Thus, faith becomes a benefit of wisdom which in turn leads us to follow His guidance. Those who "put" themselves under divine guidance shall always have the benefit of it. A fifth benefit is humility. "Be not wise in thine own eyes." There is no greater enemy, no greater ignorance than conceit in our own wisdom. God's wisdom helps us toward an humble subjection to him and regard for his truth.

A final benefit mentioned by the writer of Proverbs is health. From God alone comes true nourishment and true strength. He knows the right ways to where we need to go. He knows what benefits us. His wisdom can free us from that which does us harm. Those who walk in the fear of the Lord and in His wisdom live lives of purity, temperance, and of freedom from consuming passions and destroying cares.

Discerned to be very elusive

(Eccles. 6:12, 7:23-24, 9:11)

What is best for us in every instance? We do not know! That which we decide to be best or most satisfying often proves to be the most disappointing. As children will cry for sharp or dangerous articles with which to play, so will supposedly mature adults seek after what seems good to them but often proves otherwise. No man can say for himself or for others what specifically may be the best position to take or decision to make in life situations.

As a teacher, the writer of Ecclesiastes acknowledges that wisdom is the aim and goal of his striving. However, he has come to find that his goal does not lie behind him, it has thus far eluded him. It lies yet in the remote distance. Man can claim knowledge, record his observations and suggest advice...but to adjust the contradictions of life, to explain the

mysteries of time and eternity, to solve the most important and perplexing questions that man asks—this kind of wisdom is still in the distant future. It is far too deep for the writer of Ecclesiastes to intelligibly understand. Therefore, his confession of the limitation of his own wisdom is the result of the deep consciousness of his own lack. Trying to be wise, he found the task too difficult and too deep for him. It is similar to a man seeking knowledge and in the search becoming deeply convinced about how little he really knows. To seek after wisdom is even more frustrating for it is not nearly so easy to find as is knowledge.

And, in the event that a man does attain to some wisdom, the inspired writer suggests that there is no real security even within wisdom—if that wisdom stands alone. The gaining of bread, riches, favor, influence or whatever does not lie in wisdom as some sort of indispensable means to these things. Whether man obtains them or does not obtain them depends upon times and circumstances which lie beyond the understanding and control of man. Thus our text emphasizes the uncertainty and contingency of future events and how often they go contrary to the prospects that we have of them.

Conclusion

Old Testament wisdom writers examined minutely man's capacity for being wise and capable of directing his own life and ways in a perplexing world. They leave little doubt as to man's inadequacy to wisely order his own life alone. They do not find true wisdom anywhere in the universe except in God. He is the source of all real wisdom. If man would seek after wisdom, then he must rely upon God in the final analysis. God would teach men that the best, the wisest way of man is not to be found in himself, but is subject to the divine will. We must use means, but not trust in them exclusively and when and if success is achieved, we must give God the praise.

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A smile or two

The four-year-old was absolutely fascinated with his grandfather's false teeth. After staring transfixed while they were removed for brushing and replaced, he asked to have the process repeated. The obliging grandfather did it several times for the youngster, then asked, "Now what?"

The child's eyes shifted momentarily and he said, "Take off your nose."

The law may give the pedestrian the right-of-way but makes no provision for flowers.

A tourist stopped where a farmer was erecting a building. "What are you building?" he asked.

"Wal," answered the farmer, "If'n I can rent it, it's a rustic cottage, an' if'n I can't, it's a cow shed."

A year later

Tornado scars healed at seminary

by Larry High

LOUISVILLE (BP)—It was one year ago, April 3, 1974, that a ravaging tornado struck The Southern Baptist Theological Seminary campus and the surrounding Crescent Hill community.

Students rushed to aid neighboring victims. The campus was without electric power and heat for 12 days as student teams worked around-the-clock in emergency rescue and repair efforts.

Now Southern's wounds have mostly been tended and repaired. The campus' scars are healed.

About 600 homes across Grinstead Drive from the campus have either been repaired or torn down. Hundreds of tiny trees are beginning to produce spring leaves where giant oaks and elms once provided dense shade.

Trucks have hauled 1,818 loads of debris from the 106-acre seminary campus, and more than 1,500 window panes have been replaced.

Workmen have restored a five-ton copper-domed cupola on the crown of Mullins Hall, on the campus, a two-ton cupola atop Fuller Hall and a 1000 lb. steeple on Williams Hall.

The Mullins' 67-foot-tall cupola was hand built from original blueprints of the first cupola, built in 1926. It is an exact replica.

Kenneth Herren, director of the seminary's physical plant, said all repairs on-campus, with the exception of roof work, were completed in mid-March. Repairs to the distinctive slate roofs should be completed by May 31, he said.

Roof repair costs are expected to reach \$50,000, Herren said.

The roof work and a \$375,000 bill for other building repairs are being paid for by insurance, except for a deductible portion of \$1,000.

All insurance coverage on seminary property is updated annually to compensate for inflation, said Badgett Dillard, Southern's vice president for business affairs.

"It's difficult to believe," Dillard said, "but our policies were updated last year one day before the tornado struck."

Now, life at Southern is amazingly normal one year after the tornado.

A massive grounds clean-up, which lasted all year, is complete. Because of the staggering cost of professional debris removal, the student grounds crew was totally responsible for this phase of recovery.

Restoration of the 460 lost trees is in the planning stage, according to Dillard.

"We have not yet moved into the area of relandscaping," he said, "because we want to be certain that we spend the funds wisely and for the beauty of the campus."

Since April, 1974, alumni and friends of the seminary have contributed more than \$34,570 to the campus restoration fund, which will help purchase some of the new trees.

Like the 1937 Ohio River flood in a generation past, the 1974 tornado will remain a vivid personal experience for the 1,700 students at Southern Seminary during the year just ended.

A community-wide worship service called "A Time To Remember" was held during the recent 1975 Mission Emphasis Week on the anniversary of the windstorm. Students and faculty expressed thanks for the dramatic recovery of the Crescent Hill community and Southern Baptists' oldest seminary.

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June 15, 1975

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Augusta, Grace	90	83	2
Bentonville			
Central Avenue First	96	27	
Berryville	289		
First	188	55	
Freeman Heights	127	44	
Rock Springs	60	41	
Bryant, First Southern	79	59	
Cash, First	77	63	
Concord, First	93	33	
Conway			
Pickles Gap	178	100	3
Second	269	81	
Camden, Cullendale First	439	141	
Crossett, Mt. Olive	309	191	3
El Dorado			
Trinity	97	26	
West Side	320	316	3
Forrest City, First	535	91	
Fort Smith			
East Side	265	93	1
First	1173	177	8
Grand Avenue	741	211	10
Moffett Mission	32		
Temple	142	67	
Trinity	135	55	1
Windsor Park	674	238	4
Garfield, First	87	33	
Gentry, First	177	45	1
Grandview	59	41	
Greenwood, First	207	85	
Hampton, First	142	79	
Harrison			
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Eagle Heights	299	126	
Helfield, First	72	28	
Helena, First	217	55	2
Hot Springs			
Memorial	100	31	
Grand Avenue	427	190	3
Leonard Street	96	61	
Bark Place	331	82	
Hughes, First	158	57	3
Jacksonville			
First	378	54	
Marshall Road	262	99	1
Jonesboro, Nettleton	196	66	
Kingston, First	55	31	
Lavaca, First	275	100	
Little Rock			
Cross Road	143	103	9
Geyer Springs First	523	108	
Life Line	443	145	2
Martindale	103	47	
Woodlawn	112	51	
Magnolia, Central	486	147	1
Monticello			
First	224	29	
Second	273	111	3
Murfreesboro, First	133	45	
North Little Rock			
Calvary	375	105	1
Lety	344	83	1
Paragould			
Calvary	209	162	3
East Side	179	81	
First	390	100	
West View	163	102	
Pine Bluff			
Centennial	117	46	
East Side	180	111	1
First	477	69	
Second	106	67	
South Side	571	138	
Tucker	5		
Oppelo	17	12	3
Sulphur Springs	168	123	4
Watson Chapel	278	88	1
Prairie Grove, First	145	57	
Rogers			
First	446		
Immanuel	457	98	5
Rover	88	46	
Russellville			
First	358	35	8
Second	121	76	
Sheridan, First	205	44	4
Springdale			
Berry Street	85	47	1
Caudle Avenue	126	57	
Elmdale	272	65	
First	1110		9
Van Buren, First	530	141	4
Mission	20		
Vandervoort	72	35	
Walnut Ridge, White Oak			
West Helena, Second	175	78	
Wooster, First	76	52	