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Arkansas Baptist State Convention

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June 23, 1977

Arkansas Baptist

NEWSMAGAZINE



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Editorial comment
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page 10



I must say it

Charles H. Ashcraft / Executive Secretary

A special study: vertical and horizontal

It is always good to study the Bible with a view to learn. Any person, even of limited academic background, can learn the deepest mysteries and secrets of God. May I engage you in a study which might revolutionize your thinking on what the Christian faith is really about? Shall we explore Matthew 22:36-40, with Jesus stating the first and greatest commandment (vv 37-38), and the second like unto the first (v 39). There was a vertical direction straight up, "Love God with all thy heart, soul, and mind" and the horizontal (all 360 degrees of it), "Love thy neighbor as thyself" (v 39). Worship is not quite all of it nor is ministry and service all of it. It is both, with neither isolated from the other. All worship is quite meaningless without ministering to others. "Why call ye me Lord, Lord and do not the things I say." And a ministry with no attachment whatever first to God is even more meaningless and frustrating.

If you really are not afraid of the truth and would accept a biblical answer to the right relation of worship and ministry, why not make a study all by yourself of the scripture making notes of the vertical and horizontal aspects of the exact behavior of Jesus. This should give the exact answer on the relationship as well as ratio of the vertical and horizontal in the life and ministry of Jesus.

The inaugural address of Jesus (Luke 4:18-19) is a good place to start. Matthew 25:31-46 is a good place to conclude the study.

The final answer as to the relationship of evangelism and ministry is found here, nowhere else. The inner meaning of worship will only be revealed in the light of participation in the horizontal application out in the arena. We shall never know all the meaning of either without the other. People who spend all their time, energy, money and attention to worship are short circuiting their lives into a pharisaism worthy only of Christ's rebuke (Matt. 23:13-39). People who spend all their time, energy, money and attention to be seen and praised of men, but who have no vertical relationship with God, are equally nauseating in their behavior.

Your most sobering moment will come when you come to Matthew 25:31-46, as Jesus puts the vertical and horizontal together and makes it the prime determining factor of heaven or hell. Now you know that the philosophy, behavior and direct acts of Jesus make it mandatory upon you to enter the horizontal dimension, all 360 degrees of it, and give the expression which true worship demands. You will not be able anymore to look the other way, cross over to the other side of the street or refer people to someone else when they have come to life's most excruciating extremity.

I must say it!

In this issue

Report: SBC 1977

Reports of the activities of the messengers to the 1977 meeting of the Southern Baptist Convention begin on page 10. The reports include the following:

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Directors of missions told Baptists must change lifestyles/page 16

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Pastors elect Oklahoma man/ page 19

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

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Convention emphasizes Bold Missions

The editor's page

J. Everett Sneed



While the business sessions of this year's convention illustrated our diversity on peripheral matters, it also declared our unity in missions and evangelism. This unity in reaching the world for Christ is our strength. The convention theme, "Let the Church Reach Out!", forcefully declared our priorities.

We commend Dr. James L. Sullivan and the other convention officers, our Program Committee, the personnel of our agencies, and those who brought the messages for the challenge of the convention. The program should provide impetus to our Bold Mission thrust.

The business session reflected a growing maturity of our messengers. Fortunately, there was less un-Christian behavior than in sessions of several years ago. It is our prayer that this trend will continue.

President James L. Sullivan

Dr. Sullivan has provided Southern Baptists with an articulate spokesman for the past year. His influence in word and deed has strengthened our work. We are grateful for his leadership and excellence in presiding.

Our new president

James R. Allen, pastor, First Church, San Antonio, Tex., was elected to follow Dr. Sullivan, who declined a second term as president. Dr. Allen's experience in denominational affairs equips him well for this office. He is a man committed to the utilization of every method of evangelism. When asked about his theological stance, he replied, "I am a theological conservative but a moderate in methodology." Dr. Allen should prove to be a great leader for Southern Baptists.

The 1977 program

This year's convention program was truly surprising and exciting. The Tuesday evening program featured a television-type presentation of the combined work of all of our mission agencies. It was highlighted by a live telecast by satellite from Hong Kong and a mission challenge from President Jimmy Carter.

The satellite linking of Kansas City with Hong Kong illustrated the possibility of utilizing technology for future evangelistic efforts of our Convention. Dr. Daniel Cheung, president of the Hong Kong Baptist Convention and pastor of the Kowloopen Baptist Church, challenged Southern Baptists to provide even a greater mission thrust. He described the people of Hong Kong as "Stone Age" in terms of their knowledge of Christ.

President Jimmy Carter, via video tape, challenged our Convention to increase mission effort 50 percent immediately. Carter said, "More missionaries are

available. Seminary professors, graduate students, church staff members and pastors can be encouraged to do volunteer mission work as a routine part of their full-time careers. Many young people, widows and retired persons will go and serve if opportunity and guidance is provided. Often these Christian servants could provide much of their own finance for this volunteer work. There is no doubt that every major church can recruit and finance a full-time missionary family, above and beyond their present mission effort." President Carter concluded by saying, "I hope that we will not be timid. Every commitment of our church life should be reexamined and magnified, and we should seek God's guidance and support. I am sure that together we will not fail."

Implementing of Bold Mission plans

Several proposals were passed by the convention which should assist Southern Baptists in spreading the gospel. The messengers of the convention voted: (1) to seek to enlist 5,000 mission volunteers by 1982; and (2) to seek to provide financial resources enabling us to share the gospel with every "person in the world by the year 2000." It is our hope that the excitement of this convention will be caught by our members all across the nation.

The Resolutions Committee

Arkansas' own Daniel R. Grant provided superb leadership as the chairman of the Resolutions Committee. Each year the Resolutions Committee faces one of the most difficult tasks of the convention in composing resolutions which will fairly represent our denomination. This committee must seek to find a synthesis on many difficult issues. Resolutions are in no way binding, but sometimes make our convention appear foolish or over-reactionary. Dr. Grant and his fine committee are to be commended for a job well done.

Openness in business

The messengers of this year's convention sought openness in matters of business. The messengers, for example, instructed the Ballot Committee to release the exact number of votes received by each person nominated for a convention office. We Baptists will remain healthy so long as we give our people all the facts. This is a part of our Baptist democracy, and we believe that it is essential to our future well-being.

Conclusion

The 1977 Southern Baptist Convention was a time of inspiration, challenge and commitment. This year we have probably inaugurated the greatest plans in the history of our convention. Our mission challenge is bold. We will likely make some mistakes. But the greatest mistake of all is to do nothing. We can meet this challenge as each church commits itself to the leadership of the Holy Spirit.



One layman's opinion

Daniel R. Grant / President, OBU

Asking the right questions on decriminalizing marijuana

A lot of glib arguments have been making the rounds lately in favor of "decriminalizing" the use of marijuana. Advocates make a distinction between "legalizing", which they say they oppose, and "decriminalizing", which they say they favor. It is argued that marijuana is not addictive, is less harmful than cigarettes or beverage alcohol, and that jail sentences and heavy fines are far too severe for a recreational practice that literally millions of Americans engage in. Some advocates are so confident that it is only a matter of time until

marijuana is decriminalized that they no longer take the opposition seriously. They laugh them off as old-fashioned squares and blue-nosed bigots.

In the light of this background it was refreshing recently to read a thoughtful analysis by Editor Robert S. McCord of the *Arkansas Democrat*. First off he expressed considerable alarm that the proposed director of the nation's drug abuse program apparently testified before a senate committee that he did not think marijuana was harmful, that he had smoked marijuana, and that he

avored decriminalization of it. Editor McCord likened this to putting a fox in charge of the hen house, and so do I.

McCord than posed a series of tough questions that have been badly neglected in the discussions I have seen on television and in the press:

1. Since scientific studies reveal that marijuana users are even more dangerous drivers than alcohol users (they are unable to judge speed or distance and are unaware of their impairment), wouldn't decriminalization simply multiply our highway carnage? The 25,000 deaths per year resulting from drunken driving are already bad enough; reducing society's penalty for marijuana use would produce another Frankenstein twice as big as the first.

2. For those who argue that it is proper to decriminalize the use of marijuana, but not the sale of marijuana ("the pusher is the real bad guy," they say), an obvious problem remains. How long will the public consider it fair to treat the seller of marijuana as a criminal, but the user of marijuana as a good citizen? Realistically, how long would it be before the sellers would demand decriminalization in the interest of fair play?

3. Isn't there already solid evidence that marijuana is harmful to adolescents and other women who might become pregnant? The answer is yes, and it is therefore dangerous.

4. Doesn't the use of marijuana lead to the use of hard drugs? The jury seems to be divided on this, but there is already enough evidence of a strong psychological link between the two that it would be foolhardy to dismiss the danger at this time.

Let's hope the voters as well as the legislators face honestly these and other questions before deciding on the decriminalization of marijuana.

Christian discipleship

Obedience: the ultimate test

by James C. Wright
(Fourth in a series)

In the days of Christ's earthly ministry, many who followed after him made an outward profession of discipleship, but they were insincere and self-seeking. Many gave lip service to his Lordship, but did not follow through in their lifestyle.



Dr. Wright

It is sadly possible to have some sort of nebulous relationship to the Lord Jesus which is not a saving relationship and which he refuses to acknowledge. Profession without possession is a serious danger. Many may freely use his name every Sunday in worship services, in prayer and in hymns of praise, yet they may be as strangers to him!

Jesus said to some in his day who were counted as being very religious, "This people draweth nigh unto me with their mouths, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me" (Matt. 15:8-9).

A life of obedience to the will of God is the ultimate test of discipleship! This is clearly revealed in the solemn warnings of the Lord Jesus to those gathered to listen to his teaching. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father

which is in heaven" (Matt. 7:21). Jesus looks into the faces of all professing followers and asks this searching personal question, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

To acknowledge Jesus as Lord means the surrender of self-will and full submission — faithful obedience to the will of God. Where there is any conflict between the will of man and the will of God, we must do God's will whatever the cost.

To the extent that we follow Christ as Lord with our whole being, we shall experience fullness of joy and peace. We shall have a clearer understanding of God's Word and, consequently, of his will. We shall experience the strength of his presence enabling us to be obedient in all things.

"... to obey is better than sacrifice" (I Sam. 15:22b). God's prophet-priest of the Old Testament shattered any misconception of fooling God by outward display of commitment through worship forms. A lifestyle of obedience makes meaningful the symbolism of worship forms and services. Religious form without obedience in life is an abomination to God. Discipleship is proven through a lifestyle of obedience!

Dr. Wright is pastor of First Church, Camden. This series of articles began in the June 2 issue.

No paper July 7

The week of July 7 is one of two weeks this year when there will be no issue of the *Newsmagazine*. During each calendar year 50 issues are published.

The June 30 issue will contain Sunday School lessons for both July 3 and July 10.

Churches should not send attendance reports for Sunday, June 26. No report for this Sunday will be compiled.

Finch Church near Paragould will be in revival July 31-Aug. 7. James E. Swafford will be evangelist. Music will be directed by N. J. McMillion. Guest speaker at the church on Aug. 14 will be Carlos Odom. Keith Hackworth is pastor.

Enola Church will observe Homecoming Sunday June 26. Special music will be presented by the Gospelaire. Johnny Gantz is pastor.

Sherwood First Church held a church-wide picnic on June 18 at Mill Valley Retreat. The event was sponsored by the Children's Department in Church Training with Don and Judy Ness in charge of arrangements. John H. Colbert is pastor.

Brinkley First Church will be host on June 26 to an 86-voice youth choir from Woodlawn Church, Charlotte, N.C. The group will be singing and giving testimonies in the evening worship service of the Brinkley church. Jerry Jesson is choir director. Ron Cox is minister of music of the Brinkley Church. James McDaniel is pastor.

Conway First Church sponsored a missions project in Navarre Beach, Fla. The group, including the pastor, William Probasco, and his family, did mission work at the Billory Church. Larry Pillow spoke on June 12 at the Conway Church in absence of the pastor. The Conway church membership has also voted to assist with pioneer mission work in Ohio where there is no Southern Baptist work. The group will assist with laying a foundation in the Oberlin area upon which new mission churches can be established.

Chicot Road Church, Little Rock, had Ron Sparks as speaker on June 5. Hank Harrington was pulpit speaker on June 12. They spoke in absence of the pastor, Sam Whitlow.

Silent Grove Church near Springdale was in revival June 13-19. Jamie Coleman was evangelist. Special music was presented by The Merits.

West Helena Church has established a new puppet ministry for the youth and college departments.

Mt. Olive Church, Crossett, held an organizational meeting for a puppet ministry on June 12. Janet Morgan will be director for this new ministry. Ferrell D. Morgan is pastor.

Mount Zion Association held a youth rally at Nettleton Church, Jonesboro, on June 11. A youth choir from Temple Church, Springfield, Mo., presented the program. The choir was under direction of Mark Killingsworth.

Buckner Association held its monthly Worker's Conference at West Hartford

Church June 16. Those on the program were Mrs. J. S. Adams, Mrs. Paul McClung, Majel Harris and Mark Brown-ing. Elva Adams is Director of Missions.

Haven Heights Church, Ft. Smith, observed "Old Fashioned Sunday" on June 19.

First Church, Ft. Smith, was host for a Youth Evangelism Conference June 10-12. Activities included an Acteen reception honoring Jo Scaggs, missionary emeritus, and a Friday evening rally. Saturday sessions included a breakfast. Speakers for the conference were Miss Scaggs, H. D. McCarty, Steve Davis, Scott Bull and Shirley Cothran, former Miss America.

Youth of **Hughes First Church** have returned from a mission tour in Birmingham, Ala., where they assisted with Bible Schools and church surveys. Ten young people, accompanied by two adult sponsors, participated in the tour.

El Dorado Second Church had Bill Molina, pastor of La Palma Church in San Benito, Tex., as speaker on June 12. He spoke to the El Dorado church members on the upcoming River Mission Trip in which they will be participating.

Immanuel Church, Warren, will have a church-wide picnic on Sunday, July 3, immediately following the morning worship with the picnic to be held at Bradley County Park. Gary Sharp and Leroy Taylor were Baptist Men's Day speakers at the Warren church on June 12. Forrest Bynum is pastor.

Heber Springs First Church had Leland Hall, a former pastor, as guest speaker in morning worship services on June 12. Marianne Smith shared her personal testimony in evening worship services.

Youth of **Paris First Church** will conduct a Mission Bible School and revival at Hopewell Church in Boone County June 20-25. They will be assisted by their pastor, William L. Kreis.

Cullendale First Church, Camden, honored the Kenneth Robertson family in Sunday morning services on June 12. The Robertsons will leave for Senegal to serve as field evangelists.

Russellville First Church observed Teacher Appreciation Day on June 12. Youth of the church conducted evening services with emphasis on the summer church-wide theme "Free to Be". Mike Nutt was speaker for morning services.

Elmdale Church, Springdale, will hold a July 3 Celebration with a basket dinner and recreational period following morning services. The evening service

will conclude with a home-made ice cream supper.

The children's choir of **Calvary Church, Little Rock**, presented the musical, "No More Rain", in evening services on June 12. Paul Williams was director.

Youth of **Markham Street Church, Little Rock**, are preparing a Prayer Garden for the church on Wedgewood Drive. Joe Daniel is youth director.

Central Church, Hot Springs, had Pam Johnson as guest speaker on Sunday evening, June 12. Miss Johnson, who served the church as summer youth director in 1975 and is a former church member, recently graduated from Southern Seminary.

Fordyce First Church was host to a musical group from Bellevue Church in Memphis on June 17. The group presented a concert which consisted of selections by a choir, brass ensemble and handbells under direction of Jim Whitmire.

Ingram Boulevard Church, West Memphis, has organized a singles class with Betty Hubbard as teacher, assisted by Gwynne Wilson. The church will have an all-family picnic and retreat at the Tri-County Camp at Wynne July 1-2. Brotherhood of the church has elected as new officers Manuel Haggard, president; Henry Simon, vice-president, and Ernest Staggs, secretary and treasurer.

A puppet training seminary will be held at **Archview Church, Little Rock**, on Wednesday, June 29. Frank Lowrey, director of puppet ministry for Archview, is in charge of arrangements for the seminar.

Dallas Avenue Church, Mena, had a Sunday School high attendance day on Sunday, June 5, with 192 in attendance. This climaxed Bible School week during which there were 12 additions to the church. Max W. Deaton is pastor.

Brickeys Church has begun a ministry at Crestpark Rest Home in Marianna. A group from the church will visit the rest home the first Sunday of each month to give a devotional and a song service. Sanford Goacher, pastor, presented the devotional for the first visit on June 5.

Watson Chapel Church, Pine Bluff, honored Ed Hinkson, pastor, and his wife, Sandy, with a love offering on Sunday, June 5, in recognition of their fifth anniversary with the church.

Green Meadows Church, Pine Bluff, was in revival June 19-22 with a contact team from Ouachita University leading services. J. W. Whitley is pastor.

Larry Stovall is serving as pastor of Wakefield First Church, Little Rock. Stovall holds a bachelor of science degree from Mississippi State University. He and his wife, Darlene, are parents of a son, Jody.



Stovall

Curtis Johnson, pastor of Harmony Church, El Dorado, was honored with an appreciation day. Youth of the church were in charge of the morning service that honored both Johnson and his wife. David Laird, a former youth director, delivered the message. Special music was presented by Holly Vines. A luncheon followed the services.

Mrs. Mildred M. Johnson, a member of Park Place Church, Hot Springs, died June 6. She is survived by her husband, Gilbert; a son, Gilbert R.; two daughters, Lisa and Laurie; and her parents, Mr. and Mrs. Raymon Jackson.

Roger Mills was commissioned to serve as a summer missionary by Magnolia Church, Crossett, on June 5.

Mills will serve in the Spokane, Wash., area. The commissioning service was led by Jody Gannaway, pastor, and Larry J. Rhodes, minister of music and education. Sam Turner, Director of Missions for Ashley County Association, brought the message and gave the charge to the church.

Teresa Trull is serving as summer minister of music and youth at Green Meadows Church, Pine Bluff.

Arkansans serving on staff at Glorieta this summer include **Joy Deckelman**, Crossett, pre-school; **Claudia Denson**, Monticello, registration; **John Miles**, Arkadelphia, Media Center; **James Newsom Jr.**, Fayetteville, watchman; and **Jay Passmore**, Corning, Day Camp.

John Thurman is serving as associate pastor and minister of youth at Camden First Church. Thurman and his wife, Angie, were honored with a church reception on Sunday evening, June 19.

Royce Rose has resigned as minister of education at Beech Street Church, Texarkana, effective June 30. Rose and his wife, Patti, are moving to Ft. Worth, Tex., where he will continue his education at Southwestern Seminary.

Beverly Pierce has been called to serve as summer youth director for

Walnut Street Church, Jonesboro. Mrs. Pierce, during the public school year, is director of choral music and a Communicative Skills teacher in Black Rock School System.

Dan McKee has resigned as administrator of Fayetteville First Church, to begin a new ministry in First Church, Raytown, Mo. McKee and his wife, Joyce, who have been in Fayetteville four years, will move on their new field July 1.

Rick Gates is serving as minister of youth for Wattensaw Church, Lonoke. Gates, who is a graduate of Mid-America Seminary, came to the Lonoke church from Olivet Church in Little Rock. He and his wife, Cathy, assumed duties there on May 28.

Allen Thrasher observed his second anniversary as pastor of Forrest Park Church, Pine Bluff, on June 12. The church held a special appreciation day in recognition.

Billy Church has resigned as pastor of Immanuel Church, Paragould.

Melvin York of Rosewood is recipient of the Green County Associational ministerial scholarship at Southern College. His selection was by the college faculty scholarship committee. Presentation was made by Eugene Webb at the associational worker's conference.

Mike Sonnier has been called as minister of music and youth at Greenland First Church. Mike and his wife, Carol, have been active members in the Ridgeview Church.



Woman's viewpoint

Betty Seay Crews

Facial expressions???

Returning home from church one Sunday morning we passed a small youngster riding his bike in the middle of the street. After passing the child, my 10-year-old daughter said, "Oh, that's John Doe! No one likes him. Not even the teachers!"

Bewildered at this statement, I asked, "Jane, how do you know this?" Being a teacher, I knew that most of us would not say a thing like that in front of other children aloud.

Jane replied very simply, "By the expressions on their faces." (He happened to be a problem child.)

This statement haunted me for weeks. How do we as Christians express Christ's love on our faces each day? If a little child can see through facial expressions, then "grown-ups" surely can.

This experience reminded me of a

person who inspired my husband as he preached in our church we served in Michigan. He said when he felt discouraged while delivering a sermon, he would look at Mrs. Chick's face. The expression was uplifting. Surely this was her spiritual gift that God had given her. Her husband was transferred to a distant city and her facial expression was sadly missed by her former pastor.

The expression on a person's face in the congregation can tell much about a person's spiritual temperature. It radiates when true worship is taking place.

As we begin a new day, every day, let's remind ourselves to put God's love expression on our faces. Then his love can shine through. It can tell the world that God is love and we love him, by the expression on our face. Looking into people's faces can be an inspiration.

buildings

Watson Chapel Church, Pine Bluff, recently voted to build a new sanctuary which will seat 850 people. Cost of the building program will be approximately \$400,000. A special "Victory Day Offering" of \$94,453 was given by the church membership on April 17 to retire the present church indebtedness for an educational unit constructed two years ago. Ed Hinkson is pastor.

Green Meadows Church, Pine Bluff, is constructing a youth activities building. J. W. Whitley is pastor.

Kensett First Church held ground breaking services for a new educational building on Sunday evening, June 5. A fellowship followed these special services. Bob G. Crabb is pastor.

Arkansas pastor exchanges pulpit with British pastor



Dr. Porter

Hair

First Church, Arkadelphia, is engaged in a pulpit exchange with the Florence Road Baptist Church of Brighton, England, now through July 30. Nathan Porter, pastor of First Church, Arkadelphia, will fill the pulpit for the Brighton church, and Jack Hair of Brighton will fill the pulpit at

Arkadelphia. Each pastor will live in the other's home while on the field.

Hair, who has been in the ministry for 40 years, has served as a chaplain in World War II and has served the church in Brighton for 23 years. He has exchanged pulpits with American churches on two other occasions.

The exchange idea originated when Dr. Porter heard of a similar plan from a friend several years ago. Porter said, "I have always dreamed of such an opportunity for my family and church. This is a unique ministry from which both churches and pastors will grow."

Both churches are involved in plans for welcoming their "new pastors" for the five-week period. Both men will assume duties of preaching and pastoral care during the exchange.



The Southern accent

Liberal arts education

The 1960's and early '70's were years when a major emphasis in education appeared to be "vocational and technical education". This area of the country witnessed the phenomenal expansion of the comprehensive community college and vocational-technical schools. Strong proponents of this trend began to predict the demise of the liberal arts college as out-dated, irrelevant institutions. The philosophical questions of "What is Man?" "Why is he here?" "Where is he going?" "What is morality?" appeared to possibly become supplanted by such questions as "How will I benefit?" "How much money will it earn me?"

However, in 1973-74 the country was shocked by the "Watergate Affair". Suddenly people began to ask, "What type of education would equip men for this type of behavior?" "Is education no longer concerned with questions of morality and values?" There began to develop a real concern over the direction that education appeared to be taking. Various educators observed that "Watergate" might have as great of an effect on the teaching of values in education as "Sputnik" had had on the curriculum in the sciences.

Traditionally the liberal arts college has always been concerned about values and the eternal questions. Certainly our Baptist liberal arts colleges are no exception. However, an added dimension is to be found. Although it is realized that one cannot fully examine the eternal questions without studying in depth the great philosophers, it is recognized in the Baptist liberal arts college that true insight can only be found as one examines and accepts the moral, ethical and philosophical values of Christianity. Furthermore, an objective of a liberal arts education at Southern Baptist College is to lead the student to commit himself to God through a personal experience with Jesus Christ.

During the next several weeks you will be given an opportunity to examine the various programs of study at Southern Baptist College which make up the liberal arts curriculum of the college. — Jerol Swaim

Baptists renew interest in discipleship training

by Nancy McGough

LOUISVILLE, Ky. — Who cares about becoming better disciples? Southern Baptists do.

So believe two consultants at the Baptist Sunday School Board who are currently teaching a course in "Discipleship Development in the Local Church" at Southern Seminary here. They are Nolan Howington, Church Training curriculum consultant, and Arthur Criscoe, Church Training specialized training consultant.

They observed that there is a commitment to "growing disciples" among seminary students here, and that many church members, pastors and staff members have also expressed the desire to train and become better disciples.

"There seems to be a movement of renewed interest among people who want to grow as Christians," Criscoe said.

He noted, however, that people are realizing that good disciples are not always the end result of Baptist converts.

"Pastors have come to the conclusion that their churches have done a very poor job of building people up in the faith. How can you take church members who think that being a Christian is nothing more than coming and

occupying a pew, and get these people to become real, functioning Christians? We're exploring ways to do this," he added.

Howington said he believes the Church Training Department provides good programs for those seeking to build disciples, and that churches are beginning to renew their commitment to such programs. Until the last few years, there has been a gradual decline in Church Training membership since 1963.

"We've had a number of churches who have been out of Church Training for a decade or so come back as if it were a new program," he added.

The department has experimented with such projects as offering short-term courses, holding meetings at times through the week other than Sunday night, providing individual discipleship opportunities, and using a variety of teaching methods, such as simulation games, programmed instruction, cassette tapes and combining age groups.

"We're going to continuously be alert and sensitive to the needs of the people," Criscoe said, adding, "I think we've turned a corner in discipleship training."

Cooperative

Program

Your state convention at work

Even more protection planned under annuity plan coming next year

DALLAS, Tex. — The label "Annuity Board of the Southern Baptist Convention" does more than decorate a building enveloped by impersonal skyscrapers in the heart of Dallas.

The inscription actually arches the entrance to a place which throbs with the activity of people serving people.

As a Southern Baptist Convention service agency, the Annuity Board puts feet to directions mapped out for the denomination's retirement and insurance programs.

Joining hands to form a living lifeline, the 183 full and part-time Board employees maintain a channel which funnels retirement resources to ministers and lay employees in churches and agencies.

Whether retired or still planning for future years, recipients of this "peace of mind" protection find well-deserved relief from anxiety over old-age security. This better equips them to lead men and women to God through Jesus Christ.

Besides retirement, the Annuity Board generates protection through life, disability and medical insurance plans which churches and Southern Baptist agencies can offer their staffs.

The need for relief administration does not grow as rapidly as it would without the retirement program. Each year, the Board assists some ministers and denominational workers or their

dependents who have great financial needs.

In order to enhance the protection it provides for Southern Baptists, the Annuity Board plans to launch the new Southern Baptist Retirement Program on Jan. 1, 1978.

"This new plan represents historic action for Southern Baptists," declared Annuity Board President Darold H. Morgan.

"Never before have we had a tool which fashions financial security as does this one. We are excited about the meaning of this new direction in pension planning for Southern Baptists."

Already, the program bears the approval of all the state conventions. Produced by the Annuity Board after much thought and planning, the program gives Southern Baptists an annuity-building tool more in line with contemporary financial demands than possible through previous plans.

Anyone serving in a salaried position of a Southern Baptist church which cooperates with one of the denomination's state conventions may enter the plan.

Three strong features of the plan are choice of investment funds, high earnings and flexible benefits.

The program consists of two sections: retirement and protection.

The retirement section builds an annuity value which provides benefits for a

member in retirement or for a beneficiary if the participant dies. This section is paid by a member's church. The Annuity Board recommends a church pay an amount equal to at least 10 percent of a member's total compensation into the retirement part of the plan.

The state convention pays for the protection part, which includes disability and survivor benefits. This section is offered only to career ministerial personnel.

If you would like more information about the new Southern Baptist Retirement Program, you may phone or write the Annuity Board. At your state convention, you may contact your Annuity Secretary, Mrs. Nadine Bjorkman, who will be glad to answer your questions about the new plan and present it to your church.

Toll free WATS lines are available if you wish to call the Annuity Board: 1-800-527-4767 for all persons except Texas residents — 1-800-492-2182.

Our mailing address is: Annuity Board, SBC, Development Division-Churches, 511 North Akard Building, Dallas, Tex. 75201.

Extreme mission need

Royalocks Church of Salem, Oregon, is without a roof over their heads and they are asking for assistance from other Southern Baptists.

The church's pastor, Harry Lawson, says the church has begun building — themselves — a building which will cost \$250,000. At the end of May they were in the stage of framing for the structure, but their time had run out on a borrowed meeting place. June 5 was to be the last Sunday they could meet in the building of another denomination.

The pastor said the church has spent \$40,000 on the building and will borrow \$75,000 from the SBC Home Mission Board. He said they would still need furnishings for the building, but that the most urgent need is for carpenters and electricians.

Lawson said that there are two Southern Baptist churches in an area with 105,000 people. He said he sees the need for both buildings and mission work.

Arkansas Baptists interested in helping should contact Pastor Harry Lawson at Royalocks Baptist Church, 4600 Swegle Road, Salem, Oregon 97301.

Looking ahead: Arkansas events

June 1977

20-24	RA Camp (Grades 4-12) Paron
20-25	Adult/Youth Music Camp, Ouachita Baptist University
27-July 1	RA Camp (Grades 4-12) Paron
27-July 2	Siloam Springs Assembly (First Week)
21	State Music Tournaments, Arkadelphia

July 1977

4-9	Siloam Springs Assembly (Second Week)
7-10	Pre-Camp Training for Girls' Camps Staff, Paron
11-16	Siloam Springs Assembly (Third Week)
11-16	GA Camp, Paron
11-Aug. 11	Second Summer Term, Ouachita Baptist University
17	Day of Prayer for Associational Missions
18-23	Siloam Springs Assembly (Fourth Week)
18-23	GA Camp, Paron

August 1977

1-4	Music camp for young musicians, Ouachita University
1-6	Siloam Springs Assembly (Sixth Week)
1-6	Acteens camp, Paron

'SBC must double giving by 1982,' says task force

NASHVILLE (BP) — Amid projections that Southern Baptists are facing their most challenging era between now and the year 2000, a task force on Bold Mission here urged that the 12.9 million member denomination double its giving to total missions causes by 1982.

The group further admonished that the denomination double its giving through the Southern Baptist Cooperative Program unified budget twice more beyond 1982, through the century end.

The task force, made up of some 50 leaders from all areas of local, state and national denominational life, urged that the Cooperative Program be the primary means of channeling funds for the Southern Baptist Convention's (SBC) Bold Mission strategy, designed to evangelize the world by the year 2000.

To accomplish the aims of Bold Mission advance, the task force also made three other major recommendations to be presented to the SBC, which will meet June 14-16 in Kansas City, Mo.:

—That every church be urged to place the Cooperative Program in its budget on a percentage basis and that every church and state convention increase its gifts by some percentage each year.

—That the SBC assign its Executive Committee responsibility for giving

strong administrative leadership in promoting and coordinating all facets of the long range Bold Mission endeavor, "to ensure adequate promotion, coordination and funding until the year 2000."

It was suggested the promotion and coordination might be accomplished through the employment of "a person or staff to personify and coordinate" Bold Mission promotion. And, the group noted, the effort might be further strengthened through an SBC level task force to do overall planning and implementation of the Bold Mission endeavor.

"Such a task force could coordinate the work of similar task forces on the state, associational and local church levels," they said.

—That the SBC ask its Executive Committee to adopt a single, over-arching promotional theme to promote the convention's world mission goals from now until the year 2000, and that each agency adapt its denominational promotional plans to the common theme. The group proposed that the overall theme should be "Bold Mission Thrust", a term already in use by the SBC Home Mission Board.

A report by A. R. Fagan, executive director-treasurer of the Southern Bap-

tist Stewardship Commission, which coordinated the event, cited a 1975 "conservative estimate" that indicated total income of Southern Baptist church members in excess of \$57.5 billion.

Yet, Fagan noted, gifts to the churches represented less than two and one half cents of each dollar from the total income figure. And the Cooperative Program received only two-tenths of a penny from each dollar.

The task force, which noted that the Cooperative Program doubled twice in the last 20 years, called on "every Southern Baptist" to meet the "exciting challenge" of Bold Mission "through boldness in prayer and sacrificial giving."

The association and Church Training

The associational organization is extremely important to every area of our denominational work. The association is the closest source of assistance to the churches. It is keenly sensitive to the unique needs of its churches and can often respond quickly to these needs. The Arkansas Church Training Department is committed to helping each of our associations develop a strong team of associational Church Training leaders and equipping them to provide the finest help to their churches.

Our second annual Associational Church Training Leadership Conference will be held Aug. 19-20 at First Church, Little Rock. Associational directors of missions and nominating committees are at work now enlisting their leaders for the coming year. These leaders should make their plans now to attend the leadership conference and make their reservations as soon as possible. There will be conferences for preschool, children, youth and adult leaders plus a conference for directors of missions and associational Church Training directors.

This is a team effort on the part of the associations and the state convention to enlist and train 252 leaders who will help strengthen the Church Training Program in Arkansas. Let's make it happen! — Robert Holley



Holley

Stewardship

Cutting utility costs

One doesn't have to go the proof text route to build a case for conservation of natural resources. Biblical teachings on stewardship include the wise and faithful use of all that God created.

The Israelites were asked to gather just the amount of manna needed. Some greedy family members gathered more than enough. The next morning their manna was filled with worms (see Ex. 16). Jesus multiplied bread and fish. When the people finished eating, he asked his disciples to gather the leftovers. Jesus told of a rich man who asked a steward to give an account of his wastefulness (Luke 16:1-2).

In a day of diminishing resources and rising costs, Baptist churches are faced with the conservation issue. Jerry Privette, of the Sunday School Board, concludes that one of two approaches are open to churches. We will either be forced to conserve or we can use personal incentive.

What are some conversation measures open to churches faced with

high utility costs? Efficiency experts in energy use haven't failed to produce suggestions. These actions might be considered by churches interested in cutting costs and conserving resources:

—Keep machinery and equipment in good operating order. It's cheaper.

—Designate responsibility for utilities. If the church doesn't have a custodian, charge a member with this responsibility.

—Create an energy awareness. Post notices around the building urging conservation of all utilities.

—Turn the thermostat up to 74-78 degrees, an acceptable comfort range.

—Schedule meetings for efficiency. Two committees may meet on the same night in different rooms cooled by one unit. Make efficient use of space for regularly scheduled meetings.

—Emphasize the stewardship of conservation. Good stewards appreciate the wise use of their gifts. — James A. Walker, Secretary of Stewardship

WMU meeting resounds with call to massive bold mission thrust

KANSAS CITY, Mo., June 13 — A repeated call for Southern Baptists to respond to world needs with a massive bold mission thrust resounded throughout huge H. Roe Bartle Convention Center during the annual meeting of the Woman's Missionary Union.

Over and over, through drama and pageantry, speech choirs, music, sermons, speeches and panel discussions, the 5,000 Baptists attending the women's convention heard pleas to "listen" to the needs of the world and respond. Theme of the convention was "World Listen".

Some of the Baptists, however, complained about the sound system at the massive, barn-like exhibition hall, saying they had to strain to hear what the speakers were saying, and they had difficulty seeing the figures on the platform from seats almost 200 yards from the stage.

The convention opened with a Bold Missions Rally on Sunday afternoon which featured a two-hour pageant dramatizing mission efforts beginning with the creation of Adam and continuing through the present and into the future.

Actors dramatized the past of missions with vignettes on four stages spread 130 yards apart. They featured Adam, Abraham, King David, the Apostle Paul, pioneer Indian missionaries David and John Brainerd, foreign missionary William Carey, Baptist missionary to China, Lottie Moon, and modern-day urban missionaries in New York City, Don and Goldie Rhymes.

Interspaced throughout the dramas was music by Jubilation, a six-voice choral group from Grand Canyon College, Phoenix, Ariz., and orchestral

music provided by a 21-piece orchestra.

The dramatic narration was provided by three young men who introduced themselves as "the missions triplets" — Gerald, Darrell and Harold Ware, ministers of youth and music for Baptist churches in Pauls Valley, Atoka and Wewoka, Okla., respectively.

Five Baptist missionaries and nationals who are the products of Baptist missions told the women of the needs of the people with whom they work, urging Baptists to pray specifically for these needs and to become personally involved in mission support.

Jose Borrás, president of the Spanish

News from the SBC

Articles on the following pages were written by Southern Baptist journalists, working through the convention press room at Kansas City. Additional news stories and photos will be used in the June 30 issue.

Baptist Union and dean of a Baptist seminary in Madrid, called especially for Baptists to pray for full religious liberty in Spain, and for the first free elections three days later, Wednesday, June 15, when Spain was scheduled to elect representatives to a new Senate and Congress under a new democratic form of government.

Two speakers during the drama, American Indian Jimmy Anderson who directs mission efforts with the Seminole and Creek Indians in Oklahoma, and Allen Elston, missionary to the Indians on the Warm Springs Reservation in central Oregon, urged Baptists to res-

pond to the needs of American Indians.

Two black Baptist pastors, Lambert Mills of Antigua, and Samuel Fadeji of Ogbomoshó, Nigeria, expressed appreciation for Baptists who helped provide their education, and urged the people to pray for the needs of their people.

Following the rally, many of the Baptists attending the rally divided into 34 prayer groups scattered throughout the convention center complex to pray for 16 specific prayer needs printed in the program.

The participants prayed for missions work in "danger zones" of the world, including Ethiopia, Uganda and Rhodesia; for Christians in Vietnam; for missionaries efforts with 70 million ethnic people in the USA; for the need for 10,000 persons to volunteer to serve in short-term home mission projects, and a host of other mission needs.

In the closing message at the WMU convention, John R. Claypool, pastor of Northminster Baptist Church in Jackson, Miss., urged the convention to match their words with deeds that give validity to what they say as Christians. "We must both speak out and reach out if the attention of the world is going to be attracted," Claypool said.

William G. Tanner, another speaker, SBC Home Mission Board executive director, urged Baptists to love other people the same way God loves every person who ever lived on earth.

"He loves the Arab nations as much as he loves the people of Missouri," Tanner said. "He loves the dictator in Uganda as much as he loves the born-again believer in the White House. God loves us," he added, "not because we are lovable objects, but because he is a

APPROXIMATELY 5,000 persons attended the Woman's Missionary Union meeting here at the Southern Baptist Convention. The Bold Mission Rally featured a Parade of Flags of 177 states and nations of the world and a dramatization of the challenge of the past and future of missions. (SBC photo by James Lee Young)



loving subject."

Tanner said that the love of God is even more amazing in the light of man's response.

"When you consider the things that God puts up with from man — the irritating sassiness of nations, the debunking of the Bible, the profit motive of a self-centered religion or the hypocrisy of so-called 'believers' — it makes me wonder why God has not flooded the earth a few more times," Tanner added.

Seven Baptist home and foreign missionaries told of specific needs and concerns for reaching national and ethnic groups at home and abroad, pleading with Baptists for intensified mission support.

Mike Mojica, Baptist missionary among the Spanish-speaking people of the Laredo, Tex., area, urged Baptists to respond to the Spanish-speaking world by getting to know Spanish-speaking people personally and becoming involved in mission programs to meet their needs.

Three Baptist missionaries in urban Chicago called for response to the needs of reaching the big cities of the nation, agreeing that "if we do not reach our cities, we will lose America."

Dale Cross, executive director of the Chicago Metropolitan Baptist Association, said that Baptists must have a better understanding of metropolitan problems if they are to be effective in the future.

Cross and two associates, Don Sharp, a black Baptist pastor, and Jim Queen, a church planter and community minister in Chicago's inner "Uptown" area, told of specific needs in their area of work in a panel-discussion type presentation.

Sharp, pastor of Faith Tabernacle Baptist Church, said his greatest request for prayer was for Baptists to eliminate words like honkie, pollock, wop, spic and nigger from their vocabularies so that they can relate to others as human beings, "as brothers in Jesus Christ."

The pastor of the First Baptist Church of Miami Beach, Robert Tremaine, urged Baptists to eliminate another form of prejudice — anti-semitism.

Tremaine said that although he and other Christians may have had no direct involvement in Hitler's holocaust against the Jews, "if you will look deep into your life, you and I have been just as guilty because we have failed to communicate that God really loves Jewish people and he wants to love them

through you and me."

He said he had only begun to understand the bitterness Jewish people have toward Christians since he became pastor of the church in the highly Jewish populated city, saying the Jews have a history of 2,000 years of oppression, much of it at the hands of so-called Christians.

Although he said it is difficult to change 2,000 years of history, Christians can and should seek to bridge the barriers of the past by seeking to show Jewish people they love them by acts of compassion and concern.

Two Baptist foreign missionaries to Africa, Carlos Owens of Tanzania, East Africa, and Maxine Moseley of Ghana, West Africa, told of the needs of people in their area of the world.

"Our people need help," said Owens. "They are poor, weak, sick. They are calling us, seeking our help. They are hungry people in a land where to have one good meal a day is exceptional."

He told of one Baptist church that decided to begin their Sunday services at 8:00 a.m. instead of 9:00 a.m. because "most of the church members would not have eaten before coming to church, and if they could get out earlier, they would have more time to look for their food for that day."

Miss Moseley told of encouraging response among the people of West Africa, especially in Ghana, and outlined a strong leadership development program and a unified religious education program among Baptist churches in Ghana.

In its only business during the two-day meeting, the Woman's Missionary Union re-elected Mrs. A. Harrison Gregory of Danville, Va., to a third term as president. Also re-elected to a third term as recording secretary was Mrs. William Ellis of Shelbyville, Ky.

In her annual report to the WMU, Miss Carolyn Weatherford, executive director of the organization based in Birmingham, Ala., issued a challenge for Baptist women to be bold in their mission involvement.

She challenged the women to (1) boldly reaffirm the unchanging mission purpose of WMU, (2) face the challenge of future shock, (3) boldly speak to the missions challenge of our day, and (4) be bold as individuals.

The two-day women's convention concluded on Monday night as the participants sang as a closing benediction the hymn "Send Me, O Lord, Send Me".

On the cover



NEW OFFICERS of the Southern Baptist Convention are (from left) Jimmy R. Allen, a native of Arkansas, president; Olan Runnels, first vice president; and Richard Sutton, also a native of Arkansas, second vice president.

Lottie Moon Offering tops \$28,700,000

RICHMOND (BP) — The 1976 Lottie Moon Christmas Offering reached \$28,763,810 as final tabulation of the annual offering for Southern Baptist foreign missions was made May 31.

Although short of the \$29 million goal by \$236,190, the 1976 offering was an increase of \$2,594,389 over the \$26,169,421 given in the 1975 offering.

The 1976 figure includes one more month of contributions than the 1975 offering. The Southern Baptist Foreign Mission Board, upon consultation with the Woman's Missionary Union (WMU), decided to keep the books open on the offering through May beginning this year, instead of closing them at the end of April as in former years. During May \$449,293 was received.

The change allows the May receipts to be counted and have figures available for sharing at the annual meetings of the WMU and the Southern Baptist Convention. The meetings are now held in June instead of May, as in earlier years.

President's address

Let the church reach out

by James L. Sullivan

James L. Sullivan, recently retired president of the Southern Baptist Convention's Sunday School Board, is a current vice president of the Baptist World Alliance and is currently serving as President of the Southern Baptist Convention. A native of Silver Creek, Miss., he has served as pastor of churches in Kentucky, Tennessee, Mississippi and Texas. He has earned degrees from Mississippi College and Southern Baptist Theological Seminary and has an honorary degree from Mississippi College. He is a frequent speaker at Baptist assemblies and conventions throughout the United States and is the author of numerous articles in magazines and periodicals. He and his wife are residing in Tennessee.

A shell-shocked soldier in World War I stood dazed as an officer approached to ask, "What is your name?" His reply was, "I don't know, sir." Other questions like, "Who is your commanding officer?", "What outfit are you with?" and "How long have you been here?", came in rapid fire order. To each he answered with puzzlement, "I don't know, sir." "Then why are you here?" the officer asked. In response the addled soldier stood erect, clicked his heels together, saluted and said, "I am here to fight, sir." Like Abraham of old, he did not know "the where" but he did know "the why" of his journey.

Southern Baptists like Abraham stand now at the crossroads feeling compelled to move, asking God to lead each step of the way and to determine our route as we progress. We stand where Abram stood at Ur when God commanded that he move into the land which he would be shown. As Abram went, "not knowing whither he went" (Hebrews 11:8) he did know why. With that sense of Calling and destiny he moved in the spirit of conquest into the unknown tomorrow and God blessed him immeasurably. What would have happened had he stayed in Ur? Likely the world would never have known of him. Certainly he would never have achieved greatness.

Abram left the familiar as he launched toward the unexplored. Only with a triumphant faith could he have done this. It meant his life had to be anchored with unceasing prayers asking that he be shown the way, step by step. So Bethel, the place of prayer, became dear to him.

Moving toward Palestine, the strategic land of his calling, Abram was placed at the very neck of the hourglass of his world's geography. For it was God's plan from the first that from that place the entire world would be influenced. His descendants would multiply like the sands of the sea. He would be blessed and he would prove a blessing. Through his lineage would come the Messiah to save all who would believe.

Southern Baptists now stand at a similar threshold. God is calling, even ordering. The hour to move out and upward is upon us. We have named the movement the *Bold Mission Thrust*. We are declaring courageously, "Let the Church Reach Out." This is not the time for the routine and the ordinary. These are intense times and the challenge must be met with faith and daring much like Abraham's journey.

Paul once said, "I was made a minister . . . to make all men see . . . what is the fellowship of the mystery . . . to the intent that now . . . might be known by the church . . . the manifold wisdom of God . . . according to the eternal pur-

pose which he purposed in *Christ Jesus Our Lord*". These scripture excerpts in Ephesians 3:5-11 expressed the basic factors of the Bold Mission Thrust most graphically.

In speaking on "Let the Church Reach Out", let me deal first with a: "Survey of our Heritage", then "Sensing our Obligations" and ending with "Surging into Action".

Survey of Our Heritage — Let us reach far back in time to ask, "What is the church?" "Where did it come from?" "What is it here to do?" "Who constitutes its membership?" These and other pertinent questions must be asked.

All too many people think of the church as a building on a corner with a spire, pews and an organ. The church may meet there, but the church is the people. In a sense a church is a meeting of equals, under God, each with a voice and a vote. But while it operates by democratic processes, it is not really a democracy. Rather it is a theo-democracy, with members discussing and voting, but with each seeking God's will rather than the mere wish of the majority.

Qualifications for church membership are not to be conditioned on social or financial standing, or intellectual capacities. The ground levels before the cross and human differences, other than those made by personal spiritual experiences, are superfluous. God is not interested in human differences, but in human similarities. All have sinned, all suffer, all hunger, all need a Savior, all need fellowship with fellow-believers. Therefore, the church is not made up of handpicked people, but of God chosen ones who can serve him with faith and in devotion.

A church is an organism. It lives, chooses, feels and grows. Paul likens it to a human body with many coordinated parts, all different but all needful, and all bound together into one. But the church is also an organization. It has officers, schedules, a place of meeting, established ways of doing things. It is an organized organism because it has a work to do and ought to get on with the doing of it.

Our Baptist beliefs go back to the very beginnings of the church by Jesus Christ himself. So without apology we go back to the New Testament for our sources in matters of faith and in practice.

The founder of the church makes a big difference. Every institution they say is the lengthened shadow of some man. The founder's very personality reflects itself in the institution he has founded. Such is even truer of the church which Jesus began. It was Jesus who gave the church its life, heartbeat, reason for being and sense of destiny. He gave it its message, methods and motivation.

More recently and on these shores we have been celebrating our national Bicentennial. No one has had a more glorious history to review than that of our own Baptist forefathers who crusaded for soul freedom of all people in America's early days. They were not a privileged people, but they understood what they needed to please God and to live at peace with themselves and others. So they became the glad heralds of freedom. They had few books; in fact, most of them had only a Bible and a hymnal. But these were used profusely and with effectiveness.

They worked hard, practiced self-discipline and started little churches and schools wherever they went. God blessed

their efforts. A famous man of letters once said, "Our greatest deeds we do unknowingly." This certainly applied to our Baptist forefathers. For little did they know the greatness of their deeds, but their efforts laid the firm groundwork for our present day of stupendous Baptist membership and strength in the Southern Baptist Convention.

Our Baptist history is glorious and our people have been courageous. Imprisoned they have not been embittered or silenced. Publicly whipped and humiliated, they have not backed up or backed down.

The example of Jesus who "loved the church and gave himself for it" (Eph. 5:25) let us know of the spiritual nature of the church. It must seek and do God's will and never adjust itself merely to what man may desire. A converted membership is a must for a Baptist church if that church is to fulfill its purpose. Each believer must have met the Savior face to face, found forgiveness, planted a personal faith in Christ and publicly committed himself to the Savior through confession and baptism.

The world will never welcome the church. It considers the church to be made up of meddling busybodies interfering with the personal affairs of others. A rescuer seeking to save a drunk from freezing to death in a snowstorm may get kicked and cursed. Likewise the church cannot turn away and let the world die just because it vigorously objects to its own rescue. A church cannot allow public or private abuses to silence it. Silence at times can be golden, but at other times it may be yellow. So the church is to expect both boos and cheers in its work.

No one would argue that the church is perfect, yet it is one of the truly dynamic forces of history. Study the seven churches of Asia. They had their frailties and shortcomings. But they also had their glories. Like Simon Peter they faltered at times and failed at the very moments of their greatest opportunity. But God made them effective.

Dr. J. B. Gambrell expressed it well when he said, "God can sure hit a straight lick with a crooked stick." While there are no flawless people or churches, or church members, we do have a flawless Christ, a perfect Gospel and matchless Book of divine revelation. Such is our heritage.

The security of the church lies in its maintaining the spirit and purpose of Christ, and not just the arguments or logical defenses of men. The church has not been obliterated by hardship and persecution. Nor will it be. So the question, "Will the church survive?" is superfluous. Christ answered, "I will build my church, the gates of hell (hades) shall not prevail against it" (Matt. 16:18). This is its guarantee from Christ.

Sensing Our Obligation — A church cannot wait for everything to be ideal before it moves out and up, nor can a denomination. We must start where we are with what we have and move forward as God leads step by step and day by day.

Local churches are not dead-end streets. The blessings of God are not to flow to them and stop. A church is a channel, a conduit, a message of glad things, a sharing of God's mercy and love.

The responsibility of every church in every community is to evangelize. No one can practice the principles of the Sermon on the Mount who has not met the Christ who preached that message. God took every initiative in human redemption and expects us to do likewise. He sent his Son. He gave his Son. He gave his church. He sent his spirit. So must we exercise initiative. And a church is to lead out in searching for lost people. Sinners cannot be expected to flounder their way to church doors and find their way to the cross accidentally.

A church also has other major duties. Note a few:

1. *Help Believers Communicate with Their Maker* — Man's greatest God-given ability is that of worship. Here is where he excels over the beasts of the field, fowls of the air, and fishes of the sea. Man was made in God's image, after God's likeness, and can speak with his Maker and listen to God speak in return.

Ability to worship is not only humanity's greatest capacity, but is often man's most neglected opportunity. The church is to help people exercise this greatest capability, that of worship, and do it with regularity as well as with reverence and awe.

2. *Proclaim the Truths of God* — The pulpit is central in a Baptist church. The preacher is not an echo of tradition, but like John the Baptist he is a voice of revelation. John cried clearly, "Behold the Lamb of God" (John 1:29). Prophecy had pointed out the nation, tribe, location and family. But John pointed out the man. The fingers of the prophets of God today should thrill to their tips with the truths of the Gospel proclaimed. Like John, this announcer of God's Word is to condemn sin, exhort sinners to turn from their evil ways, call the world to prepare to follow the Savior, then identify Christ in such unmistakable terms that the world cannot fail to understand.

3. *Provide Christian Instruction* — God not only ordered us to teach in the Great Commission, but he also gave us our textbook, the Bible, with which to do it. Our teaching must be zealous and for results. The lessons must be related to life. The equipping of the saints is an endless and ever-incompleted task.

I tend to agree with Dr. Gaines S. Dobbins who said that spiritual immaturity is perhaps the number one problem of every church. Insurmountable difficulties arise when those who are "born again" fail to grow up to their fullest potential in spiritual maturity.

Dr. Howard Williams spoke of it colorfully when he said, "Nothing is more beautiful than a child kicking and cooing. Nothing is uglier than an old man still kicking after he has forgotten how to coo." Paul counted this one of his major problems and challenged his followers to get off the milk diet of infancy and onto the meat diet of maturity. If people do not grow after conversion, the church and the convert have both failed. Conversion may be the end of Christian experience, but it is the front end of it.

4. *Fulfill its Local Responsibility* — Southern Baptists make much of a local church. We do it because this is where the emphasis lies in the Bible. One-hundred-four of the one-hundred-nine times the word church is used in the Bible is in the local sense. And if a church fails its members and its own community, who else is there to take up and carry on? Yet this is the beginning point of a church's concern and effort, not the ending place.

The work of the local churches is indispensable. As churches go so goes the denomination. As churches prosper, our Convention prospers. When churches are filled with despair, our denomination is affected adversely. Like gushing springs the local churches are the starting points of the broad river of our Baptist witness. They flow together to bless the arid earth famished for spirituality.

5. *Share and Share Alike With Others* — One of the real needs is the development of religious bifocals, so a church can see clearly both at home and abroad and be as concerned beyond itself as it is about itself. Such is both Christian and Christ-like. No church exists to serve itself. Only as it blesses others can a church prosper and have grounds for survival.

Surging Into Action — Christ-like compassion will not allow for inaction anywhere in the world.

Christianity is more than a theory. It is rescue. Look at Jesus weeping over Jerusalem. His tears flowed freely, but they were not wasted tears. He went outside the walls of that city and died for the city for which he had wept. Feelings alone were inadequate. Bold action was demanded. It was given. So is it always. The first thing Saul of Tarsus asked on the Damascus Road was, "Lord, what wouldst thou have me do?" (Acts 9:6).

Witness Jesus when he was feeding the 5,000 (John 6:1-10) (Matt. 14:16). Three kinds of human attitudes emerged. One was that of impatience. The crowds were getting on the nerves of one tired disciple who had not eaten or slept for hours. So he cried, "Send them away." Another disciple measured human need in the light of money and wondered how they could finance such a massive project. So he cried "two-hundred pennyworth of bread is not sufficient." The size of a coin in front of his eyes blinded his vision to a world of opportunity. Jesus, the compassionate shepherd, commanded, "Give ye them to eat"; in other words, "Feed them." Compassionate concern found a way. Action was the key on that day of victory.

For Jesus, action was all in a day's work, whether it was the widow of Nain needing comforting, the leper needing understanding and healing, or the Gadarine Demoniac who needed his wild nature tamed and calmed. Jesus never passed by leaving human need unnoticed and untouched.

Maybe our greatest failure is right here. I learned a memorable lesson on a wintery morning when the thermometer hovered near zero. Without supervision, a street sweeper was diligently cleaning the main street of our city. When I asked him why he worked so hard on a cold day without someone supervising him, he replied, "Mister, I'm interested in a clean city." He was handling dirt, much dirt, and it was the dirt of other people, yet it was not because he was fascinated by filth. He was interested in cleanliness. His deep concern drove him to committed and often unpleasant action. So it was with Christ who stooped low in his acts of human rescue.

Excuses will not get the job done. Bold action is necessary if the world is to be lifted from quagmire of sin. Rescue is the most necessary thing on earth, more urgent than medicine for a doctor or blood for the body. To do the job our churches must work together. The church at Jerusalem must be interested in the churches in Judea and Samaria and the people who dwell there.

Baptist associations and state conventions play a vital role in this spiritual conquest by giving vision, meaning, interpretation and know-how. Great is their influence on the churches to whom they minister. No one would coerce a local church, yet if our churches can only know what is expected of them they do their best. Knowing what is expected they usually respond and measure up. They will work harder to increase mission support and giving by every means available to them.

Having a vision of the world and a compassion for it is vitally necessary also. Matthew 14:14 is a hidden verse which many of us miss because the words are simple and flow by hardly noticed. The verse reads, "And Jesus saw the multitudes and had compassion on them and healed their sick." In this brief statement we see vision, compassion and action — these three, and in that sequence. Without vision God said his people would perish. Unless God's people have vision the whole world perishes. And action is never meaningful unless preceded by vision. Realizing that the world is just one generation away from paganism should goad us into zealous action as we seek to rescue persons in peril. This one reason should command our best even if there were no other motivations.

The world must be penetrated with the piercing Gospel. Jesus spoke meaningfully when he likened us in our work to "salt" yea, even "light". Each is ineffective in isola-

tion. Each does its work by penetration — sharp, cutting, incisive, influencing action.

The very size of the world may intimidate us. The disciples must have popped out in cold sweat when Jesus laid a world, a whole world on their hearts and shoulders in one bold sweep. They knew they could not do so great a task alone. But with God's help there was no limit to what they could do. When God's finger points the way, God's hand helps us walk in it. So the disciples did their best. History records the rest. The whole world has had the impact of their dedication and proclamation. If God could do so much and such great things through twelve men, imagine what he could do with twelve million if we were as committed as they.

Our denomination is in the era of its greatest strength and testing. For the first time we have the resources, the manpower, the know-how, the national coverage geographically and the nation's eye. Too, we have the methodology. We have dedicated missionaries committed and in training, or already there. And the Cooperative Program which was a long time being born is now a dynamic instrument for regular sustained, and systematic sharing of our message with the whole world. So are the special mission offerings. It is not only the first time in our individual lifetimes that such a situation holds, but it is the first time in our denomination's lifetime as well. God has brought us to this hour. We still respond either like Jonah who fled frantically from a task so big, or we will brace up and face the crisis as the early disciples did when they had their all at the feet of Jesus to go wherever he would lead and do whatever he would command.

The fields we as Southern Baptists have entered already are many and worthy. Our missionaries are widespread. We have established churches, hospitals, schools, children's homes, homes for the aged and many other worthy endeavors. They are already a reality. Our goal is to use these forces to extend, expand, let God empower and move with force to the ends of the earth and through us, so each person can hear of and respond to Christ before this century ends. This is the way the Gospel must spread — through public media, loud speakers, word of mouth, mass rallies — every way. Yet no method is ever quite as effective as face to face, heart to heart sharing of one's personal faith.

A bold mission thrust calls for the 50-50 ideal of budget sharing with each church re-examining its percentage of giving and increasing with regularity until as much is being done for others as for ourselves. Bold Missions cannot be thrust forward by a few churches even if they do sacrifice. The job is too big for the few. Everyone and every church must act in concerted effort.

The key is that local churches do their part in increasing the number of tithers in their membership and sharing the financial growth equally with others. Then the responsibility will be upon state conventions to share and share alike with the causes beyond themselves. Think what could be done if one-hundred percent of the causes were supported sacrificially by one hundred percent of the people and the churches.

There are many blessings in store here. A lighthouse which sends light afar gets plenty of the reflections itself. A lighthouse which shines forth never finds itself in darkness.

Victory is assured if we meet God's conditions. By God's grace and power we have enlightenment, encouragement and divine strength. We must have the power of God to achieve. The world is fascinated by power. It views Niagara with awe. It feels the earth vibrate as a jumbo jet gets airborne. It witnesses the military might of the Pentagon, the publicizing power of the press and airwaves as well as the financial strength of Wall Street, but all of these combined cannot establish or maintain one single Baptist church anywhere on earth. That, too, takes power, but God's power. The type of

power that was promised when Christ said, "Ye shall receive power, after that the Holy Spirit is come upon you" (Acts 1:8).

Pentecost was imperative for the disciples because there had to be spiritual power sufficient for the task they were assigned. They sensed their inadequacy. They knew they could not achieve without the leading of God's spirit. So Pentecost was given. Pentecost was a parallel to Bethlehem. Great miracles and revelations took place at each. The Holy Spirit's one coming is adequate for all times, just as the one coming of Jesus to earth can save all mankind always. We do not need another Pentecost, but how dreadfully we do need pentecostal power if we are to have a *Bold Mission Thrust* felt around the globe.

Pentecost would have been meaningless and powerless had it not been bathed in the prayers of those early believers. Remember the Upper Room experience? They were not praying down the Holy Spirit. They were praying the rusty hinges of their own hearts loose so they could receive the Holy Spirit in full power when he came. No wonder they called it the Upper Room. It was such an exalting experience for those early believers, they never forgot.

People never stand taller than when they are on their knees praying for others, asking God to use them to bless a world. Delay is deadly. Not only do sinners die without hearing of our blessed Redeemer but church members tend to grow cold and calloused when Christian witnessing is not go-

ing on continuously and with vigor. So we must move speedily and mightily. The time is heavy upon us. Let the church reach out — now.

Let me close with some practical suggestions:

1. Inform your people of the Bold Mission Thrust and its opportunities.
2. Get your church involved, stressing the imperative of missions in the Bible.
3. Challenge your people to tithe in support of the type of mission action that can be bold, exciting and challenging.
4. Re-examine your own church's giving through the denomination and increase the percentage annually.
5. Use your church organizations to focus attention on the missionary opportunities the church has and coordinate teaching and action.
6. Preach about missions often to your people or encourage your pastor to do so.
7. Pray endlessly for the ones engaged already in the massive mission movement and pledge your encouragement and financial support.
8. Pray especially for our theological schools in their crisis as they seek to train many future missionaries to serve with skill and effectiveness.
9. Work in love with fellow-believing Baptists so the effects can be more visible, felt far and wide.
10. Be positive, anticipating victory for God's glory.

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SBC music group changes constitution

KANSAS CITY, Mo., June 13 — Members of the Southern Baptist Church Music Conference elected a new president, made a constitutional change and noted growth in the 20 years of the organization's history during a two-day meeting here.

James C. McKinney of Ft. Worth, Tex., dean of Southwestern Baptist Theological Seminary's school of music, was elected president for a two-year term. He succeeds Paul Bobbitt of Jacksonville, Fla., music secretary for the Florida Baptist Convention.

The constitutional change will provide for the appointment of a permanent editor of the Music Conference's journal, Bobbitt said.

Cleamon Downs, associate professor of church music and voice at William Carey College, Hattiesburg, Miss., recounted some of the organization's 20-year history.

It began, he said, as a suggestion at the Southern Baptist Convention in Kansas City in 1956. It became a reality in 1957 when the group gathered at the Conrad Hilton in Chicago.

Presiding at that first meeting was Paul McCommon of the Georgia Baptist Convention's Church Music Department. McCommon was elected its first president.

McKinney was elected president by a mail vote of the organization's 900 members.

"We vote by mail so the members who can't come to the convention will be able to vote, too," observed Bobbitt.

Serving with McKinney will be Allen R. Brown of the Baptist General Association of Virginia's Church Music Department, denominational vice president; Max Lyall of Golden Gate Seminary, Mill Valley, Calif., educational vice president; A. L. Butler, First Church, Ada, Okla., local church vice president, and Mary June Tabor, Oklahoma Baptist Convention's associate state music secretary, secretary-treasurer.

Baptists must change lifestyles, directors of missions are told

KANSAS CITY, Mo., June 13 — If Southern Baptists reach future mission goals, they must change their lifestyles.

Cecil Ray of Raleigh, executive director of the North Carolina Baptist Convention, made this statement to about 175 persons attending the 16th Southern Baptist Conference for Directors of Associational Missions Monday at nearby Overland Park.

"Lifestyles of too many Southern Baptists are on a collision course with the 'Bold Missions' themes we've adopted," he said.

Ray explained many Southern Baptists are too involved in materialistic pursuits to maintain lifestyles of sacrifice necessary to undergird world-wide mission objectives.

He called for new lifestyles more conducive to global mission support.

Ray's address ended a two-day conference of Baptist directors of missions which preceded the 120th Southern Baptist Convention Tuesday through Thursday in H. Roe Bartle Convention

Center.

Robert D. Dale, supervisor of the Career Guidance Project Section of the Southern Baptist Sunday School Board, also spoke at the conference.

Dale gave directors practical advice on coping with pressures faced by ministers and their families.

He also advised directors to help ministers in their associations decide whether their churches are growing or dying.

A key which tips a minister to the progress or decline of his church concerns its original "dream", Dale said. Churches sometimes need to reaffirm the vision on which they were built.

Directors elected new officers for 1977-78 and passed two resolutions.

Tom Roote, executive director of the Birmingham Baptist Association in Alabama, will preside over the conference in 1977-78.

Others to serve one-year terms include Herman Wooten of Orange, Calif., president elect; George Arthur of

Campus ministers begin association

KANSAS CITY, June 13 — The fledgling Association of Southern Baptist Campus Ministers elected officers here Monday and heard a noted Christian psychologist discuss the benefits and disadvantages of popular psychological movements.

Dick Bumpass, director, Student Ministries, U.S. Naval Academy, Annapolis, Md., was elected the first president of the newly-formed organization in session at Midwestern Seminary.

Other officers are Mike Lunde, campus ministers, Texas Technological Institute, Lubbock, Tex., vice president of administration; Ron Brown, campus minister, Roanoke College, Roanoke, Va., vice president of publications; Geneva Metzger, campus minister, University of North Carolina, Greensboro, N.C., vice president of programs; and Don Gurney, director, student ministries, U.S. Air Force Academy, Colorado Springs, Colo., vice president of membership.

R. Lofton Hudson, director, Midwest Christian Counseling Center here, led sessions on Transactional Analysis (TA) and Transcendental Meditation (TM).

Hudson told the campus ministers

(formerly BSU directors) that TA's popularity in the 1960's is a "sign of the times" with its emphasis on individualism, rebellion and anti-authoritarianism.

Hudson said, however, that TA can be useful to the Christian minister because its professional jargon is more easily understood by the layman that most psychological language.

TA also places a healthy emphasis on childhood and intimacy, Hudson said.

Hudson was critical of TM but stated that its techniques of meditation can be borrowed by the Christian. "We want instant salvation, instant growth, instant maturity, instant everything," Hudson said. "We can't have that but the questions are — are we going to knock it (TM) or are we going to develop something better?"

Don Gurney, leader in organizing ASBCM and newly-elected vice president of membership, said the purposes of the group are for fellowship and information-sharing.

"We hope to raise the visibility of campus ministry in Southern Baptist life and also help each other achieve greater professionalism in our work," Gurney said.

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Dexter, Mo., secretary; Robert C. Helmich of Muskogee, Okla., treasurer; Harold Blackburn of Silverhill, Ala., editor of the newsletter, "Open Circuit", and R. Edward Gilstrap of Atlanta, host director.

Directors resolved to seek curriculum materials on the "Week of Associational Emphasis" from the Sunday School Board, Brotherhood Commission, Woman's Missionary Union and the Home Mission Board.

In another resolution, the group agreed to work with "the metropolitan and rural-urban associational members serving on the Southern Baptist committee on long-range emphasis . . ."

Elected by groups

DIRECTORS OF MISSIONS President Tom Roote, seated, reviews plans with other newly elected officers, Robert Helmich, left, treasurer; Herman Wooten, president-elect; George Arthur, secretary; R. Edward Gilstrap, host director; and Harold Blackburn, editor of the "Open Circuit" newsletter. (SBC photo by James Lee Young)



CHURCH MUSIC CONFERENCE OFFICERS elected at William Jewell College in Liberty, Mo., are: (standing from left) A. L. Butler, First Baptist Church, Ada, Okla., local church vice president; and James C. McKinney, dean of Southwestern Baptist Theological Seminary's school of church music, Ft. Worth, president; (seated from left) Allen R. Brown of the Baptist General Association of Virginia's church music department, denominational vice president; and Max Lyall, music professor at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., educational vice president. (SBC photo by James Lee Young)



Religious educators hear speakers advocate changes in outlook of churches

KANSAS CITY, June 13 — About 330 delegates to the 22nd annual meeting of the Southern Baptist Religious Education Association here heard four speakers encourage churches to accept the challenge of bold missions, make Bible study more effective, be more redemptive in its ministry and allow itself to be continually "broken and reshaped."

The group also elected new officers for 1977-78 and honored two long-time Sunday School Board directors who are retiring.

Albert McClellan, program planning director and associate executive secretary for the Southern Baptist Executive Committee, encouraged the group to follow the example set by President Jimmy Carter, a Southern Baptist.

"I think Mr. Carter represents something that is latent in all of us, and that is a certain kind of enthusiasm that, if it burns brightly enough, will catch the world on fire," McClellan said.

"Many of our churches have become

so preoccupied with the business of building churches at home that they have given little regard to what is happening abroad," he continued. "We cannot survive as the missionary Baptist church in that way — there is just no future apart from the missions task."

Suggesting a theology for bold mission to which McClellan referred, W. Randall Lolley, president of Southeastern Seminary, Wake Forest, N.C., suggested Baptists "allow the church to be continually broken and reshaped," disregarding the antiquated specifications so long imposed.

B. A. Clendinning, minister of counseling at Second Ponce de Leon Baptist Church, Atlanta, warned the educators that churches are going to lose many of their members unless they become more redemptive.

"What is the church for if it's not for people who have problems; for people who are sinners; for people to worship, to grow and to learn even in the midst of their human frailties?" he asked.

The two retiring Sunday School Board

directors honored were Philip B. Harris, Church Training, and A. V. Washburn, Sunday School. The men and their wives were recognized and presented silver serving bowls.

The newly-elected officers of the association are Elmer F. Bailey, associate pastor, Bellevue Church, Memphis, president; Charles M. Lowry, director of the Teaching and Training Division of the Louisiana Baptist Convention, president-elect; Lawrence Klempnauer, minister of education and administration, Second Ponce de Leon Church, Atlanta, Ga., vice-president from the church group; William G. Caldwell, associate professor of Education Administration, Southwestern Seminary, Ft. Worth, vice-president of the teaching group; Melva Cook, program consultant of the Family Ministry Department of the Sunday School Board, Nashville, secretary-treasurer; and Marjory Perkins, consultant for preschool and children of the Maryland state Baptist Convention, assistant secretary-treasurer.

Educators called to simplify Bible study for lay people

KANSAS CITY — William E. Hull, pastor of First Church, Shreveport, La., called on theologians here Sunday night to simplify Bible study for lay people.

Speaking in the opening session of the 22nd annual Southern Baptist Religious Education Association meeting at the Sheraton Royal Hotel, Hull, former dean at Southern Seminary, said interest in the Bible is declining because it's so hard to teach.

Hull described the amateur Bible student as "tentative, hesitant and almost excluded.

"Our difficulty in dealing with the Bible revolves around the complexity of it. There are more translations, versions and technicalities to Bible study now days. This complexity has tended to immobilize some of our sharpest people and the amateurs become confused outsiders or lost."

People either feel embarrassed and muted or retreat to a simplistic pre-critical period, Hull said.

"There is an awful lot of dependence today even in our curricular literature on the standard commentaries, and what that really means is we're not studying the Bible — we are studying Barclay."

Hull suggested that serious Bible study within the Southern Baptist Convention has been limited to seminary-trained persons.

"If Baptists ever get the idea that an understanding of New Testament Christianity is available only to a handful of specialists with years of technical training, then Bible teaching is just about as good as dead.

"Those who are in command of the critical method, who have the technical training, the doctor's degrees, the linguistic and historical knowledge, most of them are doing very little to help the church in its feelings of rebuff.

"Many of them would say, 'OK, you want to have a New Testament church? Well, which kind? Do you want the Jesus of the Synoptics or the Jesus of John? Do you want the Paul of the Epistles or the Paul of Acts? Do you want the church as it was in Judaism or the church as it was in Hellenism? Do you want a church like Galatia where there were no official leaders or a church like the pastorals where there were bishops and elders? And, do you want the kind of church that was submissive to the state in I Peter or the kind that was opposed to the state in the book of Revelation?'"

Hull said such a complex approach confuses and frustrates the church member who is really serious about returning to a Biblical basis for the church.

He called on churches to "rehabilitate the reformation ideals of the church teacher.

"The New Testament office of the teacher . . . has been allowed to wither," he said. "We can direct religious activities or we can preach, but in between those two there is a kind of uneasiness."

During the opening session, the religious educators also heard testimonies of the success of the educational programs of three Southern Baptist churches.

The speakers, Charles P. Wood, minister of education at Cottage Hill Church, Mobile, Ala.; Bill Taylor, minister of education at First Church, Lafayette, La.; and Richard Douglas, pastor of First Church, Putnam City, Okla., all credited their basic Bible teaching programs with the success of their total church programs.

The three men also gave credit to the outreach and visitation efforts of their churches.

Sermons, psychology and election of Oklahoman mark pastors' meeting

KANSAS CITY, Mo., June 13 — More than 10,000 persons heard thundering sermons and Christian psychology and elected an Oklahoma preacher as their president during the two-day Southern Baptist Pastors' Conference here.

Bailey Smith, pastor of First Southern Church of Del City, Okla., was named president of the conference, succeeding Jerry Vines, pastor of Dauphin Way Church of Mobile, Ala.

Pastors chose Homer Lindsay Jr., pastor of Jacksonville, Fla., First Church, as vice president and John Hatch, pastor of Trinity Church of Ft. Worth, Tex., as secretary-treasurer.

The pastors also heard 12 sermons, six of which were by non-Southern Baptists.

Warren Wiersbe, pastor of Moody Church in Chicago, delivered three messages; Stephen Olford, who terms himself an "independent Baptist sort-of adopted by the Southern Baptists", preached twice, and Clyde Narramore, a Christian psychologist from Rosemead, Calif., spoke once. Narramore is a member of a congregational church.

The pastors, however, reserved their most thunderous ovations for three Southern Baptists.

Two of them — W. A. Criswell of First Church of Dallas, and R. G. Lee, pastor-emeritus of Bellevue Church, Memphis, Tenn. — received a standing ovation.

The third — Adrian Rogers, current pastor of Bellevue — was interrupted numerous times as he preached to the pastors.

Selection of the non-Southern Baptists drew criticism. Several pastors questioned the need to go outside the SBC for speakers when there are Southern Baptists who are excellent preachers and Bible teachers.

Smith, in a post-election interview, said he believes the conference "ought to feature Southern Baptists . . . we have some outstanding Bible teachers and preachers."

Noting he is a conservative he said he believes that fact assisted in his election. "I preached at about a dozen state evangelism conferences this year and it appears the men want as president somebody who will have a conference that will feed them . . . fill them."

He said he is not a member of the conservative Baptist Faith and Message Fellowship, and averred, "I am a loyal Southern Baptist. I'll be a Southern Baptist 'til I die. Southern Baptists have been good to me. I would not do anything to hurt Southern Baptists."

While he says he agrees theologically with BFMF, he said he would not join

the group, and in fact declined to write for the BFMF publication, *Southern Baptist Journal*, or to speak at a BFMF conference in Arkansas.

Lee, 91, drew a standing ovation even though he was absent. He was scheduled to speak at the closing session — as he has done for many years — but suffered a heart attack recently.

He sent a taped message, and participants heard excerpts from Lee's former addresses to the conference.

In the message, he said he is "getting better," and said, "God bless each one of you."

Criswell, a former president of the Southern Baptist Convention and pastor of its largest congregation, defended the infallibility of the Bible against critics and skeptics, past and present.

He decried present-day attacks on Scripture, particularly by college professors, whom he described as "smart boys" who mislead Christian young people and cause them to give up the faith.

Criswell said that "there has never been a spade of dirt turned up by the archaeologists" which denies the infallibility of Scripture.

He also said that while the Bible is not a scientific textbook, it is more reliable than science.

Criswell was greeted by a thunderous



PASTORS' CONFERENCE OFFICERS were named during that organization's meeting at the Southern Baptist Convention here. Shown are President Bailey Smith (left), pastor of First Southern Church of Del City, Okla., and Vice President Homer Lindsay Jr., pastor of First Church, Jacksonville, Fla. Not pictured is Secretary-Treasurer John Hatch, pastor of Trinity Church, Ft. Worth, Tex.

standing ovation before his address and was interrupted several times for polite applause.

Rogers, who took Lee's place on the program, told pastors, "Five men rule America from their graves," and listed Charles Darwin, Soren Kirkegaard, Karl Marx, Sigmund Freud and John Dewey as men who "hatched the egg which poisoned" science, religion, politics, psychology and education.

"This kind of thing," he said, "has sabotaged God, defied man, sanctified sin . . . liquidized society."

Wiersbe chided churches for leaving America's cities, noting, "God is not building a silo. God is building a city."

He said he grew up in Chicago and has always "loved the city". He challenged pastors to have pity on people, even those victimized by life's harshness.

Olford, pastor-emeritus of Calvary Church in New York City, now president of Encounter Ministries, Inc., of Holmes Beach, Fla., decried the number of men leaving their pulpits for other employment and said statistics show 70,000 empty pulpits across the nation.

"I am disturbed that so many are stepping down . . . I am deeply concerned," he said, telling pastors they must restore "dignity" to the pulpits.

Psychologist Narramore told the pastors, "Twenty percent of the men here today need some professional help. Some of you have wives who are in depression, who are showing schizophrenic tendencies . . . some of you are having homosexual inclinations . . . some of you are having an affair.

"I encourage you. Why don't you get some help? When you need help, get it. You will always be glad you did," he said.

An evangelist, Sam Cathey of Owasso, Okla., talked to pastors about the Holy Spirit, lacing his address with anti-charismatic statements. He facetiously quoted those who say that Southern Baptist life has "enough elasticity" to accommodate all kinds of viewpoints, and then cried, "BALONEY!"

A true Southern Baptist, he said, will stand on the "inerrant" Word of God and he challenged those who disagree by saying, "Why don't you just get out . . . and as you go, don't take any of our churches with you."

Southern Baptist lay evangelist Carliss Odom of North Little Rock, Ark., a cerebral palsy victim, gave his testimony.

"The Lord has put a smile on my face, a song in my heart, a spring in my step and has made my life very exciting," he said.

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Celebration of freedom

June 26, 1977

Exodus 14:21-25; 30-31
Exodus 15:1-3; 20-21

Pharaoh's softening of his heart was short lived. He could not stand to see his slave labor slip out of his hands, even at the terrible price paid. He instructed his cavalry to pursue the Hebrews and head them off at the sea. The Hebrews were afraid and they cried to Moses for help. Moses stretched out his hand over the sea and God began to move.



Dr. Humble

God has the power to do what he wants to do, but he seems to prefer to use natural means to accomplish his ends. A strong east wind blew all night and divided the waters of the Red Sea into two walls, one on either side of the passageway. Though on many maps the Red Sea shows intermittent water and dry land east of the Goshen area, the Scriptures are very clear that the Hebrews crossed the Sea where it had been quite deep.

The pillar of cloud concealed the fleeing Hebrews from the pursuing Egyptians, and the pillar of fire lighted the way for God's people. As the Hebrews completed their crossing of the Sea, the Egyptians began to have trouble with their chariots. They tried to flee but the waters rolled down and drowned all the Egyptian hosts. There is no indication that Pharaoh himself was drowned.

Dedication in the hour of victory (Ex. 14:30-31)

The victory over the Egyptians was complete. There is no indication that any of them in the water escaped. One can only marvel at the audacity of the Egyptians in following their enemies into the sea with walls of water standing on either side. Surely they must have known that this was a miracle, and they were fighting against God. This is indicated in 14:25, "And the Egyptians said, Let us flee from before Israel, for the Lord fights for them against the Egyptians."

The Hebrews were deeply impressed by this display of divine power. Instead of gloating over their fallen foes, "dead on the seashore" (14:30), "the people feared the Lord, and they believed in the Lord and in his servant Moses"

(14:31). We could wish that they had always been as awed by the display of divine power. The same could be said for the Lord's people in every age.

The song of Moses (Ex. 15:1-3)

When the Hebrews saw how complete the victory was, they burst into song. They said, "I will sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea" (15:1).

The Hyksos kings had introduced horses into Egypt. The Egyptians overthrew the Hyksos kings and expelled them, but they retained the horses, especially horse cavalry. But great as it was as a military arm, it was not great enough to withstand God's power. Observe that the Hebrews gave God all the glory.

The Song of Moses is a very fine example of early Hebrew poetry. The name Jehovah (LORD) is used for God. This is his covenant name. They spoke of God's salvation, a word with double meaning. It may refer to deliverance from either a physical or a spiritual danger. Here it was both.

Verse three calls God a man of war. This is common in Hebrew poetry, especially poetry of a patriotic nature. God is credited as fighting their battles for them. In later times God will be called "Lord of Hosts", a term meaning God of battles and deliverances.

Note also the strong personal aspect of this hymn. The personal pronoun referring to the Hebrews occurs seven times in verses one and two. Such expressions as, "I will sing unto the Lord," "the Lord is my strength . . . my salvation," "this is my God, and I will praise Him, my father's God and I will exalt Him" are typical of this exalted poem.

Conclusions

1. God may make use of natural forces to work his miracles (14:21-25).

Many miracles in both Testaments utilize some kind of natural medium or force. Jesus sometimes used saliva and clay in his healing miracles. In any case it does not lessen the miracle for God to use a force of nature. Some miracles are

miracles mainly in timing. Such a miracle would be the coin in the fish's mouth. Jesus told Peter the coin would be in the mouth of the first fish he caught (Matt. 17:27).

We should further observe that in the case of Israel in the sea, the same event that delivered them destroyed their enemies. This truth is amplified in the New Testament. Paul says (Rom. 1:16-17) that both wrath and righteousness are revealed in the Gospel.

2. Any manifestation of Divine power should lead God's people to a deeper dedication (14:30-31).

We are told that when Israel saw their enemies dead on the seashore, they "feared the Lord and believed in the Lord." It would have been easy for the people to gloat over the destruction of their enemies. Instead, we see them praising God. If we ever lose our sense of reverence at God's presence, we will have lost something essential to true worship. It is not belittling to the human personality to worship God. In fact, some of the greatest intellectuals of all time have been men and women who "fear the Lord and believed in the Lord."

3. Praise is comely to the people of God (15:1-3).

It is believed by many commentators on the Old Testament that poetry was the first literature of the Hebrews. Exodus 15 is a short burst of epic poetry — a story in verse, relating a victory over strong adverse forces. Whereas, most epics praise the heroism of the people, this one praises the power and love of God who has given victory. The Song of Moses breathes the pure air of adoration to God. It exalts God in His majesty and extols Him as Saviour.

4. It is fitting that women lead in praise to God (15:20-21).

Miriam, the prophetess, remained active as a leader until her death. She made her mistakes and received her rebukes, even as Moses and Aaron. In spite of the fact that the Bible was written in a time when women were considered men's property, among the Hebrews and Christians women were given a high and honored place. Under grace God holds no prejudice toward the feminine half of the race. In Christ "there can be no male and female" (Gal. 3:28).

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The Christian hope

II Timothy 4:1-22

Focal: II Timothy 4:1-2, 6-13, 16-18

These words penned by the apostle Paul seem to give us a significant look at how he faced the prospect of dying. What oxygen is to the body, hope is to the soul. The Christian message is very plain . . . the sting of sin and death has been removed. Eternal life has been granted to all those who believe on the Lord Jesus Christ.



Wade

A solemn charge (II Tim. 4:1-2)

"I charge thee" (v. 1) Each of these letters to Timothy, his son in the ministry, are filled with instructions and directions. He probably felt that Timothy would lack the confidence to stand bold and tall against the cunning opposition which he would face. He knew even better than the younger man the trials and pitfalls which were ever present and facing him. Notice the ones whom he called Witnesses. God and the Lord Jesus Christ seem to be the keys to his standing fast.

"The Quick and the Dead" (v. 1) This might be translated as "the living and the dead". Final judgment in the day to come will be upon everyone. No one will escape.

"Be instant in season, out of season" (v. 2) There are five exhortations contained in this verse and applicable to all ministers as to Timothy. "Preach the Word", Timothy will have to make a definite resolve towards positive action. Only the Word is he to preach and as never before. "In season, out of season". The verb translated means "to stand by, be at hand". He will always be on duty. "Reprove", to constructively criticize was a type of discipline in the early church. He must not shirk this much needed type of correction. People would see themselves as God sees them.

"Rebuke" (v. 2) This is akin to the previous word and means to "encourage" or distribute in measure as necessary. Assist in a type of correction would be implied in this verse. "Exhort"; to both of the previous things and then not encourage them toward a Hope that is everlasting. "With all long suffering"; The first qualification denotes the manner and the second the method which Timothy must adopt. The

Christian must be patient in trying circumstances. Correction must be based upon teaching and doctrine.

A record of faithful service (II Tim. 4:6-8)

"Ready to be offered" (v. 6) Literally means "poured out as a libation" as a sacrifice unto God. Paul would be saying I know the cost and am ready to be a part of that cost. His departure was very much at hand. "My time to go has come." What might seem the end to Timothy appears to the apostle as a glorious new era when he will be released from all his present restrictions.

"Fought a good fight" (v. 7) To see this we have to see the past tense implied . . . the struggle is over. "Finished the course"; It would be more correct to say that he didn't imply he had won. He ran by the rules and within the boundaries that were placed upon him. He completed his assignment.

"Crown of Righteousness" (v. 8) It is set aside for me. No doubt he felt that this "Crown of Life" would be one that would be his because he had been faithful to the end and it would be in the presence of God in the future. "That Day" evidently the return of Jesus is meant.

Final preparation (II Tim. 4:9-13)

The apostle no doubt wished for the presence of someone and the need is indicated in the verse nine. Please come as quickly as work will allow.

"Demas hath forsaken me" (v. 10) Timothy's presence is all the more significant in the request because of the defection of Demas. It would seem the leaving of Demas was related to him, personally, and not to the church at large. He loved the "things of this world" and this is such a contrast as to Paul and what he has had to forsake in order to see the gospel taken to the world.

"Luke" (v. 11) The physician had stayed close to Paul during his prison time. No doubt he knew the deep need of Paul and the help physically which he might be able to share. "Mark"; He wanted Mark to come with Timothy. Whatever their problem had previously been it wasn't any longer a barrier between the two men. It would seem

that Mark was to be found working somewhere along the route that Timothy would be taking coming toward Paul, "Tychicus"; He was the one who had taken the letters to the Colossians and Ephesians, and it is not improbable that he took the present letter to Timothy.

"Cloak, Books and Parchments" (v. 13) The cloak had been left with "Carpus". We know nothing of him except that he had been allowed to keep Paul's valuables. "Clock"; how little upon earth the apostle Paul really had and yet one of the most needed of these is a lone coat. A circular cape of heavy materials, without sleeves, with only an opening for the head in the center. It was a protection against the cold dampness of the jail. "Books and Parchments"; The books would contain writings on the cheaper papyrus paper, while the "parchments" have reference to writings considered of higher value and greater importance on the costlier and more permanent skins of vellum. He has not lost his desire for study and mental pursuits even though he is facing certain death. Keep on studying the Word of God and never cease is the lesson most evident to us from these words of Paul. Things of God remain precious to him.

A serene trust (II Tim. 4:16-18)

"No man stood with me" (v. 16) Paul tells Timothy "no one took my part, but all forsook me." Paul was deeply disappointed but he very generously forgave them and prayed that it might not be laid to their accounts.

"The Lord shall Deliver" (v. 18) The assurance concerning the future is brought about because of the past deliverance. Paul indicates he will be delivered from the machination of every form of evil through the gates of Heaven. God will save me unto his heavenly kingdom, thus completing the salvation. Contemplation on these things leads him to break forth into a doxology, "To Whom Be The Glory Forever and Ever, Amen." It is unmistakably addressed to Christ and is another proof of Paul's conviction concerning the deity of Christ. His solemn "Amen" seals his personal ratification of this glorious hope. Someone has said, "The price is what you pay, the value is what you receive." Paul had received so much even though it had been paid for through suffering, prison and injury at the hands of men. He was a victor.

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Attendance report

June 12, 1977

Church	Sunday School	Church Training	Church addns.
Alexander, First	114	52	2
Ash Flat, First	55		1
Batesville, First	182	73	1
Bentonville, Mason Valley	80	54	
Berryville			
First	153	53	
Freeman Heights	197	51	
Booneville			
First	255		3
South Side	91	69	
Bryant, First Southern	160	76	
Cabot			
First	402	112	
Mt. Carmel	234	111	2
Camden, Cullendale	472	146	5
Charleston, First	171	69	
Conway			
Pickles Gap	184	125	5
Second	377	132	3
Crossett, Mt. Olive	305	102	
Danville, First	209	41	
El Dorado, West Side	400	398	4
Ft. Smith			
First	1317	145	5
Grand Avenue	969	249	6
Mission	16		
Haven Heights	211	101	
Trinity	148	40	
Fouke, First	107	57	
Gentry, First	170	31	
Gillham	74	37	
Grandview	74	60	
Green Forest, First	187	59	
Greenwood, First	321	121	
Hampton, First	124	74	
Hardy, First	105	50	
Hector, First	33	17	
Hope			
Calvary	143	61	1
First	352		2
Hot Springs			
Harvey's Chapel	118	93	6
Park Place	261	73	2
Hughes, First	160		
Jonesboro, Friendly Hope	127	80	
Lavaca, First	289	100	
Little Rock			
Cross Road	77	145	
Crystal Hill	134	59	
Life Line	429	111	6
Martindale	117	67	4
Woodlawn	110	51	
Magnolia, Central	604	148	10
Monticello, Second	245	105	3
Mulberry, First	243	103	
Murfreesboro, First	137	39	
North Little Rock			
Calvary	348	106	
Levy	416	78	2
Park Hill	809		6
Paragould			
Calvary	280	276	
First	411	85	6
Paris, First	363	82	
Pine Bluff			
Centennial	129		
Central	116	45	
East Side	150	52	
South Side	509		
Tucker	20		
Watson Chapel	387	85	5
Rogers			
First	539	113	2
Immanuel	410	131	2
Russellville			
First	552		1
Second	123	71	
Sheridan, First	169	44	2
Sherwood, First	213	74	
Springdale			
Berry Street	77		
Caudle Avenue	126		
First	1397		9
Texarkana			
Arabella Heights	94		3
Hickory Street	112		
Highland Hills	157	60	
Shiloh Memorial	184	65	
Vandervoort, First	66	24	
West Helena			
Second	175	103	
West Helena Church	271	59	
Wooster, First	110	149	

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At retirement, Philip Harris still planning for future

by David Wilkinson

NASHVILLE — Southern Baptists will never "turn out the lights on Sunday night" according to Philip B. Harris, secretary of the church training department of the Southern Baptist Sunday School Board here.

However, Harris does predict extensive changes for Church Training. He envisions a shift away from traditional one-night-a-week training to a much

department for the past 17 years. Even as retirement approaches, he refuses to dwell too much on the past.

"We live only as long as we are needed," says Harris philosophically, probably paraphrasing a favorite writer. "A sense of dignity resulting from a feeling of productivity is essential to life. No one grows old by living a certain number of years. People grow old when they desert their ideals."

Harris and his wife Miriam are obviously applying that philosophy to their retirement plans.

They plan to leave in September for Rio de Janeiro, Brazil, not for a long-needed vacation, but to fulfill a long-awaited dream of mission service.

At age 17, following an address by L. R. Scarborough, then president of Southwestern Seminary, Mrs. Harris felt that God was calling her into mission work, perhaps in Brazil.

"This has been in her heart all along," explains Harris, who also admits to a "long-standing interest in involvement in missions education."

The Harrises will make several stops in Middle America to catch a glimpse of Southern Baptist efforts there before beginning work in Rio Oct. 1. During their one-year voluntary term, they will probably live in the home of a furloughing missionary. The Foreign Mission Board will take care of the travel expense, housing and utilities and local transportation, according to Harris.

Harris, who taught in the department of religious education at Southwestern Seminary for 10 years before coming to the Board, will teach religious education at the South Brazil Baptist Theological Seminary beginning with the January term. He also will serve as a consultant at the Rio Publishing House. Both assignments, he says, "will allow me to use the gifts that I have."

Mrs. Harris will teach English, beginning piano, chalk drawing and sewing at a training school for girls and at a community center.

The thought of going to Brazil came after Harris mentioned his and his wife's interest in missions to several people at the Foreign Mission Board, including Keith Parks, director of the mission support division, and Eugene Grubbs, coordinator of hunger relief and disaster response.

Harris also wrote Frank Means, a

former colleague at Southwestern Seminary, who is the Foreign Mission Board secretary for Eastern South America, and requested that the two have lunch sometime to discuss possibilities of serving in South America.

Means, who was flying to Rio that next day, didn't even take time to reply, but carried the letter with him to the Rio Publishing House. Several weeks later he called with the news that the publishing house would welcome the opportunity of working with Harris.

The couple took a week to think through the offer before Harris called Means and informed him that "Miriam and I are ready to go."

During a visit with Rogers M. Smith, administrative associate to the executive secretary at the Foreign Mission Board, Mrs. Harris received an added bonus when the Harrises were introduced to Christian artist Wim van Dijk, a descendant of the renowned Dutch painter. Van Dijk invited Mrs. Harris to visit the Catholic school near Rio where he teaches in order to observe his work first hand.

Harris will probably complete his teaching in mid-November, and the volunteer missionaries will return to the United States soon after. But more than likely, they won't stay long in Nashville; Harris has other work possibilities up his sleeve.

He has discussed possibilities with the Foreign Mission Board and the Baptist World Alliance of traveling to other countries in Middle America and Europe on similar assignments. And he has promised to teach a course or two at Southwestern.

The driving force behind such unusual "retirement" plans is Harris' commitment to "building New Testament churches."

"I'm interested in stressing the biblically-based objectives of teaching and training disciples in whatever work I'm in," he explains. "I enjoy working with pastors, deacons and other church leaders."

Retirement for Harris, then, will simply be a continuation of the work he enjoys. After all, he says, "None are as old as those who have outlived their enthusiasm for life and work."

By those definitions, Phil Harris is still a young man.

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broader program that will provide opportunities for training and discipleship on a small-group basis in homes, businesses and other community gathering places during the week.

"The Church Training program in the future will give more evidence of flexibility," says Harris. "There must be a variety of simple and practical materials available along with new learning approaches and administrative guides."

Pastors and laymen alike, he believes, are now recognizing the values of Christian maturity, which implies that "the greatest days are still ahead" for Church Training.

Thinking futuristically is characteristic of Harris, who will retire June 30 after heading the board's church training