

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1975-1979

Arkansas Baptist Newsmagazine

6-22-1978

June 22, 1978

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_75-79



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "June 22, 1978" (1978). *Arkansas Baptist Newsmagazine, 1975-1979*. 104.

https://scholarlycommons.obu.edu/arbn_75-79/104

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1975-1979 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

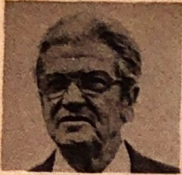
June 22, 1978

Arkansas Baptist

NEWSMAGAZINE



Reports from the
Southern Baptist Convention
annual meeting
begin on page 12



I must say it

Charles H. Ashcraft / Executive Secretary

Demon possession at rush hour

Demon possession reaches its highest intensity at rush traffic hours in big cities. Fine citizens of mild manner and pleasant mood are transposed into demonic beings of short temper and ugly spirit as traffic pressures mount. The degree of possession ranges from the already late employee weaving in and out of his rightful lane to the hassled man whose cordless razor runs out of power. In between these two high pitched extremes comes the good old boy who tips his coffee cup over on this white pants and the pretty lady who is having trouble finishing her face.

While clearly posted speed limits occur at regular intervals, the mad screaming mass moves on into a frenzy which renders even the dutiful, law abiding, defensive driver only a notch from the level where people are committed into institutions for such problems. The lovely lady who is putting the final touches on (and I am all for that) finds the rear view mirror slightly out of adjustment when she looks back for clear lane. The man who is having breakfast on board reaches to retrieve his cup and upon raising up finds an entirely new situation confronting him. Add onto this the person who gets boxed in, already over the legal speed limit, who swears loudly only to be heard by himself and you can understand why we eat billions of aspirin each year and rack up an unenviable collision rate each day.

The level of demonic possession can be reduced indeed by a few level heads and this will work for lower insurance rates, fewer fatalities, and a better way in which to begin our busy day. Some people start to work earlier. Some have special trays in which they place their breakfast. Some comb their hair before they scream out in the morning traffic. Some have razors which plug into the cigarette lighter. Some breathe deeply, drive religiously, pray without ceasing and tune in on KEZQ, I recommend it.

The thing which surely must cross the mind of the preacher, deacon, Sunday school teacher and dedicated lay-folk, is the matter of one's daily witness as a Christian. This is a sobering, stabilizing thought and finds its place in our hearts as the holy scripture reminds us, "He that does not have the spirit of Christ does not belong to Him" (Rom. 8:9). Christ either dwells within us richly and meaningfully or other spirits may come in and possess us. This is very real regardless of your theology on the subject. (Matt. 12:43-45). If demons, once removed, are not replaced by better spirits, meaner demons will come in uninvited, and the last chapter is sadder than the first.

I must say it!

In this issue

The cover 16



SBC messengers re-elected Jimmy Allen as president and rejected Anita Bryant for the number two office.

SBC reports:

- Pastors' conference, page 12
- WMU meeting, page 14
- SBC budget, page 15
- Church musicians, page 16
- President Allen's address, page 17
- Religious education group, page 20
- Directors of missions, page 24

Jordan missions 8

The third in a series of articles by Editor J. Everett Sneed tells about his trip to Jordan. The focus of this article is Baptist mission work in Jordan.

Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication

VOLUME 77

NUMBER 25

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except at July 4 and December 25. Second class postage paid at Little Rock, Arkansas.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Original poetry cannot be considered for publication.

Subscriptions: individual \$3.25 per year. Every Resident Family plan 19 cents per month or \$2.28 per year per church family. Club plan (10 or more paid annually in advance) \$2.88 per year. Subscriptions to foreign address \$6 per year. Copies by mail 25 cents each.

Advertising rates on request.

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

1978 convention spotlights Bold Missions

The editor's page

J. Everett Sneed



The overall spirit of the 1978 Southern Baptist convention was good. Notwithstanding the fact that the convention facilities were too small for the more than 22,000 registered messengers. Many of the decisions should assist in providing impetus to the Bold Mission Thrust.

Jimmy Allen, reelected for a second term as president of the Southern Baptist Convention, sees the implementation of the Bold Mission Thrust as the major priority of Southern Baptists for the coming year. Allen said in a press conference that his first year as president was an important one in dealing with the "problems and snags" of the Bold Mission Thrust and the Mission Service Corps, which is a plan to involve 5,000 lay volunteers in one or two-year programs of mission service.

The excitement and cooperation of our agencies concerning the Bold Mission Thrust was evident. We believe that there has never been a time of closer cooperation between our agencies in any endeavor. The close working relationship plus the enthusiasm generated at this year's convention should assist us greatly with this effort. But if we are to succeed we must move quickly. President Allen is correct in saying that "launch time is upon us." Dr. Allen said that he is excited about the "responsiveness of people across our land."

Both messengers and agencies seemed open to dealing with problems confronting Southern Baptists. Grady Cothen, president of the Baptist Sunday School Board, emphasized the desire of our publishing house to assist in the Bold Mission Thrust, but he reminded us that this is a time when baptisms are down. Dr. Cothen said that Christians needed to witness, teach and develop disciples. Dr. Cothen pointed to several reasons for our lower baptisms last year. "We seem to have raised a generation of Baptists who do not know what they believe," Cothen said. "We suffer from inroads of the para-church movement and influences. We lost churches to co-called 'Independents.' Our churches pour millions into pockets of those who make charismatic appeals by radio and television. We ought to tell our people never to make a contribution to a cause that will not furnish a financial statement. No money should be given to institutions that are owned by individuals instead of churches or denominations."

The convention was not without a variety of opinion on many subjects. Even on a motion to study the feasibility of establishing a new seminary, there were no less than four amendments before the original motion was passed. We believe that discussion is healthy and that, within the bounds of time, we profit from providing everyone the opportunity to be heard.

Controversial issues brought to the attention of the convention included the taking of a poll to determine the messengers' views of the ordaining of women, a resolution on the ERA, and a resolution on

abortion. In most instances the convention wisely took a moderate or middle-of-the-road approach to these issues. The convention, for example, tabled the motion to poll the messengers to acquire an "opinionnaire ballot" on the ordination of women.

Our own Larry Baker, pastor, First Church, Fayetteville, and chairman of the Resolutions Committee, and the Resolutions Committee itself, are to be commended on the excellent job that they did in dealing with the numerous resolutions which came to our attention this year. They did an excellent job in providing the convention with workable resolutions and dealing with a host of statements brought to their attention.

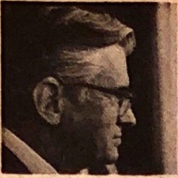
An issue which sparked considerable attention both before and during the convention was the nomination of Anita Bryant as first vice president of the convention. Some have interpreted her overwhelming defeat as meaning that Southern Baptists are not really supporting her in her opposition to homosexuality. This simply is not the case. Southern Baptists clearly oppose homosexuality, but the issue was whether Miss Bryant is qualified to serve as vice president. Apparently, our messengers felt that the first vice president, who confers with the president on the appointment of officers and presides over sessions of the convention, should be someone who thoroughly understands our denomination and its innerworkings. We believe that our messengers have elected three such officers.

One of the major problems confronting the Southern Baptist Convention is a place to convene each year. Our choices are now limited to ten cities and some of these are not totally adequate. This year's facility, seating 19,500, proved to be inadequate. The sound was poor and movement through the building was very difficult. Whatever solution is found to our growing size and number of messengers, it must not be one which destroys the right of every church to be represented and of every messenger to be heard.

The people of Atlanta should be commended for their hospitality. Everyone with whom we had contact from Convention Hall personnel to just people on the street were quite courteous.

We are excited about the future of our Convention. We believe that with the excellent leadership of Dr. Allen; the cooperation of our agencies, boards, and institution; the all-time high in seminary enrollment; and the spirit of this year's convention, the Bold Mission Thrust is well underway.

Southern Baptists seem generally to be growing in maturity which enables us to deal with difficult and sometimes controversial problems without becoming prey to our emotions. Perhaps more importantly, we are maintaining our historic commitment to evangelism. With this mature approach to reaching the world for Christ and a dependence on the Holy Spirit, God will bless our efforts and our future is bright.



One layman's opinion

Daniel R. Grant / President, OBU

The musical composition of Mark (III) and Elaine Short

In a day when so many husbands and wives are developing separate careers and are staunchly independent in working out these careers, it is encouraging to see that cooperative endeavors by a husband and wife have not gone completely out of style. I recently received an announcement of a new musical composition by Mark (III) and Elaine Short, both very talented musicians. Mark is minister of music at the First Baptist Church of Fayetteville.

The announcement stated that the new work is entitled "Allison Christine Short," and weighed exactly eight pounds when copyrighted on May 10, 1978. Several interesting characteristics were reported on this new composition: At times the tempo is slow and

steady with several rests. At other times the pace becomes fast and furious . . . The melody of this new work may be heard at irregular intervals during the day or night, with dynamics ranging from forte to piano. The fortes seem to come during the early morning hours. The announcement went on to report that "the composers expressed overwhelming joy beyond expectation at the premiere performance."

After reporting that the conductor for the premiere of this new composition was Dr. Frank A. DeSandre, a renowned maestro who has conducted over 300 similar concerts during the past year, the report concluded as follows: "The composers wish to acknowledge and thank the ultimate Composer of Life

for His continued help and presence in this and all endeavors of life."

How beautifully expressed for young Christian parents! The words and the message in this birth announcement are like a breath of fresh air in the midst of the depressing statistics about the growing number of births that fail even to recognize an earthly father, much less the Heavenly Father.

Is it possible that, just as the history of creation has become so secularized in our school system, in a similar way the process of parenthood and childbirth has become secularized and detached from the Composer of Life? I like the answer Mark and Elaine Short have given to the question.

Missionary is murdered

Archie G. Dunaway Jr., 57, Southern Baptist missionary to Rhodesia, was stabbed to death on June 15 on the Sanyati Baptist Hospital compound by an unknown assailant. His body was found the next morning. Dunaway was appointed a missionary in 1946, and had served in Nigeria before coming to Rhodesia in 1971. He was hospital maintenance supervisor and area evangelist. As a precaution, all missionary personnel at the compound except one couple were to be evacuated June 16 to other places in Rhodesia. Dunaway is the first missionary to die in service by violence in five years. He is survived by his wife and four children.

Because I believe so strongly in the value of "a time to laugh", perhaps I have gone a bit overboard at times. On these occasions Dale tells me there is a difference in a woman with wit and a nit-wit! One such time was when I secretly recorded him singing in the shower and played it a church-wide fish fry.

Add a bit of laughter to your life! It is inexpensive, always accessible and is healthy for you and for those you love.

Finally, as we enjoy moments of humor and laughter, let us not forget to give thanks to our Father, Creator of all good things.



Woman's viewpoint

Marian Dickson

A time to laugh

In a world without any laughter with neither a chuckle nor smile, I would not want to linger even for a little while.

Just as the offertory ended and the preacher stepped to the pulpit, the silence was jarred by a loud noise. Our pianist, a prim and proper woman in her early 30's, had misjudged her seat, tumbled down the steps, and disappeared behind the piano well.

Displaying a sense of humor and attempting to regain her dignity, she sent a letter to the church requesting the installation of seat belts at the piano and organ.

Truly, humor that is kind and gentle is one of God's good gifts to us. Bathe an embarrassment in laughter and most likely you'll emerge with your self-respect unblemished.

Don't you treasure memories when you recall them with a smile?

Looking back on my first (and last) airplane trip, I remember how very afraid I had been. As we boarded the plane to fly to Rochester, Minnesota, my sister-in-law told the stewardess that this would be my first flight. A few minutes later the pilot appeared at our seat. He

was very neat, nice-looking man with a warm and cheerful smile. Introducing himself to me he said, "The stewardess tells me this is your first flight."

"Yes, sir," I replied.

Then enthusiastically he exclaimed, "It's mine too!"

I agree whole-heartedly with the writer of Proverbs when he said, "A merry heart doeth good like a medicine." I have seen tempers soothed, heavy hearts lifted, and mountains reduced to molehills as love joined hands with laughter.

One day when Laura was four, I was feeling thoroughly disgusted with my failure to organize my day. It was 11:30. Lunch wasn't ready and I wasn't even dressed. Turning to a little friend of Laura's seated at our table, I said, "Chris, I'll bet your mother is really well organized."

"Yes, ma'am," he replied seriously. "My mamma hops right out of bed every morning at ten o'clock!"

A sense of humor, employed at the proper time, is a valuable tool in reaching people. Every area of the Christian's personality can and should be utilized in God's service.

Deacons: What are they supposed to do?

by Larry Baker

A half-dozen of us sat in my study talking about the life of the church. Soon the discussion focused on deacons. One person asked, "What's a deacon supposed to do anyway?"

That question isn't new. Some have a clear understanding of the deacon's job and a precise answer to the question. Most, however, have only vague or confused ideas about the work of the Diaconate. Often, one's understanding of the deacon's assignment is shaped by what one observed in the church of his childhood or in churches where he's been a member — "The deacons in my home church did this and that." Or, one's expectation of the deacon grows out of tradition — "That's the way we've always done it."

Baptists, historically, have taken three broad approaches to the deacon's task. Some have seen them as the business managers of the church — overseeing the finances of the church, caring for the building and grounds, approving or disapproving the expenditure of monies. Others have viewed the deacons as the church's Board of Directors — setting policies, naming committee personnel, and determining programs.

Many Baptists, however, view the work of the deacon as ministry. In this approach deacons serve alongside the pastor in caring for the many needs of the membership. More than 20 percent of Southern Baptist churches have adopted the Sunday School Board's Deacon Family Ministry Plan as a means to improve the overall ministry to church members; many others are emphasizing ministry although they haven't adopted the program.

Neither of the first two views reflect the New Testament understanding of the Diaconate; rather, the biblical materials undergird the third. The Seven, in Acts 6:3, Phillips, were chosen to be "in charge of this matter" — the responsibility of caring for and ministering to the needs of the widows in the church at Jerusalem; they were chosen not to attend "the business" of the church but to minister to needy persons. Thus, to understand the King James translation, "appoint over this business," as "appoint over the business" of the church is to misunderstand.

Understanding ministry to be the task of the deacons has several benefits.



Baker

Look at the church at Jerusalem. There (1) the needs of persons within the church were met; (2) the apostles were enabled to fulfill their primary functions; and (3) the Gospel was spread among those who needed to be reached. Today, those same values will accrue to a church when its deacons work as ministers.

This approach emphasizes spiritual concerns and Christian ministry and calls deacons to be spiritual leaders and men of vision. When a church's

leadership cannot see beyond the mechanics a church perishes. Understanding the role of deacon as ministry does not preclude the involvement of a deacon in the administrative concerns and needs of the church; it does, however, make ministry the deacon's primary concern and it focuses the work of the Diaconate on caring for people instead of business matters.

Dr. Baker is pastor of First Church, Fayetteville.

92-year-old pastor marks 40 years with Texarkana congregation

"When Pastor Williams came here 40 years ago, we had a sawdust floor in a lean-to-building. You can see what we have now."

The woman speaking admitted to being 48 years of age, and one of the first converts Arthur Williams baptized after he became pastor of St. James Baptist Church in Texarkana in March 1938.

"What we have now" is a modern brick two-story building that includes considerable educational space. It is obvious the church had made progress in all aspects of its ministry.

The amazing part of the 40th Anniversary is that Arthur Williams was 52 years of age when he accepted the church. At an age when most men are slowing down he took a second breath.

Williams was born in Louisiana, into the home of a Baptist deacon. His mother and father were devoted to the Baptist church. At 19 years of age Williams began to preach. He still is, at least twice a month, which makes 73 years in the active ministry. His 92nd birthday was March 13.

One person on the program said, "I have never heard my Pastor say an unkind word, although many have been said to him. He just says 'now Brother' or 'now Sister' and continues to work for the Lord."

On my way to the church in the darkness I stopped and asked directions of a local merchant who happens to be white. He said of Arthur Williams, "you can count on what he says; that is one preacher who is a good man!"

Forty years in one pulpit, loved and respected, 92 years of age and still active, positive, and charming — he is a good man! It appears to all who know him that he really met The Man! — Robert U. Ferguson, Cooperative Ministries



Arthur Williams sits with his wife at an anniversary service.

Arkansas all over

David Ross

is serving as minister of music at First Church, Blytheville. He came to this position from Eastern Parkway Church in Louisville, Ky. Ross received a masters degree in church music from Southern Seminary in May. He and his wife, Joann, are parents of a daughter, Laura.

Jack Smith

has joined the staff of First Church, Blytheville, as minister of education. He is a 1978 graduate of Southwestern Seminary. Smith came to Blytheville from Elba, Ala., where he was ordained to the gospel ministry on May 28 by First Church of Elba.

Cathy Ann Simpson

is a recent graduate of Harrison-Chilhowee Baptist Academy, Seymour, Tenn. Cathy, age 17, is the daughter of Mr. and Mrs. Morgan Simpson of Saudi Arabia, formerly of Jacksonville, Ark.

Mr. and Mrs. George Roberts

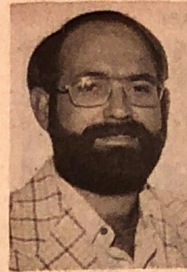
celebrated their 50th wedding anniversary on May 30. They are members of Rosie Church where the anniversary celebration was held. He has been an ordained Southern Baptist pastor for 45 years and has served churches in Salado, Desha, Guion, Mt. Pleasant, Sulphur Rock, Sidney, Mt. Zion, Rosie. He retired from the ministry in August of 1977 from the White River Church. They



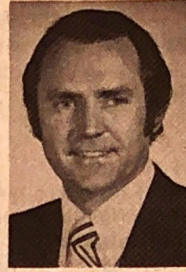
Ross



Smith



Hough



Maddox

are parents of a daughter, Mrs. James H. (Patsy Ann) Williams of Atlanta, Ga. They have two grandchildren, Aprille and Lance.

John B. Hough

has accepted the position of director of music and youth at Lakeshore Drive Church, Little Rock. He joined the staff June 18. Hough obtained an associate of arts degree in business from the University of Maryland in 1976 and is now a junior at University of Arkansas at Little Rock, majoring in choral music.

He has served on the staff of Second Church, Little Rock, as minister to single adults and on the staff of Runyan First Church, North Little Rock, as minister of music and youth. Hough, who has served with the United States Air Force as an air operations specialist, was or-

dered to the gospel ministry by First Church, Blytheville, on April 30. He is married to the former Lynn Frazer of Blytheville. They are parents of one son, Chris.

Gary Kirk Ledbetter

received the bachelor of arts degree in biblical studies from the Criswell Center for Biblical Studies, Dallas, Tex. He, before entering CCBS, served as youth director of Elmdale Church in Springdale. Ledbetter is a native of Fayetteville.

Kathy L. Johnson

is serving as summer student worker at the Lafayette Park Church in St. Louis. She is the daughter of Mr. and Mrs. Ray-bourne Johnson of Zion. During the summer she will assist in youth activities, Bible School, bus ministry and senior

Arkansas all over

briefly

Quitman Church

will be in revival July 9-15. Al Cullum, associate pastor of First Church, Forrest City, will be evangelist. The Tyson Family will direct music. Bob J. Guess is pastor.

Paris First Church

will be in revival Aug. 18-25. Dennis Baw, pastor of First Church, Dumas, will be evangelist. Howard Presley will direct the music. William L. Kreis is pastor.

Immanuel Church, Little Rock,

youth will leave on July 25 for a mission tour that will include musical concerts to be presented in churches in Kansas, Utah, Idaho, Wyoming, and Colorado. They will do special ministry work in Boise, Idaho, where they will conduct three Vacation Bible Schools, work on church buildings and take religious census each afternoon. Evangelistic services will be conducted each evening by the youth and their pastor, Dr. W. O. Vaught.

Archview Church, Little Rock

was in revival July 16-19. A CONTACT team from Ouachita University led the services. Clyde Vire is pastor.

Calvary Church, Texarkana

has purchased a van to be used in

ministries of the church. Bobby Renfro is pastor.

St. Charles Church

will observe homecoming Day on Sunday, June 25. Jody Fannaway of Crossett, a former pastor, will be speaker. Other former pastors, former church members and non-resident church members are invited to the celebration that will include morning worship services, a noon meal, and an afternoon musical program.

Murfreesboro First Church

was in revival July 10-16. David Blaze was evangelist and Sam Johnson directed music. Von Weaver is pastor.

Horatio First Church

has called Robert Beith of West Memphis and Nell Christellis of Texarkana as summer workers. E. R. Armer is pastor.

Burlington Church

is in revival June 16-25 with Gregg Cantrell as evangelist. Homecoming will be observed on the 25th with a dinner at the church and an evening "hymn sing." Leonard Herring is pastor.

Finch Church

observed homecoming June 5 with a high Sunday School attendance of 300.

There were 300 in attendance at afternoon services. It was also "Victory Day" to raise funds for the construction of a new church building. An offering of \$11,697.80 was received. Pledges of \$35,717 were made. Keith Hackworth is pastor.

Central Church, Jonesboro

will be in revival June 18-21. Manley Beasley will be evangelist. Music will be directed by Lonnie Parsons. R. Wilbur Herring is pastor.

Mountain Home First Church

youth will do summer mission work in South Dakota. They have been invited by the Northern Plains Convention of the Southern Baptist Convention to work in churches in Watertown, Huron and Wolsey. This will include missionary and evangelistic work through personal soul-winning, Vacation Bible Schools, backyard-Bible clubs, door-to-door visitation, ACTION Sunday School enrollment, park ministries, puppet shows, drug-abuse programs, concerts in shopping centers and revival meetings. Approximately 18 young people and adults from the Mountain Home church will go to South Dakota. James Scott is pastor.

adult activities. She is a student at the School of the Ozarks, majoring in sociology and criminal correction.

Johnny Lemons

has been called as pastor of Nutts Chapel.

James Swafford

has been called as pastor of Rosewood Church, effective June 25.

Nolen Bobbett

has been called as pastor of the Rock Creek Church, Buckner Association.

Kenneth Thompson

is serving as associate pastor and youth director for the First Church of Waldron.

John Prince

has resigned as music director at Vista Heights Church, Hot Springs.

Jim Akins

has resigned as minister of evangelism at Second Church, Hot Springs.

Thomas W. Price

received a diploma in theology from Baptist Bible Institute, Graceville, Fla., on May 26.

James Guenther

has been called as associate pastor in charge of outreach and youth ministry for the summer at Natural Steps Church, Little Rock.

Larry G. Maddox

was called to serve as pastor of Second Church, Little Rock, on Sunday evening, June 11. He will come to the Little Rock church from Maywood Church in Independence, Mo. Maddox, a native of Centertown, Ky., attended Kentucky Wesleyan College, Owensboro, Ky., and was graduated with honors from Samford University, Birmingham, Ala. He holds a master of divinity degree from

Southern Seminary and a doctor of ministry degree from Midwestern Seminary. He has pastored churches in Kentucky, Alabama and Missouri.

Besides serving on committees of the Kentucky and Missouri state conventions, Dr. Maddox has been a member of the Committee on Committees of the Southern Baptist Convention; member and secretary of the Christian Life Commission of the Southern Baptist Convention; and chairman of the Registration Committee of the Southern Baptist Convention.

He is married to the former Betty Roeder, also of Centertown, Ky. She attended Samford University and William Jewell College, Liberty, Mo. She was vice-president of the Ministers' Wives Conference of the Southern Baptist Convention, 1976-77 and participated in a convocation on the Ministers' Wives sponsored by the pastoral ministry division of the Church Administration Department of the SBC. Dr. and Mrs. Maddox are parents of six children.

Max Edmondson

has resigned as pastor of the Eagle Heights Church in Harrison. He has accepted the pastorate of First Church, Forsyth, Mo.

J. L. Wright

has resigned as minister of youth and education at First Church, Jacksonville.

Ed Pilote

has been called as youth director of First Church, Prairie Grove.

Doayne Kelley

has resigned as pastor of the Rover Church.

Kyle Cox

has been called to serve the Fair Park Church, Dardanelle-Russellville Association. He comes there from Southwestern Seminary.

Ken Freeman

has been called as full-time minister of education by the Earle Church. He comes to Earle from the First Church of Bellville, Tex.

Paul Jackson

has joined the staff of Olivet Church, Little Rock, as staff evangelist.

Tal Bonham,

director of evangelism for the Baptist General Convention of Oklahoma, left June 16 for an evangelistic preaching tour of England and Switzerland. Bonham served as pastor of the South Side Church in Pine Bluff for approximately 10 years. While in Arkansas he served twice as president of the Arkansas Baptist Convention.

Danny H. Coker

was graduated from the Golden Gate Seminary on June 2. The son of Mr. and Mrs. Harrell Coker of North Little Rock, he was awarded the doctor of ministry degree. He holds the master of divinity degree from the Golden Gate Seminary and the bachelor of arts degree from Ouachita University. While preparing for the doctor of ministry degree, Coker has served as director of missions for the San Francisco Peninsula Baptist Association. He plans to continue in this position. He is married to the former Damaras Whitson and they have three children.

Summer missions orientation held

Orientation for summer missionaries in Arkansas was held June 6-9 in the Baptist Building under the leadership of Pete Petty for 37 missionaries. These represent Arkansas, North Carolina, Texas, Georgia, Alabama, Maryland, Tennessee, Mississippi and Oklahoma.

Arlliss Dickerson, BSU Director, Henderson State University and Garland County Community College, led three share seminars for preparation for the missionaries' spiritual life in service. (ABN photo)



Third in a series of four

Baptist mission work in Jordan

by the editor

Baptist work was started in Jordan in 1952. Today there are approximately 350 Baptist Nationals in the country. Because a person's religion is recorded on his birth certificate when he is born, changing from one religion to another is exceedingly difficult. There is absolute freedom of worship, however.

Approximately 95 percent of the population are Muhamadins. In the seventh century the Islamic faith was established as the official religion of the land. Friday is the official day of worship, although any Christian who is an employee of the government is permitted to attend worship services on Sunday. Most private employers will also permit their Christian workers this privilege.

In the Bible land religion and state have been closely linked for many years. Both Christians and Muslims hold offices in the government. The difficulty arises when one changes from one religion to another. A child is officially considered to be Greek Orthodox, Roman Catholic, evangelical Christian, or Muslim, on the basis of his parents' faith.

Religious courts are appointed by the government to handle matters such as divorce, marriage, and property settlements. If a Baptist has a problem in one of these areas, he must return to the religious judge of his former faith.

The Baptist mission of Jordan considers its purpose as being three-fold: to be a witness to what Christ means to the missionaries personally, to meet the physical needs of suffering Jordanians through the ministry of the Baptist hos-

pital, and to help educate Jordanians through Bible Schools in Jordan.

Baptist churches in Jordan

There are six Baptist churches in Jordan. The work is carried on by Nationals. The evangelistic efforts are initiated through the Jordanian Convention, not through the mission. The missionary preacher serves in a supportive and advisory capacity.

It was our privilege to worship at the Amman Baptist Church. Although we understood nothing that was said in the service, until Missionary Paul Smith gave the summary of the message at the end of the service, the love, concern and unity of the congregation was evident.

Pastor Fawaz Amoisa, who is the president of the Jordanian Convention, brought the message. His sermons are recorded and sold or given to those who do not have the financial means to purchase them. Pastor Amoisa produces approximately 2,000 tapes each month. His present equipment records a tape quickly but the master tape must be rewound on a tape recorder before another tape can be reproduced. Plans are underway to acquire equipment which will record a number of tapes at once.

The Amman Church receives \$42,000 in mission aid this year. The amount is reduced 10 percent each year. Rent for the church building and the pastor's home requires approximately \$3,000.

The bulk of the members are those who come from moninal Christian back-

grounds but have had no real tie with a denomination. Most of the members are from the middle and lower class income groups.

The Baptist hospital

Our Baptist hospital, located at Ajloun, about 40 miles northwest of Amman, was acquired from the British in 1952. A new 50-bed hospital was opened in 1974. Each year over 2,000 patients are cared for in the hospital and 17,000 patients are cared for on an out-patient basis.

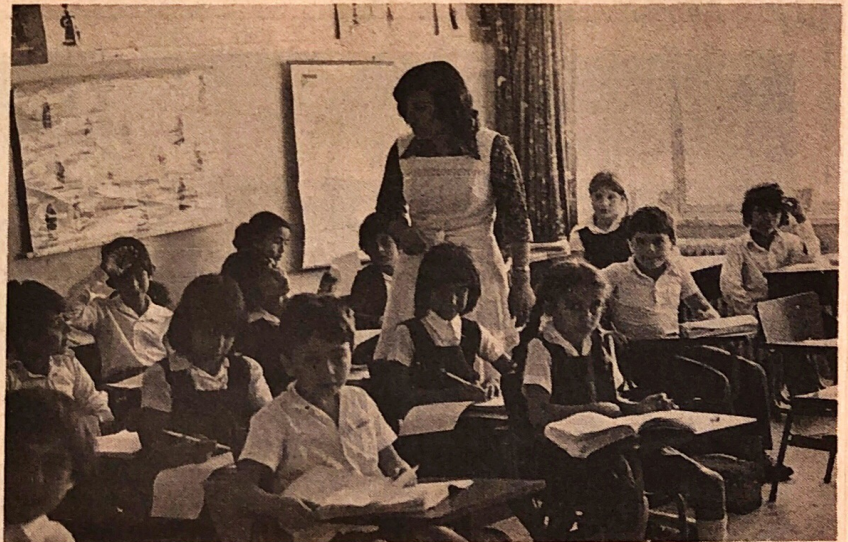
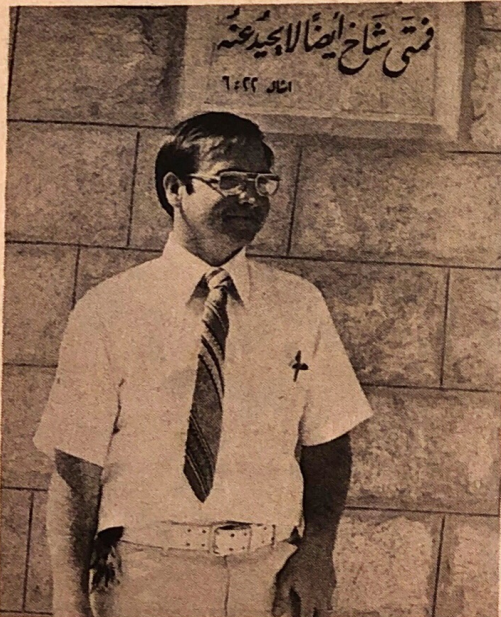
The School of Nursing has graduated over 50 nurses who are working in at least eight different countries. Some of the graduates have taken the message of Christ to countries not open to missionaries.

Many fascinating stories are told concerning the medical services rendered by our Baptist Hospital and its staff. The hospital is providing a valuable service to the area in which it is located, as well as a continuing witness to Christ's love.

Baptist schools in Jordan

The Baptist mission and Convention sponsor two schools. The schools seek to teach Christian principles through Bible classes, chapel services, and example. The schools demonstrate excellence and Christian love throughout the Arab world.

Our school located in Amman has approximately 225 students and cares for students from kindergarten through the fifth grade. The school employs 12



Eugene O. Eller (left photo) is the principal of the Baptist school located at Amman. The school has about 225 students in classes like this one (above). (ABN photos)

The Paul Smith family was honored by Baptist nationals as they began a leave of absence to provide a chaplaincy ministry to American families working in Saudi Arabia.

full time teachers, two of which are Americans.

Each child pays approximately \$200 per year tuition. The fees paid by the student care for the operating expenses of the school with the exception of the missionary salaries and capital needs.

The approximately five acres of land for the school was originally purchased for \$100,000 and the buildings were erected for approximately \$150,000. The value of the land has now increased about 20 times.

The school, which operates from the middle of August through May, basically serves middle and upper-class people. Among the students are two of King Hussein's children and three of Crown Prince Hassan's children. The school day runs from 7:45 a.m. to 1 p.m.

A spokesman for the school pointed out that their academic excellence has made many friends for Baptists. This program includes home visitation with the parents of the children.

A farewell for the Smith family

Among the unusual events which we were privileged to see was a farewell reception for the Missionary Paul Smith family who is taking a leave of absence to serve as the chaplain to the Americans who are working in Saudi Arabia. The meeting, entirely conducted by the Baptist Nationals, evidenced the love and esteem they feel for the Smiths who have served in Jordan for 17 years.



The Baptist hospital at Ajloun has a school of nursing and provides care for more than 2,000 inpatients and 17,000 outpatients each year. The new 50-bed building was opened in 1974, but the hospital was acquired from the British in 1952.



Students at the Baptist School in Amman take a recess. Among the students at the school are five children of the royal family.

Next article

The fourth and final article in this series on Jordan and Israel will appear in the July 13 issue.

Your state convention at work

Music Department associate named

Glen E. Ennes has been named associate secretary of the Church Music Department of the Arkansas Baptist State Convention.



Ennes

He will assist Ervin Keathley, department secretary, in all phases of the work, but will specialize in assisting and working with part-time music directors; promoting use of orchestral instruments and handbells in worship services; and promoting children's music.

Ennes came to this position from

Grant Avenue Church, Springfield, Mo., where he served as part-time director of music. He also was band instructor at Willard High School, Willard, Mo.

He attended Southwest Baptist College, Bolivar, Mo., where he served as Baptist Student Union music director and was elected state BSU music director. He completed undergraduate work at Southwest Missouri State College, Springfield. His graduate study has been at S.M.S.U.; Morehead State University, Morehead, Ky.; Vandercook College, Chicago, Ill.; Wichita State University, Wichita, Kan.; and Northeast Missouri State University, Kirksville.

He and his wife, Trudy, are the parents of two sons, Ron, age eight, and Alex, age six.

Sunday School October will be 'Outreach Month'

October has been designated Outreach Month in the Southern Baptist Convention calendar. This has been done to encourage churches to begin the new church year with an emphasis on reaching persons for Jesus Christ.



Ratton

As a church participates in Outreach Month activities — Reach Out '78 — it is joining hands with other churches in reaching out to enroll and witness to those who need it desperately.

During Preparation Week, workers study the how and why of sharing their faith with unsaved members and prospects. Reach Out '78 provides opportunities both for witnessing to and enrolling persons in Bible study. The project has five integral parts:

Preparation — To get ready for Reach Out '78, workers will update the Sunday School roll; fill all department and class officers' discover prospects; prepare prospect files; observe a day of prayer and commitment, September 9; prepare for Adult Start-A-Class emphasis; and participate in Sunday School Preparation Week.

Reach Out to Win Week, Oct. 15-21 — All Sunday School workers and all Adult and Youth members will begin this week to share a Christian witness with unsaved members and prospects and unsaved parents of preschoolers.

Reach Out Enrollment Week, Oct. 22-29 — This is a time for using ACTION to enroll people, door-to-door or according to a preselected system, in Bible study.

High Attendance Day Oct. 29 — To make High Attendance Day successful, set department attendance goals and seek to have every member present.

Enrollment Follow-up, Oct. 29 to Nov. 19 — Use these three weeks to contact all new enrollees, make needed adjustments in the organization, train workers, and lead workers and members to respond to their broadening evangelistic opportunities. — Pat Ratton, Sunday School Dept.

Did you know that the Cooperative Program provides thousands of free tracts every year to Arkansas Baptist churches?

Child Care

Christian agency provides more

We are hearing much these days about the Bold Mission Thrust in our Southern Baptist Convention. It has to do with sharing the Good News of Jesus Christ with every person in our world. Nothing is more vital than this endeavor.

Obviously, each individual must be confronted with and introduced to Jesus Christ. This puts missions in a one-to-one basis. Every person must come to know that our Lord Jesus can meet his own personal needs.

Arkansas Baptist Family and Child Care Services is involved in this tremendous enterprise. Thousands of young people and their families need to be introduced to Jesus. We are doing just that to those we have the privilege of ministering to. Last year 21 of those in

our care came to know Jesus Christ as Savior and Lord.

To see those who because of neglect, abuse or abandonment come to have new hope is exceeding rewarding. To supply good food, clothing, shelter, medical care and social acceptance is wonderful. But to give eternal hope through the saving grace of our Lord is beyond description. Many agencies can provide the basic necessities of life. But only Christians can provide the joy of abundant life through their witness of Jesus.

We appreciate the privilege of being your witness to many youth. You are making it possible. This is Bold Missions in our own state. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services.

Looking ahead: Arkansas events

June 1978

19-23
19-24
19-24

RA Camp, Paron
Siloam Springs (first week)
Youth/Adult Music Camp,
Ouachita Baptist University
State Music Tournaments, Arkadelphia
Siloam Springs (second week)
Precamp Staff Training,
GA/Acteans Camp, Paron

July 1978

3- 8
3- 8
6
10-15
10-15
17-22
17-22
24-29
24-29

GA Camp, Paron
Siloam Springs (third week)
National Baptist State Joint Committee
GA Camp, Paron
Siloam Springs Assembly (fourth week)
GA Camp, Paron
Siloam Springs (fifth week)
GA Camp, Paron
Siloam Springs (sixth week)

Should the church mention money?

Negative attitudes are reflected in the statement, "Our church never mentions money." One pastor boasted of the fact that he never preached finances from the pulpit. His people were comforted by the fact that their pastor "didn't ask for money and the Lord supplied their needs."

Paid-up bills and money in the bank aren't always signs of fulfilled mission. A black balance may discourage stewardship discussion but it doesn't mean the church is doing all that Christ commanded. Our Lord asked his church to do more than pay the bills. A church on mission, at home and abroad, will not avoid a divine word on the use of resources.

Status quo pews cheer undisturbing pastors. They like preachers who electrify and edify but never specify.

Unoffensive Sunday School teachers and preachers may excite and inform. Little is accomplished unless there's a commitment on the bottom line.

To encourage members to "give as the Lord has prospered" frequently misses the target. Not many Americans are going to admit that they are prosperous. Paul hit a moving target when

he got specific on money matters with the Corinthians.

Why should a church be positive in its approach to stewardship?

It is biblical. An open-minded believer can't ignore Jesus's stewardship parables.

Stewardship represents the whole of life. It's more than a weekly offering. Stewardship is work, attitudes, and responses. It's faith applied in a daily setting.

A church interested in ministry can't ignore stewardship. Proclaiming the good news is more significant than the monthly balance.

A church that doesn't mention money may find itself short-handed in fulfilling the command of Christ. Giving isn't a substitute for witnessing. While we share the Word at home we can also provide vehicles for God-called missionaries to share with the uttermost parts.

A church need not apologize for stewardship emphasis. Nor should it boast when voices are silent on giving. An open commitment to Bold Mission Thrust calls for more than a whisper. — Stewardship Secretary, James A. Walker

News about missionaries

Mr. and Mrs. Gilbert A. Nichols, missionaries to Paraguay, have arrived in the States for furlough (address: 403 S. Center, Lonoke, Ark. 72086). They are natives of Arkansas. He is from Mountain View, and she is the former Deane Marshall of Cabot. Before they were appointed by the Foreign Mission Board in 1958, he was pastor of Baugh Chapel Church, Austin, Ark.

Linda Dillworth, missionary to the Philippines, has arrived on the field to begin her first term of service (address: Box 99, Davao City, Philippines). She was born in Fort Knox, Ky., and also lived in Germany; Ft. Smith, Ark.; Lawton, Okla.; and Augusta, Ga. Before she was appointed by the Foreign Mission Board in 1977, she was a student at Southern Seminary, Louisville, Ky. She is a former missionary journeyman to the Philippines and worked as a staff nurse at the Southern Baptist Missionary Orientation Center, Pine Mountain, Ga.

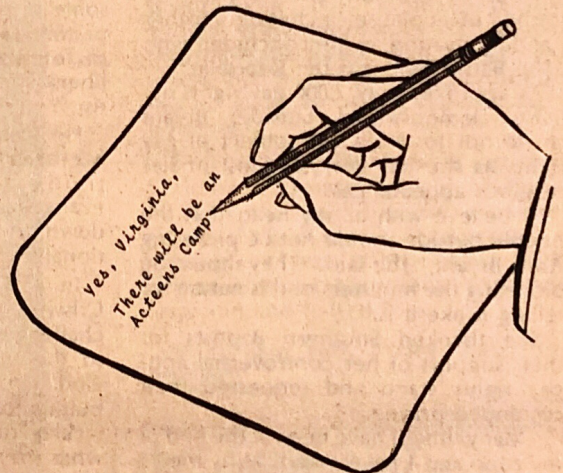
Mr. and Mrs. Glenn E. Hickey, missionaries to Brazil, will arrive in the States for furlough about July 1 (address: 3604 Idlewild, North Little Rock.

ACTEENS CAMP

JULY 31 - AUGUST 4
Camp Paron

Missionaries, sports, swimming, fun time,
Bible study, crafts, worship, quiet time,
camp fires . . .

For information
write: **WMU**
Box 552
Little Rock, 72203



For girls
Grades 7-12

SBC reports: Atlanta 1978



By the end of the first day of the SBC annual meeting messengers reached nearly 21,000, a record (SBC photo by Jud Wood)

Pastors hear dozen speakers, but give Bryant best response

by David Wilkinson

ATLANTA, June 12 — A line-up of some of Southern Baptists' best known pulpiteres drew frequent applause and traditional Baptist amens, but it was entertainer Anita Bryant, the only non-minister among the major speakers, who stole the show during the Southern Baptist Pastors' Conference here Sunday and Monday.

Bryant received an immediate standing ovation from a standing-room-only crowd of 20,000 persons Sunday night at Atlanta's World Congress Center. Escorted by Georgia state troopers, plainclothed security guards and a throng of reporters, Bryant sang and shook hands as she worked her way to the platform.

The appreciative audience continued to voice its enthusiastic support throughout Bryant's half-hour combination of testimony and song with 10 rounds of applause, including another standing ovation as she concluded with "The Battle Hymn of the Republic."

As approximately 2,000 gay rights activists demonstrated outside, Bryant chose not to avoid the subject of gay rights as she has done at most of her religious appearances.

"I believe with all my heart that the people outside should not be picketing Anita Bryant," she said. "They should be picketing the ministers of this nation for telling it like it is."

She thanked Southern Baptists for their support of her controversial anti-gay rights stand and requested their continued prayers.

"Many times I have been at the end of my rope and I have asked, 'Why me?' I don't have the qualifications, the education, the intellect. I don't know how to express myself. I'm not a minister; I'm a woman, a woman with a mother's heart."

In addition to Bryant, Southern Baptist pastors heard from a dozen other speakers during the two-day con-

ference, including an opening address by black pastor Fred Sampson of Detroit and a closing sermon by evangelist James Robison of Hurst, Tex.

During a brief business session they elected Homer Lindsay Jr., pastor of First Church, Jacksonville, Fla., president. Lindsay succeeds Bailey Smith of Del City, Okla. Cecil Chambers, pastor of Centerville Church, Anderson, S.C., was elected vice president, and John Hatch, pastor of First Church, Lakewood, Wash., was re-elected secretary-treasurer.

Speakers touched on a variety of subjects, from pleas for renewed emphasis on evangelism to exhortations for more Bible-based preaching along with warnings about too much pride, jealousy and materialism in the ministry.

In his message, Robison criticized some of the "liberal" Southern Baptist pastors, saying that "if you are guilty of distorting spiritual truths through liberalism, you're not a Southern Baptist. You're not even a Christian."

He also condemned some of "the brethren" in the denomination for trying to exclude conservative, evangelical pastors who "refuse to bow down to potential god of denominationalism."

In a typically fiery message, W. A. Criswell, pastor of First Church, Dallas, challenged his fellow ministers to "stick to the unchanging, inerrant Word of God" in their preaching. Too many pulpits today are filled by "half taught, jackleg preachers" who only "rehash" what they have read and seen, he said.

Pastor James T. Draper of First Church, Euless, Tex., chided the ministers for allowing selfishness, jealousy and materialism to influence them as he called for more humility and unselfish service.

"It's amazing how many more souls could be saved if we (ministers) didn't

get credit for it," said Draper, also warning the pastors about the danger of becoming "overconcerned" with "building up material possessions and bank accounts, when we ought to be concerned about preaching the Word of God."

John Bisagno, pastor of First Church, Houston, told the preachers that the present generation has been entrusted by God with the task of winning the world to Christ. He challenged the pastors to spend their primary energies on missions and evangelism.

Jim Henry, pastor of First Church, Orlando, Fla., sounded a similar note, stressing the importance of evangelism in the preaching ministry.

"The work of the pastor is to do the work of the evangelist. People have given many reasons for the decline of baptisms in the Southern Baptist Convention, but I believe the reason is that pastors don't have the work of evangelism in their hearts."

Henry also asked the ministers to take strong stands on moral and social issues, adding, however, that they could expect "persecution" for preaching on such subjects.

Don Moore, pastor of Grand Avenue Church, Ft. Smith, Ark., warned the pastors to be careful about pride in their ministries.

"We're so anxious to be recognized that we adopt language, dress, outward appearance, ministries and throw names and numbers around to try to impress. This craving for recognition and identity has cheapened and weakened our collective influence."

"God knows we often care more about this than we care about the Kingdom. Selfishness, pride and conformity for identity sake takes the cutting edge off of our pure and powerful witness."

Noisy, orderly crowd shows opposition to Bryant stand

by Jim Newton,
Dan Martin, Linda Lawson

ATLANTA, June 11 — A noisy but orderly crowd of more than 2,000 gay rights supporters marched and demonstrated outside the Georgia World Congress Center while singer Anita Bryant spoke to 20,000 Southern Baptists inside.

There were no major incidents. The demonstration was loud, but without violence.

"Never before has the national gathering of the Southern Baptist Convention been so greeted as they have been tonight, said Linda Regnier, a representative of the Atlanta Gay Rights Alliance in a brief speech to the demonstrators.

A parade of a dozen speakers addressed the demonstrators over a portable public address system perched on the back of a jeep parked on a plaza outside the center.

As the demonstrators yelled, whistled and chanted, Regnier observed, "I hope the walls are shaken by all this outside tonight."

Adjacent to the gay rights demonstrators, about a dozen placard-carrying Christians staged a counter demonstration, singing hymns, quoting scriptures, and passing out tracts to demonstrators.

The two demonstrating groups ex-

changed shouts and heckling yells without incident.

The gay rights demonstrators, who got a parade permit from Atlanta police several weeks earlier, gathered at the Central City Park, a half-dozen blocks away from the World Congress Center.

They marched to the center, together in orderly ranks, carrying placards and chanting as they walked: "Hey, hey; ho, ho; Anita Bryant's got to go." They also chanted as they marched, "Gay rights now."

The small group of "Concerned Christians" who showed up to support Bryant sharply contrasted with published reports that six busloads were enroute from Charlotte, N.C., to "show our love and admiration for Anita Bryant."

One of those who demonstrated for her was Mel Perry, pastor of Grace Bible Presbyterian Church in Nashville, who brought two of his members with him to carry placards, preach and sing.

Two Episcopalians also demonstrated in support of the singer. Jim and Pam Glanton of Atlanta, said they wanted to "show support for Anita."

Three Baptist girls from Tulsa, Okla., who are part of "Cox's Army," an organization formed by evangelist Tom Cox, also participated.

James Moody, who served as master of ceremonies for the rally stirred the gay activists by saying, "we don't intend to sit still while our rights are being chipped away by groups of misinformed individuals who may be sincere, but are off the track."

Insisting that homosexuals are guaranteed basic human rights by the Constitution, Moody declared, "The Constitution of the United States, and not the Bible, is the law of this country."

Bob Wheatley of Boston, director of the Unitarian Universalist Association's office of gay concerns, said that "Anita Bryant has chosen to make this a religious matter, but I'm here to say that not all religious people agree with her. Anita Bryant," he argued, "speaks for only a narrow range of religious thought in America."

The demonstrators dispersed in orderly fashion after the rally ended, just as darkness settled and the Southern Baptist Pastors' Conference inside concluded.

A few hot words were exchanged by demonstrators and Baptists who were leaving, but police quickly formed a cordon to separate the groups. Most Baptists who went by the demonstrators after hearing Miss Bryant speak were not overly concerned by the demonstration.

Bill Kennedy, of Chattanooga, and president of the Tennessee Baptist Pastors' Conference, said "I am grateful they have the freedom to protest. Nowhere but in America could they do that. I disagree strongly with them, however."

Ernie White, pastor of Wyatt Park Church in St. Joseph, Mo., commented: "I think the demonstration is unfortunate. I favor Anita Bryant for the courage of her stand, but I think demonstrations only tend to breed suspicion and hatred."

Many said they "back Anita 100 percent."



ATLANTA — Singer Anita Bryant and her husband, Bob Green, answer questions during a news conference at the Georgia World Congress Center here. Miss Bryant was a featured speaker and singer for the Southern Baptist Pastors' Conference. (BP photo by Paul Obregon)

SBC report sources

The articles on pages 12-20 are reports of the annual meeting of the Southern Baptist Convention in Atlanta. They are written by Baptists and released through the SBC press room at the meeting.

Lay missions, woman's rights, among topics at WMU meeting

by Orville Scott

ATLANTA, June 12 — Lay involvement in Missions, world hunger and women's rights were among major issues treated at the annual Woman's Missionary Union Convention here.

Keying on the WMU theme of Bold Mission, denominational leaders, pastors, lay persons and a seminary professor challenged the women to volunteer as short-term and career missionaries.

Much of the emphasis was on Bold Mission Thrust, the SBC plan to share Christ with every person on earth by the year 2000. Among other goals, Baptists will seek to recruit a Mission Service Corps of 5,000 lay volunteers for short-term mission service by 1982.

More than 1,000 requests for volunteers have come from mission fields, but less than 100 people have applied for the Mission Service Corps, said Beverly Hammack of Atlanta, assistant director for the Home Mission Board's department of Christian social ministries.

Helen E. Falls, professor of missions at New Orleans Seminary, told the 3,600 women that "for lack of laborers, the world grows more and more sinful each day."

Falls, who spoke at each of the four sessions, said that missions no longer means just preachers, teachers or doctors.

"Now there are more than 50 job descriptions needing representatives of the Lord around the world," she said. "More than 1300 personnel requests have come this year from the 90 fields overseas."

Falls said half the world's people will go to bed hungry tonight; half the population is sick; and three fourths don't know Christ.

"Sometimes we live behind mountains of indifference and preoccupation and fail to see the vastness of the earth and the needs of its people."

The world hunger problem was discussed by John Cheyne of Richmond, Va., the Southern Baptist Foreign Mission Board's coordinator for world hunger and disaster relief.

Calling attention to Southern Baptist World Hunger Day the first Wednesday in August, Cheyne said some people are giving up a meal a day and giving the money for world hunger.

"But the real issue" is what you can do personally through such avenues as Mission Service Corps."

Cheyne said Southern Baptist lay volunteers have helped to rebuild and feed people after hurricanes and other disasters in Central America, Asia and Africa.

The world hunger battle calls for teaching better agricultural methods, sanitation, family planning and other avenues to a better life, he added.

Christians also must become involved in government policies "which have reduced our foreign aid so drastically that we have moved from third place in the world to tenth place in helping needy nations," Cheyne said, in calling for a concept of missions addressed to "the whole man."

Grady Cothen, president of the Southern Baptist Sunday School Board, Nashville, said agencies and board are gearing up for Bold Mission as never before, but he said the real issue is "What will you and I do?"

"Will my church and I be comfortable simply to melt into the society and culture while America struggles, gasps and dies and while the world stands on the brink of an unparalleled holocaust?"

A picture of conditions among migrants in this country was painted by Mrs. Elizabeth Newby, Cincinnati, Ohio, author of *A Migrant With Hope*.

Newby grew up in a migrant family, found Christ in a Southern Baptist mission and went on to get an education. But she said she dares not rejoice in her own release while others are in chains.

"In the dark perspiring faces of my people, one can read a lifetime of discrimination, poverty and poor health," she said.

Several Mission Service Corps volunteers were presented to the women during a series of on-stage interviews. They included the first MSC volunteers, Pastor Miles Elgin Lee and his wife, Jean, who are serving the River Heights Church, Menomonie, Wis.

William R. Wakefield of Richmond, foreign mission secretary for Southeast Asia, said people in many parts of Southeast Asia are tremendously responsive to the gospel but are like the 140 million Indonesians — a vast potential on a time bomb.

Davis Saunders, of Richmond, foreign mission secretary for Eastern and Southern Africa, said efforts are underway to get President Idi Amin to lift the ban on Baptist missionaries in Uganda.

Baptist were among the 27 Christian groups banned by Amin last September, but Saunders said Missionary Webster Carroll and his wife continue to serve in Uganda by restricting their ministry to meeting people's physical needs and by distributing scriptures for the Uganda Bible Society.

Saunders also said a missionary couple, the Lynn Groces, are "maintaining a missionary presence" in Ethiopia where Sam Cannata and other missionaries were imprisoned or placed in detention last year.

Women's rights shared the focus with the rights of men, aging and underprivileged people in a message by author and counselor Elizabeth O'Connor of Washington, D.C.

O'Connor, who's books include *The New Community* and *Our Many Selves*, said the woman's movement is a struggle to develop the gift of intellect but there's also a movement among men insisting on their right to express emotions.

"They (men) are claiming their right to tears, embraces and tender feelings," she said.

"The real issue between men and women today is the development of the whole person," said O'Connor who teaches in the School of Christian Living at the Church of the Saviour in Washington, D.C.

She said women are no longer willing for men to be the specialists in thought and to live out the intellectual side for them.

"I believe we're moving toward a day when men and women can by fully themselves with each other," she said.

A Southern Baptist Convention spokesman said 19 women will be among the 216 persons recommended to serve full or partial terms on boards of the 19 nations SBC organizations.

America's treatment of its aging people also drew O'Connor's attention.

"Only the wealthy, and not all of them, escape the severe deprivations that are the lot of the aged in the so-called advanced countries."

She called old age "the most precious time in life. It's the stage in which we draw upon the resources of a lifetime to do the difficult work of negotiating the passage into the presence of Him whom we say we love."

\$4 million budget adopted by WMU board

ATLANTA (BP) — The Executive Board of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, meeting prior to WMU's national annual meeting in Atlanta, adopted a budget of \$4,236,653 for 1978-79.

Revenue for the record budget will come primarily from sales of WMU's missions magazines, including a new one unveiled at the Executive Board session.

The new periodical, called *Share*, the first Baptist missions publication for pre-school boys and girls, will accompany mission studies beginning in October.

The WMU board affirmed extra high goals for the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Easter Offering for Home Missions, major fund-raising projects led by WMU. Projected to cover new programs in the SBC Bold Mission Thrust, the foreign mission goal will be \$40,000,000, and the home mission goal will be \$15,000,000.

The WMU leaders representing 33 state Baptist conventions studied a strategy for ministering to the children of missionaries. State and associational WMUs will begin accelerated personal care programs directed to the children.

In long range planning, WMU set priorities for national operations in 1978-82 — the timeblock for Bold Mission Thrust, the SBC plan to evangelize the world in this century. Goals relate to enlargement of WMU, plans to encourage Baptists to make "life-changing commitments" to mission support, increased contacts with denominational and church professional leadership, and more efficient internal management practices.

Pilot tests of missions organizations on college campuses caused the WMU board to modify its program design for Campus Baptist Young Women. The refined plans will be implemented officially in 1979.

The WMU staff announced a new data system for discovering and nurturing potential employees for state and national WMU offices.



ATLANTA — All living Woman's Missionary Union executive directors and presidents gathered outside the Atlanta Civic Center Auditorium during the organization's annual meeting. Shown during the June 11-12 meeting are (l to r) Mrs. Helen Fling, former WMU president; Mrs. Marie Mathis, former WMU president; Mrs. A. Harrison Gregory, present president; Alma Hunt, former executive secretary; and Carolyn Weatherford, present executive director. (BP Photo by Paul Obregon)

SBC votes record \$75 million budget

by Dan Martin

ATLANTA (BP) — The largest budget in the history of the Southern Baptist Convention — \$75-million — passed on a voice vote at the 121st annual Southern Baptist Convention, with no audible dissent.

In addition to approving the record budget, messengers also routinely approved a plethora of bylaws modifications which contain only clarification changes.

The only dissent came as messengers voted on Pittsburgh as the site of the 1983 convention. Presiding officer Olan Runnels ruled the aye votes carried the motion despite shouted opposition. Messengers accepted New Orleans as the site of the 1982 convention without a murmur.

The 1978-79 Cooperative Program Budget, which funds Southern Baptist work at home and abroad, compares with \$63,400,000 budgeted for 1977-78.

In other action, the messengers approved other Executive Committee recommendations, including a logo for voluntary use by Southern Baptists to identify con-

vention relationship, continuation of the newly-organized Mission Service Corps for another year and that Bold Mission Thrust be the denominational theme, 1979-82.

Messengers were invited to be involved in the work of the committee to find a successor to Porter W. Routh as executive secretary of the Executive Committee. Routh is scheduled to retire in August, 1979.

"We ask your prayer, support and suggestions," said Brooks Wester of Hattiesburg, Mississippi, chairman of the search committee, during the report of the Executive Committee to the convention.

Messengers also approved a five-year capital needs proposal which will total \$16,705,985. The capital needs distribution for 1978-79 includes \$1,671,000 for a library and faculty offices at Golden Date Seminary and \$329,000 for a child care building at Midwestern Seminary.

The bylaws changes include second reading approval of a proposal which will limit an SBC president to two one-year terms in office, with a year out of office before the president would be eligible to serve again.

Arkansans named to boards

Three Arkansans have been elected to boards and committees of the Southern Baptist Convention by messengers in their annual meeting in Atlanta.

Dickson Rial, pastor of First Church, Benton, has been named to the Home Mission Board. His term will expire in 1982.

Jim Williams, minister of education and administration at Geyer Springs Church, Little Rock, was elected to the

Brotherhood Commission for a term expiring in 1982.

Don Fuller, a Brinkley farmer and a member of First Church, Brinkley, was named as state representative on the Baptist Sunday School Board. His term will expire in 1982. Fuller has been a member of the Arkansas Executive Board and served a one-year term on the board of the Arkansas Baptist Foundation.

Church musicians provide sharp focus on new approaches

by Larry Crisman

ATLANTA (BP) — When President James McKinney said the theme of the 1978 Southern Baptist Music Conference at Wieuca Road Church was "Worship and New Developments," he wasn't just whistlin' Dixie.

A variety of music focusing on worship and two speeches which could be considered controversial in part by Southern Baptist standards, lent credence to McKinney's stated theme.

"The criteria for deciding a woman's role in the ministry should be the same as those used for men," said John Claypool, pastor of the Northminster Baptist Church, Jackson, Miss. "I don't think gender should even be a determining factor in deciding woman's role in the ministry," he said.

Gladys Lewis, free lance writer from Midwest City, Okla., also spoke of the woman's role in the ministry, entitling her remarks, "The Problems of Women in Church Leadership Positions."

"A woman's 'reproach' among men and women in the religious community, where many of us live today, is to sense a call from the Lord to be a leader of men and women and to do ministry in the same robes, vestments and titles that our men use," she said.

Such a call, Lewis explained, can become a "reproach" to a woman when it is accompanied by three frustrating disadvantages.

She identified the disadvantages as "withstanding negativism, winning acceptance and working in symbolism."

Both Claypool and Lewis spoke during sessions of the 22nd conference, held annually in connection with the Southern Baptist Convention.

In his speech, Claypool prefaced his remarks by explaining that what he was about to say would be considered controversial by many of those attending.

He said he believes the criteria for deciding the role of women in the ministry should be limited to the two he explained previously because of the way Christ dealt with women he encountered in his ministry.

"He gave to every woman he encountered exactly what he would give any man," Claypool said. "He also expected from every woman exactly what he expected from every man." According to Claypool, Christ bucked the tradition of his day by refusing to "buy into the idea that women were inherently inferior.

"We must follow Christ's example in deciding on the role of women," he emphasized. Southern Baptists have come a long way in dealing with the role

of women but, "The night is dark, and we're a long, long way from home," he added.

Lewis received several rounds of applause, including a standing ovation at the end.

"Negativism is overt or subtle opposition and devaluation of a woman as a leader," she said in explaining the first of the three disadvantages women often face in church leadership positions.

"When a woman exercises aggressive behavior and positive action in doing her work, this negativism manifests itself."

Referring to the struggle for acceptance that women often endure, Lewis said, "It seems to me that there's inherent distrust and disbelief that a woman can head a group successfully, to say nothing of leading it to adequate and appropriate work. "To the woman in a non-traditional position who says she has never had an acceptance problem, I say she is either non-perceptive, ineffective, lying or dumb."

Lewis said women in leadership roles are confronted by "structural symbolism" which she described as a process men traditionally use. As an example of "structural symbolism," Lewis pointed to parliamentary jockeying which often occurs at conventions and meetings.

"If there's a floor fight going on over parliamentary procedure, the men in the group know instinctively it is symbolic of a power struggle. The women are bored with the wrangling over nothing!

McKinney's keynote speech dealt with "The Church Musician's Dilemma."

A primary part of the dilemma relates to the decision church musicians must make in determining whether to pacify their peers and church staff or to glorify God. This dilemma presents itself not only when a church musician is trying to select the music to be presented, but also when he decides how it will be projected.

"Much of the dilemma faced by the church musician can be resolved if he remembers that the purpose of his music and ministry is to glorify God, not men," McKinney said.

Cooper spiced his speech with humor. "Worship is a lot like kissing your wife," he said. "It's a lot more fun to do it than to talk about it."

In a more serious moment, he described worship as "the highest and most important activity in which human life can participate. The chief end of man is still to give glory to God. Worship is primary."

Three persons were named vice-presidents to serve two years — Polly Riddle of Liberty, Mo., VP for education; Charles Gatwood of Raleigh, N.C., denominational; and Bill Pearson of Ft. Worth, local church.

Attendance at both the night sessions numbered about 2,500. A total of 500 new members registered for the conferences, increasing the organization's entire membership to about 1,000.

On the cover



A record 22,380 messengers to the 1978 Southern Baptist Convention annual meeting re-elected Jimmy Allen, left, pastor of First Church, San Antonio, Tex., as president. Chosen first and second vice presidents respectively were Doug Watterson, middle, pastor of First Church, Knoxville, Tenn., and William Self, pastor of Wieuca Road Church, Atlanta. (SBC Photo by Van Payne)

Where there is a vision, the people flourish

by Jimmy R. Allen

Introduction

General Douglas MacArthur was one of the most controversial figures in American history. A recent motion picture about him depicted his life and leadership during World War II and the Korean Conflict. Whatever one's opinion of MacArthur, the scene of his return to the Philippines is a moving one. As he left in defeat and retreat, he had vowed "I shall return." It became a personal vision . . . an obsession to do so. As the tides of war moved, there was strong effort to build a strategy which would leapfrog the Philippines and move on to Japan. He was adamant. He even threatened to take it to the people in political elections. He finally won his way. Though he made it a media event with his famous walk through the surf, the moving moment came when he walked among the wounded and battered survivors of the prison camps and the death marches. He is depicted as moving slowly from one to another saying, "I'm late . . . I'm late . . . I wanted to be here sooner . . . it took longer than I thought . . . I'm late . . . so late."

A world of battered and wounded people stagger through the death marches of this life, barely surviving, helpless and despairing. It is a vision born in the heart of God . . . shared with and by Southern Baptists . . . to set these people free. It moves us with the hope that every prisoner will be able to know the way to life by the end of this century. It is slowly . . . then with more rapidity . . . gripping the imagination of thirteen million Southern Baptist Christians. We have put a name to it . . . Bold Mission Thrust. It is the theme of this Convention session. It will continue to be a theme in years ahead. It encompasses so much of what the Lord has commanded us to be and do. It stretches us to our limits so we can discover that God's resources are unlimited. And we are late . . . so late . . . so very late.

The Scriptures say, "Where there is no vision, the people perish." Proverbs 29:18. Since that is true, the opposite is also true. "Where there is a vision, the people flourish."

Let us examine this vision: Its source, shape, steps toward accomplishment and strength for fulfilling it.

Source of the vision

Schemes, plans, and programs, usually come from within our own efforts. We set our goals, work out plans, assess our accomplishments. Visions are entirely different. They come from without.

Jimmy R. Allen, president of the Southern Baptist Convention, is a graduate of Howard Payne University, Brownwood, Tex., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He is pastor of First Church, San Antonio. Dr. Allen has traveled widely preaching both in Europe and Asia. He is a frequent contributor to religious journals and is the author of *Peace, Peace*.

They "dawn" on us. They come when we are alert to challenges and discover ourselves coming up with insights and answers. We begin to see things in the light of God's presence and God's promises. Whether there is a highly emotional experience or not, this kind of vision comes from God. We are deeply stirred because of a discovery of God's direction . . . of the way He is moving and what He wants us to do about it.

Dr. Edward B. Lindaman, the evangelical Christian space technologist and college president, describes the experience in his new book, "Thinking In Future Tense." He sees it as an exciting difference in perspective . . . the stuff of the vision is often very familiar to us. He says:

"One of life's most fulfilling moments occurs in that split second when the familiar suddenly is transformed into the dazzling aura of the profoundly new . . . The breakthroughs are too infrequent, more uncommon than common; and we are mired most of the time in the mundane and trivial. The shocker: What seems mundane and trivial is the very stuff that discovery is made of. The only difference is our perspective, our readiness to put the pieces together in an entirely new way and to see patterns where only shadows appeared just a moment before."

The stuff of our vision is familiar to us. The Great Commission has included the idea of confronting every person on earth with the gospel since Jesus Christ gave us the command two thousand years ago. Some things, however, are happening to charge the atmosphere in which we are living with a new energy about an old command. There is a stirring across the land . . . as Samuel says it, there is a sound of a moving in the mulberry bushes. God is up to something. Colleges and seminaries are crowded with talented lay people ready to forsake all and follow him . . . anywhere on earth. A sense of urgency stirs us with a deep feeling that time is running out . . .

a sense of discovery grips us as God moves to meet our deepest needs.

The vision is old, but it is ever fresh. It is new. A basic principle says that a difference in degree can make a difference in kind. A gentle breeze is simply wind blowing. If the velocity of that wind reaches 185 miles an hour, you have a hurricane. A difference of degree has made a difference in kind. A slap on the face is a blow. A blow hard enough to crush a skull is also a blow, but it is murder. A difference of degree has made a difference in kind.

The velocity of a mission response which doubles our missionaries, doubles our Cooperative Program, escalates our giving to allow new technologies of communication, and puts at least an additional five thousand volunteers full time in the field serving Christ and sharing his gospel . . . That's a difference in degree which can make a difference in kind. The vision is something new.

There is a very real possibility that we are on the edge of the greatest explosion of Christian expansion in the history of Christianity. From time to time in human experience God stirs in such intensity. With the vast resources available, the eagerness of spirit emerging, the sense of expectancy gripping our imaginations and making room for faith to claim the victory, the depths of sacrifice being explored by serious Christians, we may be ready to celebrate a breakthrough which none of us have dared to dream about. If it is to be, it is up to God. If it is to be, it is also up to me.

The shape of the vision

Visions are intensely personal things. Our collective vision's shape must leave room for each of us to perceive for ourselves what God is doing and how our gifts and skills fit into it. However, there are some common denominators in our vision.

1. *We are seeing a confused and searching world.*

Our vision is of a world of confused and searching people. Jesus saw them as sheep without a shepherd. In the vast carnival of our world, we hear the hawkers calling out for attention with varying answers to life's ills. The skills are moving among us, meeting us at our airports with fixed smiles and false messiahs. The voices are strident with anger as they call for overthrow of systems and establishing of yet another materialistic system with a promise of freedom and an end result of tyranny. And the Lord

SBC President's address

Chaos reigns over the mad festival of pleasure seekers, power brokers, waste makers, searchers running after every new guru, diet, or exercise which promises peace of mind. The spiritual witch doctors of our technological world have many offers but no answers to the deepest needs of the human spirit.

To this world of confusion, our vision leads us with the good news of God's revelation. The record of it is the Bible. The center of it is the risen Lord Jesus Christ. A conviction has emerged and strengthened in my spirit this year. We don't have time nor need to debate the authority and accuracy of the Bible. Our confused world does not need to be treated to the scene of Christians tearing at each others vitals over whether their beliefs are being described in just the right jargon. The urgency is for us to announce His Word, explain His Word, live His Word, share His Word. The Bible is true truth. While we are debating the various ways of describing our ammunition, the enemy is taking our world.

The Korean Conflict revealed an unusual phenomenon. The American Rifleman Magazine told of it during those days. It was discovered that a very large percentage of the time the American soldier with his rifle in hand would see an enemy, have an opportunity to shoot, and fail to use his rifle. As they analyzed it, they changed their training techniques completely. They found that the reasons were: an absence of confidence in the weapon . . . an overdependence on the more dramatic firepower of artillery and air bombardment . . . and a fear of exposure to enemy fire. The Bible is God's gift of our weaponry . . . the Sword of the Lord. When we lose confidence in it, we fail to use it. When we think that the dramatic firepower of sermons and religious testimony and television talk shows will do the task alone, we fail to use it. When we fear that we are not equipped to use it well enough to expose ourselves to enemy fire, we fail to use it. But the basic problem about the Bible is not whether we agree on how to describe its authority, it is whether we trust its promise . . . depend on its power enough to obey its command and to share its message. A confused world needs not theoretical explanations. It needs the one who is God's answer to man's need . . . Jesus.

2. *We are seeing a vision of hungry and hurting people.*

There is a yearning in the land. Out of our confusion created by unkept promises and unfulfilled hopes, there is a hunger of spirit. We are weary of the burden of sin and guilt. We are yearning

for meaning in lives which are empty and jaded. The fear of death is often exceeded by the fear of life. The time is right for harvest. The battered and used woman at the well (John 4) returns from her experience with Jesus to shout to other battered and used people, "See the One who knows all about me and still gives me the refreshing water of life." And they are pouring out of the Samaritan villages of our world . . . hungry to know him. A "harvest truly plenteous" while "laborers are few."

To that spiritual hunger our vision also shapes up to envelop the physically hungry. Weary and exhausted multitudes of our world are dying of hunger related diseases in numbers beyond our comprehension. While farmers strike to call attention to their economic plight, our agriculture can produce more and better than any on earth. And we use the hungry of our world to dump our surpluses rather than sensing the calling of God to give our loaves and fishes for feeding them. It is expected that more people will die in our world from hunger related diseases this year than in the year of Bangladesh (1975).

Our newly conceived volunteer mission program is already sending agricultural helpers to help people learn how better to help themselves. Have you stopped to realize what Southern Baptists could do about world hunger if we put out a consistent effort to do so? Just one dollar a week . . . far less than a meal we might miss . . . would mean thirteen million dollars a week! That's six hundred and seventy three million dollars a year! Our Committee on Order of Business has provided an occasion for a demonstration of concern for hungry people in our world by challenging us to give the equivalent of tomorrow night's meal to world hunger. At the evening service tomorrow night that opportunity will be ours. Some of us will miss tomorrow night's meal to identify with that need and give its equivalent. Others will eat our steak and give it too. But all of us will be reminded that "inasmuch" as we have done it to the least of His brethren, we have done it unto Him. A major consultation on world hunger is being planned this fall.

3. *We are seeing a vision of a world of entrenched evil and opportunity.*

I've come to a new sense of excitement about Paul's statement that "Where sin abounded, grace did much more abound" (Romans 5:20). The sin which abounds in the evil entrenchments of our world seems to release the grace of God in the most intense and fantastic ways. As we look at the evil around us we are like the servant of Elisha when surrounded by the enemy. We cry, "My father, my father."

Then God opens our vision to see surrounding our enemies the encircling angels of fire. He is freed to work where evil is.

And the evil is there. These brief days will see us examining the challenge of it. The concept of family is under fire as never since the first century. Not only are families being fragmented by lightly given promises and self-centered attitudes, but the very idea of commitment to marriage is under assault. Healthy sexual expression within marriage, nurturing of character within families, and discovering the family's role in missions will make up an entire session of our time together.

Television, our nation's most sophisticated teaching tool, has been preempted by the profitmakers and committed to dumping the garbage of violence and twisted sex into our living rooms. We believe the consumer has a right and role in changing that and will look at it together.

With our ears tuned to the sound of the world mission enterprise, we are hearing the cries of our persecuted brothers and sisters around the world. The systematic decimation of Christians in some African countries, the harassing and imprisonment of followers of the faith in some European countries, and the travail of some of our brethren in Asian countries places the human rights issue high on the agenda of Baptists. We have consistently cared about freedom throughout our history. We are grieved that recently even Israel, which has long been a symbol of freedom because it was built by survivors of holocaust, has reactivated an anticonversion law which hampers the free sharing of one's faith.

The deepest level of challenge does not lie in any of these expressions of evil. It lies in the need for spiritual awakening in our nation and our world. One entire session's emphasis together will be centered on the need for spiritual awakening in our nation and our world. One entire session's emphasis together will be centered on the need for spiritual awakening and a great prayer meeting asking God to forgive our sins and heal our land.

And encompassing it all is the vision of evangelizing and witnessing to our entire world . . . and to every world in which we move.

Some steps for accomplishing the vision

Visions without response mechanisms paralyze, frustrate, and anger us. The greatest challenge of a magnificent obsession is to develop concrete steps for accomplishing it. We have been hard at the task. We will be working at it this week and in the years to come. Some steps deal with attitude and others with actions.

SBC President's address

1. Repent of our timidity

Because we have gradually become the nation's largest evangelical body, we have been tempted to measure ourselves against ourselves. We have developed a strange variety of timidity . . . contrary to the image many non-Baptists have of us, our timidity has been in a strange reluctance to test God's storehouse. He promises to provide all our needs as we are in the doing of His will. In a jet and rocket age, we have set a pedestrian pace for our growth. We must repent of this kind of timidity.

I sat in a meeting of Southern Baptists in Canada recently. The three hundred or so persons in the room represented some thirty congregations. Yet, as they addressed themselves to their task, they were not talking about simply enlarging their numbers, they were talking seriously about winning Canada to Christ. The audacity was breathtaking. Two thousand congregations by this date . . . twice that by this date . . . a word from another area of the nation in which the stirring of God had created a new church becomes the "cloud the size of a man's hand" for which their Elijahs were looking and symbolized a vast downpour of the power from heaven which is on its way . . . students by the score on Canadian campuses coming to Jesus Christ . . . God is up to something among them. I left there with my heart singing. It sounded like a hundred and twenty Christians in a large room in Jerusalem centuries ago. Nations for Christ? Why not? Why not indeed?

2. Reaffirm our ecclesiology

Our Baptist rhetoric has always said that the local church is pivotal and vital in the kingdom enterprise. However, I am increasingly concerned that our attitudes reflect our rhetoric. If we are to see this vision a reality, it will have to happen basically through the local church. We must avoid the temptation to sacrifice effectiveness for efficiency. It may be more efficient to be connectionalists and make the association or state convention or agency central in our efforts, but the slow processes of democracy in which we are congregationalists is more effective. It is in tune with the Bible's message. Jesus established the church. The only visible manifestation of it in Scripture is the local assembly. The headquarters for the Southern Baptist Convention is in the local New Testament church. There are not great churches and little churches. There are only small ones and large ones. If Bold Missions is to be, it must happen in the churches. Here we discover our gifts and call out the called. Here we move from the base line of the tithe on to sacrificial giving. Here we meet the challenge of increasing our

cooperative missions giving by fifteen per cent a year and double them within our time goals. Here we develop and debate our doctrines and reject creedalism in favor of the New Testament. Here we stay in touch with the "common people" who heard Christ gladly. We are a movement of the people. If we lose that touch, we become a cut-flower denomination, severed from our root system. The basic strategy for evangelizing this lost world is through the fellowship of the local church.

3. Reorder our priorities

The vision demands that we reorder our priorities. We have tried to capture the Phrases of the vision in slogans . . . Bold Growing, Bold Going, Bold Giving. They are three points in a triangle of effort for making the vision a reality. Of course, they are not comprehensive enough. The key is boldness, but the triangle must be at least a five pointed star. Two other elements are essential whether we sloganize them or not. There must be Bold Doing to close the credibility gap of a skeptical world before they will believe our message and trust our Lord. There also must be Bold Praying for God is the author of the vision and the only hope of its fulfillment.

I have always been intrigued by the momentum factor in a football game. It moves so quickly from one to another. It makes the suspense of the game. It is especially noticeable during the final two minutes of a game. I am amazed that more ground can sometimes be gained by a team in those two minutes than in the whole half. I chatted some time ago about that two minutes of bedlam with Bill Glass who at that time was All Pro for the Cleveland Browns. His answer was that the coaches trained their men during that time when chaos reigns, crowds scream, time is running out, everything is coming loose. They are told to concentrate on the basics. No fancy experimentation, no analyses of action, no individual heroics for headlines . . . just back to the basics. Run your pattern. Block your man. Make your tackle. Shut out everything except doing your basic job.

It is bedlam time in our world. Time is running out. We need to be back to the basics. That is what the vision demands:

The basic Bold Growing. We need to neither glory in artificial growth nor excuse ourselves for lack of growth. While there are some flinty fields in which faithfulness produces growth which is not apparent and spectacular, the fact is that most of our people have never been in a church with a ten per cent growth factor every year. We don't prioritize it because we can't visualize it.

Here and there we are experiencing it . . . the hem of the garment of Bold Growing. Yet it is a basic factor if we are to fulfill his command. New congregations, new units, new efforts, new attitudes . . . Bold Growing.

The basic of Bold Going. Doubling our permanent mission force in five years is Bold Going. It is also essential if we have the skeletal force of the body which the muscle and tissue of growth at home and among the nationals abroad must have to match our vision. The people are ready for the challenge to go. In addition to that, and excitingly capturing the imagination of our people is the mission service corps. Five thousand full time volunteers in the field serving, sharing, supporting in five years. I have been in services in which 500 young people in one night have committed themselves to two years in mission service as part of the strategy of their lives. A thousand years of mission service promised to God in one night. The hem of the garment of Bold Going.

The basic of Bold Giving. None of us have managed to sacrifice for Jesus yet. He owns it all. He makes us trustees. As Carl Bates says, We've had a basic mistake in our refusal to trust the god of Malachi 3:10. Moving past the base line of the tithe to graduated tithing prepares our churches to move to double our Cooperative Program of missions in five years. Over and above that is Bold Giving in sponsoring these volunteers. Many of them are investing their own resources as well as lives. We sponsor folk who go without salary to give themselves in personalizing missions . . . in making it happen. I watched in one night a group of one hundred Southern Baptist couples decide to give over and above their tithe more than a million dollars of such mission support. The hem of the garment in Bold Giving.

The basic of Bold Doing. A cynical world will care little for our efforts to grow organizations, increase mission personnel, or give more money unless there is a closing of the credibility gap about Jesus. We must demonstrate the difference Christ makes or all our preachments are in vain. I am grateful that Southern Baptists have largely exorcised the demon of racism which crippled our mission witness for years. But many other challenges to Christian behavior remain. The greatest word about the process of sharing truth is found in Acts 1:1. "The former treatise have I made, O Theophilus, Of all that Jesus began both to do and to teach." Doing is teaching. Doing must precede teaching. Without doing, our teaching is vain.

4. Recover our spiritual vitality

For the vision to become reality, we

SBC President's address

must recover our spiritual vitality. The refreshing of God's Spirit is the essential ingredient for any of this to impact our world. We can labor hard to have the structure and channels and resources of lives available. Unless God moves nothing happens. Like Ezekiel—we can watch the bones come together, the muscle and sinew and skin come into place. But the army is dead. The cry of God is "Son of man, can these bones live?" Our response can only be with the prophet. "Only you know, Lord." It is in God's hand.

The essence . . . the basic . . . is Bold Praying. One session we will be called to such praying . . . the thousands of us here in this place . . . on our knees before God. To those too sophisticated for that kind of thing . . . or too cynical . . . or too pragmatic . . . or too philosophical . . . so be it. Someone asks, "Are you trying to go back to the old fashioned prayer meeting of brush arbor revivalism?" My answer is . . . no. We are trying to go back farther than that . . . to the old fashioned prayer meeting of the First Century when they

prayed boldly:

And the place was shaken where they were
They prayed boldly
And the prisoners were set free
They prayed boldly
And sick lives were made whole
They prayed boldly
And spoke the word of God with boldness
They prayed boldly
And Caesar's household was peopled with newly changed saints
They prayed boldly
And power came — compelling, transforming power

Remember we are not praying to a reluctant God. He is the Author of the vision. He yearns to bless. He can only do so as we earnestly, fervently, believingly, joyfully claim his breath to give life.

Conclusion

There was a day when the boy was dead and the man of God didn't know it. The Shunammite woman rushed to

Elisha with her heart breaking. Her boy was dead! Elisha sends his servant Gehazi with his staff and instructs him to lay it across the child. When the prophet arrives he finds out that nothing has happened. He closes them out and prays. He stretches himself on the body of the boy. He breathes on him. He walks about in agony. He repeats his praying, his stretching himself on the child. Finally, the child comes to life. He lives because the man of God has given everything he has to the process.

So with the dead in our world. Deadness cannot be affected by second hand, long distance efforts. Our staffs laid by indifferent servants across our world will make no difference. But if we give ourselves to it, if we pour ourselves out into it, if we have what Jose Ortega y Gasset calls Christianity's unique contribution to mankind . . . commitment. In our agony, praying, pleading, giving, doing, we do all He asks us to do we free Him to do all He wants to do. And resurrection comes . . . life reigns . . . the vision becomes reality. And where there is vision, the people flourish.

Religious educators urged to consider their families

by Bracey Campbell

ATLANTA, June 12 — Southern Baptist education workers were admonished not to forsake their family responsibilities in fulfilling their church work during the 23rd annual Religious Education Association meeting here prior to the Southern Baptist Convention.

J. Allan Peterson, executive director of Family Concern, Inc., Wheaton, Ill., said he had seen church workers' families break up all over the country because the man of the family zealously "shares the bread of life with others but has only the moldy crust for his own family."

Peterson was one of several speakers who talked to the 387 participants at the two-day conference in the Peachtree Plaza Hotel keyed to the theme of "The Church Reaching Out Through Religious Education."

"I see families of Christian workers shattered all over the country because we don't get our acts together at home. A man who builds the greatest Christian education empire in the country but loses his family in the process gains nothing."

Peterson, a radio commentator and writer of several books on the subject of family life, said all denominational workers share the problem of "integrating God's call to the ministry and

God's mandate to take care of your family."

Peterson said religious workers often retreat into their own occupations when things get rocky at home. "You can tell others how to live their lives, but you too often don't take the time to do an adequate job with your family."

The educational workers were urged to "model their messages" of Christian family life, rather than teaching them.

"You need to major on action . . . not just talking and thinking about what should be done in your homes."

Peterson said some of the most important dates marked on a church worker's calendar should be those reserved for family activities.

The educational leaders heard success stories from a number of peers and reports from several key personnel in denominational work.

Reggie McDonough of Nashville, secretary of the Church Administration Department at the Sunday School Board, said church members who once asked what they owed their church are now asking what the church owes them.

This change in attitude is part of a skepticism of the public toward the integrity and style of institutions and leaders, McDonough said.

The educational directors from the booming First Church in Jacksonville,

Fla., said sagging church programs can be turned around with a focus on planning, prayer and evangelism.

Frances Hendricks, who coordinates the Sunday School work at the inner city Jacksonville church, said the church has tripled in membership (to 8,411) over the last 10 years. She said the surge is related to the 500 persons visiting prospects every week and to 2,000 prayer warriors — persons committed to spending at least 15 minutes daily in prayer.

New officers elected include president, Charley Lowry of Alexandria, director of church program services division, Louisiana Baptist Convention, and president-elect, Lawrence R. Klempner of Ft. Worth, minister of education and administration, Travis Avenue Church.

Others elected were vice president, Robert S. Cook of Jacksonville, church training department, Florida Baptist Convention; vice-president, Hazel Morris of Ft. Worth, assistant professor of childhood education, Southwestern Seminary; secretary-treasurer, Melva Cook of Nashville, family ministry department, Sunday School Board; and assistant secretary-treasurer, Harriett Buff of Columbus, Ga., church member at Eastern Heights Church.

Turning the world rightside up

June 25, 1978

Acts 17:1-13

by Richard A. Lisk, pastor,
First Church, England

What is the greatest condemnation that can come upon the Christian church by a non-Christian world? Is it the bitter denunciation of one such as Madalyn O'Hair who would say that the Christian faith is little more than the legacy of ignorance and superstition from some past dark age? Is it the sharp accusation of hypocrisy and ignorance which has been hurled by those favoring a "playboy" philosophy? Or is the sharpest rebuke to be found in still another place?



Lisk

It is my own conviction that the greatest condemnation that can come upon the Christian church by a non-Christian world does not consist of a sharp rebuke and repudiation. Rather it is to be simply ignored as being of little importance and less relevance.

The Christian problems

The Christian of the New Testament had many problems, but being ignored was not one of them. The Bible is filled with stories of persecution and opposition and this is where we find our lesson for today. Because of their efforts to turn the world rightside up, Paul and the other disciples were accused of turning the whole world upside down.

When Paul had finished his work in Philippi, he and his companions journeyed by foot on the Egnation Way. This was the ancient road that led to Thessalonica which is known today as Saloniki. Here for three successive sabbath days he taught in the synagogue.

As we view Paul's ministries as outlined in Acts, at least three things become apparent. One is that he centered his work in the great cities of his world, probably on the theory that the gospel in this way would have a greater impact. He also turned naturally to the synagogue as the natural place to proclaim the fulfillment of the Old Testament scriptures. Finally, he based his ministry upon the gospel of Jesus as interpreted in the light of the Old Testament. His way, and ours, was to be found in the scriptures.

The heart of his teaching is to be found in Acts 17:3. He maintained that

the Old Testament found its fulfillment in the ministry of Christ. He specifically proclaimed the idea of a suffering messiah and the resurrection of Jesus from the dead. Some of his Jewish hearers, and others for that matter, thought this approach to the work of Christ was nonsense. Others were not so skeptical and accepted the message of Paul.

History repeats itself

When this happened, the events of South Galatia repeated themselves. His success was the occasion for his trouble. Had no one believed the message of Paul, no one would have cared very much what he said or did. But his success, particularly among the "god fearers," aroused the envy and jealousy of those who felt threatened by this messenger and his message of Christ Jesus.

Their opposition was so strong and vocal that an uproar and near riot developed. Paul for some reason could not be found. Possibly he had been hidden for his own safety by friends. But Jason, Paul's host, was dragged from his house to appear before the city officials.

The charges against Jason and the Christians were serious. They were in effect charged with sedition, the same kind of charge previously leveled against Christ. The authorities, greatly concerned with keeping civil order, reacted strongly but wisely. Jason was forced to post a bond guaranteeing the peace. Paul and Silas had to leave town immediately and went by night to Beroea.

History again repeats itself

History once again repeated itself in Beroea. Paul and Silas went to the syn-

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

agogue and taught as had been done in other places. There was one difference between Beroea and Thessalonica. In Thessalonica most of the converts appear to have been devout Greeks. These "god fearers", as they were called, were Greeks who had adopted the Jewish faith. In Beroea most of the converts appear to have been Jewish. We are told specifically that here they searched the scriptures daily. Would that we did the same.

When the same rabble that had caused Paul to flee from Thessalonica heard of Paul's success in Beroea, they came to town and once again incited a near riot. Once again the brethren immediately sent Paul on his way.

The reason why

From the experiences of Paul and the early disciples, it is easy to see that success often brings opposition. This is particularly true when success implies the challenging of accepted norms and lifestyles. Unless Christianity does just this, it has no reason to exist. Unfortunately Christianity has often failed at this very point. All too frequently we have reflected the mores of society instead of determining them.

It is to our everlasting shame that people such as Jane Fonda and Joan Baez have often spoken a more prophetic word than many pulpits. It is a terribly disturbing thought that the reason we are not persecuted and opposed more in our society is because we are not seen to pose any threat to the forces of evil that abound all around us.

We need to honestly face the issue. These early Christians were condemned because they would turn the world up-side down. Actually they were seeking simply to turn the world rightside up. Supposedly we proclaim the same message as they. They were bitterly opposed. We are not. Why?

New subscriber:

Church

New budget:
Haley Lake, Fouke
Myron, Ash Flat

Pastor

Elvin Steed
Graden Melton

Association

Southwest Ark.
Rocky Bayou

Judah: the growth of concern

June 25, 1978

Genesis 37: 42-45

by E. A. Pipkins, pastor,
Southside Church, Stuttgart

The teacher of this lesson will feel that most of the material was taught last Sunday in the lesson on Joseph. And, so it was. But the difference is that the focus has changed. While the one, great, central drama is going on at center stage, a minor but very significant drama is being acted out near the wings. Perhaps this is something of the scheme of the Scripture. Great treasures are often found in out-of-the-way places. This one is about the enlarging of a soul. A man with a soul so small in the beginning that he would plot to sell his brother into slavery grows to the point of a willingness to become a slave himself to protect a brother and his father. Any life that experiences such a transformation deserves recognition and to study such an experience should profit other lives and life itself.



Pipkins

Judah: the son of Leah

Judah was the fourth son of Jacob. His name means "praise", and it is the name from which "Jew" is a derivative. The New Testament, "Judaea" is an equivalent.

Judah was a card-carrying member of the hate Joseph brotherhood. Perhaps a strong case could be made for tolerance for Judah by understanding the forces of parental favoritism, polygamy, and sibling rivalry. It may be that the punches and kicks administered between brothers today are motivated by the same sorts of feelings. It is likely that young Joseph was a difficult little boy to endure, especially by his brothers. His continual tattling about his brothers' activities must have won their hatred, as well as his father's rebuke.

Joseph would not have been a serious contender in the "most popular" category. So often one with the characteristics of Joseph's personality, and utter disregard for the opinions of those around him, will rise to the top in whatever life situation faces him. Think through some of the people you have not especially liked and you will find this to be true.

Eliminate the unacceptable

The hatred of Joseph by his brothers

came to a climax in Dothan, and there they plotted to kill him and explain his death to their father by saying he had been killed by a wild beast. It was Judah who decided that a profit could be made by selling Joseph as a slave, and they would not really be murderers either. The mechanism is to get rid of that which will not conform to present standards, nor will let the status-quo alone. What other solution is there? Have we not always killed those who would tamper with such things as this?

Surely it must be the responsibility of society to recognize the value of those who would seek to change society for the better. Not all who want change want it for the good of all. But it is given to those who will be changed to know the difference.

A growing soul

The difference in a man and an animal is that a man has the capacity to see himself as he is and change himself to be what he wants to be. (Of course, this must all be within the context of God's redemptive grace.)

Judah recognized the famine as a very real fact. It could not be eliminated. When one must adjust to things that will not themselves adjust, some growth follows. Statements made by Judah during negotiations for food indicate an awakening going on within him. Lesson writers have found significance in the willingness of Judah to take responsibility for Benjamin (43:8).

As he rises to meet the occasion of protector for Benjamin and provider for his family, Judah began to recognize the needs of the people around him, and to accept responsibility for their welfare. He who eliminated the unacceptable now must work with it. The petition for food without Benjamin was unacceptable to Joseph. To include Benjamin was unacceptable to Jacob.

Now society begins to function. Judah is pulling the two sides together. He accepts the role of a responsible citizen. Society is not preserved by those who rebel and destroy, but by those who act responsibly to the situation around them. Judah is working through rebel-

lion and destruction to responsibility. Would to God his tribe to increase.

A soaring saint

Who would have predicted such a change in Judah? He who would sell one of Rachel's children as a slave comes to full glory when he is willing to exchange his own freedom for the other (44:30-34). Never give up on a man. Never sell the grace of God short. A shrivelled soul can become a soaring saint.

At one point in his life Judah was willing for his father to think a favorite son was dead. Now the prospect of having to leave Benjamin as a slave in Egypt, Judah, fearing his father could not live through the sorrow, offers himself as a substitute for his brother. Since Benjamin is being held a slave because he has stolen the sup of Joseph (although it was the plan of Joseph), Judah is willing to take the penalty himself. The innocent to suffer for the (supposed) guilty. On a human level Judah is acting out the role of his descendant, Jesus Christ.

This unit of lessons has had as its purpose to acquaint you with men (a generic term meaning men and women, although only males are used) as human as we all, who found themselves on a pilgrimage of faith. Not one of them sprang full grown, as some Greek god would have, from the womb of God's sovereignty; and, each of them struggled with the very basic issues of life that beset everyone.

To be a Christian does not preclude an honest approach to life. The Bible is a very honest book, and it takes a very honest look at its characters. One of the greatest pitfalls in the Christian experience is for the saint to refuse to look at life honestly. Although some sort of pilgrimage is admitted, most want to feel that it should always be spoken of in past tenses. The real currents in life are often ignored while the pious saint assumes an otherworldly posture.

All of this fashions the Christian experience into fine china which you display behind glass in a buffet. The pilgrims of faith we have studied through their experiences into stoneware pots that became receptacles for their own lives and out of which they blessed the lives of others. Are we really biblical?

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Want to buy

Old Envelopes, Postcards, and Letters mailed before 1946. Send for offer or write Milton G. Wicker, 5112 Doliver, Houston, Tex. 77056

PEW CUSHIONS

Comfort and beauty. At prices your Church can afford.

For free estimate contact

FLOWERS MANUFACTURING, INC.

P.O. Box 587, Keene, Tex. 76059

Phone: A-C 817-645-9203

MINISTERS, RETIRED MINISTERS, CHURCH LEADERS:

we have an exciting opportunity for you! If you can spend 3 days per week now, full time later, and would enjoy meeting church people to sell top quality furniture, baptistries, spires, complete construction, etc., write us, giving resume, amount of time available, etc. Territories: Arkansas and Eastern Oklahoma.

Smithson Church Interiors, Inc., P.O. Box 6976, Okla. City, Okla. 73153

Dan Dipert Tours Deluxe Motorcoach

Colorado, July 28, 10 days, \$410
New England Fall Foliage, 8 Little Rock departures starting Sept. 20, 11 days, \$510
Grand Ole Opry - Smoky Mountains, Oct. 7, 6 days, \$265
Washington-Williamsburg, Oct. 16, 10 days, \$490
Florida Tour/Caribbean Cruise, Oct. 24, 15 days, \$1,020

Price Includes Everything
But Noonday Lunch

Write or Call for Our
1978 Tour Catalogue or Detailed
Itinerary on Any Above Tour

Dan Dipert Travel Service, Inc.

formerly Peters Travel Agency
5800 R Street, Little Rock
501/664-9000

Headquarters for complete travel advisory

For sale "The Odyssey Of A Pioneer People"

a history of the Baptists who
settled Green County, Ark.

Cost \$4.50

Darrell Stone

714 South 6th Street
Paragould, Ark. 72450

A smile or two

The highway patrolman stopped the beat-up old car because he thought it in unsafe condition. After looking it over, he asked the driver how he got along without a speedometer.

"Well," he replied, "when I'm going 15 miles an hour the fenders rattle; at 25 the windows shake loose, at 30 the motor starts knocking. By then I know I'm going flat out."

First woman: "How are your children doing in school?"

Second woman: "Better," said the weary mother, "but I still go to PTA meetings under an assumed name."

A policeman asked a man sitting on the sidewalk at 3 a.m., "What are you doing out here so late?" The man answered, "I lost the key to my house, and I'm waiting for one of the kids to come home and let me in."

Groups - Reserve Now For The Great Passion Play America's no. 1 dramal

Tickets, lodging, recreation and meals only \$13 a person at

KELLER'S COUNTRY DORM RESORT

Rt. 1, Eureka Springs, Ark. 72632
Phone (501) 253-8418

Pew cushions

Quality, comfort and beauty.
We believe we can
save your church money.

3 weeks delivery on fabric in stock

For free estimate contact:

Eugene Hughes, Ph. 777-6474

111 E. Second Street

Hope, Ark. 71801

Planning Your Playground ?

Contact your local
Miracle Man and get the best
planning service in the business:

- Professional assistance
- Prompt service
- Funding advice
- Built in safety
- Flexibility

Miracle



TOM BEVERLY

District Manager

P.O. Box 847

LITTLE ROCK, ARK. 72203

Phone: (Of) 501-374-9259

Home: 501-666-2474

Attendance report

June 11, 1978

Church	Sunday School	Church Training	Church addns.
Alexander, First	118	46	
Ash Flat, First	63	24	
Batesville, First	219	93	2
Bentonville, Central Avenue	61	32	
Berryville			
First	157	46	
Freeman Heights	155	51	
Booneville			
First	238		
Blue Mountain Mission	26		
South Side	109	64	13
Bryant, First Southern	167	79	2
Cabot			
First	449	99	3
Mt. Carmel	316		2
Caledonia	39	21	
Camden, Cullendale First	462	113	3
Charleston, First	166	43	1
Conway			
Pickles Gap	184	93	
Second	386	147	
Crossett			
First	479	106	
Mt. Olive	283	93	
Temple	176	85	1
El Dorado, West Side	415	411	1
Forrest City, First	446	72	
Ft. Smith			
First	1421		8
Grand Avenue	895	171	4
Mission	18		
Trinity	142	27	
Fouke, First	71	37	
Gentry, First	137		
Glendale	57	25	
Hampton, First	100	54	
Hardy, First	116	32	1
Harrison			
Eagle Heights	238	84	5
Woodland Heights	135	43	
Helena, First	202	56	
Hilldale	48	24	
Hope, First	351	73	
Hot Springs			
Harvey's Chapel	118	69	
Park Place	274	73	
Huntsville, First	80		
Jacksonville			
First	379	60	
Second	172	44	
Jonesboro			
Friendly Hope	128	86	
Nettleton	243	113	
Kingston, First Southern	49	23	
Lavaca, First	319	137	
Little Rock			
Crystal Hill	138	60	
Life Line	397	100	1
Magnolia, Central	637	163	5
Melbourne, Belview	179	84	
Murfreesboro			
First	181	50	1
Mt. Moriah	43		
North Little Rock			
Levy	346	66	
Park Hill	905	189	10
Oppelo, First	20	14	
Paragould			
Calvary	276	297	
Center Hill	118	183	
East Side	303	168	
First	406	91	2
Paris, First	337	54	1
Pine Bluff			
Centennial	114	39	
Central	103	48	
East Side	130	61	
Lee Memorial	259	200	4
Watson Chapel	373	99	
Russellville			
First	442		
Second	141	54	
Springdale			
Berry Street	46		1
Caudle Avenue	117	50	
Elmdale	243	53	
First	1488		19
Sweet Home, Pine Grove	97	62	5
Texarkana, Shiloh Memorial	194	76	
Valley Springs	50	27	
Van Buren, First	587	120	
Vandervoort, First	82	53	
Ward, First	117	54	
West Helena, Second	153	91	
Wooster, First	104	60	
Yellville, First	157	75	

Missions directors urged to be versatile resources

by Bonita Sparrow

DECATUR, Ga. (BP) — More than 200 Southern Baptist associational directors of missions touched on a variety of subjects dealing with boldness in missions at a two-day meeting at Rainbow Park Baptist Church in this Atlanta suburb.

The topics included challenges to recruit and use volunteers, broadening of efforts to provide pastoral support to pastors, encouraging churches to embark on a ministry of family as a method of reaching the unchurched, and utilizing the resources of the

their role as pastor to pastors, Bruce Grubbs of Nashville warned that pastors are hard to pastor. They are better at giving help than they are at receiving help. He said one of the reasons pastors may be difficult to minister to may be because many of them have had no experience with associational missionaries and those who have found such experiences unpleasant.

But he encouraged missionaries to persist. "I have come to believe that the renewal of the ministry in the person of the pastor is the key to the renewal of the church", he said. "It is a recognition that God has chosen to work through human instruments and the key to that is the pastor."

Grubbs, a pastoral ministry consultant for the Baptist Sunday School Board, said associational missionaries could assist pastors through several phases of their ministries. "The first phase is the start-up phase," he said. This lasts from 12 to 18 months and is the time during which the pastor really becomes the pastor.

Grubbs outlined three phases a pastor goes through during this period when the associational missionary can help.

"His personal strength and personal faith is being challenged, the question of his personal ability with the people in the church is tested, and he needs support in these areas. Also, you need to help him avoid trying to effect too many significant changes immediately."

Russell Bennett, director of supervised ministry studies at Southern Baptist Theological Seminary, Louisville, Ky., urged associational missionaries to encourage their churches to serve as extended families to people who have not been reached with the gospel.

Bennett said when Jesus came to interpret the will of God he set the normal pattern for the ways Christians are to relate to each other — as brothers and sisters with God as a loving father.

"My ultimate concern is that people are not won by individuals, they are won by churches," he said. "The churches that are winning people to Christ and keeping them in their fellowship are probably those with the greatest sense of family."

At a luncheon, Glendon McCullough of Memphis, Tenn., executive director of the SBC's Brotherhood Commission, reminded the group of the resources of the denomination's laity.

Nothing that the lay movement in all mainline denominations has been developing rapidly, McCullough said, "Some of us are not ready for a strong

lay movement in Southern Baptist life, but we are reaching the point that we will never appoint enough missionaries, ordain enough pastors, or train enough workers to reach the world with the Gospel.

"Only when every believer becomes involved in witnessing will we be able to make a dent in winning the world for the Lord," he said. "We have a responsibility to equip people and motivate them to spread the word."

In utilizing the skills of the laity, McCullough urged his audience to relate to people least like themselves. "In our world, the Christian movement is a minority movement and we must relate to those who are not like we are," he said. "Perhaps the greatest day in the church will begin when we start moving out from where we have been stopping."

McCullough said the laity offers expertise that often denominational agencies cannot buy. "One of the greatest needs is for us to find a way to utilize these strengths and make their weaknesses irrelevant," he said.

Next to the local church, you are at the place where Baptists have found their leaders, McCullough declared. "You are capable of moving the power in the denomination that needs to be moved."

Sermon compared to 'rock concert'

ATLANTA (BP) — Wanda Allen, wife of Southern Baptist Convention President Jimmy R. Allen of San Antonio, Tex., sat quietly in the audience of more than 20,000 Baptists while her husband delivered the annual president's address to the convention.

Commenting on Allen's explosive, rapid-fire style of speaking, a little old lady sitting next to Mrs. Allen turned and asked "I wonder if he always talks that fast."

"I hear he does," Mrs. Allen whispered in reply, not revealing her identity.

"Well, I feel like I've been to a rock concert," the unidentified lady added.

When Mrs. Allen related the incident, it prompted a friend to observe: "Well, Jimmy's been known to rock a few boats before, but I never knew he was a rock concert star."

Address change???????
Two weeks before change of address send name label below and new address to:
ARKANSAS BAPTIST NEWSMAGAZINE
P.O. Box 552
Little Rock, Ark. 72203

denomination's laity.

The conference preceded the 121st annual meeting of the 133-year-old Southern Baptist Convention.

The group elected Herman Wooten of Orange, Calif., as their new president. He succeeds Tom Roote of Birmingham, Ala. Eddie Gilstrap of Atlanta, the new president-elect, is expected to succeed Wooten next year.

Other new officers include George Arthur of Dexter, Mo., secretary Robert Helmich of Muskogee, Okla., treasurer, and Harold Blackburn of Silverhill, Ala., editor of the conference newsletter. Wilson Brumley of Houston, Tex., was elected host director.

In an address urging directors of associational missions to take seriously