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12-12-1974

December 12, 1974

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "December 12, 1974" (1974). *Arkansas Baptist Newsmagazine, 1970-1974*. 77.

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December 12, 1974
Arkansas Baptist
NEWSMAGAZINE

Winter whitens the countryside in West Germany, where Southern Baptist missionaries work alongside the German Baptist Union.



I must say it

Charles H. Ashcraft/Executive Secretary

Identity

Leadership demands a degree of identification with the constituency not required by the rank and file. Many leaders like to pop in and out of their generation, hoping someone will say of them, "they were far ahead of their day."

This is no compliment. People who lead people remain in the same generation, sharing its victories and its failures. People who lead people must also identify with the people. Those who cannot do this cannot be a leader.

This identity must bear kinship to the sort of identity which brought the Son of God to earth, sharing common flesh with sinners whom he came to save. It is the kind of identity Moses, the Prince of Pharaoh's court, brought to a slave people when he became their chief.

His identity with them was so absolute he would have wished himself accursed also if God had blotted them out. (Ex. 32:31-32) A beautiful example of identifying was that of Ruth (Ruth 1:16)

God will bless no leader who is ashamed of his constituency. God will yield no tolerance to the leader who feels above his followers. God will never give joy to the leader who feels his people are lesser in God's favor than he. God's patience wears thin with the leader who secretly or publicly refers to his people as "tin horns," "red-necks," "wool-hatters," or "dead heads."

The term "Baptist mentality" does not exist in the language of the leader. Any leader who refers to others within his own high calling category as "hired hands" will not be required to spend an overdue amount of time accepting the accolades of the peasants.

Those who refer to directors of boards as "board heads" may not anticipate a special resurrection to reward their brilliance. Institutional people who often refer to their trustees as "trustys" may not expect raises exceeding the cost of living index.

Trustys, I believe, refer to privileged prisoners who have earned some degree of trust from the warden. The leader who is so far up, far out, and out of sight that he likens everyone except himself as dead, unspiritual and moss backed, will not live long enough to get on the Trinity.

When leaders cast their lot, put down their roots, become one of the tribe and move their families in, they will see the miracle-working grace of God in their lives and work.

Real leaders, like Paul, will find great occasion to use the words, friend, brethren, co-laborers, fellow saints, yoke-fellows and dearly beloved. Any prolonged hesitancy on the part of leaders to become one of them always results in short tenure and extended grief.

I must say it!

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Christmas traditions include food for many people and our food columnists offer suggestions for using some in their favorite recipes in your Christmas celebration.

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The first article in a series on how Southern Baptists moved out to start churches and form conventions in states outside the deep South tells of the beginning.

Arkansas Baptist

NEWSMAGAZINE

VOL. 73

DECEMBER 12, 1974

NO. 494

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Post Office Box 550, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Every Resident Family Plan, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association.

Being boxed in

The editor's page

J. Everett Sneed



Not long ago a young man complained "I'm boxed in on every hand. My parents make demands on me. My school holds me behind four walls. My church places restrictions on me. Even my finances restrain me."

The point is that responsible society calls for a lot of patience, self reliance, determination, and discipline. But this is not bad. In fact the Bible encourages the followers of Christ to covet these spiritual values.

Clearly the Christian life is to be a controlled life. We are to be guided by the hand of Christ. Jesus said "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burdens light." (Matt. 11:29-30)

The truth is that a person cannot be completely independent. Man will serve either Christ or Satan. The "yoke" of the Master is ultimately much easier than servitude to the Evil One.

People who object to being "boxed in" are saying: "We want unlimited freedom and opportunity, but we expect no limitations, guidelines or discipline."

They are removing all morals, rules and laws. Without these guidelines, the individual remains uncommitted and immature. They are as dead leaves tossed about by every foul wind that blows. Such an individual is a burden to society and worthless even to himself.

What is the source of these boxes or guidelines? Obviously our laws, morals and cultural values are derived from numerous sources. Many are rooted in the Scriptures. Others are the accumulative experiences of many people developed over a long period of time.

Though the majority is not always right, one should carefully consider the values and judgments of others. When contemporary customs are wrong, there are effective methods of producing change. Seldom, if ever, is society improved by selfish or base motives.

Obviously the super-individualist is cramped by his own private interests and concerns. The highest good must benefit many and not just a few with special interest.

As the young man suggested we all receive guidance from our church, our families, our school, our communities and our government. All of these factors should work together, under the leadership of the Holy Spirit, to make us the kind of persons we should be. Each of us should have a life which is open to development, changes, growth and expression.

Thank God for our many "boxes." They should be regarded as a means of enrichment and development for each person who can see them, accept them and benefit from them.

Guest editorial

You buy liquor

We will register our protests, thousands of them, or soon everybody who rides an airline will be paying for liquor.

Disgusting? It is worse than that. Delta, National and Eastern already are serving free liquor on some of their flights. Others will undoubtedly do the same for competitive reasons.

The Civil Aeronautics Board "views with alarm" what it calls "obviously uneconomic practices" before deciding whether regulatory action is needed to "correct the drain on carrier revenue." We can't understand the board's timidity when the airlines are continually asking for rate increases, 15 percent in the last year, and now begin pouring dollars into the purchase of liquor.

Free drinks have long been available in the first class section. That didn't bother us personally for we do not enjoy such luxury.

Free liquor now in the economy section means more guzzling and we don't like it. It is one thing to tolerate your neighbor's buying liquor. It is quite another to know you are sharing in the cost as all are invited to drink - at the expense of the airline.

Delta Air Lines seems to have started this despicable practice with its "Steak and Champagne in Coach" campaign on 135 of its 565 flights. National Airlines,

arguing it was "strictly a competitive response," decided to serve complimentary alcoholic beverages to coach passengers on certain East Coast flights.

Eastern Airlines said it had to eliminate its cocktail charge of \$1.50 to meet the competition. Thus developed the "Airline Booze War" which is certain to spread to other airlines unless the practice is stopped.

Eastern said the practice would cost it \$1 million a year on routes where competition now requires the service. It estimated cost to all domestic airlines on all flights at \$100 million.

The CAB says the policy of free drinks might mean that coach fare would have to cover costs, with nonusers being assessed a "hidden charge." It is most obvious fares already cover liquor costs where it is being served. Where else would the airlines get the revenue?

Our appeal: Write immediately to Robert D. Timm, Chairman; Civil Aeronautics Board, 4000 Massachusetts Ave., Washington, D.C. 20016. Write our two Texas senators, Lloyd M. Bentsen and John G. Tower, Senate Office Building, Washington 20515. Write your Congressman. The zip code is 20515.

It is bad enough to have to tolerate the serving of liquor without being forced now to pay for liquor others are drinking. - Editor John J. Hurt in the "Baptist Standard" of Texas



One layman's opinion

Daniel R. Grant / President, OBU

Can Americans learn from the Japanese?

In a time of deep concern over a host of American problems such as inflation, recession, and the energy crisis, I keep recalling some vivid impressions from my recent trip to Japan. Although it was obvious that Japan has many problems such as overcrowded conditions on small islands and shortages of natural resources, the one obvious characteristic of the Japanese people is a dedication to hard work.

Whether it was the highly-trained, efficient, and courteous crew of Japan Airlines, the hotel and restaurant employees, or the talented and dedicated employees of the mammoth Japan Broadcasting Corporation, I cannot recall seeing anyone loafing on the job. It was almost as if each individual citizen felt his responsibility for national survival.

During my visit to Tokyo I made up Rotary attendance at the Tokyo Meguro Rotary Club, along with one of my traveling companions, President John Johns of Stetson University. After we were welcomed and given beautiful souvenirs of their club, we settled down to listen to the speaker. Unfortunately, he spoke in Japanese and neither President Johns nor I could understand a great deal of what he said. To be perfectly honest, we understood nothing he said except, on two or three occasions when he mentioned the word "America" or "American." We suspected the

reference was not in a very favorable light because there was occasional laughter and even applause at the speaker's comments.

A distinguished Japanese chemist was seated beside me and since he spoke fluent English I asked him what the speaker was saying. He paused, chose his words carefully, and then said, "The speaker said Japan is out-producing the United States in quality, production efficiency, and in innovation." He smiled pleasantly as he shared these words with me, but did not apologize or flinch from sharing what might seem to be unpleasant claims. He simply stated it as a matter of fact.

My stay in Japan was no longer than one week, but it was long enough to do some serious soul-searching on whether Americans have lost their commitment to the "puritan work ethic" and the possibility that Japanese and perhaps all Asians are moving in to take our place as leader in economic productivity.

I keep telling myself it is not too late for us Americans to recapture our old commitment to hard work. It may be that economic recession can help us relearn some old lessons. Recession is a complicated phenomenon but ultimately we will simply have to get together and work ourselves out of it. I am convinced we can learn some valuable lessons from the Japanese.

Letter to the editor Fighting pornography

To be a part of your paper by way of my drawing pen is a distinct privilege for me. Surely God rates the Christian press as the most important communicative channel on the earth today.

With reference to my collaborating with Dr. John Drakeford in compiling *Pornography: the Sexual Mirage* for Thomas Nelson Publishers, may I say that far too many of us fail to realize the actual dangers present in the torrential flood of pornography and obscenity which has engulfed our nation.

What alerted me along the way were the urgent warnings sounded by knowledgeable authorities. Yale University's Law School Professor Alexander Bickel said, "There comes a time, and I believe we have reached it, when society is threatened by unbridled obscenity. Societies polluted by moral stench are not likely to survive."

Several years ago New York University's Professor Irving Kristol, sensing the smut peril and the need for censorship, expressed this warning, "What is at stake is civilization and humanity, nothing less."

Very much aware of the filth being transported about, our recent Postmaster General of the United States, Winton Blount, used the term "irreversible damage" in describing pornography's effect on the quality of American life.

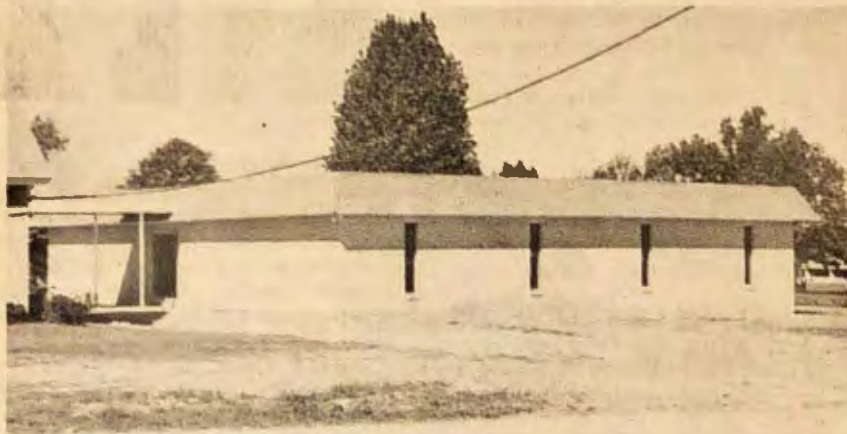
John K. Cunningham, Professor of Law at Harvard, gave notice of "irreparable harm" being done to the young of our country. Speaking on the impact of pornography, Dr. Eleanor Glueck, also of Harvard and an expert in Family Life and Delinquency, said, "So widespread are the destructive influences today that even a child raised in the best of home surroundings may very well be endangered innocently."

Local communities are not aware of the current corrective powers which they possess. The Supreme Court held that obscenity is to be defined with reference to community rather than national standards. Chief Justice Warren Burger said "a majority of this court has agreed on concrete guidelines to isolate hard core pornography from protection by the First Amendment."

A number of Special Grand Juries over the country supportively conclude that 90 percent of pornography is controlled by organized crime.

There are many reasons for actively opposing the traffic in pornography and obscenity, the first of which can be found in God's Word. We are to reprove and expose the unfruitful works of darkness (Eph. 5:11).

Now is the time to vigorously complain and make our voices heard to secure stronger anti-obscenity laws - lack Hamm, Dallas, Tex.



Trinity Church, Malvern, dedicated this addition to their church plant Oct. 27. The 70 x 55 foot building cost \$50,000 and provides a fellowship hall and eight classrooms, plus kitchen and restrooms. Ron Ford is pastor of the church.

Williams returns to association work



Williams

Don R. Williams, who served for 22 years as director of missions in associations in Arkansas, has returned to the field after 3 1/2 years in the pastorate. Williams had served Centennial, Caroline, and Bartholomew Associations before becoming pastor of Sulphur Springs Church Pine Bluff in 1971. Now he has assumed duties as director of missions for Carey Association, with offices at First Church Fordyce.

While Williams served the Sulphur Springs Church they broke records in baptisms, total additions, Sunday School attendance, and giving.

Staff changes

Garland Brackett has accepted the pastorate of Park Hill Church, Arkadelphia. He has been pastor of East End Church, Hensley, since 1970. He has served as vice moderator of Pulaski County Association. Brackett and his wife, the former Annetta Chancellor, are the parents of four children.



Brackett



Hinkson

Willis R. Hinkson has resigned as pastor of First Church, Hardy, to attend school in Kentucky. He has served the church for 18 months, during which time the church received 50 members by baptism and 104 by letter. The church also purchased two buses to begin a bus ministry.

David E. Parker has resigned as youth director at Immanuel Church, Batesville, and is now basketball coach at Westside Junior High in Benton. He is a 1974 graduate of Arkansas College. His wife is the former Susan Coffman.

J.R. Hull has resigned as pastor of Calvary Church, Corning, to accept the pastorate of Rose Bud Church. Hull has served several churches in Northeast Arkansas.



James R. Smith (right), a Ouachita University sophomore religion major from Stuttgart, has been elected as president of the OBU Ministerial Alliance for 1974-75. John L. Garner (left) of Little Rock was elected vice-president and Lynn Sellers of Conway, secretary. Vester Wolber is sponsor of the organization.

Woman's viewpoint

Iris O'Neal Bowen



Unrecognized author

A few weeks back I slipped away from my chores and went over to Baptist Book Store, because our fine staff out there was sponsoring a children's book fair. I had been told there were real live authors out there and I couldn't afford to miss the opportunity to meet and visit with them.

I spent a pleasant few hours - and several dollars - with these authors and ushered in my Christmas buying season.

But to shake hands with real live authors who told us what motivated them to write a special story, who advised us on our own writing problems, who autographed their books and made them special with hand-sketched pictures! It was great.

I suppose one of my greatest desires is to have some company offer to publish a book for me. Although I have a couple of books brought out on my own, I will not feel I am a sure-enough author until a book company tells me my work is good enough for them to publish.

The Bible says that Christ was an author.

Yes, I know the only time the Bible

tells of his writing was when the Pharisees brought to him the woman taken in sin. Then, as they laid their case before him, he stooped and wrote in the sand - and we don't even know what he wrote.

But didn't the disciples record page after page of his sayings, sermons and parables and tell of all the wonderful things he did as he traveled about? And didn't someone say that besides the things written about Christ, he did so many things they could not be recorded?

That still doesn't make Christ an author?

Then I will have to let Paul convince you. Get your Bible and read Hebrews 12:2, where Paul says, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

My dictionary says an author is someone who creates...and isn't it wonderful that when God created faith, Jesus was right beside him, shaping and finishing it to perfection!



Food and fellowship

Virginia Kirk and Jane Purtle

Christmas memories

"And she gave birth to her first-born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn." Luke 2:7 [RSV]

What a host of memories Mary had about the first Christmas! Her first son was born in the common courtyard. She, herself, wrapped him in the swaddling clothes of the newborn. She had no bed for him—just a rough feeding trough. The shepherds crowded into the stable telling an incredible story about a star and heavenly voices. Even with the announcement from the angel before his birth, Mary had hardly been prepared for such a combination of bitter and sweet memories. She pondered them all within her.

Christmas is a time for memories. As children, most of us gauged the passage of the years from Christmas to Christmas. The Yuletide rituals—church and family customs—gave our lives continuity and stability.

The most memorable Christmas ritual in our small Baptist church was the nativity pageant. There were never enough boys and many more girls than could fill the parts of Mary and the angel. I always wanted to be Mary but was never chosen. It was a "make-do" time when sheets, tinsel halos, and bathrobes carried us back to Mary's first Christmas. It's a custom most churches still repeat today, perhaps with a little more finesse, but with as much freshness and excitement as ever.

For most of us, food was an important part of the rituals. It included the Christmas goodies: fruit cake, cookies, fudge, nuts, and fruit. I remember that Mother always baked a special nut cake. It was filled with a quart or more of the home grown nuts she had gathered in the fall and picked out during winter evenings. The special combination of black walnuts, hickory nuts and pecans makes this old cake hard to duplicate today. The wild hickory nuts are still there, but most of us don't have time to

gather and pick out. This cake can, of course, be made with whatever kind and amount of nuts that are available.

Nut Cake

- 1-2 cup butter or margarine
- 2 cups sugar
- 3 eggs
- 2 1-2 cups flour
- Milk to make a thick batter (about 1 cup)
- 2 1-2 teaspoons baking powder
- 1 teaspoon vanilla
- 1 quart of chopped nuts (black walnuts, hickory nuts, pecans)

Cream margarine and sugar together. Add beaten eggs and mix well. Add flour and baking powder. Add milk and vanilla and mix well. Add nuts which have been floured. Put into a greased and floured tube or loaf pan which has been lined with waxed paper. Bake in a 325 degree oven until done, approximately 1 1/2 hours. Ice with any good caramel icing or serve plain.

If an abundance of nuts is not available, another favorite—but more recent—recipe of my mother's features whole fresh cranberries, dates and orange juice in an unusual combination. It only needs to set overnight but will serve as the season's fruit cake.

Orange Cranberry Torte

- 2 1-4 cups flour
- 1 cup sugar
- 1 teaspoon soda
- 1 teaspoon baking powder
- 1-4 teaspoon salt
- 1 cup whole cranberries
- 1 cup dates, chopped
- 1 cup walnuts, chopped
- Grated rind of 2 oranges
- 2 eggs
- 3-4 cup salad oil
- 1 cup buttermilk

Sift dry ingredients together. Beat eggs with salad oil and buttermilk. Mix all together. Put into a greased and floured tube pan which has been lined with waxed paper. Bake 1 hour at 350 degrees. Cool. Mix 1 cup orange juice and 1 cup sugar. Pour over cake. Wrap in foil and store in refrigerator.

First Arkansan works in new program



Miss Petty

Arkansas' first Sojourner is Miss Ruth Petty, daughter of Mr. and Mrs. Peter L. Petty of Fayetteville. Petty is Superintendent of Missions for Washington - Madison Association.

Ruth worked last summer setting up a ministry in an

apartment complex in St. Louis, Mo. She and her partner, Kathy Furr, of West Monroe, La. stayed in the homes of members of Park Church whose pastor, Charles Gibson, was her immediate supervisor.

Prior to her work in St. Louis, Miss Petty, along with 26 other Sojourners from this area were trained in Arlington, Tex. Clay Price of the Home Mission Board was in charge of the training.

A program of crafts and recreation was provided for children ages 6-14 who were living in this large apartment complex. The girls also started a youth Bible study which grew to 40 in attendance.

Sojourners is a new program by the Home Mission Board for high school students. Those who have completed their junior or senior year can be Summer Sojourners working for 10 weeks in their own or adjoining states. There is no salary and travel expenses are paid by the parents or the home church. Students who have completed high school may work for a year under a similar arrangement.

Ruth will be attending ACT II for older Acteens at Hot Springs, Jan. 31-Feb. 1. Girls attending this event will have an opportunity to talk with her about her work.

Ordination



Guess

Bob Guess has been ordained to the ministry by First Church, Adona, where he now serves as pastor. Bill Simpson, pastor of Markham Street Church, Little Rock, led the questioning and Refus Caldwell, associational missionary, brought the

ordination sermon. Guess is a 1961 graduate of Arkansas Tech and has attended Mid-America Seminary, Little Rock.

He and his wife, the former Lana Patton, are the parents of two sons.

News briefs

Sonora Church honored Mrs. Vivian Perry on Nov. 17 for her more than 30 years service as clerk and treasurer of the church.

The chancel choir of Lakeshore Drive Church, Little Rock, will present "Gloria" by Antonio Vivaldi during the Sunday

morning worship service Dec. 15. An orchestral ensemble will accompany the choir, which is directed by Jerry Hatfield.

Joseph Coffee recently celebrated his 94th birthday by attending services at Second Church, Russellville, where he is a member.



Officers elected recently by the Fellowship of Directors of Missions are (from left) Paul E. Wilhelm, secretary-treasurer; Harold White, vice president; and James Griffin, president.

Executive Board re-elects Herring

The Executive Board of the Arkansas Baptist State Convention transacted mostly routine business at the regular meetings held at the time of the meeting of the state convention.

However, at the meeting Nov. 19, W. O. Vaught made a motion that the Board offer a resolution to the messengers that the convention endorse a \$500,000 matching grant that had been offered to OBU by the Mabee Foundation.

At the meeting Nov. 20 the Board elected Wilbur Herring to a second term as its president.

Ministers wives elect

Officers elected by the Ministers Wives at their meeting in conjunction with the state convention meeting are president, Mrs. James Zeltner, Ft. Smith; vice president, Mrs. Roy Gean Law, Ozark; secretary, Mrs. Zane Chesser, Malvern; and social co-chairman, Mrs. Elton Pennington, Ft. Smith, and Mrs. Don Moore, Ft. Smith.



Arkansan gets medical receptorship

RICHMOND-C Mark Shotts Jr., a student at the University of Arkansas Medical Center in Little Rock, has been selected to spend eight to 10 weeks in Honduras as part of the Southern Baptist Foreign Mission Board's medical receptorship program.

A medical receptor is a third or fourth-year medical student who works without salary with physicians and other medical personnel in a mission station.

Shotts expects to receive the doctor of medicine degree in 1976. He also was graduated from the University of Arkansas with the bachelor of science degree in zoology and chemistry.

Born in Dublin, Ga., Shotts lived in Theodore, Ala.; Magnolia Springs, Ala.; Jonesboro, Ark.; and Little Rock while growing up.

While in college, Shotts worked summers as an inspector for the state plant board in Little Rock and during medical school worked summers as a construction worker.

He is a member of Woodlawn Church in Little Rock.

Revival

Northside, Monticello, Oct. 28-Nov. 3; Clarence Shell, evangelist, "Red" Johnson, singer; 12 professions of faith, four by letter. James W. Hickman is pastor.

Arkansas Baptist Religious Education Association officers, who were elected when the group met during the state convention meeting, are (left to right) Archie McMillian, Little Rock, president; Pat Ratton, Arkansas Baptist State Convention, secretary-treasurer; and John Parker, Little Rock, 1st vice president. Lew King, Little Rock, was elected 2nd vice president.

Scholarship funds secured for OBU

ARKADELPHIA--The Ouachita University Student Foundation has recently secured one \$500 scholarship from a donor in Mountain Home and two \$500 scholarships from OBU friends in Searcy.

Two additional \$500 scholarships are expected to be secured from other Mountain Home sources in the future. The Student Foundation's goal is to obtain 10 of these \$500 scholarships during the 1974-75 school year.

Ouachita junior and senior students will be eligible for the Student Foundation scholarships. The scholarships will be given on the basis of a student's financial need and on the consideration

of his leadership characteristics or potential.

Working in association with the OBU admissions counselors office, the Student Foundation aids in student recruitment, public relations and fund raising.

The Student Foundation also sponsors on-campus events such as Tiger Day and Gold Carpet Day, which last month brought 80 prospective Ouachita students on campus. Tiger Tracks, an on-campus weekend for OBU students scheduled for April 11-12, 1975, will include bicycle and tricycle races and other forms of recreation to raise scholarship funds.



A capacity crowd of messengers from state churches attended this session at First Church, Little Rock.

It happened at the 1974 state convention



Cal Guy, Professor of Missions at Southwestern Seminary, brought one of the messages.



Rheubin South (right) presented to Missionary Bill Burnett of Calvary Association an award because the association had the highest percentage of participation in the Ouachita-Southern Campaign.



Albert McClellan represented the SBC Executive Board.

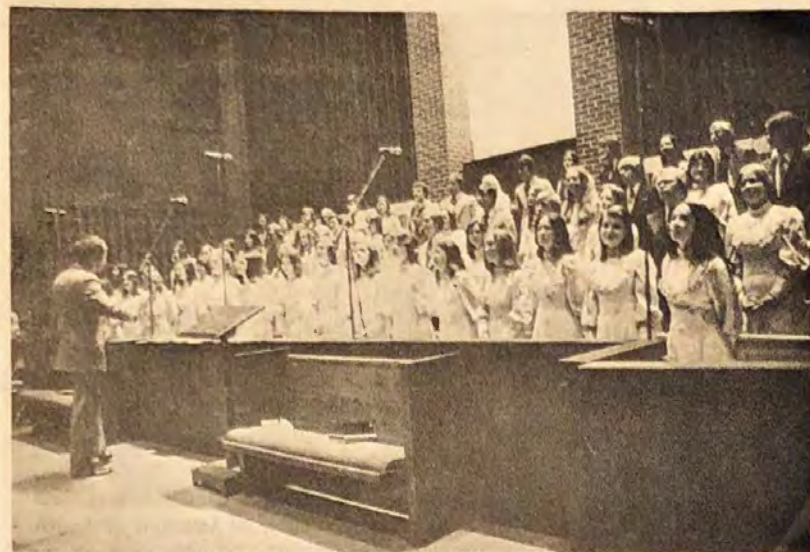
Mrs. Nadine Bjorkman recorded the official minutes for the convention and Carl Overton served as parliamentarian.



Agency heads publicly signed a declaration of cooperation with the Cooperative Program. Signing is D. Jack Nicholas, president of Southern Baptist College, Walnut Ridge.



The New Creations, a singing group from University Church, Fayetteville, were on the program for the state meeting.



Carl Bunch was one of those to bring reports to the convention.



Lendol Jackson, Southern College faculty member, and daughter attended the school's get-together at the convention.

H.E. Williams, president emeritus of Southern Baptist College (left), was presented an award of appreciation by J.K. Sullivan.



Annual stewardship breakfasts begun

"The Cooperative Program is our security blanket," Mrs. Bonnie Turner told those attending the Cooperative Program fellowship breakfast at Immanuel Church, Little Rock, last month. The speakers were addressing the first annual Cooperative Program fellowship meeting of its kind. It is anticipated that such fellowship dinners, or breakfasts, will become an annual event to be held in conjunction with The State Convention each year.

Mrs. Turner, missionary to Kenya, South Africa, said "One of the biggest problems for missionary wives is the fact that their husbands are always gone.

"On one occasion when Sam was gone too long, I pitched a fit. He was out in the bush where there was no communication. I imagined that he had wrecked or that some wild animal had gotten him. He was two days overdue and I began to cry. Just then I heard Sam drive up.

"I dried my eyes. But I thought I would do it again the next time he was gone.

"In a few days he was preparing to go out again. I felt depressed, but just then it came to me that Sam is just loaned to me. He belongs to the Lord.

"Sam and I had prayer. I thanked the Lord that he gave me Sam and that I had him part of the time.

"I am grateful that God has called Sam and me to serve Him in Kenya. I am grateful that the Cooperative Program makes it possible for us to answer that call."

Roy Lewis, secretary of Stewardship-Cooperative Program, outlined some of

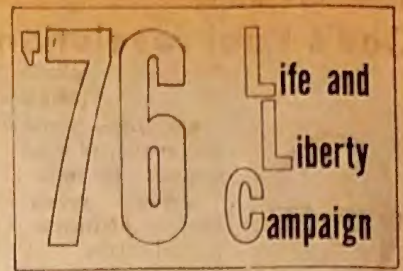
the highlights of his efforts to develop Cooperative Program giving for next year.

In discussing the current coverage in the 1974 budget Lewis said "This coverage is possible partly because our Executive Board develops an extremely conservative budget." He reminded his listeners that 50 percent of the coverage always goes directly to the Southern Baptist Convention for World Missions. "The other 50 percent goes this year," he said, "to help in financing our Life and Liberty Campaign."

Wilbur Herring, pastor of Central Church, Jonesboro, told how his church supports the Cooperative Program. "It is our objective," he emphasized, "to double our gifts in the next five years. We have laymen who know how important the Cooperative Program is."

Harry Trulove, executive director of the State Foundation, told how the Foundation supports the Cooperative Program. He gave an example of a young couple who had analyzed their assets. They felt that they would be unable to donate a large amount to any individual causes. Therefore, they have placed the Cooperative Program in their wills to provide support for all Southern Baptist causes. "We want our estate to support all our work," they said, "until Jesus comes."

The meeting was closed by executive secretary Ashcraft. "Our strength," he said, "is in our consistent giving. The key to our success is to work under the Lordship of Christ."



by R. Wilbur Herring



Dr. Herring

The Church Training Program is alive and doing well. We should all be thrilled with the new interest being shown in the training program of our churches.

For "M" Night in 1974 I was privileged to be the speaker for the

Trinity Baptist Association. The churches met with the First Baptist Church in Trumann and they had 723 people in attendance. This reminded me of the days gone by when we had such tremendous rallies for "M" Night.

Bro. Johnny Jackson's committee on training personal evangelists will be certain to make great use of the Church Training Program in each church.

Soulwinning Commitment Day is scheduled for Jan. 12, 1975. All of us should be making plans now in getting many of our people committed as soulwinners on that day. It will be necessary to have a good follow-up plan for training those who make such commitments. We now have trained personnel and resource material for this in the form of WIN (Witness-Involvement-Now) and WOW (Win-Our-World) Schools. We should set up a soulwinning unit in every Church Training Program following Commitment Sunday.

You have received material from Bro. Jesse Reed on how to conduct a Soulwinning Commitment Day. Please refer to this material and make your plans right now. It would be well to order your commitment cards from the Baptist Book Store or to make up your own card suitable for your church.

As we enter into 1975 we must start our active enlistment campaign for soulwinners and be actively engaged in training so we will be ready to send these qualified people out into the field in 1975 and 1976.

We would encourage all of our pastors to attend the Statewide Evangelism Conference to be held at the First Baptist Church in Little Rock, Jan. 20-22. We're on the march to great victories by 1976. "Come thou with us, and we will do thee good."

Roy F. Lewis, Secretary of Stewardship - Cooperative Program for Arkansas, outlined his efforts to develop Cooperative Program giving for next year.



God's final revelation

by Ralph W. Davis
(24th in a series)



Davis

Revelation is the impartation of God himself to man. Therefore, revelation is historical. Revelation is fundamentally what God has done, not what he has said. He has done something! The Christian's claim is that God has made himself known

in the historical person of Jesus Christ. Through the human we reach the divine. Christ is the final revelation of God. Jesus Christ is not just one step in an endless revelation of God to men. In Christ God spoke his final word to man concerning his will to man and concerning man's relation to God. God's revelation has come through a person - Jesus Christ. This person is alive and gives us communion with God. This revelation meets man's need by redeeming him from sin and giving him fellowship with God.

Two things are necessary if man is to come to a knowledge of God. In the first place, God must reveal himself to man; and we believe he has done this through Jesus Christ, a character of history. In the second place, man must have the capacity to receive this revelation and thus come to a knowledge of God. Since man was created in the image of God, there is a spiritual affinity between God and man and thus man has the capacity to know God. Also, God has come in the form of Jesus Christ - God in human form. This is the only way God could

have come and man apprehend him. Frank Stagg speaks of God's "ultimate" self-disclosure in his Son; and again he says, "In some sense God is self-revealed in all that he does, yet he is supremely revealed in a person, Jesus Christ." (*New Testament Theology*, p. 5)

Mullins speaks of the "unique and unparalleled revelation which God has made in and through Jesus Christ." (*The Christian Religion in Its Doctrinal Expression*, p. 137) Revelation gives us God, not truths or information "about" God. We are not saved by information. "Saving knowledge is not knowledge that God is, nor knowledge about God, but

knowledge of God—personal acquaintance with God through Jesus Christ." (Stagg, p.5)

God's final revelation through Christ has been recorded in the New Testament. All that we need to know about God or receive of God we can know and receive through Jesus Christ. God spoke through Christ once and for all! God has said to his Son, "Thy throne, O God is for ever." (Heb. 1:8) The writer of Hebrews tells us that Christ "entered in once into the holy place, having obtained eternal redemption for us." (9:12) Christ is sufficient for all times. We need no "latter day" Joseph Smiths to give us a further revelation of God! In Jesus Christ we have all there is of God.

Does God continue to inspire people and speak to them today? "Illumination is the form in which God continues to speak by his Spirit, once the Bible is written. God continues to speak but he speaks primarily through the Scripture. The Spirit illuminates the Scriptures. The Spirit's illumination is not an inner light which places the believer above Scripture. The Spirit works through Scripture, not in ignorance of it...The Spirit's illumination is no sudden magic which makes instantaneous wonder-workers out of irresponsible seekers." (Boyd Hunt, S.W. Journal of Theology, Vol. 16, pp. 39,42)

In Brazil—a work of faith

The members of the Lins de Vasconcelos Baptist Church in Rio de Janeiro, Brazil know what it is to walk by faith and not by sight. They know that God answers prayer. In June of 1961, the church began to tear down the existing building on the lot which they had bought sometime before to begin construction of a new three-story church building. This may not seem to be such a great undertaking but the church had something less than \$1,000 in the building fund and most of the members made \$50 and less a month. But they were faithful with their tithe and usually had something extra for the building fund.

Soon the old building was down and construction was begun. Within a month the reinforced concrete foundation footings were in place, reinforced concrete column forms were up with the steel inside and ready to be filled with concrete. The chairman of the building committee came to the pastor and said a meeting of the building committee was necessary as the money was all gone and no more was in sight.

When the committee met the next night with the pastor, he tried to challenge them to go ahead with the construction and trust the Lord to provide the means. Their plan was to tear down the wooden column forms as they would rot in the rain. This did not seem

to be right because it seemed to be going backward. After much discussion and closing with a season of prayer, one by one began to say "Pastor, we are with you. We don't know how but we believe the Lord wants us to go ahead with the construction. We will trust the Lord." All left with a deep peace in their hearts.

The next day two of the men, who had been in charge of purchasing materials, went to a building supply place and in the course of the conversation with the owner revealed the new situation of the church and their building program. The owner was not a Christian and was not a Brazilian, but he said "I will put all the material you need on the site and the church can pay for it as it can." This type of thing was unheard of in Brazil. Nothing was sold on credit and especially to a church. But you see the Lord had already prepared the heart of this man even before the man from the church arrived. He kept his word and the very next day delivered some \$600 worth of materials to the building site. When materials were needed all they needed to do was call him by phone and almost immediately it was delivered to the construction site. The construction did not stop until the first floor was finished and the church moved back from rented quarters. This was all they had planned to do at the time.

Now the church has a three-story

building not completely finished but completely usable and worth \$40,000 to \$50,000 and all bills paid. They don't have that much in it as practically all the labor was furnished by the men of the church and the ladies served meals at the construction site. During the construction these men did not have a Saturday or a holiday they could call their own. They gladly gave this time to their church.

It is amazing and glorious what the Lord can do when we trust him completely. He usually gives us much more than we think or ask. —Claude R. Bumpus

Rev. and Mrs. Claude R. Bumpus are Southern Baptist missionaries stationed in Rio de Janeiro, Brazil.

Born in Sherrill, Ark., Bumpus grew up in Almyra. He was graduated from Ouachita University, Arkadelphia, with the bachelor of arts degree and from Southwestern Seminary with the bachelor of divinity degree.

Mrs. Bumpus is the former Frances Beindorf of Simpson, Ark. She attended Arkansas Polytechnic College, Russellville, and is a graduate of Ouachita University and Southwestern seminary.

In February 1968, the couple's older daughter, Linda, was married in the Lins church to David Carlos Lingerfelt, son of another missionary couple in Brazil. The ceremony combined American and Brazilian customs.

Your state convention at work

Conferences will accompany State Evangelism Conference



Skelton

Eugene Skelton, Sunday School Board, Nashville, Tenn. will lead a conference Monday afternoon at 2:30 on "A Peoples Search and a Permanent Prospect File"

This special conference will be one of 5 conferences held simultaneously

in connection with the annual state wide Evangelism Conference, First Baptist Church, Little Rock, Jan. 20-22, 1975. The

general conference begins at 1:45 p.m. Monday, Jan. 20 and will close Wednesday noon, Jan. 22. Dr. Skelton is a specialist on conducting surveys.

The general conference theme is "Reconciliation Through Christ" Other conferences to be held at 2:30 are: "Evangelistic Singing" (1) congregation (2) choirs (3) specials, Ervin Keathley, "Renewal Evangelism", Neal Guthrie; "Revivals" (1) local church (2) city wide (3) area wide, Clarence Shell; TELL Schools - WIN refresher course, Jesse S. Reed - Jesse S. Reed, Director of Evangelism.

Sunday School

Press on in 1975

The records for 1974 are in, but not completely tabulated. However, it seems we have had one of the best years in a long time for numerical growth.

Jesse Reed of the Evangelism department, reports baptisms are greater in number than a year ago.

The stewardship newsletter from Roy Lewis reveals the Cooperative Program is up. Records for various organizations will probably improve, too.

The Sunday School department made a running tabulation on the church letters this month which indicates we are up 9,603 in enrollment above 1973.

For all this we can "thank God, take courage and press on." Press on!

When advance comes, it takes power and spirit to press on. It could be easy to let up and hope the progress continues to roll on. But it is all up hill in God's work. If we let up in a short time the ball will not only stop rolling, it will come to a dead stop and start a downhill roll. This does not mean God's work depends on human energy, it does relate to the truth that God's Spirit energizes his people who minister.

Press on.

One of the main promotions of the Sunday School department in 1975 is an action that will continue through 1976, the year of Life and Liberty Campaign. That promotion is to encourage the starting of 200 new adult Sunday School classes during this current celebration period of the 200th birthday of our nation.

Write Don Cooper of this department for promotional helps in starting adult classes and to receive a special attractive recognition certificate. The dates include September, 1974, through December, 1976.

Great Day In the Morning results:

We have already reported attendance in Arkansas was 138,000 this year on High Attendance Sunday. Today we heard from A.V. Washburn that attendance was 4,409,136 in the nation. This is almost 70 percent of enrollment or 660,000 over the average attendance.

I conducted a Sunday School revival at First Church, Lockesburg, ending on Great Day In the Morning. Attendance reported by Director Elon Friday to Pastor James Cannon that morning was a record 16 more than their all time high attendance, or 186 present.

Next year High Attendance Sunday will be Nov. 2.

Press on.—Lawson Hatfield, director

Mission



Spotlight

Europe and Middle East

John D. Hughey, Area Secretary

Countries 20

Population: 968,541,000

Predominant Religion: Hinduism, Islam, Catholicism

Southern Baptist missionaries: 274

Baptist Churches: 308

Membership: 21,344

Lottie Moon Offering - designated for this area: * \$1,691,920

Average per church in SBC: 48.80

Average per Southern Baptist: 14

Prayer Requests:

1. Pray for a religious awakening in Europe.
2. Pray for open doors, open hearts, and food for Asia.
3. Pray that the King of Peace might bring peace to the Arab-Israeli conflict.

This is one of seven articles in connection with the Lottie Moon Week of Prayer for Foreign Missions. Weekly the Mission Spotlight will focus on one of the seven areas where your foreign missionaries serve. Statistics are as of January 1, 1974. *These figures are based upon approximately 63 percent of the total Lottie Moon goal. More will be designated at a later date.

Foreign mission briefs

Lusaka, Zambia—The annual fair of Zambia was held during its independence week recently and Southern Baptist missionaries built a display around the theme, "Building a Better Zambia Through Bible Study, Changed Lives, Strong Churches." During the show 5,654 signed up for the study, "Who Is Jesus," which is part of the Bible Way Correspondence School. According to missionary J. Donald Mason, an unusual number of Asians and Europeans signed up. One Nigerian diplomat to Zambia also signed up.

Luanda, Angola—"Filda 1974," the sixth international fair of Luanda, included a stand sponsored by the Baptist Convention of Angola, a dream of missionaries since 1968, according to Mrs. Harrison H. Pike, Southern Baptist missionary. The outlook, Mrs. Pike said, was dismal this year with firms hesitating to display and the public uneasy about attending because of the possibilities of terrorism. Peace reigned and unexpected crowds attended. Thousands of gospels of John were distributed along with tracts and invitations to Baptist churches.

American paganism

Many people I have spoken to this year have a concept of Africa as only a dark jungle. In their minds Africa is full of idolatry, witchcraft, and magic. The thought is harbored by some that Africa is the one place where paganism is rampant.

Idolatry, witchcraft, and magic have one thing in common. They all try to manipulate the spirit world. A farmer may go to the witch doctor to find the cause of his crop failure. From the doctor he may receive a bracelet that is to give him power in the spirit world, which will in turn make his crops, and thus his life, better.

Most of us consider this man pagan because he tries to obtain a better life from a material thing. Many here would chide him and point out that he is uncivilized. Then we take the attitude of a Pharisee and thank God that we are not like him.

But how far removed are we from the idea that we would have a better life if we could only get a powerful thing? The percentage is high of Americans who are committed to the belief that a thing - the dollar - can bring happiness.

Recently, a man sued Miami's Allapattah Baptist Church because God had not showered blessings upon him. Evidently he felt God had cheated him by not giving him an inflated return on his gifts of \$800. That not only is a mistaken concept of stewardship, but is actually paganism. He was trying to manipulate God. That is paganism in America as well as Africa.

A proper concept of stewardship comes only after one makes a total commitment to a Person, Jesus Christ, not a thing. After a total commitment to Christ of our lives, the dedication of our material possessions to His world-wide mission is the natural outgrowth of our love for Him. -Sam G. Turner, Missionary to Kenya, representing the Stewardship-Cooperative Program Department

1974 Convention messages available on tape

Hear Adrian Rogers, J. Sidlow Baxter, Cal Guy, Bill Elliff Also, Don Moore's president's address and C.W. Caldwell's convention sermon.

Send \$2 for each tape to New Life Tape Ministry First Baptist Church 62 Pleasant Valley Drive Little Rock, Ark. 72207

Annuity Board investments weather stock decline

by Theo Sommerkamp

DALLAS (BP)--The diversified investment approach taken by the Southern Baptist Convention's Annuity Board has helped it weather declining prices in stocks, according to Frank L. Durham, senior vice president for investments.

The Annuity Board, the SBC agency responsible for providing retirement plans and investing retirement plan contributions for church-related vocational workers, reported investments of \$322.6 million as of Sept. 30.

A little over 52 percent of that--or \$168 million--was in property. Slightly over 36 percent--or \$117 million--was in stocks. The balance was in various other types of investments.

During the recent stock market tumble, the Annuity Board took the best advantage of high interest rates by investing in short-term securities and real estate, Durham said.

"Our large investment in real estate has cushioned us against the impact of the stock market drop," Durham explained.

Then, when real estate lost much of its investment lure, the Annuity Board allocated the first money in about 15 years to purchase corporate bonds, Durham noted, "because they offered a better return than some real estate investments."

The Annuity Board had, prior to the downturn, been moving slowly toward putting 50 percent of its investments into stocks. But the board eased off stock investments.

"We haven't allocated any 'new money' for stocks in 18 months," the investments officer said. We presently have about 3 percent of our portfolio in common stocks, he added, and we probably keep it within 40 percent.

Durham expects the stock market to climb. "In the next 18 to 24 months, the market probably will regain the high point it had reached in January, 1973," he observed.

"When that occurs, our stock portfolio will be in good shape, including the recovery of our variable fund (Plan C)," he said. Plan C, tied to equities, or stocks, dived along with the sliding market.

"As the general market picks up to any extent, Plan C should do a little better," Durham said.

The stock market affects total investment programs of the Annuity Board, which includes two major retirement plans, in addition to Plan C.

Durham doesn't anticipate interest rates remaining as high as they have been. "We feel in the long term, interest rates will drop to some extent," he declared. Again, the diversified approach will help calm the scene.

The Annuity Board simply will look around for the best place to invest its money elsewhere, he said.

If the Annuity Board has suffered with the declining stock market, consider what has happened to some other pension funds, where 80 percent of their money had been invested in stocks.

Obscured by the avalanche in stock prices has been the fact that many corporations, despite the lower quotations on the exchange, have been paying a higher dividend, Durham said.

The Annuity Board's dividend experience has stood up well through the economic pinch. "We don't own a stock that has failed to pay at least its regular dividend or one higher than usual, despite their position on the exchange," Durham continued.

The senior vice president for investments said the extent of the decline caught even the experts by surprise. "Apparently most money managers really did not anticipate this drop," he commented.

Investors lost confidence in the stock market and this became perhaps the major contributor "to what we would consider an unusual decline."

Annual music retreat to include pastors

The annual Workshop-Retreat for volunteer and part-time music directors and accompanists has been enlarged this year to include the pastor, when he is accompanied by his music director, or if he leads his own music.

These two days, Feb. 7-8, will be packed full of helpful sessions which will be led by people who understand the particular problems of the small church.

Camp Paron is a good central location and the retreat is scheduled for a Friday afternoon and Saturday to fit best into the time schedule of the majority of those who wish to attend.

Leadership will include Jim Little, Heber Springs; Clifford Holcomb, Nashville; Doyné Robertson, El Dorado; and state music department personnel.

Begin now making plans to attend, and watch the Newsmagazine for more information on registration and programming. - Ervin Keathley, Secretary

Did you know...

that the Cooperative Program supports four missionaries in South West Africa?

Worthy is the lamb!

by Herbert Lee Stout

This sermon was preached by Herbert Lee Stout at the annual meeting of Clear Creek Association on Oct. 8. Stout is pastor of First Church, Mountainburg.



Stout

Text: Revelation 5.

In Revelation 4, we see a picture of a holy, just, and righteous God; yet, a loving and merciful God, sitting upon His throne. In the fifth chapter, our focus is drawn to a scroll in His right hand as an angel

comes and proclaims with a loud voice, "Who is able to come and take the scroll out of the right hand of God and open it and reveal to us the mystery of it?" John says there was no man anywhere found worthy. The word "no man" used here indicates more than just any person; rather, no thing, no beast, no man, nobody in all God's universe was able to take the scroll from the hand of God.

Why is it that of all those who passed before us, only Jesus is found worthy to take the scroll from the hand of God and open the seals of it? It is because of who he is. He is Jesus Christ, God's only begotten Son, the Savior of the world! Yes, Jesus is worthy. The word translated worthy here means more than just being strong enough. It means being morally worthy. Jesus is the only person who has ever lived without sin. He is the only one who could stand before God on his own two feet, saying, "I am worthy," because he has never sinned.

Jesus is worthy because of his creative work. In Genesis 1, we have the creation account, and in John 1, we see that Jesus was there when the worlds were made. It was through Jesus Christ that God brought the worlds into being. The worlds belong to Jesus, and if for no other reason at all—because he created us, because he made things as they are—he is worthy.

But, for a much greater reason—and that is what John talks about in the fourth chapter of Revelation—for a much greater reason than his creative work, Jesus is found worthy. It is because of his re-creative work, his redemptive work, that Jesus is found worthy to stand before Almighty God on that day to take the scroll from his hand, to release the seals, and to reveal the secrets of that scroll. Let us notice that it was through the death of Jesus that it was made possible. Jesus Christ, God's eternal Son, came from Heaven's glory to be born of a virgin, to live a life without sin, and finally to lay down his life on a cross outside Jerusalem in order that you and I might have life. He was buried, but God raised him from the dead. Christ ascended to the Father and is coming again to receive his own unto himself.

The amazing thing about it all is that God did all this for his own glory and not for the glory of man. Aren't we human beings egotistical! Aren't we full of pride! We think that God did all of this because we are worthy. No, God did it because he wanted to do it, and He did it for himself. Revelation 4:11 and Ephesians 1:3-12 clearly state that God brought about our redemption for his glory. God does things for himself and it is not selfish because in doing for himself he pours his blessings out upon sinful men. The redemptive work of Jesus Christ was primarily for

God in order that God might have fellowship once again with his created beings.

How is it that it came about? It is through the blood of the Lord Jesus Christ. In Revelation 5:9, the elders sang, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation." Another thing about Christ's death and atonement on the cross is told us by John here also: it is unlimited in its effect. When Jesus died on the cross at Calvary, he died for all men—red, yellow, brown, black, and white—he died for all men. The redeemed of God come from every people, all people, who put their trust in the Lord Jesus Christ as Savior from sin. It is unlimited, and every age, every land will be represented in that day.

The redemptive work of Jesus makes of the redeemed a kingdom. God, through the redemptive work of Jesus, elevates us sinners to places of royalty. In Hebrews 2:9 and Philipians 2:9-11, we are told that Jesus is going to be elevated—and we are going to share in it. We shall reign with Christ!

Yes, Jesus Christ is to be elevated according to what Paul and the writer of Hebrews say. Here we see this taking place. Jesus is given the honor and glory he deserves, and it is a marvelous, beautiful picture, indeed. John says that they sang a "new song"—a different kind of song than has ever been sung before. In verses 11-13, John speaks of the song and those who sang it. Notice this wonderful seven-fold doxology: power and riches and wisdom and strength and honor and glory and blessing being sung unto Jesus who was hung on the cross at Calvary, who was despised and rejected by his own, and who today is spit upon by millions. But, here he is being exalted and every eye shall see him. People may reject him now, but they will have to acknowledge him then.

Oh, what a chorus! We see the redeemed of God as they lift their praises to Jesus. They are lifting up their voices and they are praising Jesus. All the choirs of earth joined in the "Hallelujah Chorus" of **The Messiah** could not begin to match the beauty of this chorus. These are the redeemed of all the ages. I do not know how many millions there are, but there will be millions there as they lift their voices in praise. Here, we may not be able to sing very well, but there,

everybody will have golden voices as they sing praises to Jesus.

Not only, though, do the redeemed of God lift their voices in praise, but we see, joining with them, thousands upon thousands upon thousands of angels as they join in their angelic chorus in singing praises to Jesus. The night of Jesus' birth, some angels sang, but in that day not just a few but all the angels of Heaven will join with the redeemed of God as they lift their voices in praise to Jesus.

But, something else is taking place here. Not just the redeemed and not just the angelic beings, but we are told that animal life—all creatures, and if we read between the lines, even the universe itself—is going to lift its voice in praise of Jesus who died for the sins of the world. You remember when Jesus was going into Jerusalem on Palm Sunday, as he rode through the gates with his disciples following, the people along the way began to sing and shout and lay palm branches in front of him. You remember the leaders began to try to quiet the throng, but Jesus said, "Wait a minute. If these people did not sing, if they were not allowed to raise their voices in praise, why, the rocks themselves would cry out." I believe we are told here that the rocks themselves are going to praise Jesus on that day.

The redeemed of God, the angels of Heaven, animal life, yes, even the universe itself will lift their voices in praise to Jesus. Jesus is going to be elevated and he is going to be exalted as we sing, "Power and riches and wisdom and strength and honor and glory and blessing be unto him forever and ever!" Do you want to know what Heaven is going to be like? It's going to be praising Jesus. We are going to rejoice always in the presence of Jesus. Jesus is the one who died that you and I might be redeemed from sin. Yes, Jesus is worthy, and we are going to sing praises unto him forever and ever. Amen and Amen!

Degree exchange date extended at N.O.B.T.S.

NEW ORLEANS — The cut-off date or alumni of New Orleans Baptist Theological Seminary to exchange their bachelor of divinity (B.D.) degrees for master of divinity (M. Div.) degrees has been extended to July 31, 1975.

The announcement was made by academic dean J. Hardee Kennedy following action by the faculty and the executive committee of the board of trustees.

Further information concerning the exchange program may be obtained by writing Dr. George C. Herndon, Registrar, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La. 70126

Today's cities seen as 'promised land'

by Toby Druin

NEW ORLEANS (BP)—Today's cities were characterized here as possible modern versions of "the Promised Land" as Southern Baptists pooled their ideas on reaching metropolitan America for Christ.

"The story of the Bible begins in the garden, but it ends in the city," Golden Gate Seminary professor Francis DuBose said. The Christian movement itself literally is an urban movement, he explained.

Ken Lyle, director of missions for Manhattan Baptist Association in New York City, echoed similar sentiments: "It may well be true that God has led the church, His people to the borders of a new promised land—the city."

DuBose and Lyle were among speakers addressing a metropolitan evangelism "think tank" at First Church and Hotel Monteleone here Nov. 18-20.

Sponsored by the division of evangelism of the Home Mission Board (HMB), the "think tank" brought together some 30 laymen, pastors, missionaries, directors of associational missions, youth leaders and state and Southern Baptist Convention (SBC) leaders and agency representatives.

They spent 16 hours hearing lectures and exchanging ideas and methods used in winning people to Christ and ministering in cities all across the nation.

Forest H. Watkins, associate director of the HMB's evangelism materials and services department and moderator of the conference, said at the close, "We haven't come up with any easy solutions, of course, and we didn't expect to but at least we have begun focusing on the problem of winning the cities of America to Christ. Maybe some of the ideas, shared here this week will put us a step closer to the goal."

These ideas covered a wide variety of approaches including a ministry of deacon visitation, evangelism through ministries to youth and the elderly, television spot announcements, use of marked New Testaments, simply "preaching the Word of God," a seven-week revival campaign centering around public schools, and distribution of "doubloons" at the New Orleans Mardi Gras carrying the message of John 3:16.

John Havlik, director of the HMB's evangelism materials and services department, told the group in a keynote address that Christians should be interested in the cities because the people there are made in God's image and God is in the city.

I.V. Hill, black evangelist and the pastor of Mount Zion Church in Los Angeles, castigated Southern Baptists for staying away from the inner city too

long.

"Everybody else has been operating out of Watts," he said, "And many of them have been more interested in next year's funding than in this year's program."

"Strange as it may seem, Southern Baptists do not have this sin," Hill charged "They have another sin—they haven't ever been there."

Hill said he was critical of those who would sell their houses in Watts and build chapels in Africa. He said the first answer to the problem of the inner city was to stop the flight of white Christians to the suburbs.

"I question all those so-called great preachers who can't stabilize their flocks," he said. "We have some men we call great who have been pastors of congregations for 20 years and when the first black moves into the neighborhood, there is a mass exodus to the suburbs."

"I say if that 'great' preacher can't stop the exodus, we need to adopt some new standards for greatness."

Hill dominated the speaker's platform. Addressing the group first on "Evangelism—the Priority need of the Inner City," he urged a "four base" ministry that included first, "Ye must be born again," second, "the love of men-brotherhood," third, building community; and fourth, the return of Christ.

"Southern Baptists' program has emphasized just reaching first base, turning right and waiting on the rapture," he charged.

Hill offered a detailed plan at the closing session of the conference of how his church and 65 others in the Watts area are cooperating in reaching their 3100 block area for Christ and also for meeting their social needs.

DuBose said that the major thrust of the gospels is in the city and that the city was the context of Jesus' ministry.

He said Southern Baptists would have to give up their "middle classism" and "messiah mentality" if they are to be used by the Holy Spirit in reaching the cities.

Jaroy Weber, the pastor of First Church in Lubbock, Tex., and president of the Southern Baptist Convention, said he had observed that the churches filled today are those who stick to biblical principles and don't try to get "clever or smart."

Vital elements in building a great church, he said, are biblical preaching, a good staff, adequate facilities and a core of people who believe the Bible is the Word of God and who teach it.

"Evangelism must permeate all we do," Weber said, "Our denomination ought to do more proclamation."

33 state conventions report harmony and growth

by Baptist Press

Thirty-three state conventions, affiliated with the 12.3-million-member Southern Baptist Convention, completed annual sessions, amidst unanimous reports of harmony and numerical and financial growth.

Harmony, reports indicated, was the hallmark, even though several state conventions dealt with some thorny issues.

A keynote of the conventions, which cover 50 states, was support of the SBC's Cooperative Program unified budget and a determination to cooperate with the Southern Baptists goal to raise \$150 million dollars in Cooperative program funds through the SBC's 34,665 churches in 1975-76 in celebration of the 50th anniversary of the Cooperative Program.

The world hunger crisis seemed to be another common concern in the state convention sessions—drawing comment from at least nine conventions—Texas, North Carolina, Indiana, Mississippi, Arizona, Michigan, the District of Columbia, Florida and Kentucky.

Four—Illinois, New York, Alabama and Mississippi—reacted to a possible name change for the Southern Baptist Convention, a subject now under study by a seven-person committee authorized last June in Dallas at the annual SBC meeting.

Three, Texas, Oklahoma and Louisiana, expressed concern about the charismatic movement, and Georgia tabled a motion on it.

Several conventions opposed violence, profanity, and sex on television, asked for prayer support for President Ford and his programs of conservation and called for action to bring about integrity in government.

At the Missouri Convention, where controversy had erupted at the previous annual meeting, registered "messengers" bound up the wounds of disunity inflicted by a protracted controversy over financial management procedures.

Missouri Baptists overwhelmingly approved, without change, recommendations from the convention's restructure committee, which had been born out of turmoil over reported mismanagement of Missouri Baptist funds.

The Missouri convention set mandatory retirement age for convention staff at 65, delayed until next year's convention a motion to set up a separate board for the convention's state paper, the Word and Way, and passed recommendations designed to improve management of funds.

On the question of alien immersion—accepting of immersed Christians from other bodies without rebaptism—North Carolina Baptists defeated a motion

which would have eliminated messengers from churches which practice it, and Arkansas Baptists approved the voluntary withdrawal of messengers from a church to avoid controversy over it.

On the question of an SBC name-change, a debate which arises periodically, Illinois and New York said another name would be more appropriate to a nationwide body, while Mississippi passed a resolution opposing such a change. Alabama Baptists tabled a motion opposing a name change, responding to a plea by a messenger to have an open mind and not restrict deliberations of the name-change committee.

Two state conventions—South Carolina and Virginia—faced the question of Baptist colleges receiving public money.

In South Carolina, Baptists established guidelines for the use of federal money and set up a watchdog committee to oversee the matter. The convention's action stipulates for their four colleges that the funds be used "with discrimination and upon proper safeguards." It limits use of government funds to non-religious and non-sectarian purposes of the institutions and prohibits acceptance of funds that would lead to "intolerable or undue elements of government control."

Expected controversy over the status of two Virginia Baptist Colleges, Averett and Virginia Intermont, failed to materialize, as messengers accepted an earlier action of the state convention's general board to refer the debate over charter changes at the two schools to the board's executive committee for study.

Earlier in the year, trustees of the two Baptist schools changed their charters to qualify technically as "non-sectarian" so their students could receive state tuition grants.

The Kansas-Nebraska Convention of Southern Baptists, which has progressed through financial troubles to solvency in the past six years, approved the sale of its office building in Wichita, Kan., and a move to Topeka in five years.

Two conventions—the District of Columbia and Oklahoma—took opposing stands on ordination of women. Oklahoma went on record as opposing, while D.C. called for ordination of women on an equal basis with men.

In Illinois, messengers faced a problem relating to alleged misappropriation of funds from the Baptist Children's Home, Carmi.

The administrative committee of the convention's board was asked to review auditing practices of Illinois state Baptist funds and report back to the board. The

board was asked to take whatever action necessary and report back to the 1975 annual meeting.

The problem involves James Paynter, the home's business and development director, missing since Aug. 31, and the disappearance of at least \$86,000 over the past three years, according to incomplete audits. Messengers, however, passed a motion to seek Paynter's "redemption."

In New Mexico, messengers elected a new executive director, Chester O'Brien of Amarillo, Tex., to succeed R.Y. Bradford, who is retiring. O'Brien has served as superintendent of missions for the Amarillo Baptist Association of churches for the past nine years.

In Tennessee, Baptists set up a statewide ministry for the aging, and in Michigan they voted to purchase a new office building on the northwest edge of metropolitan Detroit, to occupy by April 1.

Alabama Baptists, in an effort to more nearly equalize tuition cost between state supported and Alabama Baptist schools, approved a scholarship from Cooperative Program funds for a qualified Baptist student.

SBC sets Sunday School attendance record

NASHVILLE (BP)—Southern Baptist Sunday Schools reported 4,409,136 present for Bible study on "High Attendance Celebration Sunday," making Nov. 17, 1974, the highest single Sunday attendance in Southern Baptist history.

"Compared to an average Sunday in Bible study, attendance was up 659,959, or 9.2 percent," said A.V. Washburn, secretary of the Sunday School Department of the Southern Baptist Sunday School Board, which sponsored the special attendance emphasis.

The total attendance on "Celebration Sunday" represents 61.4 percent of the 7,182,550 enrolled in Southern Baptist Sunday Schools. The 4.4 million attendance, although it set an SBC record, fell short of the goal of 5 million for Nov. 17.

The Baptist Convention of Pennsylvania-South Jersey recorded the highest percentage attendance with 79.9 percent of the total Sunday School enrollment present. The Baptist General Convention of Texas had the highest number present with 615,436.

Eugene Skelton, consultant in the Sunday School department and coordinator for Celebration Sunday, reported that "High Attendance Celebration Sunday was for many churches the climax of a 'Reach Out' emphasis, which involved a people search and six weeks of intensive visitation of Bible study prospects."

The big white-and-blue Air France 747 materialized out of the Caribbean darkness and pulled up to the gate. In the line of passengers disembarking were Alvin and Judy Gary and their little son, Jonathan. Pointe-a-Pitre, Guadeloupe was for them a long-awaited destination and a much-prayed-about beginning.

A long pilgrimage stretched back behind them from the tarmac at Raizet Airport. Four years of college, three years in seminary, three months of missionary orientation, and a year at Tours, France in language school.

And suddenly, in the velvet blackness of a tropical night, the great moment of reality for their dreams and visions was at hand.

No contenders in human affairs are more highly motivated than Christian missionaries. No one! Life for these has a sharp focus. Goals are specific.

With this kind of orientation, certain moments are bound to be dramatic. Arrival at the place of one's life work has got to be one of those symbolic occasions which illuminate the entire missionary adventure.

Over 2,500 of the Garys' fellow missionaries in 81 countries have shared such exhilarating moments of fulfillment.

When asked about her feelings on seeing the lights of the island for the first time, Judy Gary said, "Me, I'm pregnant, so I cried!"

Her husband, Alvin, said, "After language school in France we had a choice of going home to the States for a visit or coming directly here. We chose to come immediately to Guadeloupe!"

"After all of that studying, thinking and talking about this place, we are eager to get to work," he said.

Asked about their expectations, Alvin said that a seminary professor had told him "Don't go to Guadeloupe to do 'mission work.' Go there to find what God is doing, and plug into it!"

"I don't expect success to fall into our laps," Alvin added. "I know the work will not be easy. It will be slow. But there is a vast difference between the Christian and others in the ability to meet difficulty. This is not a vocation for us. It is a life calling. We have been traveling for years toward this special day."

Twenty-four hours after his arrival in the picturesque port of Pointe-a-Pitre (pronounced Point-ah-Peet), Alvin Gary (from Texas) observed, "Already today I have seen things that are not within my experience. I can see that my Americanism will cause me some problems. The Guadeloupians are distinctive! But I haven't seen anything that will turn me off. And I know we cannot expect too much to happen quickly."

Judy (from New Mexico) expressed her feeling that the language of the French West Indies would doubtless be one of her big problems. "Nobody really tells you the truth about how difficult language study is, you know."

"In Paris," she said, "I remember finding a Hallmark card with the Christmas story from Luke, in French naturally. I was so proud that I could read it."

"Colloquial French can be quite tricky," Judy noted. "For instance, our expression in English--'Run for your life!'--can come out in straight-faced French: 'Search your salvation while in full flight!'"

"One big problem I had," she continued, "was to pray in French for the first time. I felt hypocritical! But then it really began to sink in on me that God understands French, too. That's fantastic!"

Alvin told about the satisfaction of preaching his first sermon in French at Tours, France. "I preached from a manuscript, but it was a great experience."

Then he added, "The first time the Lord uses me to win a Guadeloupien to Christ, that will be a great, beautiful moment."

"That," he stated quietly, "is what we are here for."

Wayne and Florence Frederick, the Southern Baptist missionary couple (from Mississippi) who were already living in Guadeloupe, were glad to receive re-enforcement.

"Knowing the Garys were appointed by the Foreign Mission Board to

Guadeloupe, we have been like parents waiting for a child," Florence Frederick told a visitor. "They were loved and wanted before they got here."

Guadeloupe is made up of two dissimilar islands--Grand Terre and Basse Terre--separated by the narrow Riviere Salee. On the map of the Lesser Antilles or Leeward Islands it looks like a butterfly in full flight.

Grand Terre Island has flatlands and rolling hills with waving fields of sugar cane. The French colonial plantation culture is still visible. Pointe-a-Pitre is the busy port, trade center and largest city.

The luxurious new Meridien Hotel on the eastern end of the island and the PLM Arawak on the palm-fringed sandy beaches of Gosier typify the growing importance of tourists from Europe and the USA in the local economy. The rocks and spectacular surf at Pointes des Chateaux look like the headlands of Brittany.

Basse Terre Island is mountainous and largely covered with rain forests. The picture postcard capital city of Guadeloupe is also called Basse Terre.

Baptist work in the twin islands began in 1964. When the Garys arrived there were three churches--Pointe-a-Pitre, Raizet (pronounced Ray-zay) near the airport, and Baie Mahout (pronounced Bay Mah-oh)--with three national pastors, one ordained and two lay preachers. There was one mission at Port Louis.

Robert and Carel Shehand of Texas are completing language school in France and are expected to arrive in Guadeloupe in December, to add their own momentum to the Baptist work.

Alvin and Judy Gary have come to Guadeloupe with the intention of putting down roots and staying.

The day following their arrival, Alvin said, "Last night we heard the Air France 747 take off from the island. That finalized it for us. We are HERE. It is a good feeling. We are at peace."

Not long afterward their second child, Timothy Alan, was born in Pointe-a-Pitre. He is therefore something of a native, a Guadeloupien. He is another link with the lively people whom the Garys have identified their lives and their future.

by W.C. Fields
Director, Baptist Press

**"Been traveling for years
toward this special day!"**

The SBC 'pioneer movement:' The beginnings

by Everett Hullum Jr. and Kim Watson
For Baptist Press

EDITOR'S NOTE The Southern Baptist Convention works in all 50 states, with a variety of churches (34,665) and ministries expressing the vitality of a 12.3-million-member denomination, which has grown from its old South rural setting of the SBC's founding in 1845 to the nation's largest Protestant-evangelical denomination. Much of what the SBC is today is the result of what's generally known as the "Pioneer Movement"—the missions thrust, beginning essentially in the early 1940s, into the states outside the old South. Largely it's the story of the people who forged the work, the state conventions they established and Southern Baptists' national missions work through their Home Mission Board. This is a three-part series on the "Pioneer Movement" into new territory.

No air conditioning existed then, and the 4,774 registered "messengers" to the 1942 annual meeting of the Southern Baptist Convention—their shirts and dresses wet with sweat—sat in the oven-dry confines of San Antonio's Municipal Auditorium. Listening, nodding, amending, dozing, they kept alive the paper-shuffling, humming undercurrent of all conventions as they talked to old friends, neighbors, new acquaintances.

On the afternoon of the third day—a hot, cloudless Monday—J.B. Rounds, a messenger from Oklahoma, made his crucial motion.

Many in the hall had looked to avoid a floor fight, when moments before, the committee that had been studying the question under debate moved to continue its work an additional year. But Rounds would have none of that.

"After a careful study of the situation and in consideration of the provisions of the constitution and by-laws of this Convention," Rounds moved in his minority report, "we recommend that the Southern Baptist General Convention of the State of California be admitted to membership in the Southern Baptist Convention."

More followed, but few heard it. The debate that had been anticipated for weeks—state Baptist papers had trumpeted its pros and cons—was begun.

And the vote, when it finally came, was close. No one even seemed to notice it was precedent setting in that a state convention—not messengers from churches—was admitted to SBC membership. Nevertheless, the motion carried.

"That may have been the most meaningful decision in Southern Baptist Convention life since it was founded in 1845," says Bill Hunke, a regional coordinator for the SBC Home Mission Board, reflecting on the significance of the vote.

Among other things, the vote was a product of the times. The conditions of the 1930's had begun hurling Souther-

ners—including thousands of Southern Baptists—around the nation. In the fierce, desperate heat of the Depression and the dustbowl, Texans and Oklahomans and Arkansans' roots dried up, and they were blown toward California. In a decade, the Pacific coast state grew by a million people, more than one third of them from the Southwest.

They came from what was then a predominantly rural-oriented, deep

South-saturated Southern Baptist Convention, made up of 15 state conventions, born in the 1800's, and four newcomers, formed between 1906 and 1928, which were beginning to indicate, even then, the broader approach of years to come.

The 15 older state conventions were Alabama, Arkansas, District of Columbia, Florida, Georgia, Kentucky, Louisiana,



CHARTER MEMBERS of First Southern Baptist Church, Shafter, Calif., reminisce about the past. The Shafter church was the first Southern Baptist church organized in California and was the site of the organization of the California state convention. (Home Mission Board Photo by Toby Druin)

Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas and Virginia

The newer conventions, founded even before the expansive pioneer thrust into new areas, were Oklahoma (1906), Illinois (1907), New Mexico (1912) and Arizona (1928).

With those 19 state conventions in the fold, with some 3.7 million members, the stage was set for expansion which has resulted, today, in 33 state conventions covering 50 states and counting 34,665 churches with 12.3 million members.

That represents the nation's largest Protestant-evangelical denomination, and does not count the SBC's foreign missions enterprise, the world's largest overseas missionary program, which has 2,579 missionaries in 81 nations and some 6,900 overseas churches with some 807,356 members (The Home Mission Board has about 2,200 missionaries under appointment throughout the U.S.)

The people who started that great thrust, propelling Southern Baptists off dead center, were primarily plain, farming people.

As the nation's conditions launched them into new territory throughout the United States, they brought their own culture, their own traditions and lifestyle and their own religious expression.

But they found no churches like they had at home, so these 1930's Johnny Applesseeds planted the seeds of eventual SBC growth by starting new ones. They began, almost by accident, an expansion program in the U.S., which the Home Mission Board and workers in the new—or "pioneer"—areas now pursue by design.

The first new church was begun at Shafter, Calif., in 1936, where the California convention was organized in 1942.

The beginnings of SBC expansion in Shafter were followed by that 1942 vote which proved a pivotal decision in the SBC development. It shattered the unwritten comity agreement between Southern and Northern Baptists and opened wide avenues for SBC action in states outside the traditional southern tier.

Yet it is doubtful that the messengers realized the full implications—or full impact—of that moment. At stake was more than the traditional geographic bastion behind which Southern Baptists had tarried for a century.

By accepting messengers from churches so far from its established borders, the convention, tacitly, not only jeopardized already strained Baptist interregional relationships, but forced Southern Baptists to forge a new philosophy of growth.

In years ahead, their structures, planning, idea of themselves and understanding of their faith would be re-examined and clarified. And, at the least, they would stumble into a new consciousness of their place and direction, a consciousness that would color all their judgments, goals, understandings, attitudes—a consciousness that would become their future.

NEXT: The Move West

'Shirt-Pocket missionary' starts 70 Baptist churches

by Charlotte Decker
For Baptist Press

OR (Benny) Delmar has been characterized as a "shirt-pocket" missionary—but out of that shirt pocket, he has pulled 70 churches.

"Brother Benny," as his friends call him, is Wyoming's area superintendent of Southern Baptist missions. Even with his responsibility of 98,000 square miles, Delmar has always worked out of his shirt pocket, seldom returning letters and infrequently filing reports.

Yet from his disorganized ways, Delmar concedes to helping establish Southern Baptist churches throughout Wyoming, Montana and North Dakota.

"Wherever there is the need of a church, I am compelled beyond anything else to have a church in that place," he says.

Delmar came from a pastorate in Arizona in 1951 to help organize the First Southern Baptist Church of Casper, Wyo., the earliest Southern Baptist church of the Northern Plains area (Montana, Wyoming, North and South Dakota). At that time, the nearest Southern Baptist church was over 400 miles away in Salt Lake City, Utah which was itself a newly organized work.

When couples from the church in Casper moved to North Dakota and other states, they asked Delmar to come help begin churches there. The spirit in the church at Casper seemed to extend across the Northern Plains, and Delmar was almost always there to lend a helping hand in the beginning works.

When the load became too much for a full-time pastor to handle, he was appointed as a missionary by the Southern Baptist Home Mission Board and the Arizona Convention. (The churches affiliated first with the Arizona Southern Baptist Convention and then with the Colorado Baptist General Convention until the four states formed the Northern Plains Baptist Convention in 1967.)

The work hasn't been easy. Delmar still spends at least 130 nights a year away from home, encouraging pastors and searching out areas for new churches.

When he supervised missions for the Northern Plains area, he traveled as much as 8,000 miles a month by airplane, train and car.

"Now," Delmar says, "I only average 5,000 miles a month."

Delmar doesn't even remember how many of the early churches he served as an interim pastor until the church was able to secure its own pastor. For 2 1/2 years, he simultaneously served as interim pastor of four churches in three states in addition to beginning a new mission.

"I went to each one every week. Sometimes I had to ride a bus at night so I could sleep. I even chartered a plane once so I wouldn't miss an appointment," Benny remembers.

Many times the multi-state supervisor prepared his sermons while driving. One winter day while driving to Cody to preach, he thought of a scripture he wanted to read. He opened the Bible to mark the scripture and looked up just as the front right wheel dropped off the edge of the pavement into the ditch.

Delmar braced himself as the car rolled end-over-end and side-over-side.

The accident totaled the car but Delmar crawled out of the place the windshield had been, caught a ride into Cody, preached, and then asked someone to take him to the hospital after the service.

Through the years, Delmar developed definite ideas about how to establish a mission, and apparently these ideas work. The first step requires entering a community in search of at least one Southern Baptist couple willing to hold Bible study or Sunday School in their home.

Delmar tells of one Southern Baptist woman with whom he talked. When she asked how many members his church had, Delmar answered, "When you and your husband join, we'll have three." The woman was not impressed.

Delmar is convinced that many sponsoring churches make mistakes when beginning a mission.

"If a sponsoring church provides the workers, the program or even the church building, the mission congregation will not participate nearly so well and possibly not at all compared to the way they would otherwise," Delmar explains. "If you don't find enough workers, you carry on the best you can with what you have."

He believes that as soon as the mission obtains a pastor and permission of the sponsoring church, it is ready to constitute into a church itself.

Delmar remembers the time that Southern Baptists almost had an "underground movement" in the Northern Plains area because so many of the churches met in basements.

Although many new works still face an underground situation, other Southern Baptist missions in the Northern Plains have grown and developed into strong, stable churches. Many of these have begun with the influence of Brother Benny Delmar.

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Evangelism Congress

'More People Talking About Christ,' Graham says

by David Daniell and Dan Martin

LAREDO, Tex. (BP)—Evangelist Billy Graham told a packed stadium here that more people are talking about Christ than in any other period of history.

Graham preached the closing sermon of the International Baptist Congress of Evangelism held here and in Nuevo Laredo, Mexico, just across the U.S.-Mexico border.

The congress was jointly sponsored by the National Baptist Convention of Mexico and the Baptist General Convention of Texas.

About 2,000 Spanish-speaking Baptists from the United States, Mexico, Central America and Puerto Rico attended the general sessions, held three days in the Lions Club auditorium in Nuevo Laredo.

The last day, however, Laredo's 11,500-seat Shirley Stadium—generally the scene of high school football contests—was jammed as Laredo schools dismissed classes for the Graham address.

"No one can say they have never heard of Jesus today," Graham. "The world is headed for war... for Armagedon. It is looking for a leader to bring peace. The world is looking for a messiah."

In a pre-address press conference, Graham talked about former President Nixon, crusade evangelism, the economy and morality.

"The Nixon on the tapes is not the Nixon I knew," Graham said. "Something must have happened to him in late 1970 or early 1971. Perhaps the strain of office is too much for any one man."

Graham said he had been a friend of the former president for 24 years, but added he also was close to former Presidents Eisenhower, Kennedy and Johnson.

"I spent at least three times more time with President Johnson than with Nixon," he said.

Graham added: "During the years I knew him, I found Nixon to be open and honest. But then, I am a clergyman and people tend to act differently around clergymen.

"But I still consider him a friend."

Graham, who looked thinner than in past appearances, said he plans "to continue preaching the Gospel for the next 25 years," although he said he finds preaching in large stadiums increasingly fatiguing.

He recently preached to 250,000 persons in a stadium in Rio de Janeiro, Brazil, the largest in the world.

"I couldn't see a single face," he recalled.

In contrast, he said, he preached to 14,000 people in a meeting in Norfolk, Va., and "felt like I was teaching a Sunday School class, it was so small."

Graham added he thinks the prospect of an economic depression—perhaps worse than that of the 1930's—and the threat of war in the mideast might be interpreted as the judgment of God after so many years of abundance which "should have inspired us to be more thankful to God but drove us to be more materialistic."

"All signs indicate Christ is coming soon...and if he doesn't come soon, we might just blow ourselves up.

"Even the diplomats at the United Nations are feeling hopeless about the world situation," he said.

Asked about a "post-Watergate" morality, Graham said immorality has not changed since the days of Adam.

"Many of the people who talk about morality today wouldn't accept the 10 Commandments as a basis for morality," he said.

Top Baptist personalities from the United States and Mexico addressed the general sessions of the meeting, the first of its kind ever held.

Fernando de la Mora, promoter of evangelism for the Mexican convention, and Carlos Paredes, associate in the Texas Baptist evangelism division, were co-directors for the effort.

In another first, Mexican Baptists sponsored their first press conference for Nuevo Laredo media.

"The fact that they (the Mexican media) view this congress as important enough to cover is another indication that decades of missionary labors have made an impact for good on the Mexican culture," a Mexican convention spokesman noted.

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Celebrating the promise

Dec. 15, 1974

Luke 1:39-55



Reed

Going from shock and surprise to celebration is sometimes a very unusual experience. Elizabeth hid herself for five months and came out just shortly before a visit from Mary. Mary went almost immediately to visit Elizabeth because

she was told by the angel Gabriel that the two of them had one thing in common - both were now pregnant. The shock came because neither expected to become pregnant under their respective circumstances. The surprise came because of the element of divine intervention and the indication of God's having chosen them. Those who have borne children when all possible hope has been abandoned can identify to some extent with Elizabeth. No one has ever had the experience of Mary so she stands alone in the feelings which overwhelmed her.

A special kind of kinship

Mary and Elizabeth were cousins. They were both pregnant. Neither of these facts was the reason for this visit. The real reason was that they had a special kind of kinship through the work of God. They had been chosen of God to have a very special place in his redemptive plan. We would not want to deny that each of these three elements had some significance in the celebration but the fulfillment of God's purpose overshadows everything else.

God had shown each of them, by divine messenger, that she had been especially chosen. The presence of the Holy Spirit at the time of their first meeting made clear the significance of what had happened in each of their lives. The three months visit must have provided a time for deep reflection on what the real meaning of this experience in their lives would be upon all of God's creation. Women were chosen and men had to remain silent about this wonderful happening until God's plan was fulfilled.

Rejoicing for another

There were two things that happened to Elizabeth when Mary entered her home. She experienced the feeling of movement within of her own baby. Secondly, she was filled with the Holy Spirit. Her response in rejoicing over what had happened in Mary's life would indicate that these two things were a witness to her of the real meaning of these unfolding events.

The first praise is for God's having so honored Mary and that is a most joyous occasion. Then there is praise that Mary would honor her by coming for this visit, acknowledging that she is to be mother of her Lord. In the third place, the praise is upon Mary because she believed what God's messenger had told her.

The reference to Elizabeth's experience is mentioned only as evidence of her being aware of the more important happening that was taking place in Mary's life. The focus is upon the coming birth of the Messiah. Can we turn the events of our lives into an occasion to praise what God is doing?

Celebration of the chosen

The questions which Mary had in her mind about being chosen and being pregnant have faded away. The experience of God's special work through his Holy Spirit was no longer a question because another person bore testimony to God's revelation of his redemptive plan.

Mary first exalts the Lord. She praises him for the choice of a handmaiden to do this great work. There is an awareness

that this is a special honor which will be celebrated by all generations in every age to follow. The occasion is proclaimed as an act of God's mercy. All generations will share in that mercy if they fear God.

Pride, power and riches were rejected when God chose Mary; humility and the common life were exalted. These facts are related so as to honor God in his redemptive plan. Those things that man would have considered as imperatives were by-passed for what was of primary concern to God: a humble person who could abandon self in submission to God.

Conclusion

The honor due Mary is according to her submission and her being chosen as God's instrument. Nowhere in the scripture does it say she is to be given an exalted position whereby man must approach God through her. Let us all follow her example in celebration by looking to God and him only in seeking salvation and in communication through prayer.

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Preparing for his coming

Dec. 15, 1974

Luke 1:26-35
Matthew 1:18-23



Robertson
Christ's appearing at just the right moment was no accident; God planned it that way.

The preparation of the world

The world at the time of the birth of Jesus was a combination of three heritages. These were the Semitic, the Greek, and the Roman. Each of these cultures made its contribution to the preparation of the world for the birth of Christ.

The contribution of the Greek culture was its language. Greek was spoken and understood almost universally. Also, the Greek language was unrivaled in its exactness and expressiveness. It was ideal for the proclaiming of the truth of the good news of Christ.

Because Rome ruled most of the known world at the time of the birth of Christ, international travel was not difficult. The new missionaries were able to travel almost anywhere without the problems of crossing hostile national boundaries.

The religious structure of the first century was dominated by the Graeco-Roman society. Atheism was almost unknown. Everyone was religious and many were searching for any new expression of religion. The old religions were numerous, but they failed to satisfy. The people were looking for the truth.

The world into which Christ was born was greatly influenced by Judaism. It was through the Jews that God had made most of the preparation for the incarnation. The Jews were waiting with great anticipation for the promised Messiah. Although most of the Jews rejected Jesus as the Messiah, some did recognize him for who he was: After Pentecost, many Jews, and even some who were priests accepted Jesus as the Messiah.

The preparation of Joseph (Matt. 1:18-23)

Matthew relates the story of the preparation of Joseph, who played a vital role in the life of Jesus. It is probably because he is writing to the Jews that Matthew presents the genealogy of Jesus from Abraham to Joseph. (1:1-16) Matthew places emphasis on the fact that Joseph was not the physical father of

Jesus. (v. 18)

During the past century there has been much debate over whether Jesus was born of a virgin. Some have questioned whether the word in Isaiah 7:14 should be translated "maiden" or "virgin". Such debate seems foolish in the light of the Gospels. There can be no doubt that when Matthew says virgin, he means virgin. When Luke, a physician, says virgin, he means virgin. There is no question in Matthew's mind that Isaiah meant virgin. (1:23) For evangelical Christians who claim the Scriptures as their authority, that settles the question. Jesus was born of a virgin. He was conceived of the Holy Spirit apart from any human agency. This Jesus is the Son of God, the only begotten Son of God.

Mary was probably quite young when she and Joseph were betrothed. The actual agreement to marry may have been made by the parents when Mary and Joseph were children, but the engagement was a special one-year period just prior to the wedding. This engagement was as binding as marriage and a divorce proceeding was necessary to terminate the arrangement.

When Joseph realized that Mary was expecting a child, he decided to divorce her quietly rather than to embarrass her publicly. He was surely hurt and disappointed. Before Joseph had opportunity to carry out his plan an angel appeared to him and explained God's plan. (v. 20) Joseph probably realized that the situation would be a difficult one. He probably realized that rumors would be started and that scorn would be cast on him and Mary if he followed the angel's instructions. The quality of Joseph's character is evident as the story of the birth of Jesus continues.

The preparation of Mary (Luke 1:26-35)

Luke describes the angelic announcement to Mary. He reports that the angel Gabriel appeared to her at Nazareth. (Luke 1:26) Gabriel greeted Mary with great respect. He told her that she was greatly blessed and favored. After telling her not to be afraid, the angel broke the news of God's plan for Mary. The announcement by the angel was an emotional experience for Mary. She was troubled, confused and frightened. (vs. 29-30), but the angel assured her that she had found favor with God.

Gabriel told Mary several things. He told her that she was to have a son. He told her what his name would be and why he should be given that name. In answer to her questions as to how such a birth would be possible, Gabriel ex-

plained that the Holy Spirit would be the agent of conception. (v. 35)

The angel used the language of II Samuel 7, and Isaiah 9 as he described Mary's child to her. The angel used the messianic term "Son of the highest" and promised that Jesus would inherit the throne of David.

Conclusion

The birth of Christ came only after years of preparation. At the end of these years of preparation, God was made flesh. The virgin birth has great significance because it shows both the full deity and the full humanity of Jesus. His nature combines both deity and humanity.

One of the beautiful things about the Christmas story is that Joseph and Mary were ready to follow God's plan. They both surely knew that it would mean gossip and public scorn. Joseph's response was obedience and Mary's response was ready submission to God's will. (v. 38) Throughout history God has used those who were willing to submit themselves to his plan for their lives.

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Attendance report

December 1, 1974

Church	Sunday School	Church Training	Church Additions
Alexander, First	73	55	
Alma, First	335	94	6
Alpena	41	18	
Augusta, Grace	99	57	
Bentonville, First	139		
Berryville			
First	104	64	
Freeman Heights	75	41	
Rock Springs	68	40	
Booneville, First	231	196	
Bryan, First Southern	52	39	1
Camden, Cullendale	496	142	
Concord	102	31	1
Conway			
First	588	125	1
Second	271	69	1
Crossett, Mt. Olive	219	162	3
Des Arc, First	168	43	
ElDorado, Trinity	168	78	
Fl. Smith			
East Side	227	85	1
Grand Avenue	681	249	4
Moffett	8		
Temple	157	75	1
Windsor Park	241	208	1
Garfield, First	8	8	
Gentry, First	90	46	
Grandview	63	39	
Greenwood, First	263	108	
Hampton	111	67	
Hardy, First	131	43	
Harrison			
Eagle Heights	244	110	
Woodland Heights	74	38	
Helena, First	226	36	
Hope			
First	453	125	2
Calvary	153	78	
Hot Springs			
Grand Avenue	436	203	1
Memorial	91	43	
Park Place	353	92	1
Jacksonville, First	388	105	3
Kingston, First	28	27	
Lavaco, First	288	103	
Lexa	152	86	15
Little Rock			
Cross Road	105	83	
Crystal Hill	122	64	
Geyer Springs	674	191	3
Life Line	463	123	3
Martindale	107	62	
Shady Grove	75	37	
Woodlawn	125	59	
Magnolia, Central	546	146	
Monticello, First	244	61	
Murfreesboro, First	114	50	
North Little Rock			
Calvary	418	125	2
Gravel Ridge	201	91	4
Levy	361	108	
Park Hill	648		
Paragould			
Calvary	205	158	7
East Side	183	83	
Paris, First	360	80	
Pine Bluff			
Centennial	134	67	
East Side	180	104	
First	556	101	
Green Meadows	61	27	
Second	124	52	
South Side	588	124	5
Oppelo	16	12	
Prairie Grove, First	108	47	
Rogers			
First	319	103	1
Immanuel	373	103	
Russellville			
First	456	92	
Second	113	62	
Sheridan, First	247	104	
Springdale			
Berry Street	75	44	
Elmdale	252	100	
First	803		1
Van Buren, First	447	157	
Mission	32		
Vandervoort, First	43		
Walnut Ridge, White Oak	74	63	2
West Helena, Second	169	100	
Wooster, First	102	84	

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Baptist Programming Beamed Around World

by Jim Newton
for Baptist Press

Angry, upset and disturbed because of a quarrel with her mother, Maria went to bed early one night and turned on her radio to listen to some music.

A man began to speak. "His words, that I know now were from God, entered deeply into my heart," she recalled.

"In that moment when I felt so alone and depleted of hope, God came to me through your program."

Thus read a letter from a listener in Maracaibo, Venezuela, to the producers of the radio program, "Cristo, La Unica Esperanza" (Christ, the only hope).

The producers are Baptist missionaries, George and Veda Rae Lozuk, who are assigned to radio and television work in Caracas, Venezuela.

The Lozuks are among 28 Southern Baptist foreign missionaries assigned full time to radio and television work in 25 countries.

In addition, the Southern Baptist Foreign Mission Board has four regional radio-television representatives whose major task is to provide technical assistance and training for missionaries and nationals.

The regional representatives are Zeb Moss of Zambia, who works with missionaries and nationals in Africa south of the Sahara; J.O. Terry of the Philippines, regional representative for East and Southeast Asia; E. Wesley Miller of Ruschlikon, Switzerland, the representative for Europe and the Middle East; and Alan W. Compton, representative for Latin America.

Scattered throughout the world are 25

studios where Baptists overseas produce radio and television programs.

Some are little more than a room in a missionary's home with the windows covered with blankets, the walls covered with cardboard egg dividers, and a good tape recorder sitting on a table.

Others, like the one designed by Miller in Ruschlikon, are highly sophisticated centers with the latest equipment.

In addition to the big studio at the Baptist Theological Seminary in Ruschlikon, there are smaller studios in Italy, Spain and France serving Europe, and in Lebanon serving the Middle East.

In Africa, where Moss coordinates Radio and Television efforts, there are studios in Ethiopia, Kenya, Malawi, Rhodesia, Angola, Ghana, Nigeria and Liberia.

On the other side of the world, there are Baptist recording studios in Taiwan, the Philippines, Indonesia, Thailand and South Vietnam. Baptists also use recording studios belonging to public radio stations in Japan, Korea and Hong Kong.

Every country in South America where Baptists have missionaries has its own recording studio. And there are two in Brazil. One of the biggest is in Mexico City, where Compton serves as the regional radio-TV representative for Middle America, the Caribbean, and South America.

But Baptists don't own any radio or television stations. All of the programs Baptists produce must be broadcast by stations operated by others.

Many programs produced by the Southern Baptist Radio and Television Commission (Ft. Worth) are used in mission studios, a Foreign Mission Board spokesman told Baptist Press. In some cases the Radio-TV Commission programs are adapted to fit the needs in a particular studio in a particular country.

The Foreign Mission Board pays for broadcast time for programs produced by the Radio-TV Commission in some countries.

Several huge evangelical broadcasting centers in Europe, Latin America, and the Orient have been especially receptive to Baptist programs.

The most powerful of these are the two transmitters operated by Trans World Radio. One is located in Monte Carlo, Monaco, on the coast of the Mediterranean Sea. It beams its powerful radio waves behind the Iron Curtain into Russia, and covers most of Europe and North Africa.

The other is located on the tiny island of Bonaire, just off the Northern coast of

Venezuela in the Caribbean. From Bonaire, the high-powered 500,000 watt transmitter covers most of northern South America and almost all the Caribbean, including Communist Cuba.

Another evangelical-owned and operated transmitter in South America, the voice of the Andes, is located high in the mountains near Quito, Ecuador. And in the Orient, the Far East Broadcasting Co. readily accepts Baptist-produced programs.

Radio is perhaps the least expensive form of mass communications in terms of reaching large numbers of people, and most Baptist broadcasting is through radio, rather than television, which is much more expensive.

The energy crisis, however, has had its effect on radio production. There has been, during the past year, a shortage of magnetic tape for recording radio programs, and some broadcasting efforts have had to cut back because of the shortage.

Broadcasting is like hunting big game with a shotgun—you might be able to hit the target easier or reach more people. But it is difficult to hit hard enough to motivate the listener to make a deep and personal commitment to God through Jesus Christ.

That is why followup to initial contacts made through broadcasting is so important. Almost every Baptist-produced program concludes with some attractive offer asking the listener to write in to the producers.

Without the publication of Christian literature, efforts would be severely limited. Each time a listener responds to a broadcast, Baptist missionaries have one more opportunity to share the gospel.

As one missionary pointed out, it often shows more interest for a person to write in after a broadcast than it does to lift a hand or walk down the aisle during an evangelistic service.

All over the world, radio and television are making contacts with people who are ripe for the gospel.

In Japan, more than 3,600 individuals wrote to request a New Testament during a 30-month period when Baptists broadcast a radio program in Osaka during prime time.

In Mexico, 4,000 people responded to a mass media campaign called "throwing out the net."

In Columbia, a radio program produced in the Indian dialect, Paéz, resulted in the organization of an Indian church with 22 in regular attendance. That Indian region had been previously closed to the gospel.

The examples are many, but the message is clear: God is working and reaching people through Baptist radio and television efforts all around the world.

Adapted from December 1974 issue of World Mission Journal.

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