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Arkansas Baptist State Convention

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September 18, 1975
Arkansas Baptist
NEWSMAGAZINE



**Sunday School Convention
to emphasize ACTION
page 13**



EMMANUEL BAPTIST CHURCH



I must say it

Charles H. Ashcraft Executive Secretary

The 'turned off' people

There is nothing on earth more depressing than a "turned off" disciple. They have their own brand of darkness and the contagion is equally depressive. Their enormity demands our concern. The concern is further justified by the chilling threat, "when there are more turned off people than turned on people", this peculiar brand of darkness takes over and it is all over for the good cause.

Our best efforts, as was the experience of Jesus (John 6:66) turns off a lot of people. They no longer walk with us but go back to their darkened corners. Some of these turned off people were never really turned on as being turned on would imply. (1 John 2:19) Sadly, however, some disciples are turned off by sincere people who are doing the best they can. I am sure a just God will not hold us accountable for those who turned themselves off or those who laid all the burden for their brightness upon others who had their own burdens to bear.

Among those things which turn people off the super-piocity of the hypocrites must rate an early listing. Disenchantment with the system or the establishment which requires some degree of maturity comes on quickly. Preachers who go bad add to the rolls of the turned off ones. Church fusses lose us hundreds. The list must include the scoffers, gossip mongers, and critics who turn people off by the thousands. Not last on the list, "the allurements of the world" turn people on to lust and hence off to good.

These aforementioned things which turn people off are but incidental to some other things which turn people off. Strong Bible sermons and issue-oriented preaching causes many to walk away. The mention of injustices, inequities, and unfairness to minorities will cause a walkout in most any church in America.

Silence in response to needed moral and social reform will no longer bring people into a closer radius with the churches. While many will leave there is a segment out there which awaits the church to assume its role as the voice of God on earth, the conscience of the land, and the standard bearer of righteousness, and these will be turned on by nothing less than that.

The turned off disciples are increasing at a rate more imposing than the turned on ones. What should we do? Allow ourselves to be turned on to some things we apparently have not been turned on before. The best way to lead others is to go to the head of the column. Come out first with the most is suggested. If we presume to be the voice of God on earth, we should talk like God talks. Those who would classify themselves as the conscience of the land must point out the nation's sin and lead the procession to altar of repentance. We have not done this.

When we do this, many will be turned on. Let's do it.

I must say it!

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Sunday School leaders will meet this month in Pine Bluff. The author of the ACTION enrollment plan will be the featured speaker and there will be some recognition awards.

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Baptist pastors are leaving the ministry in surprising numbers and the denomination is being urged to begin preventative measures by recognizing crises times.

Arkansas Baptist

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Involving youth in witnessing

J. Everett Sneed

Involvement of our youth in witnessing is one of the greatest resources available today. When a young person is trained and involved in telling others about the claims of the gospel, he will likely be a witness all of his life. But if the same person is allowed to become just a church attender, it is likely that he will never confront others concerning their relationship with God.

Southern Baptists are fortunate to have a program designed to train and involve our youth in the spread of the gospel. The strategy called "W.O.W." or "Win our World...in Our Time," is an exciting experience which provides training for young people in a witnessing lifestyle.

"W.O.W." is for junior and senior high school students who wish to share their faith in Christ. "W.O.W." will also assist youth leaders in gaining insight into the youth with whom they work. The materials are structured psychologically so as to provide understanding of each individual, the group, the church, and God's purpose in each life.

Testimonies show that "W.O.W." works in local churches. Daniel Threet, pastor of Glendale Church, Booneville, reported excellent results from a "W.O.W." school. "I believe," he said "that it can be used to start a revolution for Jesus among our youth." They sent out six teens on their first visitation night, which led two young people to make professions of faith. They are continuing their witnessing activities.

The Elliott Church and First Church, Stephens, recently conducted a joint "W.O.W." school. There were 10 professions of faith as a result of the work of the

youth. L.R. Hobbs, pastor of First Church, Stephens, said "It was most helpful in the growth of our young people."

The school has four phases: (1) preparation; (2) leadership family training; (3) the "W.O.W." School; and (4) the outreach program. The preparation is vital as foundations are built for the program. During this period the youth study Bible materials which enables them to discover for themselves God's purpose for their lives.

During the second phase leadership family training is conducted. This period is designed to build a core of adults who are willing to involve themselves with the young people. It is essential to have adults who really care about the youth.

The third phase is the actual "W.O.W." training. The materials are planned to assist the youth to understand basic Bible truths about their life as well as God's plan for sharing their own experience with others. The climax of the training is the actual sharing of Jesus by the young people with other youth.

The final phase is the outreach, including several possible areas which produce a continuing ministry of witnessing and growth. The ultimate purpose is to assist the youth of the church to a growing relationship with God and a witnessing lifestyle.

In Arkansas we are fortunate to have Neal Guthrie providing leadership in youth evangelism. Those desiring additional information on this excellent program should contact: Neal Guthrie, P.O. Box 552 (525 West Capitol Ave.) Little Rock, Ark. 72203.

Guest editorial

Just dreaming

One of the nicest things that could happen to the Southern Baptist Convention would be for the Pastors' Conference to disband with part of its purpose brought into the convention sessions.

We are not so naive to believe there is any hope for immediate action. We return to the crusade as one of those long-term projects that may some day achieve success.

Old-timers can remember when the convention extended over six or seven days, combining inspirational messages with business. Some came early and others left early. The result was our now abbreviated conventions of about six sessions spread over three days in the hope of better attendance.

The result also was mostly business sessions, except for the convention sermon and the president's address. It was then that the Pastors' Conference moved into the spotlight with three or four sessions in two days packed with preaching—and the theme the conference

president chose.

The Pastors' Conference now has become the tail that wags the dog, if you will pardon an ancient cliché. It also has become the presidential primary race, suggests Duke McCall, in the odd-numbered years. The winner, enjoying the exposure of presiding in even-numbered years, has a jump on the convention presidency.

One solution has been for the Pastors' Conference to follow the convention. Preachers dominate in convention voting and that has been rejected.

The convention should open its sessions Monday night and continue through Thursday night. That would allow time for the inspirational messages and business. Woman's Missionary Union could advance its sessions to Sunday afternoon.

But back to our premise. The best thing would be for the Pastors' Conference to disband. Admittedly, it is a dream for some distant year but there is no harm in dreaming.—The "Baptist Standard" of Texas



One layman's opinion

Daniel R. Grant / President, OBU

Balancing pride with humility

Children have many useful purposes in this world. Betty Jo and I have learned this with our two daughters and one son, and one of these purposes was demonstrated again to me recently.

Frank Hellen of Benton was kind enough to send me a page he had torn from his desk calendar. It was the kind of calendar that had a brief "quotable quote" at the top of each page, usually a wise saying by some great writer or elder statesman. It just so happened that the quotation on this particular day was a brief sentence with my name printed as author: "What the world needs is more good ideas at the right time and place." I think it was an excerpt from this very column written about four years ago after the first "Youth Choir Day" at Ouachita. It didn't hurt my pride a bit, especially when I turned the page to see that the quotation on the previous day was from Patrick Henry!

Although my natural humility is such that I am very hesitant to share such things with others, I did manage to make

a few copies of the calendar page and drop them here and there around the Ouachita campus. When I went home for the noon meal I also just happened to place a copy on the dinner table between Betty Jo and my son, Ross. On reading it he responded with a memorable quote of his own: "Aw Dad, that's not worth quoting. Anybody can write something like that." My mind went back to an earlier comment Ross had made when he read one of my articles dealing with the weighty subject of handling mouse traps and the attitude of my wife concerning mice. His statement then was, "I can see Dad's next column now—Well, today I took out the garbage."

Since "Pride goeth before a fall," we parents can be grateful for the faithful purpose served by our children in keeping us properly humble. I have decided, however, that the next time something like this happens I will enjoy my pride for a few days before sharing it with my son.



by R. Wilbur Herring

Why did the committee of forty plus one decide to call this evangelistic-patriotic thrust a campaign? After much prayer the entire group felt that it was the Lord's will to call this joint effort of fulfilling the great commission in Arkansas by 1976 a campaign.

What is a campaign? According to the "Reader's Digest Great Encyclopedic Dictionary" it is, "An organized series of activities designed to obtain a definite result." The French word "campagne" literally means open country or field. So this is a combined effort of three Baptist conventions in Arkansas to get our people to take to the field and proclaim the gospel to every person in our state in the year 1976. This is the "definite result" we hope to obtain.

Our forces total about 500,000 people. Our leaders on the state, area, associational and church level are many. But our strength is only as strong as the weakest link in our leaders. If we are to accomplish the goal set before us we must hope and pray for each leader that no one will fail in his responsibilities. This means that every superintendent of missions and every pastor must do "the work of an evangelist" for this period of time.

As always the water hits the wheel on the church level. The pastor and his people are the front line forces of the Kingdom of God. We are never allowed to forget this awesome truth. Perhaps this is a part of the wisdom of God in seeing that busy pastors are the state, area, and associational leaders in projecting this campaign. As pastors we are all busy with many things. We are like Martha. We are distracted with much serving, but it cannot be disputed that our main service for the King of Kings is the fulfilling of His great commission.

Fellow pastors, let me make this one plea. If all the other leaders between "me and thee" fail God in this "first works", will you in your pastorate be 100 percent in your effort to proclaim the gospel to every person within reach of your people? If you will, God will bless you and the church where you serve him as undershepherd.



Woman's viewpoint

Iris O'Neal Bowen

Now that overalls are back

Nearly by accident, I found myself in one of the better dress shops the other day and there I found a whole big display of overalls. You know what overalls are, don't you? They are like blue jeans except they have bibs in front and straps over the shoulders, and a whole generation grew up without knowing what they were.

Now, though, overalls are the latest in fashion, and they must be faded past description, frayed in the hems and their straps wrinkled and limp to be in style.

Showing a pair of the drab things to my fellow-shopper, I remarked that when I wore overalls to the strawberry patch, only the poorest kids wore overalls that worn-out!

As I fumbled for the price, I found a tag that tried to explain their sad state. It read: "Flaws, streaks and shade variations are part of the desired look!"

I always dreaded the day when my

boys' jeans reached such a look, for it was then they refused to wear them any more! Those boys wanted their jeans brand new and starched so stiff they could stand alone.

The standards of dress have certainly been lowered when flaws, streaks and shade variations are hailed as part of the desired look- and that desired look, flawed and streaked, seem to be filling our country in more than just dress.

When we consider the things that used to be wrong for us to do, but now are not only tolerated but are even advertised as the "desired" things to do, we know we are getting that flawed look in our lives.

We could mention several of these things, but we know what they are, and if we let the "advertisers" persuade us to yield to their pressures, and we "buy their goods" then our tatters and rags mark us for what we have let ourselves become!

Organist joins OBU music faculty



Dr. Jones

ARKADELPHIA— Jack W. Jones, former organist and director of musical activities at the Post Chapel of the United States Military Academy at West Point, has joined the faculty of the Ouachita School of Music where he will teach organ, piano and church music courses.

Jones, who earned his doctorate of musical arts degree with a major in organ from the Juilliard School, has scheduled his first public faculty recital at OBU for

Oct. 27.

At West Point, he was the first civilian to be hired to the Post Chapel music post and was the only full-time director of music in the Army post chapels system.

Prior to his post at the military academy, he was assistant organist and choirmaster at the Cathedral Church of St. John the Divine in New York City, the largest Episcopal cathedral in the United States.

During a break in OBU faculty meetings this week, Dr. Jones recalled that playing on St. John's massive Aeolian-Skinner pipe organ gave him "a great sense of power." But, he added, the West Point instrument was no less impressive, being the world's largest pipe

organ in a church building (296 ranks, 18,000 pipes).

Still, he said, he felt strongly drawn toward returning to college teaching, particularly in a southern institution related to the Baptist denomination and possessing a strong degree program in music. Ouachita fulfilled all three requirements, so far as he was concerned.

Dr. Jones expressed strong interest in church music because, as much as a sermon, he believes "music is able to touch and transform people's lives."

In addition to his training at Juilliard, where he was an official accompanist and teaching assistant to the renowned musicologist, Gustave Reese, Dr. Jones holds a bachelor of music degree from Stetson University and a master of sacred music degree from Union Theological Seminary, where he served as chapel organist and choir director.

He has also served as organist at the First Baptist Church of Daytona Beach, the Manhattan (N.Y.) Baptist Church, and as organist-choirmaster at the First Baptist Church of Columbus, Ga., as well as at the Cathedral of St. John the Divine. He was official organist for the meeting of the Southern Baptist Convention in 1964-65 and served on the faculties of Mercer University and Columbus College in Georgia.

Dr. Jones has recorded for RCA, Triton, Century, Mark, Melander and Composers Recordings, Inc. In addition, he has several compositions to his credit, some of which have been published by Broadman Press and G. Schirmer.

Contemporary preaching

Once upon a text

by Dean Dickens
(Fourth in a series)



Dr. Dickens

Years ago one of our Southern Baptist stalwarts profoundly remarked that "the Bible doesn't mean what it says, it means what it means." A surprising statement but true. The Bible does say, "Let him that stole steal" (yet that is hardly the complete

biblical meaning). The task of the preacher is to discover what the Bible means by the words it says. The text must be studied and interpreted for people today. Unfortunately, critical biblical study has frequently been bemoaned by well-meaning preachers.

Recently, for instance, one preacher read a passage and "boldly" remarked that "God didn't want him to exegete nor interpret the command but to obey it!" It all sounds very nice and spiritual but one might also suspect that God desires man to understand the Scripture. (Perhaps this attitude toward textual study is why some preachers tend to offer us more warmed-over thoughts from Maclaren, Campbell Morgan, and Barclay than biblical text!) The preacher must discover the text, understand the text, and use that text in his sermon. Two immediate dangers await the preacher in this task.

The first danger is to neglect the text in the sermon so he can "get to life today." When the text is ignored several hazardous options can befall the sermon. (1) The preacher, not having carefully studied the text may massacre the Word. You may remember the preacher who, turning to the passage "He that gathereth not with me, scattereth abroad" misread

"... scratcheth a board." Thus followed the powerful sermonic description of the agonies of festered hands and fingers for unbelievers eternally damned to "scratch a board" in Hell.

(2) Casual study may cause one to simply miss the meaning of the text. How many sermons have preached on "Christian Language" from I Peter 1:15 ("Be ye holy in all manner of conversation") not knowing that the word "conversation" means "life style"?

(3) The text may be minimized so the preacher can deal with "life." Since he is not sure what the text means, the preacher finds it much easier to talk about "life today."

(4) It is possible that the preacher may accidentally mirror the text correctly even though he has not studied it. The last option is rather remote.

A second danger is to be so historically biblical that the message fails to apply the text to life today. Citation of biblical references makes not a biblical sermon any more than quotation of the dictionary makes a great novel. The text must wrap itself around modern man's heart. Fosdick rightly declared in 1928 that "Only the preacher proceeds still upon the idea that folk come to church desperately anxious to discover what happened to the Jebusites. The result is that folk less and less come to church at all."

That is to say, get out of history and into His story for men today. Bring the Scripture into focus upon men's needs. 2,000 years have not at all diminished its powerful, probing force. Leave the commentary in the study and preach the Word, for, as one student remarked several years ago, "The Bible is amazingly relevant, isn't it?"

Literacy workshop set next week

A reading teaching method, simple and speedy, has been devised by Dr. Frank Laubach, and is successfully used in many parts of the world today. The Literacy Council of Pulaski County is following Dr. Laubach's proven scheme of "each one, teach one" and using his standards. About 300 tutors have been certified, and around 80 non-readers are now being taught.

There is continuing need for more tutors. Workshops to train tutors are provided periodically. A workshop to train tutors who will teach others to read is planned for Sept. 23, 24, and 25 at the Park Hill Church, 200 East D, North Little Rock, from 9 a.m. to 2 p.m. Participants should bring a sack lunch.

A TESL (Teaching English as a Second Language) workshop is planned for October and the basic workshop is a prerequisite for this.

For more information call Mrs. Dale Booth, 664-5419 or Mrs. John Harp, 753-3413. You may pre-register by calling 666-0234.



The Malvern church group worked with Royal Ambassadors at the state assembly. This was only one of the missions projects.



Malvern First Pastor Zane Chesser was the preacher for a weekend revival at the Pali View Church.



The Arkansans also aided the Hawaii Baptists with their annual youth camp.

On mission in Hawaii

Work of Malvern church is 'answer to prayer'

Pastor and Mrs. Zane Chesser and 16 other members of First Church, Malvern, have recently returned from Hawaii where they were involved in mission work from Aug. 1, through Aug. 18.

The group made the tour upon the invitation of Pali View Church, Kaneohe, Hawaii, and the Hawaii Baptist Convention. The trip was financed by both First Church, Malvern, and the individuals who made the tour.

The team was involved in Vacation Bible School at both the Pali View Church and its mission at Hauula, state R.A. Camp, state Youth Camp, and a week end revival at Pali View Church. This marked the first year since 1972 that either church had participated in Vacation Bible School. Some of the Vacation Bible School supplies and all of the state R.A. Camp handcraft and first aid supplies were provided by the Malvern church.

Most of the group divided their time between the two churches and the state camps. Pastor Chesser served as pastor

for both the R.A. and youth camps. Dr. C.R. Ellis served as physician for each camp and also taught first aid for the R.A.s. Marsha Ellis was music director for the weekend revival and served as soloist for the youth camp.

Visible results of the mission tour were encouraging as 31 made professions of faith, two united with the Pali View Church by letter, two surrendered to the ministry, one surrendered for missions, and 71 came for rededication. Most of these decisions were registered in the two camps where there were only about 200 young people registered. As a result of the Vacation Bible School an adult from the Pali View Church has volunteered to assist the Hauula Mission in Sunday School work. This is an area where adult workers are greatly needed.

In the group's final church service at the Pali View Church, the pastor, Ned Brown, presented to Chesser two hand-carved milo wood bowls to be placed in the Malvern Church. The bowls carry an inscription on appreciation from the Pali

View Church to the Malvern Church. Brown later wrote the Malvern congregation: "The Pali View Church has had visiting groups from the mainland in the past, but from what I can gather, no other group has ever come and worked as you all did. Your help this summer was a definite answer to prayer."

Edmund Walker, Executive Secretary of the Hawaii Baptist Convention, paid a special visit to the group to express his personal appreciation for the excellent work done by the team. Dr. Walker was particularly impressed by the conversion of a young man at the youth camp for which his church had been praying for some time. Dr. Walker, who was at this church when the young man made his public profession of faith said, "This gave me first-hand evidence of the quality of the work done by the Arkansas group. It was encouraging to see that the Arkansas people place strong emphasis upon the importance of church membership and a continuing experience with the Lord."



Pali View Church issued the invitation for the Malvern group. They worked here with Vacation Bible Schools and held a weekend revival at the church.



Entrance to the state assembly grounds features royal palms and American flag.



The close of a day at the Hawaii assembly is shared by a Hawaii Baptist and an Arkansas Baptist.

News about missionaries

Mrs. W.R. Garner, mother of **Alex F. Garner**, missionary to Panama, died Aug. 20 in Ft. Smith. A native of Fort Smith, Missionary Garner may be addressed at Apartado 72, Colon, Republic of Panama. His wife is the former Charleta Beindorf of Pope County, Ark. Before they were appointed by the Foreign Mission Board in 1952, he was pastor of First Church, Leedey, Okla.

Mr. and Mrs. Alan P. Neeley, missionaries to Colombia, have arrived in the States for medical leave (address: 406 Vivion St., Lufkin, Tex. 75991). Born in Little Rock, Ark., he grew up in Ft. Worth. The former Virginia Garrett, she was born in Houston, Tex. Having lived in several Texas towns during her childhood, she graduated from high school in Arp. Before they were appointed by the Foreign Mission Board in 1963, he was pastor of Broadway Baptist Church, Boulder, Colo.

William N. Lindwall, father of **Hubert N. (Ted) Lindwall**, missionary to Panama, died recently. Missionary Lindwall was

born in Kansas City, Mo., and also lived in southern California while growing up. He may be addressed at Apartado 7242, Panama 5, Republic de Panama. His wife, the former **Sue Francis**, was born in Morrilton, Ark., and also lived in San Francisco, Calif., while growing up. Before they were appointed by the Foreign Mission Board in 1960, he was pastor of First Baptist Church, Novato, Calif.

Mr. and Mrs. Dwight C. Clark, missionaries to the Bahamas, have completed furlough and returned to the field (address: P.O. Box N 1644, Nassau, Bahamas). He was born on a farm near Pattonsburg, Mo., and lived in northern rural areas of the state while growing up. The former Ann Salter, she was born in Lake Village, Ark., and lived in Jacksonville, Fla., for several years before settling with her family in Dermott, Ark. Before they were appointed by the Foreign Mission Board in 1969, he was pastor of Memorial Baptist Church, Jefferson City, Mo.

Mr. and Mrs. R. William Hollaway, missionaries to Japan on furlough, may be addressed at 4806 Jeffery, Nashville, Tenn. 37211. Hollaway, whose parents were Southern Baptist missionaries to Japan, considers Arkadelphia, Ark., his hometown. The former Linda Louton, she was born in Ft. Lauderdale, Fla., and grew up in Arkadelphia, Ark. Before they were appointed by the Foreign Mission Board in 1972, they lived in Flagstaff, Ariz.

Mr. and Mrs. John R. Cheyne, missionaries to Africa, have arrived in the States for furlough (address: 2417 Greenway, Arlington, Tex. 76010). He is field representative for Eastern Africa. Born in Chicago, Ill., he also lived in Little Rock, Ark., and Anniston, Ala., while growing up. She is the former Marie Golson of Fort Deposit, Ala. Before they were appointed by the Foreign Mission Board in 1954, he was associate and mission pastor for North Side Baptist Church, Weatherford, Tex.

Southern Baptists will continue refugee work through CWS

by Toby Druin

ATLANTA (BP)—The Southern Baptist Home Mission Board will continue to work through Church World Service (CWS) in resettling Vietnamese refugees, a board spokesman said here.

But he said the possibility of the board getting its own resettlement contract is still being considered. The ultimate decision will depend upon a recommendation of the Home Mission Board's administration.

Representatives of the board and officials of CWS met in New York City to discuss their future relationship in refugee resettlement.

The New York meeting was prompted by a resolution approved by Home Mission Board directors July 23 asking that the board's relationship with CWS be re-examined so that the board could be "more actively and effectively involved in refugee resettlement."

CWS is one of nine agencies which contract with the federal government for the resettlement of refugees. The Home Mission Board has dealt with the agency in previous resettlement efforts involving Cubans and Ugandans.

But W. Trueman Moore, pastor of East Side Church, Ft. Smith, Ark., and a Home Mission Board director, is critical of the current relationship and its results. Offering the resolution approved by the board's directors, he said the CWS effort "Had not gotten off the ground well."

His resolution, besides asking for a re-examination, stated that if no satisfactory new arrangement could be worked out with CWS, the board might seek its own contract with the government to work as its own resettlement agency.

Four representatives of the Home Mission Board's administration met with the CWS officials in New York City. They were assistant executive director, Fred Moseley, missions ministries division director, Wendell Belew, language missions director, Oscar Romo, and Irvin Dawson, who heads the board's office of immigration and refugee service.

CWS officials at the session included executive director, Paul McCleary, and John Schauer, director of the immigration and refugee program, and their assistants.

Romo, to whose department the Southern Baptist Convention has assigned the responsibility for refugee resettlement, said the meeting was a "good one, excellent—open from the beginning."

He said the CWS officials assured the Home Mission Board full cooperation in providing all necessary information for matching sponsors with refugee families at each of the refugee camps.

Moore had been critical of the CWS

operation at Ft. Chaffee, stating that he had offered the CWS director there a staff of more than a dozen people to facilitate refugee-sponsor matching but had been denied access to CWS files.

Romo personally visited Ft. Chaffee and Eglin Air Force Base, Fla., before the meeting with CWS officials and checked with Home Mission Board representatives at Camp Pendleton, Calif. He said all the reports were positive and the sponsor operation was working smoothly.

He said that based on those reports and the meeting in New York, the immigration and refugee service will continue to work through Church World Service.

"However, we will also continue to look into the possibility and advisability of getting our own contract," he said. He said that the ultimate decision about that would be up to the board's administration.

CWS officials said they would assist in getting such a contract, if the Home Mission Board wanted one, Romo said. The process of getting a resettlement contract would not take very long, he added, "but it would take more time to make it operable."

Romo said that through Aug. 27 some 352 units, or about 1,760 persons, had been resettled by Southern Baptists through Church World Service.

Thousands of refugees still are awaiting sponsors, he said, and the big need now is for sponsors for single men or for relatively large families.

Churches wishing to sponsor refugees, Romo explained, can contact the immigration and refugee service office in Atlanta or can make direct contact with the CWS office or Southern Baptist representative at each camp.

Southern Baptist representatives at the camps are Wayne Eurich, director of missions for San Diego Baptist Association (area code 714-583-9183), at Camp Pendleton; and Jerry Edwards at Ft. Chaffee, (wats line, toll free, 800-643-9750). Eglin is being phased out. No SBC representative is at the camp at Indiantown Gap, Pa., but the CWS number there is area code 717-872-4946.

Romo said Lewis Myers, foreign missionary to Vietnam, who has been serving as coordinator of efforts at Eglin AFB, has been assigned temporarily to the Home Mission Board by the Foreign Mission Board to work in post-resettlement efforts among the refugees. He will be stationed in Atlanta and have offices in the Home Mission Board building.

Staff changes



Wright

Jerry P. Wright, a spring graduate of Southern Baptist Theological Seminary in Louisville, Ky., has joined the staff of Second Church, El Dorado, as minister of music and youth. Wright comes to El Dorado from Louisville where he served the

Valley View Church as minister of music for the past two years. He is a native of Kentucky and has also served for three years as minister of music at Elsmere Church of Elsmere, Ky. Wright graduated from Georgetown College in 1971, and holds a master of church music degree from Southern Seminary. Wright has been married to the former Sheri Lewis since 1973.

William H. Simpson, pastor of Markham Street Church, Little Rock, for the past two years, has resigned, effective Sept. 21, to return to San Antonio, Tex., to be chaplain at Northeast Baptist Hospital. Prior to coming to the Little Rock pastorate in June of 1973, Simpson was pastor of the Kirby Church in San Antonio. He is a graduate of the U.S. Naval Academy, and of Southwestern Seminary. He did post graduate study in pastoral counseling at Baptist Medical Center in San Antonio.

Service at Ouachita links churches, students

Religious Activities Placement Service (RAPS) is alive and well in the city of Arkadelphia. For the fourth consecutive year, RAPS is attempting to assist in placing students in Arkansas churches. The main purpose of the service is to get Ouachita students who are interested in church work and churches looking for student workers together. Throughout the year, RAPS will be providing training sessions in the area of recreation, youth work, music, and pastoral ministries designed to better equip the student for his work.

Wes Lites, Placement Coordinator, says that all an interested church has to do is contact him or the BSU office, OBU Box 783, Arkadelphia, Ark. 71923. Telephone: 246-4531, ext. 277 or 288.

RAPS will recommend two to four prospective students, and then, if desired, set up interviews on the OBU campus. More than 100 students were placed in churches last spring and it is hoped that even more of the 300 church-related vocation students have opportunities this year.

Baptist heritage

by Bernes K. Selph

On Sept. 5, 1812, Adoniram Judson and his wife were immersed in the baptistry of William Carey's Chapel in Calcutta, India.

Nothing particularly unusual about a baptizing, except this one meant the Congregational denomination in the United States had lost its first foreign Missionary appointees and the Baptists of the United States had suddenly come into the possession of their first foreign Missionaries.

On the 114 days voyage from Salem, Mass., across the Atlantic, around the tip of Africa Northeastward, to India, Adoniram and Ann Judson had time to study the subject of baptism in the New Testament. They became convinced immersion the proper mode for believers in Christ Jesus and presented themselves to Baptists for such.

....And that's the way American Baptists secured their first foreign Missionaries 163 years ago.

□□

O.K. and Marjorie Moore Armstrong, *The Indomitable Baptists*, Doubleday and Company, Inc., Garden City, N.Y., 1967, p. 107.

Deaths

Lucien E. Coleman, former Arkansas legislator, attorney, Southern Baptist denominational leader and pastor, was buried here Sept. 4, following his death two days earlier in Louisville, Ky.

Coleman, a lawyer and legislator for 21 years in Arkansas before ordination to the ministry, had been living in Louisville since his retirement from the Southern Baptist Brotherhood Commission about six years ago. He had served denominational agencies for more than 15 years as assistant executive secretary of the Arkansas Baptist Convention, Brotherhood director for the Kentucky Baptist Convention and field service consultant for the Brotherhood Commission.

At the time of his death, he was assistant to the pastor of St. Matthews Church, Louisville.

Coleman, who was 71, was the father of Lucien E. Coleman Jr., professor of religious education at Southern Seminary, Louisville. Other survivors include his second wife, the former Evelyn Douglas (His first wife, the former Beulah Mae Mallard, died in 1969.); another son, Robert F. Coleman of Nashville, Tenn.; a brother, E.M. (Buddy) Coleman of Memphis, retired comptroller of the Brotherhood Commission; and six grandchildren.



Jimma Lou Egger (left), First Church, Mena, and Cheryl Jones of First Church, Sylvan Hills, were the interpreters for First Church, Mena, youth choir who journeyed to Fargo, N.D., on a summer missions tour. The tour covered nearly 3,000 miles, enlisted 60 in Vacation Bible School, worked with 12 deaf persons, traveled through nine states, and performed 14 concerts in 14 days. This was a first attempt at providing interpreters for the deaf. Ralph G. Parks is minister of music and education at First Church.

Mission trip aids deaf at Fargo

Cheryl Jones, one of the interpreters for the deaf at First Church, Sylvan Hills, recently made a trip with the First Church, Mena, youth choir to Fargo, N.D., for a summer missions tour. The following is her testimony as to what God did and the blessings she received:

"This was quite a deluge of firsts; my first time such a long distance from home; first association with a group of young people so completely involved with Christ and with each other; first time completely on my own to sink or swim according to my ability to let go and let God function through me in the language of signs.

"At first we prayed for deaf people to come to the services. In the early services there was no time to locate and visit the deaf, and we had none in the services. However, in North Dakota, we were able to stay longer and had time to visit some deaf people. We hoped for at least two in the services. That night we had 10. Deaf people are so wonderful. They put you at ease and help you when you feel that maybe you will not be able to come across with just the right sign to convey the intended meaning. They are so patient.

"For the first time since I started learning sign language, I felt a real sense of satisfaction in that I could see that the deaf people were understanding my signs even though I had previously known only Arkansas deaf and these were North Dakota deaf. They still understood me. For the first time in my Christian life I felt useful and that God had a plan whereby

my life could be worthwhile for Him. "I am very thankful for the opportunity I have been given to learn to communicate with deaf people and for the opportunities He has given me since to make use of it." --Robert Parrish, Director of Deaf Ministries

Revivals

Humphrey Church, Aug. 24-31; Jesse Reed, evangelist, Dennis Coop, singer; eight for baptism, four by letter. Mel McCann is pastor.

Immanuel, Warren, Aug. 17-24; Jack Scott, evangelist, Scott Killingsworth, music; 33 professions of faith, 19 by baptism, four by letter, 44 rededications. Forrest Bynum is pastor.

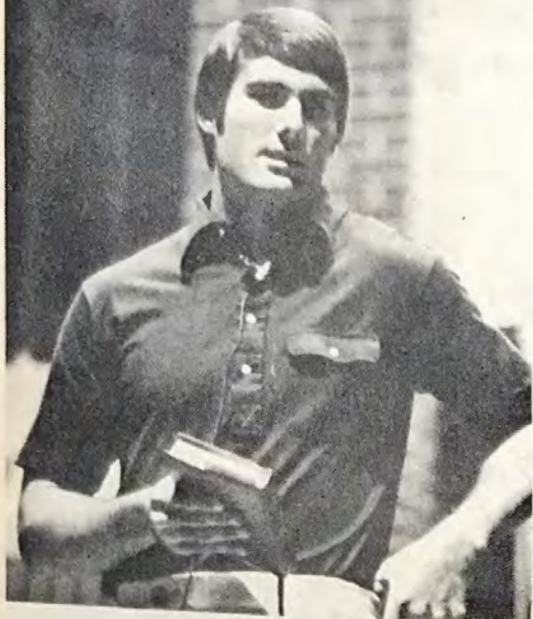
Annuity Board extends Info Dial

DALLAS--The toll free Info Dial telephone service to the SBC Annuity Board has been extended for the remainder of 1975. The number to call nationally is 1-800-527-4767. Residents of Texas dial 1-800-492-2182.

Info Dial is open coast to coast between the hours of 8:30 a.m. and 4:30 p.m. (Central Time Zone), Monday through Friday.

Board officials said the service will be evaluated and a decision made in December whether to make Info Dial a permanent system.

Mark Miller of the Arkansas Razorbacks, gave his testimony and challenged the youth to live for Christ wherever they were.



Groups like this one from Calico Rock sang on the Carousel at "The Place."



2000 attend Youth Evangelism Conference

Teenagers from all across Arkansas filled First Church, Little Rock, for the 1975 Youth Evangelism Conference. There they heard inspiring music, exciting testimonies, and Spirit-filled messages. It was a conference designed to encourage teenagers to a commitment to share their faith.

"The Place," the conference fair, where methods of Reach Out Evangelism were discussed, demonstrated, and

evaluated, drew many of the great crowd. Here singing groups from all around our state performed in a continuous program. Puppets were on hand to challenge a new form of evangelistic thrust to reach people for Christ. The conference ended with a commitment service with many accepting Christ, recommitting and surrendering to special service in church related vocations.—Neal Guthrie.



Barry St. Clair, Director of High School Evangelism, Home Mission Board, challenged the youth to commit their lives to a witnessing lifestyle.



Inspirational Puppets of First Church, Foreman demonstrated a new concept in sharing Jesus with others.

Rev. and Mrs. Jim Birkhead man the registration table at "The Place" conference fair.



Kathy Ferguson inspired the conference with her tremendous singing ability.



Larry and Brenda Nelson of Mountain Home provided special music of lasting beauty.

Jesse S. Reed, Director, State Evangelism Department gave the welcome and opening prayer.



Neal Guthrie, Associate in the State Evangelism department in charge of Pre-college evangelism and conference director.

Announcing the second annual---

State Deacon Chairmen Conference

Friday-Saturday

Oct. 3-4, 1975

Geyer Springs First Church

Little Rock, Ark.

Begins with banquet Friday, 6 p.m.

Adjourns Saturday Noon



Mims

Keynote speaker

Lambert Mims, Public Works Commissioner
Mobile, Ala.

- Director, Mobile Baptist Brotherhood
- Former Mayor of Mobile
- Past president, Alabama Baptist State Convention
- Deacon, Riverside Church, Mobile
- Author, *For Christ and Country*

Other program personalities

- Mrs. Charles Ashcraft, teacher, Boyce Bible School
- Tim Blann, minister of music, Geyer Springs First Church, Little Rock, Ark.
- Wilbur Herring, pastor, Central Church, Jonesboro
- John Ishee, Church Administration Dept., BSSB
- Francis Martin, Church Administration Dept., BSSB
- Don Moore, pastor, Grand Avenue Church, Ft. Smith, president, Arkansas Baptist State Convention
- Ernest Mosley, Church Administration Dept., BSSB

Program

Friday
 4-6 p.m. Registration
 6 banquet
 6 Speaker, Ernest Mosley
 7 worship
 Speaker, Don Moore
 "Deacons and the Life and
 Liberty Campaign"
 7:45 conferences
 8:50 message
 Lambert Mims

Saturday
 8:15 worship
 Speaker, Ernest Mosley
 9:00 conferences
 10:15 break
 10:45
 Testimonies
 Special music
 Message Lambert Mims
 12:15 adjourn

Make reservations through

Church Training Department

P.O. Box 552

Little Rock, Ark.

"Deacons and Pastors/Partners in Witness and Ministry"

New class teachers to be recognized



Cooper

One of the highlights of the Sunday School Convention, Sept. 22-23, at the Immanuel Church, Pine Bluff, will be the recognition of teachers of new adult Bible classes. Sixty classes have been reported to the Sunday School

department.

These teachers, with their Sunday School director and pastor, will be invited to a fellowship supper on Tuesday Evening, sept. 23. They will also be recognized at the Tuesday evening session of the convention.

If your Sunday School has started a new adult Bible class since last October and it has not been reported, we urge you to do so immediately.

The goal for these Life and Liberty classes is 200 for the two year campaign. We congratulate these dedicated leaders.

Se you at the convention!—Don Cooper, Sunday School department

Area choir clinics set for November

A former Arkansas Baptist State music secretary, LeRoy McClard, will be the featured personality in Choir Leadership Clinics scheduled for Forrest City, Camden, North Little Rock, and Ft. Smith, Nov. 10 through 13.



McClard

McClard served Arkansas Baptists from 1955 to 1963, before joining the staff of the Music Department of the Sunday School Board as young people - adult consultant. He also served for five years as research and program design consultant before assuming his present duties as supervisor of youth, adult, and general materials section of the Music Department.

The other clinic leaders will be Mrs. Marsue Keathley, for preschool choir (ages 4 and 5), and Mrs. Joy Baker for Childrens Choirs (grades 1 - 6).

McClard will lead a clinic session for both adult choir leadership and adult choir members.

Let's give LeRoy a good welcome back to Arkansas!—Ervin Keathley, Church Music Secretary

On the cover



Sunday School Convention to be held in Pine Bluff

Immanuel Baptist Church, Pine Bluff, will be the site for the biggest and best Sunday School Convention ever. The spacious auditorium and other facilities of the host church make it an excellent place for the Life and Liberty Convention.

On the cover is Anton Uth, pastor at Immanuel, as he enrolls two new members for Bible study at Immanuel. The Immanuel church recently conducted a very successful Action Enrollment Plan.

Presentation of the Action Enrollment Plan will be one of the highlights of the convention. E.S. Anderson, pastor of Riverside Church, Ft. Myers, Fla. and author of the Action will be the keynote speaker on Monday. Sessions on Tuesday will include testimonies from Arkansas churches that have been involved in the Action Plan.

Conferences are scheduled for general officers and for workers with adults, youth, children and preschoolers.

The Sunday School Convention is sponsored by the Sunday School Department of the Arkansas Baptist State Convention. -- Don Cooper, associate director

Stewardship--African style

Logan Atnip, missionary to Rhodesia and a native of Arkansas, reports that many Rhodesians prefer the conscription method of church finance instead of the Scriptural method of tithing. The conscription method is basically a church tax in which each church member is assessed a certain amount and expected to pay that amount promptly.

Missionary Atnip did not advocate this method of stewardship. In fact, he indicated that it makes stewardship much more difficult in their churches.

He also described a plan utilized by one church which has much more Biblical precedent. The church sends a deacon to call on each family at the time

the family head receives his regular salary. The deacon takes an offering envelope with him for the family's use. The deacon inquires about the last offering that the family made and discusses with them their next offering.

The missionary reports that after beginning this method "the church's income has soared." If one properly understands the role of the deacon in the church, and if one understands the Scriptural motivation in stewardship, it isn't difficult then to understand why the second method has been successful.

Which method do you prefer?—Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Enlarge Brotherhood for bicentennial



Seaton

Soon our nation will be celebrating 200 years of growth as a nation.

Baptists have been a part of and aided in the growth and development during the 200 years.

Baptists, from the beginning, were instrumental in providing a Christian

approach to the building of a great nation, and have always believed in the freedom of a nation based on religious freedom for all.

Missions, i.e. ministry and a sharing of Christ with others, has been a motivating factor in Baptist growth during the 200 years.

For 69 years Brotherhood has been a part of the Baptist program of missions involvement for men. It all started in 1907 when a group of Baptist business men requested the Southern Baptist Convention to look with favor on a "men's missionary organization" to assist in providing helps for men in witnessing and sharing Christ as they traveled and went about their work.

Many of the men were traveling salesmen, better known then as "Drummers" who took seriously the

"Great Commission" in Matthew 28:19-20 "As you are going about in the world make disciples." In recent years the admonitions to "Teach them to live, act like, and do the work of Christians" has been added to the scope of the Brotherhood program.

Certainly, during the bicentennial celebration, Brotherhood, both Baptist Men and Royal Ambassadors, will be involved in helping share Christ and minister to needy people throughout the state.

The Brotherhood Department has been asked by K. Alvin Pitt, prayer chairman, to promote 1776 minutes of prayer to see 1975 out and 1976 in on Dec. 30-31. This will involve men and boys beginning on Tuesday, Dec. 30, at 6:26 p.m. until Midnight, Dec. 31.

Materials and basic suggested procedures have been mailed to all pastors, Brotherhood directors, and Baptist Men's presidents in the state. Hopefully, every church in the state will participate in this continuous prayer event.

To commemorate the Bicentennial the Brotherhood Department will seek to establish 200 Baptist Men's units. The major emphasis for the groups, in 1976, will be prayer for the evangelistic crusades and missions. Once established the units should continue as active missionary education and mission activities Baptist Men's groups.

Congratulations to West Side, El Dorado; Philadelphia, Jonesboro; and First, Rogers, on organization units of Brotherhood work in recent weeks. May their tribe continue to increase.—C.H. Seaton, Director, Brotherhood Department

FREEDOM

DECEMBER 28-31, 1975
SAN ANTONIO,
TEXAS



Be a part of a better tomorrow...the third American century

Some 10,000 persons from across the United States will gather in San Antonio, Tex., Dec. 28-31, 1975, for FREEDOM 76, a creative, mind-bending event designed to launch students and other young adults into the nation's third 100 years.

FREEDOM 76, sponsored by the agencies of the Southern Baptist Convention, will feature musical drama, a 1,000-voice choir, multimedia, Bible study, involvement experiences, simulation games, speakers, panels, seminars and training sessions.

Right now, FREEDOM 76 planners are seeking auditions by college and church singing groups and individuals to join the 1,000-voice choir, as well as spots on the program.

Musical directors of college choirs, Baptist Student Union choirs, church college choirs, church young adult choirs and specialty music groups are invited to submit a tape recording of three or more selections and an 8 x 10 glossy photo. Send them to Royce Dowell, 401 Baptist Building, Dallas, Tex. 75201 on or before

Oct. 15, 1975. Groups and individuals must learn, in advance, eight to 10 choral numbers.

Designed to strike a spark of spiritual renewal, FREEDOM 76 will zero in on national and Christian heritage, citizenship, discipleship, vocation and the home.

Participants will also get specific opportunities to put concepts into action, through involvement projects, such as world hunger.

Young Baptists from all over the world will also be invited, adding an international flavor to colorful, already-international San Antonio, known for its beauty, history and Mexican-American flavor. The nation's 13th largest city, San Antonio is an officially-designated bicentennial city.

The meeting will launch the third 100 years of U.S. history, going past midnight, Dec. 31.

For registration information contact Student Department, P.O. Box 552, Little Rock, Ark. 72203.

Foreign mission briefs

TAIPEI, Taiwan—Twenty-four Taiwan missionaries were honored with a reception during the recent annual Taiwan mission meeting. Among those honored were Dr. and Mrs. Oswald J. Quick and Marie Conner, three of the early Southern Baptist missionaries to enter Taiwan. Miss Conner spoke on the early years of mission work in Taiwan and expressed pleasure that the 91 missionaries currently appointed to Taiwan are carrying on that work. Also recognized were 17 new missionaries and four missionary journeymen.

BUENOS AIRES, Argentina—Miss Rosalind Rinker, author and former Episcopalian missionary in China, was the guest speaker at the sixth annual convention of Argentine Baptist women. The meeting was held in Mendoza with more than 1,500 people attending the opening session. Mrs. Ruth Acuna, pastor's wife in Godoy Cruz, Mendoza, was elected president.

She's a 2nd generation home missions volunteer

by Tim Nicholas

HAZLET, N.J. (BP)—Is the desire to do mission work inherited or acquired?

Kalla Knight, a second generation missions volunteer in the Home Mission Board's Christian Service Corps (CSC), might say it's a little of both.

Kalla, a graduate of Ouachita Baptist University, Arkadelphia, teaches mathematics to Spanish-language students in a pilot bilingual program at New Brunswick, N.J.

At 60-member, New Life Church in nearby Bound Brook, she teaches junior high Sunday School, is director of youth activities, and plays piano for the church which meets in a Masonic Lodge. This summer Kalla was Backyard Bible School coordinator for the church, conducting 11 of the schools.

The influences on her life are evident. Her parents, Ed and Doris Knight, are both teachers and CSC members. They teach high school at Hazlet, N.J., and attend nearby Colts Neck Chapel, working in various church programs. Their other daughter, Pamela, a Ouachita student, donated her summer by working with two student summer missionaries in survey and Bible Schools. They have a son in dental school in Oklahoma.

In their early married life Ed and Doris Knight had a love for missions. Both were teaching school in Gillett, Ark., where there was no Southern Baptist work, when they were approached by the area missionary who asked if they were interested in beginning a work there. They agreed to help and, during their eight years there, Gillett Baptist Church was constituted.

Later, while teaching at Stuttgart, Ark., they attended a CSC conference where "We felt God was leading us to move somewhere into a pioneer area," said Ed, "We had a skill God could put to use anywhere."

So they quit their jobs, applied to CSC and awaited for a contact. None of the fields suggested by the HMB seemed to work out.

"We were getting discouraged," said Doris, "until we got a call from Marvin Haire, then pastor of Monmouth Church in Eatontown, N.J."

A member of Haire's church was from Stuttgart and saw an article in the local paper from there about the Knights quitting their jobs and looking for mission work. Haire invited them to come help establish a mission church.

"We said we'd come if we could get jobs," said Ed. "The following week we got applications from six schools in Monmouth County."

The Knights moved to the area and stayed with the West Monmouth Chapel for several years until it was constituted and then, in the pioneer spirit, refocused their attentions on

Colts Neck.

When Kalla graduated from Ouachita last year, she obtained lists of Southern Baptist churches in the New York, New Jersey and Connecticut area, applying to schools near the churches. She applied to the Christian Service Corps and



Kalla Knight, a Christian Service Corps volunteer, tells a Bible story during one of eleven Backyard Bible Schools she led during the summer in New Jersey. (Baptist Press Photo by Tim McKay, HMB)

moved to New Jersey to live and work about 30 miles from where her parents live.

A former HMB summer missionary two years ago in Massachusetts, Kalla says she's liked home mission work all along. Perhaps she has no choice, perhaps it's in her blood.

Cox to state paper post

MIDDLETOWN, Ky. (BP)—James H. Cox Sr. of Nashville, Tenn., has been elected associate editor of the *Western Recorder*, weekly state newspaper for the Kentucky Baptist Convention, published here.

Cox, 35, a native of Pineville, Ky., will succeed Bob Terry, who resigned the *Western Recorder* post in August to accept the editorship of the *Word and Way*, news publication of the Missouri Baptist Convention.

As associate editor, Cox will take responsibility for the publication's layout, news and feature content, advertising and liaison with Kentucky Baptist Convention departments, according to C.R. Daley, *Western Recorder* editor. He will also assist in representing the paper at churches and associational meetings.

Cox, a 16-year veteran of denominational journalism and public relations, has directed public relations and alumni affairs at Belmont College, a Baptist school in Nashville, since July, 1972. He previously served as Belmont's public relations director, 1963-65.

Before each tour of duty at Belmont, Cox worked for the Southern Baptist Sunday School Board, first as a news writer in its public relations office, 1959-63, and then as advertising copy editor and communications specialist for its book store division, 1965-72.

ACTION creator hired

NASHVILLE—Andy Anderson, creator of the ACTION Sunday School enrollment plan, has accepted a full time position as ACTION promotion specialist in the Sunday School Department of the Southern Baptist Sunday School Board, according to A.V. Washburn, secretary of the department.

Development of the ACTION plan took place under Anderson's leadership while he was pastor of Riverside Church in Ft. Myers, Fla., where he served for 19 years before his resignation to accept this position with the Sunday School department.

As ACTION promotion specialist, Anderson will work with state convention and associational leaders to plan and conduct ACTION enrollment campaigns. He also will conduct ACTION Sunday School enrollment plan orientation sessions for state convention leaders.

A native of South Carolina, Anderson has served as pastor of churches in Bainbridge, Ga., Meigs, Ga., and Wildwood, Fla., and as superintendent of missions in Georgia's Bowen Association.

Anderson holds the B.A. degree from Atlanta Bible College, Atlanta, Ga., and B. Div. and Th.M. degrees from Luther Rice Seminary, Jacksonville, Fla. He is

presently working on the D. Min. degree from Luther Rice Seminary, and expects to complete it within a year.

Deacon Ministry aids

NASHVILLE—As deacons continue their ministry to the church and community, two family enrichment products are available to help deacons encourage devotional experiences in the family.

The "Family Enrichment Project Booklet" and "Deacon-led Family Devotions" are designed to help deacons in promoting family devotions. The two products are released by the church ministries section, church administration department of the Southern Baptist Sunday School Board.

The family enrichment booklet provides deacons with suggested activities for Christian Home Week and for other times. Theme for the 1976 Christian Home Week is "Circle of Love."

"The Family Enrichment Project Booklet" (No. 0541-65) and "Deacon-led Family Devotions" (No. 0540-65) may be ordered by writing—Materials Services Department, The Sunday School Board, 127 Ninth Avenue, N., Nashville, Tenn. 37234

Pastoral care seminar

NASHVILLE—A seminar in pastoral care for pastors and other church staff members will be held Dec. 1-5, in the Church Program Training Center, Southern Baptist Sunday School Board here.

The seminar deals with discovering new strengths in caring, counseling skills, building a caring team in the church, understanding family relationships and ministering to physical illness and death of church members.

Participants will develop new skills and update basic information on caring for persons in the church. Bob Dale, pastoral ministries consultant, church ministries section of the board's church administration department, will conduct the seminar.

Registration may be made by sending a \$20 registration fee to the Church Program Training Center, 127 Ninth Avenue, N., Nashville, Tenn. 37234.

Astronaut will resign

HOUSTON (BP)—Astronaut William R. Pogue, co-holder of the record for time spent in space, has announced his resignation from the space program and plans to join another former astronaut's evangelistic organization.

Pogue, a native of Okemah, Okla., and a Southern Baptist deacon, will join High Flight, headed by another Southern Baptist layman, Jim Irwin, and headquartered in Colorado Springs, Colo.

Pogue will continue to live in Houston.

The Oklahoma Baptist spaceman was one of three crewmen on Skylab 3 which set a record of 84 days in space in 1973.

"I was tired of the space program and was looking for something challenging," said Pogue, who will join High Flight in November. He added that the space program is currently concerned with tedious details in preparation for the space shuttle program.

Pogue has worked with Irwin's organization in the past, helping give guidance for some of the materials expressing its purpose and also designing the foundation's logo. In his new work, Pogue said he will be speaking to church and civic groups and making trips with the group's mobile space museum.

Murphree heads educators

RIDGECREST, N.C. (BP)—T. Garvice Murphree, minister of education of First Church, Florence, S.C., was elected president for 1975-76 of the Eastern Baptist Religious Education Association (EBREA) here.

Other officers named by the EBREA, a professional religious education organization which covers the eastern portion of the United States, were Perry Q. Langston, professor of religion, Campbell College, Buie's Creek, N.C., president-elect; Wendell Sloan, minister of education, First Church, Charlotte, N.C., vice president; R. Clyde Hall, consultant, Baptist Sunday School Board, Nashville, Tenn. registration secretary-treasurer; and Miss Mary Catherine Black, director of adult and youth work, Maryland Baptist Convention, Lutherville, Md., recording secretary.

Pinson to leave seminary

WICHITA FALLS, Tex. (BP)—William M. Pinson Jr., professor of Christian ethics at Southwestern Seminary, Ft. Worth, has been named pastor-elect of First Church, Wichita Falls.

Pinson, 41, interim pastor at the 7,000-member church for about seven months, will assume fulltime duties there in January. He succeeds Landrum P. Leavell II, who resigned to accept the presidency of New Orleans Seminary, Jan. 1.

Pinson will continue to teach through December, 1975, at Southwestern Seminary, one of six theological seminaries operated by the Southern Baptist Convention.

A member of the Southwestern faculty since 1963, Pinson, a Ft. Worth native, is a well-known author and speaker. He has written more than a dozen books, including a 13-volume work, "Twenty Centuries of Great Preaching," he co-authored with Clyde Fant, then a Southwestern professor and now pastor of First Church, Richardson, Tex.

Singles work specialist named



Miss Lawson

NASHVILLE-- Special interests and needs of single adults prompted the recent naming of Linda Lawson as single adult work specialist in the Sunday School department of the Southern Baptist Sunday School Board.

Miss Lawson, the first to serve in this new position, will work with never married and formerly married persons of all ages. Her initial responsibilities will include an assessment of the interests and needs of singles, how churches are responding to singles, what resources are now available and what products and services are needed.

Present figures indicate that one out of three adults is single, representing a total of approximately 43 million. Choosing a lifestyle from the variety of options available and dealing with the single status are examples of special problems to be worked out by singles.

A native of Alabama, Miss Lawson is a graduate of William Jewell College, Liberty, Mo., and the University of Missouri, Columbia, where she earned the master of arts degree.

Before assuming her present position, Miss Lawson was editor of youth materials in the Sunday School department for five years. Prior to that she was an assistant editor in National Student Ministries and the Sunday School department.

She has written several magazine articles and is the author of one book, *Life as a Single Adult*. She is now serving as director of the Single Young Adult

department of Belmont Heights Church, Nashville.

Elaine Dickson, supervisor of the section where Miss Lawson will work, said she expects "several creative new products and services for the single audience" to result from this new work with singles.

Single Adult Conferences, scheduled annually at Ridgcrest and Glorieta Baptist Conference Centers by the Sunday School department had a combined attendance of 2,500 this year. A survey on the characteristics, concerns and interests of singles was conducted at the conferences to help the Sunday School department minister to singles in the most effective way possible.

Another responsibility of the new single adult work specialist will be to contact churches with successful or effective programs and identify factors that can be shared with other Southern Baptist churches interested in ministering to singles.

Continuing Through 1975 ANNUITY BOARD

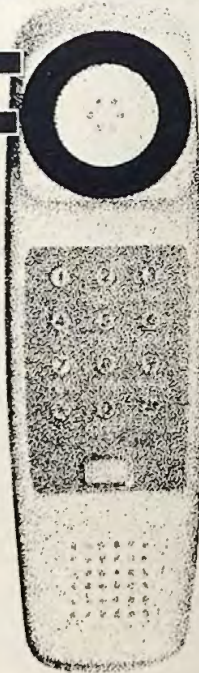
INFO DIAL

NATIONAL 1-800-527-4767

Because of heavy response, our toll free INFO DIAL telephone service is being continued. In December, we will decide whether to make INFO DIAL a permanent system of communication.

Meanwhile we want to thank you for your response. Through INFO DIAL we have been able to communicate directly with thousands of people who wanted information pertaining to the retirement and insurance programs.

Perhaps you need information or maybe want to increase your coverage for retirement or insurance. Just call the Annuity Board direct,



1-800-492-2182 IN TEXAS ONLY

using the toll free INFO DIAL number 1-800-527-4767. Residents of Texas dial 1-800-492-2182. INFO DIAL is open coast to coast between the hours of 8:30 a.m. and 4:30 p.m., (Central Time Zone), Monday through Friday. For faster service, please give the person who answers your personal Annuity Board identification number.

Also, please write if INFO DIAL is helpful! We want your comments when we evaluate the system.

DAROLD H. MORGAN
President



It's here!
The NEW
Baptist
Hymnal



a hymnal "that will sing us
into the twenty-first century."

Baptist Hymnal 1975 is the finest ever for congregational singing! It was designed for the person in the pew. Songs are included that have never before appeared in any hymnal.

Some familiar songs added to this hymnal include: How Great Thou Art; All That Thrills My Soul; The Saviour Is Waiting; Sweet, Sweet Spirit; I Have Decided to Follow Jesus; Here Is My Life; Set My Soul Afire; and many, many others.

For the greatest congregational singing order the NEW Baptist Hymnal. Contact us about prices, and ask for a color swatch book. Special editions are available also. We want you to see these hymnals at your



Nation building not finished, conferees told

by Floyd Craig

RIDGECREST, N.C. (BP)—The job of nation building is not finished, participants at a conference on Southern Baptists and the Bicentennial were told at Ridgecrest Baptist Conference Center here.

It may not be completed unless basic issues of world hunger, civil rights, arms control, poverty, inflation, ecology and international peace are given top priority by both government and religious leaders, declared C. Welton Gaddy of Nashville.

The prediction of Gaddy, director of Christian citizenship development for the Southern Baptist Christian Life Commission, came at the first of two conferences on the bicentennial sponsored by the Christian Life Commission.

Gaddy told the conferees that Southern Baptists should lead the way in programming bicentennial observances which "preserve the distinctive identity of God's people and the prophetic content of God's word within a relevant relationship to the concerns of the nation.

"Will the 200th anniversary of this nation's beginning go down in history as a fine year, a year of national recommitment to the fundamental ideals of the founding fathers, a turning point in the ordering of national priorities or an empty political hoopla with an abundance of promising rhetoric but a shortage of significant action?" asked Gaddy.

Gaddy warned that Southern Baptists should practice patriotism which renders "to 'Caesar' only that which rightfully belongs to 'Caesar.' Some things belong to God alone—worship and unconditional allegiance," he said. "The nation should be appreciated but not deified. Government policies merit respect but are not necessarily expressions of the divine will.

"Little good can come," said Gaddy, "from the most glorious of hopes or the loftiest of plans for America unless the machinery of its political system is functioning effectively. This is why a commitment to active citizenship is important to Southern Baptists.

"Southern Baptists have the people, commitment, institutions and methods," challenged Gaddy, "for being a tremendous force for good in the life of the nation. For us to muster these resources, we must support those of our number who are even now serving in places of political responsibility and encourage our young people to accept

politics as a Christian ministry and vocation.

"Unfortunately, in the past, Southern Baptists have tended to embrace those who were successful. We have had little time for political losers or those who conscientiously worked their way up the political ladder," observed Gaddy.

"During this bicentennial year, Southern Baptists should evaluate the ways the denomination and local churches have misused their influence and seek to use their power constructively," Gaddy urged.

"Much of the power Southern Baptists have exercised in the past has come in the support of the status quo. The 'do not rock the boat' philosophy has had a tremendous impact," observed Gaddy. "Perhaps the most destructive aspect of the church's use of power in support of things as they are is that this silences the prophetic witness of God's people.

"When the church is fully aligned with the structures and powers of society, it is in bondage and its voice of prophecy is still. It can offer neither a word of help or hope," he declared.

"Because of the largeness of the Southern Baptist Convention, its place of prominence alongside other denominational bodies, and its undisputable influence in the southern region of the United States, its silence on a matter may speak as eloquently as a statement," Gaddy said.

"No matter whether it's convention-wide or in local Baptist churches, when we are silent on an issue it has much of the same effect as would an overt use of power," he said.

Gaddy outlined that on many issues "Southern Baptists conclude 'religion and politics don't mix' because their own interests are not involved. But, of course, with the advent of taxation proposals which directly relate to church property they have no hesitancy for a mass power movement. The motivation has grown out of our own self-interest," he said.

"The church should be as morally responsible for its motivation for and actual use of power as any other aspect of its ministry," challenged Gaddy. "It is to be an institution which can demonstrate selflessness and care for others whether the issue is power or evangelism," he said.

"I can think," concluded Gaddy, "we could have no better identity in the community than as people who sound the prophetic word of God and then pursue its implementation with Christian compassion and political skill."

Foreign mission briefs—

ST. DAVID'S Bermuda—D.D. Smothers, retired Louisiana pastor, has accepted a six-month interim pastorate at the First Baptist Church here. This is his second overseas assignment through the Southern Baptist Foreign Mission Board. He has also been pastor of the English-speaking Baptist church in Santo Domingo, Dominican Republic.

RICHMOND—A group of Colombia MKs (children of missionaries) sang at the Woman's Missionary Union Conference at Ridgecrest, N.C., recently. The group is made up of MKs on furlough in the States. The group is an outgrowth of mission Venture teams directed by Bob Oldenberg, former staffer at First Baptist Church, San Antonio, Tex., according to Bryan Brasington, area secretary for Western South America for the Southern Baptist Foreign Mission Board.



Organ chair established

LOUISVILLE (BP)—The V.V. Cooke Foundation of Louisville has established a new V.V. Cooke Chair of Organ at the Southern Seminary here, and the seminary's trustees have named professor Donald Paul Hustad as the chair's first occupant.

Cooke, a prominent automobile dealer and longtime trustee of the seminary, died in 1973. He was an accomplished church organist at the age of 12 and was a strong supporter of the seminary's School of Church Music from its founding in 1944.

He purchased and gave to the seminary a large home near the campus as the first headquarters of the new music school. That building is now the seminary president's home.

The current \$800,000 home of the music school, built in 1970 with funds from the Southern Baptist Convention Cooperative Program, was named Cooke Hall in his honor.

The Cooke Foundation, organized by the Baptist layman to provide for charitable institutions, has made endowment gifts of more than \$200,000 to Southern Seminary over the past two years, in addition to the establishment of the new chair of organ, for which annual operating funds will be provided by the foundation.



(HMB photo by Tim McKay)

The way it was

Prison bars can't prevent Baptist from preaching

FREDERICKSBURG, Va., August, 1768 (BP)—Five Baptists imprisoned because they refused to quit preaching the gospel were apparently released for the same reason. Even behind bars the Baptists continued to preach to any on the outside who would listen.

Long ignored here as bothersome but insignificant, observers say, Baptists are now being persecuted because they present a threat to the state church of Virginia. But the civil and religious hierarchy is discovering that the dissenters merely thrive on persecution.

The prisoners—Lewis Craig, John Waller, James Reid and James Childs, ministers, and William Mash, a layman—were seized by a sheriff on June 4 and hauled before magistrates who required them to post appearance bonds of one thousand pounds. While there is no law in Virginia against preaching the "Baptist gospel," the defendants were charged with "disturbing the peace."

Two days later, the court charged that the Baptists were "great disturbers of the peace," the prosecuting attorney declaring they were guilty of the crime of not being able to meet a man in the road without trying to "ram a text of scripture down his throat."

Waller made an able defense for the prisoners, however, and the court was not quite sure how to dispose of the case. Finally the accused were told they would be released on their pledge that they would not preach again for a year and a day. When each one promptly refused to make such a promise they were ordered held as prisoners indefinitely.

Authorities were forewarned of events to come when the prisoners sang hymns as they were led from the courthouse to the jail. Bystanders noted that the willingness of the Baptists to suffer for their convictions made a deep impression on many witnessing the event.

Four weeks later Lewis Craig was released and immediately set out for Williamsburg to appeal to the governor in behalf of his fellow Baptists. He was granted an audience by John Blair, deputy governor, and won him completely, reports indicate.

"You may not molest these conscientious people so long as they behave themselves in a manner becoming pious Christians and in obedience to the laws," Blair said in a letter to the prosecuting attorney. The deputy governor also pointed out that experience has taught that "persecuting dissenters only increases their numbers."

Blair also had been persuaded that the Baptists were like the established church in many respects and even had some strong points. Some of their practices, he told the attorney in his letter, had been of such good effect that "it might be wished that we had more of them among us."

While the deputy governor's letter had its effect, the subsequent discharge of Waller, Reed, Mash and Childs probably was due to their continued evangelizing as much as anything else. As they preached from their cells to those on the outside, many tried to shout them down, but others listened and were converted.

ST. LOUIS, MO.—Lafayette Park Baptist Church in the southern part of the city has gone one step further than the airlines which have in-flight movies. The church has on-bus cartoons.

For the past six summers the church has been taking its buses around the neighborhood to show cartoons on the bus and then hold a Backyard Bible Club. They call it the Mobile Mission Bible School.

This summer two buses operated four days a week for four weeks, each bus making two stops a day.

Each day Dennis Bauer, minister of youth and outreach, took out one bus while summer missionaries Bob Gilbert of Texas Tech and Judy Cathey of the University of Arkansas at Monticello took the other, assisted by high school students from the church. The youths were dropped off the bus at various points to gather in the children who remet the bus at street corners where it had been prearranged to plug in the projector at someone's house.

After the cartoon, the kids went into a backyard for a Bible story, a puppet show and crafts, topped off with a sno-cone. At the end of these four weeks, the church, which has 375 in Sunday School, held an eight day Vacation Bible School, consisting primarily of the children who had visited the Mobile Mission Bible School. The VBS enrolled 617 children, with an average of 386 per day.

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Autrey proves old outreach methods still bring growth

SALT LAKE CITY, Utah—Preachers who come here from traditional Southern Baptist areas discover quickly they have to adopt new standards of "success." Only a handful of Utah-Idaho Southern Baptist Convention churches average more than 200 in Sunday school and converts are a relative rarity.

But C.E. Autrey has proved that the old methods of outreach—knocking on doors, repeated visiting of prospects and hard work—still pay off with professions of faith and church growth.

Autrey recently resigned after a little more than a year as pastor of First Baptist Church of Midvale, Utah, to become an associate of Utah-Idaho Convention Executive Secretary Darwin Welsh. He will give special attention to setting up simultaneous crusades during the nation's Bicentennial observance and

to promoting evangelism throughout the two-state convention.

But he also plans to continue working whenever he can at First Church, Midvale which he shepherded from a chapel with a dozen members to a fully constituted congregation of 70 in the 14 months he served as pastor.

By Utah-Idaho standards, that growth of 58 church members—most of them by baptism—in a little more than a year was phenomenal.

But Autrey credits the success to the foundation laid when the chapel was begun and to the implementation of methods he has been using throughout his 50-year ministry.

Autrey, who will be 72 in September, is widely known among Southern Baptists. He was pastor of several Louisiana Baptist churches and directed the

Louisiana convention's evangelism program from 1948-52. He served three years with the Home Mission Board Division of Evangelism before joining the faculty of Southwestern Baptist Theological Seminary as professor of evangelism from 1955-60.

From 1960-69 he was director of the HMB's Division of Evangelism. After retirement he taught at New Orleans Seminary and then served as an interim pastor in Pensacola, Fla.

In 1969 Autrey led a crusade in the Salt Palace here and Welsh asked him then to consider coming to work in the Utah-Idaho Convention.

Not long after that, Welsh and others from the convention staff who live in the Salt Lake City area—Anita Lemke, Carroll Browning and Rosene Nelson—began the Midvale Baptist Chapel in a former restaurant in downtown Midvale, a suburban "bedroom" of this Utah capital city.

Then in April, 1974 Autrey came to be its pastor as well as consultant in evangelism for the convention.

"It was a challenge," Autrey said. "I had spent my life in promoting missions and this was missions."

When he arrived the chapel had 12 members. In the 14 months he served as pastor it gained another 63, most of them by baptism. Five moved away during the time, leaving a net gain of 58. Another dozen attend a Spanish service which is held each Sunday afternoon.

During his last three months as pastor, Autrey baptized 15 persons, all of them adults except one teenage boy. One was an 84-year-old man.

Church attendance during his pastorate more than tripled.

"Everyone stays for church here," Autrey says with a chuckle. "They haven't found out they can go home after Sunday school."

He credits the growth to the good foundation laid by Welsh and the others and to what he calls "cultivate witnessing"—repeated visitation of prospects by him and Mrs. Autrey and letting them know "I'm a down-to-earth human being."

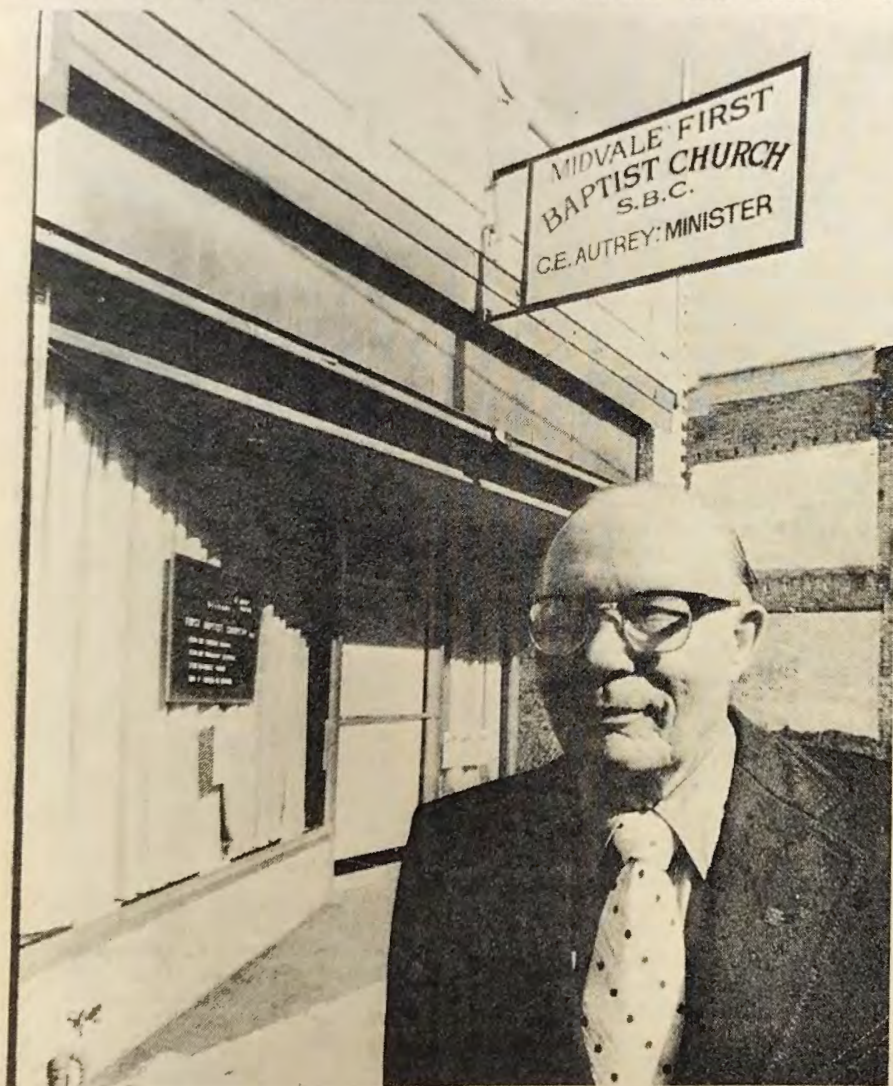
"The people here take more cultivation because of their backgrounds," he said "They are not familiar with worship or the gospel."

Autrey, known for his enthusiastic style, said he had "toned down" and shortened his sermons.

"When I preach I take a text and add several supportive texts," he said. "I never tell them what 'we' believe—just what God says."

He said most of his sermons had been pastoral rather than evangelistic. "But they've had fire," he added.

Autrey said he had been well received in the predominantly Mormon community even though his witnessing and preaching had led to the conversion of some Mormons.



C.E. Autrey stands in front of First Baptist Church of Midvale, Utah. Former director of the Home Mission Board's Division of Evangelism, Autrey served the church for 14 months, leading it to unusual growth.

My brother's brother

Genesis 4:1-15



Wigger

Who is my brother's brother? I am. Man was created a "social being." As a social being he is a person in relationship with others. He eats, works, plays and worships with others. This relationship limits man's freedom. It

increases his responsibility. Not only does he have a responsibility to God but also to fellow beings.

One of the thoughts placed in Eve's mind by Satan was that by eating of the tree of knowledge of good and evil she would "be as gods, knowing good and evil." She surely did come to know evil when one of her sons murdered the other son. The scripture passage for study is about the tragedy that came to the first family.

The beginning of the family (Gen. 4:1-2)

We are studying the book of beginnings, Genesis. Have you read the book through as yet? We have already noted the beginnings of the universe, man, sin and now we are to note the beginning of a family. You could say that the family unit began when God made Eve and gave her to Adam. But now we find a child being born to this union.

There is parental joy when a wanted child comes into the home. Evidently Eve was happy when Cain was born, even though he was born through suffering and sorrow for Eve. God had so ordered this. Eve's joy was expressed by her statement, "I have gotten a man from the Lord," as is often said, "I have a bundle of joy from God." Soon there was another "gift from heaven," a baby brother for Cain. No doubt Adam and Eve rejoiced when Cain learned to till the ground, and Abel learned to tend the sheep. The sons had made their choices and accepted their responsibilities in overseeing the earth.

A brother angry with a brother (Gen. 4:3-8)

The parents of these brothers evidently had carried out their parental privilege and responsibility of instructing their sons in worshipping God.

Adam and Eve had been cast out of the beautiful Garden of Eden. Nevertheless, they worshipped God, their Creator, by bringing him offerings. They taught their sons to do likewise, each bringing from their labour to the Lord. Each of us has something distinctive to bring unto God

as the first of our labours and abilities.

To interpret why God accepted Abel's offering and rejected Cain's is hard. Perhaps the solution is found in God's questions to Cain. Why are you mad? Why are you sourly? Could this suggest that he made his offering grudgingly, with the wrong attitude and disposition. Had Abel brought the first and the best? Had he brought his freely and joyfully? "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gathering when I come." (1 Cor. 16:2) I think God honors a church that plans ahead and lays by in store money for a particular need. Then there need not be any grudgingly gifts created by a "push to give."

In worship our behaviour affects our offering and its acceptance. Man can leave the place of worship with anger in his heart. The anger felt toward God can be taken out on the brother. It was not the brother's fault that his offering was not accepted. Perhaps God had given Cain another chance when he said to him, "if thou doest well (follow God's instructions) shalt thou not be accepted?"

As they talked Cain became more resentful and envious of the treatment of his brother by the Lord. One day as they were alone in the field we see the fruition of Cain's thinking, murder. It may have been a sudden action or a well planned deliberate action, never-the-less, the deed was done. Sin had done its deadly work in the first family. We see the fulfilment of the judgment of God, the birth of children had brought sorrow to Eve.

God's judgment (Gen. 4:9-15)

God asks probing questions: Of Adam he asked, "Where are you?" He was in hiding from God. He could ask you the same question. You may well ask yourself the question, where am I in relationship to God? Now He asks of Cain, "Where is Abel thy brother?" Cain's reply was that of a calloused heart. He lied and refused to recognize his responsibility.

We do have a responsibility for our fellow man. I am my brother's brother. I am answerable to God for any failure in accepting this responsibility. In my freedom of choice in relationship with my brother I have a responsibility. Who is my brother that I am responsible to? He is a fellow being "made in the image" of God, regardless of race or nationality.

God knew that Cain was guilty of murder. He had to be punished. He was not to be put to death. As Adam had

been put out of the Garden, Cain was put out of the inhabited and cultivated land of Adam and his family. He was to be a wanderer on the earth. The ground would not yield abundantly for him. The punishment of being driven from God's presence was most heavy. Was there sorrow in his heart and had he already repented when he said "from thy face shall I be hid." He must suffer the consequences of his choice. God's mercy was shown as he would protect him by placing a mark on him and declaring a sevenfold guilt upon any seeking his life.

Life is precious in the sight of God even a repentant murderer.

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The awesome presence

Sept. 21, 1975

Job 31; 38-40



Cooper

Sometimes in small discussion groups the following questions are used to stimulate all to participate: (a) Where did you live between the ages of seven and twelve, and how many brothers and sisters were at home? (b) How did you heat your house? (c) Who was the warmest person in your life? (d) When did God first become more than a word to you? Quite often it is difficult for us to put in words the answer to the last question. Why don't you pause in your reading now and think how you would answer?

Think of a recent experience when God was very real to you. What were your feelings about you in that experience? What were your feelings about God? When we really have a personal experience with our Lord we realize anew how great God is and how small we are.

A real experience with God may come to us in different ways at different times. The study of the Bible can bring a refreshing personal experience with God. Sometimes a retreat or withdrawal to a private place can make God real to us. There can be those moments of blessed worship that God speaks and is so real. There are also those times of a deep human experience that move us to a real, personal encounter with God. It may be illness, a death, an inner struggle, sin, or disappointment, but in these deep experiences we come to know God.

The main character in our drama came to have a real experience with God through a deep human experience of physical suffering. It took Job a long time to come to a realization of God's presence. Herschel H. Hobbs observes that one of man's greatest problems is the utter impossibility of man to understand himself and his relation to God through human reason. Dr. Hobbs points out that Job's friends said many good things about God, but they did not discover God.

Our study for this week illustrates that one personal experience in the presence of God can answer more questions than all of man's extended reason.

Job judges himself

In the verses in Job 31, Job again proves that he is human. He declares his innocence. Job takes his own close look at every area of his life. He cannot find any crime against God or man that will

account for his suffering. Keep in mind that this is Job judging himself.

Job was within his right to declare his innocence. An old Hebrew law gave a man opportunity to make a statement as to his innocence. It was called an oath of innocence. He would go to the place of worship to make his statement. After Job's three friends had concluded their speeches, Job makes his statement. Job's friends were convinced that Job believed himself to be innocent.

The statements of Job set a high standard of moral conduct. Many see it as the highest in the Old Testament. Some call it the Sermon on the Mount of the Old Testament.

If you are teaching this lesson, you might consider letting your class list these positive statements of Job as to his innocence. They could do this learning activity in groups of two or three.

Another activity would be to ask someone to dramatize the character of Job making his defense speech. You could do this yourself to introduce the lesson. Speak in first person without giving the class any indication of your plan.

God declares himself

A recurring theme for Job was that God would speak. Job felt that if God would just come on the scene, it would all be over. He was sure that God would declare him innocent.

As we come to chapter 38, God finally speaks. However it is not in the way that Job has assumed. God does not declare anything about Job. God declares himself.

When God spoke out of the whirlwind, he was not answering Job's questions. God was asking Job questions.

The purpose of God's word to Job was to rebuke him and to heal him. God was rebuking Job for his presumption in desiring to contend with God. God would heal Job by lifting him out of his problems into perfect peace.

God took the occasion to show Job all that God had done. It included inanimate nature and the whole world of living creatures. What was Job, a man, to say in the face of this that God had done?

God tells Job to stand up like a man. God tells Job to prepare himself for the test. Job was to "gird up his loins" so as to prepare himself for battle. A man of God can expect to be tested. Man needs to be tested. Faith is made strong when tried in the fire!

So God does not answer Job's questions, but God's presence answered questions that Job had not even thought to ask. Job did not need a lesson on

suffering, nor a lesson on the universe, but he did need a lesson concerning the greatness of God. God gave him just such a lesson.

Job responds to his creator

Job's second speech in our study is short, but this time it is right. After really seeing God, Job did not have anything to say. How was such a man to answer the Almighty God? Humbly! Job had already said too much and he was not going to make the same mistake again.

Job had learned a hard lesson for man. He had learned that man is not the measure of the universe, rather he is just a small part. Man has his place, but it is never as big as he thinks it is. God had revealed himself to Job, and by comparison, Job could see the insignificance of man.

What a lesson for us all to learn! It has been said that you can measure a man by the greatness of his God. Our God is the King of Kings and Lord of Lords!

Application

Is it possible for a man to rightly judge himself? Can man find any real satisfaction in just comparing himself with other men? What do you consider to be man's biggest problem in his concept of God today? What is your biggest problem in your concept of God? What experience in your life has given you your best concept of God? Was it an experience of suffering? Of blessing? Of joy? Of hurt? Of patience?

Lessons

There are needs in every life that only God can meet.

God in his own way speaks to us today.

When we are right, we come to God in humility.

We can always depend on God to treat us with mercy.

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Because church cared, Cuban refugee becomes Journeyman

by Teresa Shields

RICHMOND(BP)—Temple Church in Ruston, La., showed Cuban refugee Rebecca Rosell a lot of love. Now she will have her chance as a two-year missionary journeyman to Peru.

When she was eight years old, Miss Rosell's father fled Cuba and the Castro regime.

"My father was involved in the Cuban revolution, Castro's revolution," she recalls. "But, he became disappointed with the revolution and dissension is not permitted. He was forced to flee the country. He had to leave in just a little boat and hope they would hit the Florida Keys or be picked up by an American ship."

For the family left in Cuba, it was hard. Miss Rosell remembers having to pretend her father had deserted the family.

"We got mail under a false name at another address. It was hard because we had to speak badly of my father."

After two years, Miss Rosell, her mother, brother and sister joined him in Florida. It was a "culture shock," she explains. Her father was a dishwasher. Her mother could not get a job because she did not speak English. In fact, none of the family spoke English. The three children went to school in an alien environment. The food was different, as was most everything they encountered.

Through agencies in Florida set up to help Cuban refugees, the Rosells were sponsored by Temple Baptist Church.

"The first year was very difficult," Miss Rosell continued. "We had barely enough money to keep us fed. We lived in a one bedroom efficiency with no private bath. We had only the clothes we wore and one change."

Tearfully, she proceeded to tell of the love she felt as Temple Church took her and her family in.

"I think if it hadn't been for that church, I wouldn't be where I am today," she said. "I don't know whether I'd be a Christian. I saw love expressed, love in action."

"Temple Church members picked us up at the airport and had an apartment ready for us. It was furnished and had food, clothing and everything we needed," she recalls. "They found my father and mother a job and put us in school."

Now, Miss Rosell is going to Arequipa, Peru, as a journeyman teacher for the Southern Baptist Foreign Mission Board.

"I first heard about missions in Ruston. I learned about missionaries and what they did. I knew that I wanted to give at least two years of service, so I became a journeyman," she said.

"I know what people have done for me and I want to reach out. I want to do what I can to make the world a better place. This is what I can do. In my idealism, I want to do something important. I feel this is important," she noted.

Her father and mother are back in Florida. Her brother has finished a Bible college and is now a minister. Her sister is in a Bible college.

She has felt much and seen much. Most importantly, she has seen love in action, and she wants—now—to share it through mission involvement.

Teresa Shields is a staff writer for the Southern Baptist Foreign Mission Board, Richmond.

Attendance report

Sept. 7, 1975

Church	Sunday School	Church Training	Church adns.
Alexander, First	85	52	
Alpena, First	71	20	
Bentonville			
Central Avenue	74	31	1
First	240		
Mason Valley	86	66	3
Berryville			
First	165	61	
Freeman Heights	178	74	1
Rock Springs	71	43	
Booneville			
First	271	226	2
South Side	78	68	
Bryant, First Southern	104	60	
Camden, Cullendale First	526	114	4
Concord, First	92	39	
Conway, Second	318	121	1
Crossett, Mt. Olive	428	203	9
El Dorado			
Trinity	110	26	
West Side	416	414	
Elkins, First	80	15	
Forrest City, First	710	88	8
Fort Smith			
First	1295	421	7
Grand Avenue	861	241	3
Mission	26		
Temple	173	74	3
Trinity	165	69	4
Garfield, First	93	30	2
Gentry, First	171	48	2
Grandview	63	38	
Greenwood, First	319	153	
Hampton, First	138	82	1
Hardy, First	146	69	4
Harrison			
Eagle Heights	307	148	3
Woodland Heights	100	46	
Halfield, First	79	29	
Helena, First	290	71	
Hope, First	469	129	2
Hot Springs			
Grand Avenue	540	190	3
Leonard Street	97	53	1
Memorial	114	39	2
Park Place	342	74	4
Hughes, First	195		
Jacksonville			
First	448	98	2
Marshall Road	253	126	
Jonesboro			
Friendly Hope	137	96	3
Nettleton	268	91	
Lavaca, First	325	111	1
Little Rock			
Geyer Springs First	757	196	5
Life Line	562	133	
Martindale	117	54	2
Woodlawn	123	47	
Magnolia, Central	677	202	4
Melbourne, Belview	101	67	1
Monticello, Second	332	81	2
Mulberry, First	168	76	1
Murfreesboro, First	136	63	
North Little Rock			
Levy	420	71	2
Park Hill	885	110	
Paragould			
Calvary	235	165	3
East Side	220	106	
First	516	94	2
Paris, First	422	104	
Pine Bluff			
Centennial	156	65	
East Side	214	107	
First	646	85	
Second	138	49	
South Side	775	161	
Tucker	11		
Oppelo	20	12	
Sulphur Springs	195	109	
Watson Chapel	438	139	10
Prairie Grove, First	166	65	2
Rogers, Immanuel	518	150	5
Rover	71	50	1
Russellville			
First	584	189	4
Second	156	83	1
Sheridan, First	226	64	2
Springdale			
Berry Street	113	60	
Caudle Avenue	123	51	2
Elmdale	336	92	3
First	1349		6
Texarkana, Trinity	468	144	2
Van Buren, First	557	171	
Mission	22		
Vandervoort	54	35	1
Walnut Ridge, White Oak	71	50	
West Helena			
Second	204	101	
West Helena	262	65	2
Wooster, First	122	79	



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Preventive measures urged to deter pastoral dropouts

by Mike Chute

GLORIETA, N.M. (BP)—With 1,000 Southern Baptist pastors dropping out of the ministry each year, the denomination and its pastors can take preventive measures to halt this problem, according to Bob Dale, pastoral ministries consultant at the Southern Baptist Sunday School Board.

Knowing that dropouts tend to leave the ministry during three predictable crises in their lives, "we can and must take preventive action to alleviate this situation," Dale told conferees at a Bible-preaching conference at Glorieta Baptist Conference Center here.

The three major crises occur in the lives of pastors who are (1) three to five years out of seminary; (2) around 40 years of age; and (3) near the pre-retirement age of 60, he said.

The first crisis involves the young pastor's idealism concerning his ministry. Pastors attending the Bible-preaching conference here agreed they were able to nurture this idealism in college and seminary, mainly by serving small, part-time churches.

"Seminary and college instructors tell their students to be on the cutting edge in church ministry, to be prophetic," states Dale. "After graduation, I found

when I tried to be on the cutting edge, I was often the one who got cut."

In his first three to five years in the ministry, the young pastor discovers what the church really is. He finds church members who are stubborn, selfish and immature as Christians. Not knowing how to respond to this problem, many young pastors become discouraged and disillusioned.

Through research, Methodists and Presbyterians have discovered their largest number of dropouts occur in this initial period. Southern Baptist pastors appear to be typical of this survey.

According to Dale, Southern Baptists' pastoral tenure is shorter than most other denominations. The average pastor only stays about 2 1/2 years in any one church. Regular moves may help solve many pastors' problems, only to create issues in other areas, such as a lack of developing problem-solving skills.

The second crisis occurs at about 40 years of age. The "40-crisis" is a blow to the pastor's ego. First, at age 40, the pastor realizes he is never going to be SBC president, or pastor the largest church in his state or perhaps even his association.

Second, although the pastor is not in the ministry of the money, he has family obligations. Not being able to meet those obligations tends to make him feel less of a man. He often cannot provide for his family the way he would like. He begins to plan for retirement, and sees finances are going to be marginal. He wants to educate his children but finds he can't without financial pressures.

The pre-retirement crisis strikes most pastors at about age 60. Pastoral selection committees are no longer interested in him. He knows he is not as energetic, but he has a lot to offer in experience. Unfortunately, he is usually the only one who feels his value.

"Pastors who stay on to retirement, often retire with their moral low," says Dale. "They see themselves as working hard in a vocation all their lives. But at the end that vocation doesn't seem very interested in them."

According to Dale, the major preventive measure available is maintaining strong marriage and family relationships. The pastor

characteristically turns first to his wife and family for support when trouble comes.

"We don't lose many pastors due to family problems," he adds. "Marital pressures occasionally come when the husband surrenders to preach late in life. The wife who married an insurance salesman, but suddenly is in a parsonage, may have difficulty adjusting to her new role.

The United Church of Christ, through extensive research, has discovered only 12 percent of their pastors drop out because of family-related problems.

More pastoral problems are professional rather than personal.

Most pastors at the Bible-preaching conference agreed the next preventive priority is for the pastor to have someone he can talk with about his problems and frustrations. This can be a friend or small group of pastors joining in mutual problem-solving.

Pastors may also take advantage of a new role developing in the denomination—the pastor's pastor. Many people are seeing their role as being the pastor of the pastor, individuals who find that people just naturally call on them for advice and help. Others include directors of associational missions, denominational leaders, chaplains, college and seminary professors.

Continuing education is also a preventive step for pastors. Every pastor should continue his study, develop new skills and step up personal support systems throughout his ministry, says Dale. Every pastor needs to take deliberate steps to replenish himself through continuing education.

"The pastor's work is a giving work," he adds, "and one can't keep giving without receiving too. Most pastors recharge their emotional batteries through friendships and developing new skills.

A pastor needs regular time off for physical refreshment. He should take vacations and cultivate hobbies to stay physically and mentally refreshed.

"If Southern Baptists and their pastors will work together to minimize the frustrations and face the crisis periods, pastoral moral will improve and the number of pastoral dropouts may in turn diminish," concludes Dale.

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