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August 29, 1974

Arkansas Baptist State Convention

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Area Evangelism Conferences

September 9-13



Neal Guthrie

★ Marshall, First September 13



Herbert Hodges

★ Piggott, First September 9

Herbert Hodges-Bible Study
John Finn-Featured Speaker
Neal Guthrie-Youth Rally Speaker
Ervin Keathley-State Music Director
Jesse S. Reed-State Evangelism Director



Jesse Reed



John Finn

★ West Helena Church Sept. 10

Camden, First ★
September 12



Ervin Keathley

See page 11

August 29, 1974

Arkansas Baptist

NEWSMAGAZINE



I must say it

Charles H. Ashcraft/Executive Secretary

The conversion experience

Baptists are known for their belief in an experiential knowledge of God. This comes to them through Christ and is very real. There are many experiences of a religious, emotional, or even spiritual nature but a conversion experience embraces repentance, faith and confession.

The demon-man of Matthew 12:43-45 had an experience which was religious, emotional and reformatory, but the last chapter of his life was seven times more wretched than the previous one. This was certainly not a conversion experience. While there was a terrific experience, one searches in vain to find any evidence of repentance, faith, confession or a better life.

Those who have enjoyed a genuine experience of rebirth have given witness as does the Bible that there are some things a person must know, and there are some things a person must do to be born anew.

He must know right from wrong (Isa. 55:6-9), else even God would not require a decision. He must know that Christ died for him (Eph. 2:4-5.) He must know that Christ alone can save him without the help of so-called sacraments (Eph. 2:8.) He must know he is lost without Christ (Eph. 2:12.) He must know the plan of salvation (Rom. 10:17.)

His response to God's grace required him to repent of every known sin in his life (Acts 17:30.) He must believe with all his heart in the resurrected Lord (Rom. 10:9.) He must confess with his mouth Jesus as Lord (Rom. 10:9a.) He must call on the name of the Lord inviting him with all sincerity to come into his heart (Rom. 10:13, Rev. 3:20.)

There are five questions, if answered affirmatively, that will give assurance beyond any doubt a person is ready for this spiritual awakening known as the New Birth (John 3:1-16.)

1. Do you feel sorrow about everything you ever did which you now know to be wrong and wish to be blotted out forever? (Acts 17:30)

2. Do you believe with all your ability to believe that Christ can and will save you if you fully trust him now? (Rom. 10:9-11)

3. Are you willing to openly acknowledge Christ as your Lord? (Matt. 10:33)

4. Will you call on him now inviting him to come into your heart? (Rev. 3:20, Rom. 10:13)

5. Do you fully intend to live every day of the rest of your life for the Lord?

Any person, anywhere, who can answer "yes" to these five questions can and will be saved this moment if he but chooses.

The demon-man of Matthew 12:43-45 is an example of a confused religious experience. No person need live one moment in doubt as to the genuineness of his religious experience (II Peter 1:10, I Peter 3:15.)

I must say it!

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The Executive Board of the Arkansas Baptist Convention has approved, for recommendation to the fall convention, the largest budget in the history of Arkansas Baptists. A report of their recent meeting gives highlights of business conducted.

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Baptists still witness 18

Baptists in Northern Ireland are still spreading the Gospel in their country despite the danger from bullets and bombs. They have just changed their methods.

Bible reading record 5

A North Little Rock church holds a new record for reading the Bible—the shortest time ever. The church was one of several who participated in a Bible-reading marathon.

Arkansas Baptist

NEWSMAGAZINE

VOL. 73 AUGUST 29, 1974 NO. 34

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Predestination and foreknowledge

J. Everett Sneed



Some confusion still persists concerning man's free agency and God's predestination. There are those who feel that mankind is trapped. God has predetermined, they believe, the events of every person's life. According to this philosophy, called hyper-Calvinism, God has already chosen who he will bless or curse, and who will be saved or lost. The Bible, however, is clear that man is a free moral agent with the right of choice.

It is true that the Scripture teaches that God does foreknow all things even from the beginning of time. This is indicated both in its usage in the Scripture and by the Greek word itself. *Prognosis*, translated "foreknowledge," means "a knowing first or beforehand." The Bible, however, makes it clear that predestination, "to mark off first, or determine beforehand" is based upon God's foreknowledge.

These truths—man's absolute freedom of choice regarding God, and God's predestination and foreknowledge—can be explained best through illustration. It has been suggested that one draw two parallel lines, one line representing man's free agency, and the other God's foreknowledge—predestination. These lines, from a human standpoint, appear to run together. But just as railroad tracks appear to meet in the distance and really are always the same distance apart, so these concepts never conflict. The problem is resolved in the heart of a loving God.

This idea has, also, been illustrated as a door. Over the door on the outside is written "whosoever will may come." A person accepts Christ and enters. On the inside of the door is written "predestinated before the

foundation of the earth." This portrays salvation from the lost man's point of view (outside) as well as the saved (inside).

Some argue that God's foreknowledge takes away man's freedom. Knowledge has nothing, however, to do with choice or consequence. When I was a small boy my father pastored several part-time churches. One Sunday, my father, my mother, and I were returning from one of these churches. My mother questioned me concerning the events of the afternoon. I assured her that a boy about my own age and I had a great time. "What did you do?" she questioned.

"We ate green apples," I replied.

"How many?" my mother asked excitedly.

"Perhaps a peck," I responded.

"You will have the worst stomach ache of your life," my mother said sorrowfully.

The stomach-ache did come. But it was not my mother's knowledge that brought it to pass. It was the reaction to the green apples. So it is with man's relationship with God. It is not God's foreknowledge that dooms man, but man's inability to foresee the consequence of his own action and his failure to accept God's offer of redemption.

The same principle applies to sorrow and suffering. It is not God's foreknowledge that evokes the tragedy but rather the passing of normal events or our own decisions. We do have a choice even when disaster comes. We can blame God or we can have a deep abiding faith which will give us victory in the midst of tragic events.

Guest editorial

Baptist and his country

Three of the articles of faith in "The Baptist Faith and Message" tell how a Baptist and his church should relate to our country. Here they are:

XV. The Christian and the Social Order.

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose in the spirit of Christ every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the

spirit of love without compromising their loyalty to Christ and his truth.

XVI. Peace and War.

It is the duty of Christians to seek peace with all men of principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of his teachings in all the affairs of men and nations, and the practical application of his law of love.

XVII. Religious Liberty.

God alone is Lord of the conscience, and he has left it free from the doctrines and commandments of men which are contrary to his Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Checking our attitude toward prison-gate conversions

Since all of the cynical sneers and leers that greeted the news of former White House aide Charles Colson's profession of faith in Christ, I have been rereading and rethinking Christ's story of the prodigal son.

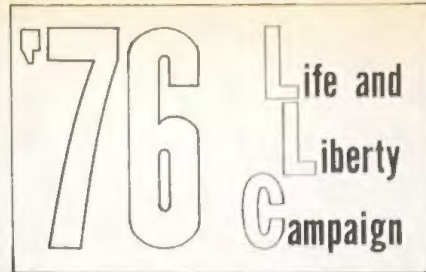
If I had the sharp satirical skills of Art Buchwald, I would be sorely tempted to write a revised version to show how Jesus would have reported the story of the conversion of the prodigal son if Jesus had been as cynical as the sophisticated contemporary writers in 1974.

If Jesus had been so cynical, He most certainly would have put all religious terminology such as conversion, profession of faith, or repentance, in quotation marks. This would have emphasized that these terms should no longer be used in modern educated society but are only quaint expressions in the jargon of religious fanatics, or heirlooms in the language of older people. I cannot for the life of me see how any self-respecting Journalist can continue to put such common everyday expressions as "decision for Christ" in quotation marks week after week, but leave off quotation marks (as is increasingly done) when describing

prostitution, gambling, and smoking marijuana, as "victimless crimes."

But back to Charles Colson, the self-confessed White House conspirator who has more recently confessed Christ as his personal Savior. American society is really in trouble if we ever reach the stage of failing to rejoice when those who seem to have sinned the most make a public confession and claim their life has been changed. Of course, only a fool would employ a convicted child-molester as a baby sitter immediately after his claim of Christian conversion. But likewise, only a fool would laugh out of court all such claims of conversion as a big joke, somewhat like W.C. Fields joining the anti-saloon league.

It may well be that prison-gate conversions, like deathbed conversions and foxhole religion, will never have a very good batting average when it comes to permanence, at least when judged by human eyes. However, I have to keep reminding myself of two things: (1) God is the judge, not I; and (2) the miracle of Christianity has been, and always will be, I trust, making new creations out of old, no matter how unlikely.



by R. Wilbur Herring
(Third in a series)



Dr. Herring

What do you need to know about the '76 Life and Liberty Campaign? The main thing you need to know can be briefly stated. It is a state-wide effort to pray and work for such a spiritual awakening in Arkansas that we

shall see the great commission fulfilled in our state by our nation's 200th anniversary.

This is such a massive goal that we cannot do it within the power of our own flesh. It must be done through, with and in the power of the Holy Spirit. We seek a great revival. God has ordained certain means to accomplish this objective. They are (1) prayer (2) personal witnessing and (3) the proclamation of the Word of God (this we call mass evangelism.)

We must first pray for ourselves. We must pray that God will stir our hearts and convict us of our sins. As David of old, we too must first of all pray for ourselves that we might be forgiven of our sins and return to the joy of our salvation. (Psalm 51) When we have been revived or have had 1 John 1:9 applied to our lives we will be ready for converting sinners.

When you have the joy of your salvation returned to you then pray that your testimony might be used to win others. Pray for others. Pray that God will lead you to some soul to whom you can witness and lead to a saving faith in Christ Jesus the Lord. Your joy will set off a chain reaction and it will go on and on throughout our state and nation and perhaps the world.

So you see, dear friend, it isn't "what are they doing about the Spirit of '76", but it is whether you are getting right with God by confessing your sins, claiming the promise of 1 John 1:9 and getting the joy of your salvation returned unto you. It will make your face shine. It will put a spring in your step. It will make you so happy you will be attractive even to the enemies of God.

Dr. Herring, pastor of Central Church, Jonesboro, is General Chairman of the '76 Life and Liberty Campaign.

Baptist and his country

(From page 3)

ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power. —Elmer Gray in the "California Southern Baptist"

Churches hold Bible marathon

Three churches, Marshall Road, Jacksonville; Sherwood First, North Little Rock; and Baring Cross, North Little Rock, held simultaneous "Bible Reading Marathons" beginning Aug. 14. The purpose of this unique endeavor was to read the Bible all the way through in the fastest possible time.

Teams of three or four from each of the churches took four-hour time periods. Each reader would read for 20 minutes orally, followed by a second reader and so on for the four-hour time span. With the end of each time a new team would come and take up exactly where the other team had left off in reading the Bible. The marathon continued both day and night. The teams

moved to homes for the night reading, but there were no time outs.

The idea by Ken Lamar, associate pastor of Baring Cross, was adapted from youth groups in England who read the Bible-Round-the Clock.

Lamar said "It is our hope to interest our young people in reading the Bible, help them to understand the fullness and majesty of God's Word, and strengthen the fellowship among the youth of our different churches."

The contest was finalized with a fellowship at Lake Nixon on Aug. 17. Various games of swimming, boating, etc., gave opportunity for fellowship among the youth. A period of discussion also was conducted. Many of the youth said that the "Bible Reading Marathon"

gave them a new perspective of the Word of God. The Youth felt that reading the Bible through without stop helped to give a new continuity and overview to its message.

The winner of the endeavor was First Church, Sherwood, with 59 hours and 19 minutes. This compared with 82 hours in reading the Bible through in England. In both England and the churches here the *Living Bible* was used as their text.

Lamar said "It is our hope that other churches will seek to break our record. And we believe that this approach will be very helpful to any church and should prepare the way for even more people to join in the "Read Your Bible Through," emphasis of the Sunday School Board in 1974-75.



A young member of Baring Cross, takes his turn reading from the Bible as others wait.



A fellowship at Lake Nixon climaxed the contest. A time of swimming and boating accompanied a period of discussion.

News about missionaries

Mr. and Mrs. Clarence A. Allison, missionaries who have recently transferred from Kenya to France, may be addressed at 9 Rue Alphonse Pallu, 78110 Le Vesinet, France. Both from Arkansas, he was born in Walnut Ridge and lived there and in surrounding communities; she is the former Alta Brasell of Pine Bluff. Before they were appointed by the Foreign Mission Board in 1960 (later resigned and reappointed), he was pastor of churches in Fountain Hill and Junction City, Ark.

Mr. and Mrs. James W. Cecil, missionary associates, have completed furlough and returned to the field (address: 169 Boundary St., Kowloon,

Hong). Born in Harper Springs, Ark., Cecil also lived in Oklahoma and Arizona; she is the former Katharine Gardener of Penrod, Ky. Before they were employed by the Foreign Mission Board in 1967, he was pastor of the Kosmosdale Church, Valley Station, Ky.

Mr. and Mrs. Billy O. Gilmore, missionaries to Brazil, have arrived in the States for furlough (address: 2826 Littleton, Kilgore, Tex. 75662). A Texan, he was born in Leverett's Chapel and also lived in Mount Enterprise. Mrs. Gilmore, the former Lee Ann Cole, was born in Alma, Ark., and also lived in

Raymondville, Tex., while growing up. Before they were appointed by the Foreign Mission Board in 1962, he was pastor of First Baptist Church, Hawkins, Tex.

Mr. and Mrs. Wendell R. (Jack) Hull, missionaries, have moved from Tanzania to Kenya (address: Box 85, Embu, Kenya). He is a native of Wichita Falls, Tex. Mrs. Hull, the former Dorothy Edwards of Missouri, was born in Charleston and grew up in Sedalia. Before they were appointed by the Foreign Mission Board in 1959, he was pastor of First Church, Lavaca, Ark.

Executive Board recommends largest budget in history

by the editor

Editor's Note: The following is an overview of the Executive Board meeting of the Arkansas Baptist State Convention of August 20. Those desiring additional information should contact their local Board member or the office of the Executive Secretary.

A budget of \$4,294,047, the largest in the Convention's history, was adopted for recommendation to the messengers of the 1974 annual convention. In his report, Executive Secretary Ashcraft pointed out that by 1975 receipts (including anticipated overages) will have doubled over 1968. Dr. Ashcraft observed, "This increase in receipts has enabled us to have a larger involvement in world missions. In 1972 we were able to send one million dollars to Southern Baptist causes. In 1975 we should be able to give \$1.5 million."

A request from Southern Baptist College in 1973 to provide an additional \$75,000 to assist them in meeting financial needs is implemented in the 1975 proposed budget. Presidents Grant and Nicholas praised the finance committee and Dr. Ashcraft for the excellent work which had been done in meeting the needs of the educational institutions of Arkansas Baptists.

It was evident that evangelism retained a priority as the Board voted to purchase a motor home to be used by

State Evangelist Clarence Shell and elected Neil Guthrie as pre-college evangelism associate. Guthrie will succeed Dick King, who was first to serve in this position in Arkansas.

In other notable action, the Board presented Dr. and Mrs. Ashcraft with a trip to Stockholm, Sweden to attend the Baptist World Alliance meeting in 1975. In making the presentation, Loyd Hunnicutt, chairman of the Operating Committee, said "Beyond question, Dr. Ashcraft is God's man for this hour in the life of Arkansas Baptists. This gift will only serve in a small way to visibly express our appreciation to him for these five years of outstanding service."

In other action the Executive Board approved new investment guidelines. These new policies make it possible to invest the day-by-day operating money on a short-term basis, as well as to continue the long-term investments of the reserve fund. It was pointed out that \$100,000 invested from Friday to Monday would accrue \$83.33. The general policies forbid any type of speculative purchase or investment.

The Executive Board, also, commended the WMU for their outstanding support of missions and the total program of the State Convention. The motion further said in part "We recommend that the Woman's Missionary Union be asked to extend to

Clarence Shell, Jesse Reed, and Neil Guthrie and the motor home for use by Shell.

the Arkansas Baptist State Convention the privilege of endorsing members of their Executive Board to become effective in 1976. This will be the same basic approval as done in the local church and association. The Woman's Missionary Union Convention is held in March and the Arkansas Baptist State Convention meets in November, however, this difference of time will be no problem as the approval is to give credence and strengthen the work of missions as promoted by the Woman's Missionary Union across Arkansas."

In other actions of the Board it was voted that the 1975 Cooperative Program budget of our State Convention be increased at least 10 percent over the 1974 budget and that the 1976 budget be increased 10 percent over the 1975 budget. Several programs to assist churches in developing stewardship were approved along with this action.

The Board also voted to sell the property located at 717 South Eleventh Street, West Memphis, to the Sunrise Church. This National Baptist Church has been using this property for some time. They will continue to pay \$100 per month interest-free. The previous money paid by the church will be considered as a down payment.

The Board further endorsed a recommendation by the Program Committee which provided for staffers to have study leave. The motion said "Staff members who have completed more than one five-year period of acceptable service shall be eligible for one full month for each five years of acceptable service completed, but may not use more than two consecutive months in any one year. Applications for this special study will be made to the Operating Committee through the executive secretary, 90 days prior to the planned period of study."

The Executive Board also unanimously approved emeritus status for Erwin L. McDonald. The action came at the request of the Executive Committee. In making the request, Executive Secretary Ashcraft pointed out that Dr. McDonald had served as editor of the *Arkansas*

Executive Secretary Charles Ashcraft speaks on a recommendation.



Baptist Newsmagazine longer than any other person.

The spirit of the Executive Board was perhaps expressed best of all by a layman, G. Wendell Henderson, of Waldron. At the close of the meeting when additional business was called for he arose to say "I am completing six years on the Executive Board. I am an exceedingly sentimental person. So I wish to express my delight for the privilege of serving on the Board for these years. It has been a spiritual blessing and I shall cherish my fellowship with people from other parts of the state, whether they are flatlanders or hill people. I particularly am grateful for the work that has been done by Dr. Ashcraft and Mrs. Bjorkman."

SOMETHING FOR EVERYONE

Part of the secret of the success of the Southern Baptist Radio and Television Commission is that programming offers something for nearly everyone. The lonely and shut-in hear "The Baptist Hour" featuring Dr. Herschel H. Hobbs. Young people have "Powerline," with "Top 40" music and Christian messages while "Country Crossroads" is for people who like country music. "MasterControl" is a variety music and interview format and "SoulSearcherS" is directed at black Christians.

Doctrinally speaking Is the Trinity "Biblical"?

by Ralph W. Davis
(Ninth in a series)



Davis

The term "Trinity" is not found in the Bible. There is no formal statement of the Trinity in the Bible. Tertullian who was born about 160 A.D. used the word "trinitas," the Latin for "trinity." Why then do we believe in the Trinity?

Christian theologians, beginning in the second century, were compelled to develop a theology of the Trinity because they found in their New Testament books the teaching that the Father is God, Jesus Christ is God, and the Holy Spirit is God, and also the teachings that there is but one God. They had the materials for the formulation of the doctrine of the Trinity and those materials were the Scriptures.

Thus the term "Trinity" is a designation of four facts, all found in the New Testament: the Father is God; Christ the



Woman's viewpoint

Iris O'Neal Bowen

A wheel of a deal

For three years, now, Father Bowen has been promising Youngest a car. This is her fourth summer at vacation employment and it has been a hectic struggle to provide her with transportation. Very often it has meant that her mother gave up her own car and hitch-hiked, drove the truck, or borrowed Son's car.

Mother never knew what she would be driving and has been known to come and go atop such a variety of wheels that the neighbors think she has become a car salesperson!

After three years of borrowing, though, Mary finally has her own car. It doesn't matter if it is several years old and the gas gauge throws itself wildly about at every turn. Mary is happy with Car, and Mother is ecstatic. Father is pleased, also, which is important, since he is responsible for the payments.

Son's greatest joy comes from the

knowledge that he will be sole owner and navigator of his own car, for he has been heard to mutter his fears at letting Mother use his car.

Grandson William, now six, who started going to the drag races when he was three, was especially excited about Mary's car. After a few blocks drive in the neighborhood, he asked, "Why doesn't she bash in the sides, break out a window and paint some numbers on the side?"

Why would she want to do that?" I questioned.

"Well, then," he said, "she would have her a racing car!"

What with college expenses mounting and the price of gasoline so high, this might not be a bad idea. Youngest could make a little extra, moon-lighting down at Carlisle drag strip.....

Forgive me, Dear Readers. I could have gotten a ticket for reckless dreaming there, couldn't I?

Son is God; the Holy Spirit is God; there is but one God.

When the first century Christians worshiped Christ as God and recognized the deity of the Holy Spirit, that did not affect their belief in one God. There were thousands of Jews at one time in Jerusalem who worshiped Jesus as God and who recognized the divine presence of the Holy Spirit in their lives, and yet they believed in only one God. There was never any questions about their belief in one God.

In the New Testament there are three who are recognized as God. The Father is recognized as God. This is seen in John 6:27b by the use of seven words: "for him hath God the Father sealed." Again it is seen in 1 Peter 1:2 with three words: "God the Father."

Jesus Christ, the Son, is recognized as God. In John 1:1 we find that the Word was literally "face to face with God," showing intimate relationship, and the Word was God. John 1:18 declared that the Son is in the bosom of the Father,

showing the eternal relation of the Son with the Father, and this Son has "declared" or "made known" the Father. Thomas addressed Jesus in John 20:28 as "My Lord and my God." And Jesus accepts the words and praises of Thomas. Titus 2:13 calls Christ "the great God and our Saviour Jesus Christ." In this verse the words "God and Saviour" have only one article as is also true in 2 Peter 1:1 which speaks of the righteousness of "our God and Saviour Jesus Christ." These verses teach that Jesus is both God and Saviour.

The Holy Spirit is recognized as God. Hebrews 9:14 speaks of the "eternal Spirit." In Acts 5:3-4, Ananias lied to the Holy Spirit in verse 3 and to God in verse 4, showing that the Holy Spirit and God were used interchangeably. Paul in 1 Corinthians 12:4-6 speaks of the same Spirit, the same Lord, and the same God. Here the three persons of the Trinity are listed in a reverse order from the way they are usually listed.

These three are distinguished from one another. The Father and the Son are distinct from each other as seen in John 5:32, 37 and 10:36. The Father and Son are distinct from the Holy Spirit as seen in John 14:16, 26, and 15:26.

We come to know God in Christ. We come to know Christ in and through the work of the Holy Spirit. While there are three persons, there is but one essence.



Dick King



Steve and Susan Boehning



Joe Ford

Preaching, singing, and teaching characterize youth conference

by Dick King

How the glory of the Lord filled our hearts during the Youth Evangelism Conference Aug. 8-9. The conference was solid with spirit-filled preaching, singing, and teaching. The theme "Will You Stay Where You Are?" set the tone for the entire conference. Steve Cloud, youth minister from Orlando, Fla. opened up the conference with a challenging message on the Lordship of Christ in one's life. He said count the cost and make Jesus "boss" of your life. Following a marvelous testimony of healing and the glory of God by Marolyn Ford, Jim Elliff continued the theme at the night session by challenging all of us in the area of our devotional life. He said we should forsake sin, make faith the victory and fill our minds and hearts with the Word of God. Joe Ford, Young Adult Coordinator with the Home Mission Board, preached a stirring message on spirit-filled witnessing Friday morning. Using as his text Acts 4 he mentioned the boldness, authority, and the glory of Christ in a spirit-filled witness.

The real "meat" of the whole conference may have been centered around the teaching sessions in the afternoon. Joe Ford did a superb job in sharing his W.O.W. (Win Our World) strategy and approximately 55 or 60 were trained to be directors of W.O.W. schools for the future. Steve Cloud

shared his ministry in Florida and the vision that God has given him in discipling his youth. As one prominent youth director remarked after his session, "This whole conference was worth the vision God gave me for my youth. I now realize that I had one of the best carnal youth ministries in the state." Jim Elliff and Dick King had "Deeper Life" Conferences for the youth. Dick led the basic seminar on confession of sin and how to faith the victory. Jim led the advanced conference on Faith, knowing the revelation of God, and how to develop one's prayer life.

The music was certainly a blessing to all of us. The singing and drama of Ragan and Cynthia Courtney thrilled our hearts, especially Thursday night as Cynthia sang a medley of "Rock of Ages", "It is Well with My Soul", and "I Shall See Him." The "Saxophone for Christ" of Vernard Johnson truly was played for the Lord as he highlighted with his testimony of healing and playing "He Touched Me." Bill Elliff did a great job leading the congregational singing. TRUTH, 16 young people from Mobile, Ala., sharing the overflow of their joy in Jesus gave a fitting climax Friday night to a wonderful two days with the Lord.—Dick King, Associate in Pre-College Evangelism, Evangelism Department.



Charlotte Ford



Vernard Johnson



Grand Avenue, Ft. Smith, youth choir

Southern Baptist agency heads sign declaration of cooperation

Pictured is the copy of the Declaration of Cooperation which was signed by each of the SBC agency heads during the Southern Baptist Convention in Dallas. Although the Baptist Sunday School Board and Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, do not receive Cooperative Program funds, Dr. James L. Sullivan and Miss Alma Hunt elected to sign the declaration as an expression of their commitment to the Cooperative Program, along with the heads of those agencies which do receive Cooperative Program support.

Most of the state conventions will ask the department and agency heads in their state to sign the declaration during their annual convention this fall. Individual church members will be challenged to sign on April 20, 1975, on Cooperative Program 50th Anniversary Sunday. A goal of three million individual signatures has been set by state and convention leadership.

The Declaration of Cooperation is being emphasized as a part of the celebration of the 50th anniversary of the Cooperative Program in 1975. The declaration recognizes the past accomplishments of Southern Baptists through cooperation and takes the form of recommitment to the support of ministries around the world through the Cooperative Program.

The Declaration of Cooperation reads as follows:

Declaration of cooperation

Because we as Southern Baptists Recognize;

THAT Christ established the church to carry out his divine purpose in the world, and

THAT the genius of our life as autonomous New Testament churches is our freedom to cooperate in order to make evident our unity in Christ and give substance to our common purpose to proclaim the gospel, and

THAT our life as a denomination emerged historically in 1845 in an effort to elicit, combine, and direct those resources over which God has placed us as stewards, and

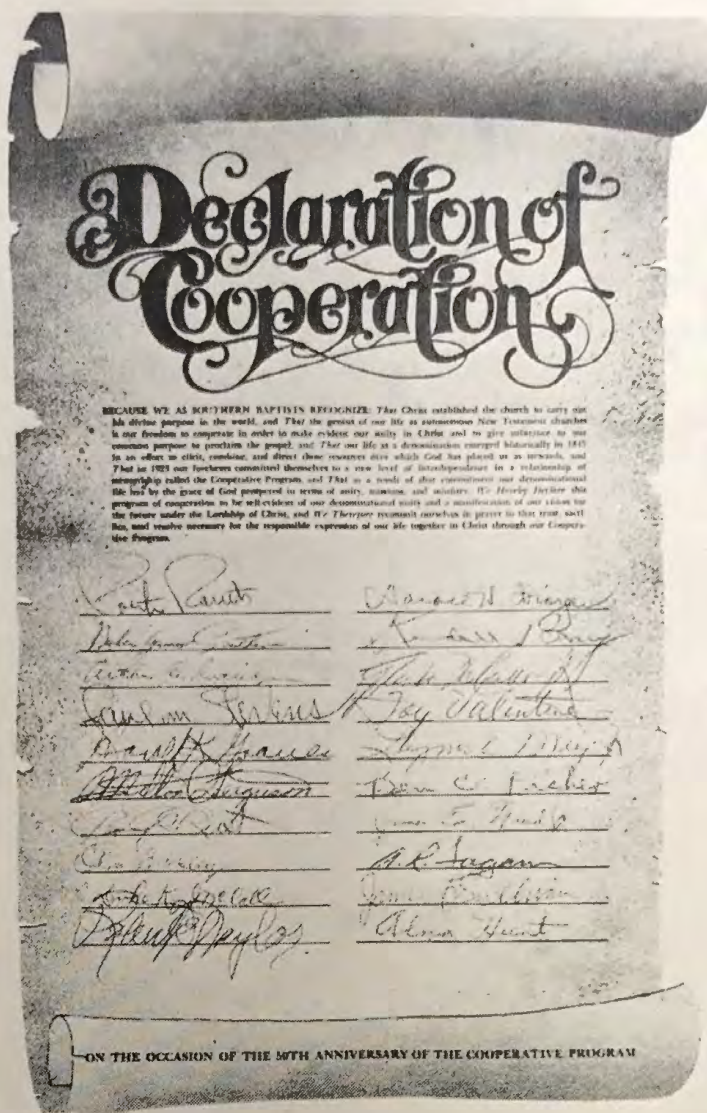
THAT in 1925 our forebears committed themselves to a new level of interdependence in a relationship of stewardship called the Cooperative Program, and

THAT as a result of that commitment our denominational life has by the grace of God prospered in terms of unity, missions, and ministry,

WE HEREBY DECLARE this program of cooperation to be self-evident of our denominational unity and a manifestation of our vision for the future

under the Lordship of Christ, and WE THEREFORE recommit ourselves in prayer to that trust, sacrifice, and resolve

necessary for the responsible expression of our life together in Christ through our Cooperative Program.



Seminary adds faculty

Addition of two members to the faculty of Mid-America Seminary has been announced by B. Gray Allison, president. They began their duties at the start of the fall quarter.

Preston B. Allison, who has been on the faculty of Southeastern Louisiana University since 1960, will become professor of education at the seminary. Richard David Skinner, of Lexington, Mississippi, who is completing work on his doctoral degree at the seminary, will be visiting professor of church history.

Dr. Preston Allison, who served as dean of Southeastern's School of Education from August 1963 to September 1970, received his BA degree

from Centenary, and his master of education and his doctor's degree from Louisiana State University. He has been in various educational positions including teaching and administration since 1934.

Skinner, a native of Lexington, Miss., has completed his seminar work for his degree at Mid-America and is working on his dissertation. He received his undergraduate work at Mississippi College and was graduated from New Orleans Seminary in 1962. He has pastored a number of churches in Mississippi and Louisiana, and has been at Mount Zion Church, Columbus, Mississippi since December, 1967.

First Church, Nashville featured at Glorieta Conference Center



John Holston, pastor of First Church, Nashville, Ark., was invited by the Church Training Department at the Sunday School Board to share a testimony at Glorieta this summer about the CHURCH: the Sunday Night Place emphasis and its benefits to his church. The following article is taken from that testimony. The five sermons which were delivered by Holston at First Church, Nashville, as a part or this emphasis appear in the current issue of *Proclaim*, a journal on preaching published by the Church Administration Department of the Sunday School Board.

I appreciate the opportunity to share with others concerning the blessings of CHURCH: the Sunday Night Place in the First Baptist Church of Nashville, Arkansas. I want to thank Dr. Harris and all the Sunday School Board's Church Training staff members for such a privilege. This experience has given me a much deeper appreciation for these dedicated Spirit led workers. I thank God also that I am a Southern Baptist, a part of a mighty marching army. It is, likewise, a joy to be a part of the Arkansas Baptist State Convention. But, greatest of all, I am grateful to be a part of a local autonomous Baptist church with a program to win people, teach them and train them to be ministers of the Lord Jesus and to become more like the image of His Son. I am reminded of a scripture that must be kept in the forefront of all I say. Zechariah 4:6, "Not by might, nor by power, but by my spirit, saith the Lord" and John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in Him, the same bringeth forth much fruit: for without me ye can do nothing." All the credit for what has happened in the church must be given to the Lord. So my friend, take heart, there is hope for your church. Let me also say that the one it has helped the most has been me personally. God has dealt with me in many mysterious ways. I believe that unless something happens to the man in the pulpit, it is hardly likely that anything will happen to the man in the pew.

Let me begin by:

I. Conversion-I believe that every person must walk down the Damascus road which is the road of conversion. Not that we should have the same experience like Paul, but we must know and accept Jesus personally. So often, in our churches, we are trying to train babes who have never had the experience of a new birth. This program has led many of our people to search out the secret of their beginning and see if it is real.

II. Concern-The program began in our church with prayerful concern and from this beginning, the church training took on new life. It led to a Men's Prayer Breakfast and then in May, '73, we got

involved in CHURCH: the Sunday Night Place. Following this, our church was invited to be one of the pilot churches in this program. Each month during the past year has been a new and refreshing experience.

III. Commitment-consecration-Our church and leaders committed themselves to follow the guide in this program in detail. I would recommend this as being absolutely essential. It is a wonderful plan to carry out an already planned program of work. September of 1973 was a great month as I preached each Sunday night on CHURCH: the Sunday Night Place for people, fellowship, training, worship, and the fifth Sunday was a sharing service. I will list only a few of some of the things we have done during this year.

1. In January and February, for four Sunday nights, we taught the entire church the New Member Orientation Material. We have discovered that many Baptists do not know what they believe.

2. We have had great worship experiences with great and inspiring music. We have had a number of different choirs singing during the year--Senior, Ladies, Men's, CHURCH--the Sunday Night Place, Family, Junior and Youth choirs.

3. We have had an enriching time and experience in using talent search to involve people.

4. Doctrinal Emphasis Week--the study of the week of reconciliation was most outstanding.

5. We are giving special emphasis to the family in worship at various intervals.

6. The program has led us to lead all our units to use Southern Baptist literature.

7. We have started a program for deacons and their wives to give spiritual emphasis to the office. This came out of a deep desire of some of our men to grasp the deeper meaning of being a deacon other than just to discuss the church business.

These are only a few of the many areas that have blessed our lives. Some lasting values are evident.

1. Change in attitude.

2. Change in individuals.

3. Change in families.

4. The fellowship in the church is warm and together.

5. The spirit of evangelism is evident. We have had for months a consistent number of decisions.

One of the greatest tools for promoting CHURCH: the Sunday Night Place has been our library. It has been a wonderful resource center. I would personally say as pastor, the program would not have been the success it has been without the church library.

IV. Continuance-We must keep on and there is much yet to do. So as you read this article and think about your own church, I would like to refer you to Isaiah 6:1f, "In the year the king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." These few verses will give us a pattern for encouragement.

1. **The upward look**-He saw the "Lord."

2. **The inward look**-He saw himself, "Woe is me."

3. **The outward look**-Then he saw service, "Lord, here am I, send me."

With these thoughts in mind and giving God the glory and looking unto Jesus, our inspiration, God will enable you to help make it happen in your church. You may be saying just now, I am only one, but you are an important one. I am reminded that one day 12 spies were sent out to survey the Promised Land, 10 said it can't be done, two said it can and one of these two was Caleb. His response was "give me this mountain." It is my prayer that this will be your attitude as you seek to make God's day, His day, all day with lights on on Sunday for training, worship, fellowship and sharing. And as God blesses you, may He use you to be a blessing.

★ Marshall, First September 13
Neal Guthrie

★ Piggott, First September 9
Herbert Hodges

Herbert Hodges-Bible Study
John Finn-Featured Speaker
Neal Guthrie-Youth Rally Speaker
Ervin Keathley-State Music Director
Jesse S. Reed-State Evangelism Director

★ West Helena Church Sept. 10
John Finn

★ Camden, First September 12
Ervin Keathley

See page 11

Area evangelism conferences

Many Arkansas Baptists live too far away from Little Rock to regularly attend our Statewide Evangelism Conference. Because of this and due to the fact many pastors have secular jobs to pay their expenses to preach, we have Area Evangelism Conferences. The conferences are composed of singing, praying and preaching. The youth are challenged to surrender for special service for our Lord. Youth and adults are reminded we are not only witnesses but we are to witness.

The program every night will be from 7:30-9. The speakers will get up, speak up and draw the net. Then we shall go home.

Last year 891 people attended. We are looking for even more this time.—Jesse S. Reed, Director, Evangelism.

Mission becomes church

Vine Prairie Mission, sponsored by First Church, Mulberry, was constituted into a church July 21, at Mulberry. Carol D. Walters, Mulberry, First, Pastor, served as moderator. The Vine Prairie Church began with 54 members. Wendell Morse, mission pastor, was called as first pastor of the new church.

Other officers include trustees, Chester Francis, Loyd Kimes and James Crowley. Church Clerk-Treasurer is Mrs. Bobby King.

The Vine Prairie church has a new building under construction. The 4400 sq. ft. educational building and auditorium is located on Highway 64 between Mulberry and Dyer.

Deaths

William Calvin Halsell, 90, Little Rock, died Aug. 13. He was instrumental in starting 19 Baptist missions in Arkansas, including one in an old railroad station at Diaz, which later became a large church. He has baptized more than 2,000 persons. His survivors are his wife of 65 years, Mrs. Annette Morbury Halsell and three sons, Col. Aubrey C. Halsell (Air Force, ret.), Howard Halsell, an executive of the Baptist Sunday School Board, and Thomas E. Halsell, Director of Evangelism and Stewardship for the Indiana Baptist Convention.

Mrs. Edna Gilleland, 94, Camden, died Aug. 10. She was one of two oldest members of First Church.

Revivals

Southside Mission, Warren, July 15-21; Jack Parchman, evangelist; six professions of faith, two by letter. H. Lee Lewis is pastor.

New Hope, Pollard, July 29-Aug. 4; Junior Vester, evangelist; seven for baptism, two by letter, one by statement; John E. Savage is pastor.

First, Luxora, Aug. 5-11; Bill H. Lewis, evangelist, "Red" Johnson, singer; 25 professions of faith, 100 other decisions. Bert Thomas is pastor.

Tipperary, Rector, Aug. 9-11; John E. Savage, evangelist, three professions of faith. Roy Hargraves is interim pastor.

Yorktown, First, Aug. 5-11; Johnny Green, evangelist, Harold White, music; six for baptism, one by letter. Charles N. Lewis is pastor.

Second, West Helena, Aug. 12-18; Eddie McCard, evangelist, Carl Fawcett, singer; six by baptism, one by letter, two by statement. Lawrence Vowan is pastor.

Annuity Board announces new medical plan rates

DALLAS (BP)—New rate adjustment notices for the church medical insurance plan have been distributed to 8,500 participants by the Annuity Board of the Southern Baptist Convention.

Darold H. Morgan, president of the board, said the new rates will go into effect, October 1. They range from a low of 7.1 to a high of 26.2 percent with the SBC average at 16.1 percent. The rates increase according to the type of plan coverage in the state in which the member resides, Morgan said.

The Annuity Board president cited the rise in inflation, climbing medical costs and larger percentage of claims as reasons for the rate increases, first one since the church medical plan went under Aetna Life Insurance Company on Jan. 1, 1973.

Morgan pointed out that the rate of inflation has exceeded 12 percent since Jan. 1, 1973. During the same period, price controls, which were in effect on providers of medical services, were relaxed. Consequently, medical costs have gone up, he said.

The third factor pertains to the ratio of claims to premiums for the first 18 months. This figure reached a high of 86 percent. "An acceptable maximum ratio, without a rate increase, is 82 percent," Morgan said.

We wish very much the rates could remain the same," Morgan said, "but we believe that members understand the reasons for the increases when three factors precipitating them are considered."

Missions "came alive" as missionaries shared experiences.



WMU-

Happiness was... a week at GA Camp!

Each of the three GA Camps at Paron was a time of learning much about true happiness, missions, God's Word, as well as a time of Christian fun and fellowship. The theme song, "Happiness Is the Lord" was a favorite as campers let its message and truths speak to their lives.

A variety of activities offered campers meaningful and fun experiences. Morning meditations, Bible study, crafts, missions, swimming, quiet time, campfire-candlelight service, music, cabin devotions, relays were just a part of each week's camping program.

Each week featured home and foreign missions speakers who in sharing their experiences helped campers to increase their knowledge and understanding of missions. Campers were able to have a part in the missionaries' work by giving to the mission offering. During the three weeks of GA camp, \$606.16 was given to be used to help meet needs as presented by missionaries.

Lives were changed through the many camp experiences. Many accepted Christ, others made rededications, and some felt God's leadership to mission work. Indeed, happiness was a week at GA Camp! — Julia Ketner



"Time alone with God" was a meaningful experience for many.



Camp relays was a Friday fun time for all.



Crafts provided a fun and learning experience.

Sunday School

Why have Reach Out Week?

What is Reach Out Week and why have it? These may be two questions you have been running through your mind.

To quote, "Reach Out Week combines the best features of revival and enlargement campaign week. It emphasizes personal renewal, inspiration, and commitment." Reach Out Week, to put it in old familiar words, is Sunday School leadership preparation week. And this important week should include the aspects of the above quote.

The purpose of Reach Out Week may be listed as:

(1) To motivate your people and commit them to an enlarged and improved reaching people program through their Sunday School in 1974-75.

(2) To complete the family visitation plan—visiting all prospects by families.

(3) To launch the six-week emphasis on visitation of prospects as individuals.

(4) To guide members to set personal outreach goals.

(5) To lead classes and departments to set growth goals for the year and attendance goals for high attendance Sunday School program for 1974-75.

This great week will begin with Promotion Day and will be followed by six weeks of special outreach emphasis and climaxing with Great Day in the Morning, Nov. 17.

The Reach Out Director's Manual will give details and steps to be taken to ensure a great Reach Out Week.

Reach out to people. That is what it is all about.—Harold Vernon, Sunday School Dept.

Foundation

A melody of love

His hands moved swiftly across the keyboard and the room was filled with warm, meaningful music.

The occasion was the Wednesday morning worship time for the Baptist Building Staff. Seated at the piano was James Pettypool. As James led the worship, there was the distinct feeling that he not only was an accomplished pianist, but was one who knew personally the Man described by the words of the hymn. He was truly playing a "melody of love."

James has not always known the "melody of love." Six years ago his family life dissolved around him. There had been a separation and a serious illness. As a result, he was placed in a foster home, sponsored by the Arkansas Baptist Family and Child Care Services.

Through the ministry of the Arkansas Baptist Family and Child Care Services, James had the opportunity of knowing a more complete family life. He took advantage of this opportunity and created others, also. In 1973 he was president of Future Teachers of America and during 1974 he served as president of the Spanish Club. James was the pianist for both the commencement and the baccalaureate services for the Wilbur Mills High School where he was graduated in the spring. He will enter Ouachita University this fall.

James concluded the worship time by playing and singing "I know Who Holds Tomorrow." It was evident he was singing about a personal reality.

While a Christian may be unaware of specific future events, there can be the satisfying assurance about tomorrow. Through careful planning a Christian steward can have the assurance that material possessions will be used properly.

The Arkansas Baptist Family and Child Care Services offers the means to help a child know the "melody of love." The Arkansas Baptist Foundation offers ways for a Christian to meet these opportunities. For more information contact Johnny Biggs, Family and Child Care Services or Arkansas Baptist Foundation..... Harry D. Trulove, Executive Director

Vital questions and answers

...On long-term disability program

How much monthly income for disability can be provided under the plans?

The amount of monthly disability is determined by formula and as related to monthly earnings. The benefit is 50 percent of the adjusted monthly earnings taken to the nearest \$50 minus \$200. There is a minimum of \$200 per month for earnings of less than \$800 per month, and no maximum limit.

When does the disability benefit begin? How long will it be paid?

The disability benefit begins at the end of six months after the onset of disability and continues to the first of the month following the attainment of the 65th birthday or until prior recovery. For non-standard disability coverage the benefit payment is limited to 24 months.

Does this amount take into consideration Social Security or other disability income?

No Social Security and-or retirement plan income is payable in addition with no correlation between the plans.

How does the long-term disability relate to Workmen's compensation insurance?

There is no co-ordination of benefits. After the six months waiting period, applicable disability payments will be paid by the insurance carrier in addition to any available workmen's compensation benefit.

Can one increase long-term disability coverage as salary increases?

Yes. One not only can increase, but must increase as salary increases. Such salary changes should be reported once each year during a specified period.

Is the cost of the long-term disability

plan constant?

No. This plan is written on a five year renewable basis which means that every fifth year there will be a slight increase in cost. Furthermore, the cost can also be affected by the fact that the amount of disability insurance coverage increases as salary increases. Both of these will be reflected in future cost.

Can long-term disability insurance be continued after retirement?

Long-Term Disability coverage ceases the first of the month following retirement. Payment of premiums will cease six months prior to attainment of age 65 if full-time service continues through that date. Coverage for disability claims will continue to the member's 65th birthday in this case.

Can the disability program be discontinued?

It can be discontinued at the end of any policy year. On the basis of present operation and experience, the occasion should not arise where it will be necessary to do so. As for the individual's coverage, it cannot be terminated unless

- (1) the entire group plan is terminated;
- (2) active full-time employment with a church of the Southern Baptist Convention ceases;
- (3) the church ceases to be a participant in the plan; or
- (4) contributions for insurance are not made.

If you have further questions, please contact T.K. Rucker, Annuity Secretary, Arkansas Baptist Convention, 525 W. Capitol, Little Rock, Ark. 72203.



Church Training

Adults should be well-trained leaders



Jackson

"Adults lead the way" in the life of most churches. This is true in Training Union as adults lead the way in studying doctrine, history, ethics, polity and organization, and how to perform the church's functions (worship, witness, educate, minister, and apply.) For Adult Training Groups to set a good example for others to follow, they need a comprehensive program of study in all these areas. None needs to be excluded nor overemphasized to the neglect of others.

Three periodicals are available that assure an Adult Training Group will have a Bible based and church oriented program of study. These are *Baptist Adults*, *Source*, and *Young Adults in Training*. Each Adult Training Group should choose one of these three periodicals for continuing study. If *Source* or *Young Adults in Training* is selected, the group will need to choose specific units of study for each quarter

because these periodicals provide more than 13 study sessions for the quarter. This selection should be made early in each quarter, preferably the first Sunday, to assure the materials will be ordered and secured on time.

The May issue of *Church Training* and a pamphlet "Introducing Adult Church Training Curriculum" give an overview of unit and session titles for the entire year's study in each periodical. Every pastor and Church Training director have received personal copies of the pamphlet, and there should be copies of *Church Training* available for the Training Group's use. Additional copies of the pamphlet for 1974-75 may be ordered from your Church Training Department, P.O. Box 550, Little Rock, Ark. 72203.

When an Adult Training Group needs to choose a special resource other than their regular periodical for a short-term study, the Group should return to that periodical as their basic curriculum resource. This will assure that adults who lead the way in Church Member Training will set a good example for others to follow.—Gerald Jackson, Church Training Department

Child Care

For children, with love

We used to call them orphan's homes and the children who lived in them had no living parents. Today we call them children's homes, and most of the children who live in them have no loving parents.

Either condition is tragic for a child. But in some ways it is easier to accept death than it is to accept separation from living parents.

In such conditions children often feel rejected—and hostility and loneliness are added to the grief process. The persons on the staff who care for such children need special training, compassion, and understanding. Their aim is to give the child care that leads to reunification with the family if at all possible. If this is not possible, their aim is to help the child feel accepted and loved so that he will grow as a wholesome person.

Seventeen states and the District of Columbia have Southern Baptist child care agencies and facilities. This kind of ministry has been supported by Southern Baptists throughout their history. It provides many opportunities for Christian influence in the lives of children. Support your state convention's child care program with your prayers and through the giving of yourself and your money.—Paul Adkins, Secretary, Christian Social Ministry, Home Mission Board.

Methods and materials clinics

for Children's choir leadership

10 a.m. to 12 noon

- ★ Rehearsal planning
- ★ Promotional ideas
- ★ Enlistment helps
- ★ Curriculum helps

"Music Leader"

"Music Makers"

"Young Musicians"

First Church
Newport

Mary Ann Whitaker
First, Hughes, clinician

Grand Avenue Church
Ft. Smith

Mrs. Donna Butler,
Harrison, First, clinician

Central Baptist Church
Hot Springs

Mrs. Mary Shambarger,
Arkadelphia, First, clinician

First Church
Stuttgart

Mrs. Joy Baker,
Little Rock, Immanuel, clinician

Second Church
El Dorado

Mrs. Dona Ray Purdy,
Arkadelphia, First, clinician

Nursery will be provided



SHARE HIS LOVE NOW — WITNESS NOW through Evangelism

The Lay Evangelism School is a major in evangelism and a minor in renewal. The Renewal Evangelism Weekend I and II are minors in evangelism and majors in renewal. Renewal Evangelism ties biblical renewal to the local church and to evangelism. The word "renewal" is a great Pauline word and simply means "to make new again." Paul uses the word in Ephesians 4:32, 2 Corinthians 4:16, Colossians 3:10 and Romans 12:2. It is interesting that renewal is related in most of these passages to "the mind." It is attitudinal. In most instances it refers to a new attitude toward others. "Revival" is an Old Testament word that usually refers to the people of God. "Renewal" is a New Testament word that refers to the individual.

What is "A Journey into Lifestyle Evangelism"?

It is a project initiated and developed by the church over a period of two or three years. It is a process of spiritual growth for church members. The journey includes periodic excursions to mountain tops of spiritual experience such as Renewal Evangelism Weekends I and II; tough mountain climbs of spiritual disciplines and long periods of witness and ministry in the valleys below. Such a journey includes:

- Disciplining ourselves in Bible study
- Reading of renewal oriented books
- Learning to understand and love others
- Discovering the fellowship of church life
- Understanding our personal mission and ministry
- Learning to share our faith
- Learning the disciplines of prayer

What is a Renewal Evangelism Consultation?

Churches that want to begin a journey into lifestyle evangelism should make application to their state secretary of evangelism or to Reid Hardin, Division of Evangelism, 1350, Spring Street, NW, Atlanta, Georgia 30309, asking for such a consultation. One of the renewal evangelism associates will visit your church at your invitation to consult with you on the renewal needs of your church. The consultation may be with the pastor and other church leaders or with the pastor alone at his option. A decision is

made as to just what renewal events and activities are needed in the church.

What is a Renewal Evangelism Weekend?

In a Renewal Evangelism Weekend a visiting renewal evangelism team spends a weekend in your church at their own expense (except for hospitality in homes of church members). Worship services for the weekend take the form of celebrations of life in Christ. In small groups church members affirm their life in Christ, one another, their church and their denomination, and their friends and associates who are not Christians. The Division of Evangelism, HMB, and your state secretary of evangelism are prepared to suggest consultants and/or renewal evangelism team members to assist the church. A request for a Renewal Evangelism Weekend may be made to either of the above.

In some states the Evangelism and Brotherhood Departments work together and recommend Lay Renewal Weekends which may or may not precede a Renewal Evangelism Weekend. In some cases a renewal evangelism associate may suggest that the church begin this journey with a Lay Evangelism School.

A brief descriptive brochure is available free from either Reid Hardin at the Home Mission Board or your state

secretary of evangelism. Ask for the brochure, "A Journey into Lifestyle Evangelism."

How are Renewal Evangelism Associates Trained?

Renewal evangelism associates are chosen by Reid Hardin and the state secretaries of evangelism. They are trained in renewal evangelism experiences and techniques at "The Vineyard" in Louisville, Kentucky. One of the leaders in "The Vineyard" is Finley Edge, Professor at Southern Baptist Theological Seminary. Each state secretary of evangelism has a list of the associates in his state.

How does Renewal Evangelism relate to other renewal movements? Renewal Evangelism is not related in any way to some of the "fads" that are prevalent today. It is not related to "touch therapy" or "scream therapy." It is not related in any way to glossalia. It is openly and without apology evangelistic. It is related to the church and its ministry. It does not specialize in small group rapping on "what's wrong with the church." Write your state secretary (see list on page 15.) and begin an exciting "journey into lifestyle evangelism" that just may "change directions" for you and your church.



Ideas for ministries for your church



Dr. Bridges

The reconciling ministry of Jesus Christ is the model for the mission of the church. This necessitates the church to be dissatisfied with a merely self-serving stance and assume, rather, the servant posture in the world.

church facilities for all or part of the day, setting mothers free to clean house, shop, visit for church, or rest one or two days per week.

"Day Care"—Provision is made for structured and unstructured supervision of children: structured day care for working parents and for kindergartens; and unstructured drop-in care for after school children of working parents. Professional help is required for the first, volunteers for the latter.

The reconciling ministry also implies a relationship that calls men and their structures to submit to the direction of God, thus enabling man to fulfill his God-given humanity. The church realizes her mission in her community which is the world within her range of influence.

Each local church must develop her own ways of serving the field. Often the question is asked, "What are some ministries that my church can engage in?" The following seven ministries are suggested that any church in any situation can engage in.

"Crisis Christians"—Trained laymen follow up significant dates in crisis in grief, birth or other experiences; deal with one parent removed by military service or employment for some length of time, etc.

"Mother's Day Out Program"—Volunteers care for preschool children in

"Welcome Wagon" (survival kit)—Visit new families in the community, providing welcome and needed information for "survival" in new setting. The community is divided into groups: continued census maintained. Referrals are made with the membership committee of a church in connection with deacon-led visitation.

"Rest Home Ministry"—A monthly or weekly worship and fellowship with the aged or incapacitated people in rest homes. Therapeutic help is given by residents to outside events including local church Bible study and worship.

"Backyard Bible Club"—For one or one-half hours on five successive days. Children are invited into a home. A continued Bible study relating to the claims of Christ is combined with a true missionary adventure to illustrate the

effect of the gospel on real people. "Foster Care" Adoption—Working with denominational or welfare placement service, discover Christian families to foster or adopt children.

"Home Bible Study"—Have weekday group meetings at interest or neighborhood level. These may be used as initial meetings toward establishment of a church or for interesting people in coming to the sponsoring church. Provide meeting groups for people with like interest and needs. e.g., single parents, young couples, youth, apartment dwellers or neighborhood.

"Tutoring Program"—Discovering needs for educational assistance in the community. Provide or discover facilities, personnel, and materials for tutoring.

Materials and training for any or all of the above ministries are available through the Special Missions Ministries Department. Call on us if we can help you—Tommy Bridges, Director.

New stewardship films

New audio visual materials in stewardship are now available.

A new 16 mm film entitled "Operation One: People Count" was produced by the Home Mission Board to show the primacy of individual persons in home mission work. The film presents a dialogue between two convention leaders, interspersed with actual pictures of home mission work in progress.

The film has a running time of 13 minutes. It is in color with sound. The film is available on a loan basis, without charge, from this department.

A new filmstrip entitled "One People—One Mission" has also just been released. It is a documentary and historical presentation of the Cooperative Program, showing how and why the Cooperative Program was created by Southern Baptists in 1925. The viewer is then brought up to date with an interpretation of what the Cooperative Program means to Southern Baptists today.

Another filmstrip entitled "Share His Love" is also available. It deals with the motivation of the individual steward in his management and use of material things. It presents his use of these material things as a means of demonstrating the love of Christ in action.

Both filmstrips have recorded sound on a standard size cassette. The filmstrips are available from this office on a loan basis without charge, and most associational offices will also have a copy.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program.



Arkansas was well represented at the Woman's Missionary Union conference at Ridgecrest recently when two mother-daughter teams from Calvary Church, Ft. Smith attended. Left to right are mother-daughter Mrs. Nita Rosett and Mrs. Margie Golden; Miss Nancy Cooper, state WMU executive secretary; and mother-daughter Mrs. J.L. Collier and Mrs. O.C. Callan. Mrs. Collier was one of the two oldest women attending. She is age 89.

Cooperative Program still surges ahead

NASHVILLE (BP)—Giving through the Southern Baptist Convention's national Cooperative Program unified budget continued to rise, registering a 12.99 percent increase through the first 10 months of the 1973-74 fiscal year.

Cooperative Program funds flowing from contributions in SBC churches through state convention offices have totaled \$31,714,946, more than \$3,645,000 above the same period last year, according to John H. Williams, director of financial planning and assistant to the treasurer for the SBC Executive Committee.

In July, Williams said, Cooperative Program figures totaled \$2,944,777, which amounts to 9.49 percent more than the \$2,689,628 received in July, 1973.

Gifts designated outside the Cooperative Program in July totaled \$735,534, 11.55 percent over designations of \$659,405 last July.

For the year to date, designated receipts have totaled \$31,939,747—almost the same as the Cooperative Program figure. That's a 13.18 percent increase over \$28,219,785 designated at the same point last year.

The largest portion of the designated receipts is reflected in increases in both the SBC's special missions offerings for work of the Foreign and Home Mission Boards.

The Lottie Moon Christmas Offering for Foreign Missions increased 13.08 percent. It has received \$21,989,236 to date, compared to \$19,445,037 last year, Williams said. The Annie Armstrong Easter Offering for Home Missions increased 17.21 percent, rising from \$6,473,019 at this point last year to \$7,587,050 this year.

CHANGED FROM MONEY

Bible-oriented radio and television programs produced for Baptists by their Southern Baptist Radio and Television Commission have been so well received by the industry that in 1973 more than \$8.5 million in public service broadcast time was given Baptist programs.

"That means that the Commission's \$1.5 million budget from the Cooperative Program has grown to eight times its original size and changed from money into changed lives," said Paul M. Stevens, Radio-TV Commission president.

Conference urges upgrading of communication with deaf

GLORIETA, N.M. (BP)—The Southern Baptist Conference for the Deaf passed a resolution here urging Southern Baptist churches to use every communications method in ministering to deaf persons.

Some 250 messengers to the deaf conference at Glorieta Baptist Conference Center here passed other resolutions asking the SBC to provide captioned religious films for the deaf and urging investigation of the possibility of forming a junior deaf organization to develop future leaders.

Conferees asked that a committee be named to cooperate with the Southern Baptist Home Mission Board in coordinating a program to encourage deaf men who feel the call of God to enter the ministry and to encourage churches to call them as ministers.

The conference also voted to send \$500 to Japan through the SBC Foreign Mission Board for support of deaf ministries in that nation.

New officers elected were N.S. Draughn of Temple, Tex., president; Dean Pritchard of Jacksonville, Fla., first vice president; Gary Shoemaker of Mobile, Ala., second vice president; Judy Jones of College Park, Ga., secretary;

Leslie Hall of Kansas City, Mo., treasurer and Larry Bennett of Alexandria, La., and Janet Masess of Greensboro, N.C., trustees.

Outgoing president Jack Earwood, associate pastor of deaf congregation at First Church, Dallas, Tex., said the resolution on total communication would be presented for approval by the Southern Baptist Convention next June in Miami Beach.

"It simply encourages churches with deaf ministries to use every means possible—speech, audio visual aids or any applicable communications medium—to help share the message to deaf persons," Earwood said. He explained that many churches use sign language only in deaf ministries and that sign language alone is often inadequate in expressing spiritual truths.

The deaf conference meets annually, rotating the sites of sessions between Glorieta (N.M.) and Ridgecrest (N.C.) Baptist Conference Centers, and a city somewhere in the United States. Next year's meeting will be at Ridgecrest, Aug. 16-20. The 1976 conference will be July 31-Aug. 6 in Richmond, Va.

Southern Baptists lead in ABS contributions

NEW YORK (BP)—For the 10th consecutive year, the Southern Baptist Convention, according to 1973 statistics, has made the largest contributions to the American Bible Society of any of the 70 denominations, churches and agencies

which regularly contribute to the ABS.

ABS statistics, released here, show Southern Baptists gave \$133,529 of the \$1,308,125 contributed. That amounts to 12 percent of the ABS's \$11,400,000 budget.

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who perpetuate hatred in the divided province.

But amid the killing and the damage, the terror and the threats, Irish Baptists, some 7,500 of them, continue to minister, continue to evangelize both in the Province of Northern Ireland—part of the United Kingdom—and in the Republic of Ireland.

One of the union's programs, which



Irish Baptists witness despite bullets

by Larry Jerden
for Baptist Press



has had to take on an increased role during the conflict, is the orphan's society. Among others, it is caring for the widows and orphans of Denham and Wylie.

Nor has trouble at home deterred Irish Baptists from their mission thrust. The Irish union has 14 foreign missionaries on the field in Peru and on the European continent, but even that is not a full measure of its overseas involvement.

"Our churches also support several independent overseas missions, and some support the Baptist Missionary Society based in London," Thompson said.

"A study three years ago showed 85 foreign missionaries on the field from Irish Baptist churches," he said, averaging one per church in the union.

Thompson also pointed out that, unlike the situation in almost every other European country and with almost every other religious body, Irish Baptists have continued a numerical increase since

records were begun in 1865.

Since 1921, for example, when British Baptists hit their numerical peak, Irish Baptists have tripled in number.

"Our churches are keen on evangelism," Thompson explained. "They all have visitation programs, are trying to get all-age Sunday School, and we have a number of full-time youth workers."

"The trouble has been a challenge to the local church," commented Jim Henry, pastor of Bloomfield Baptist Church, located near a working-class Protestant area. "It has been a challenge to our faith, but our people have risen to the occasion. They have made special efforts to attend meetings—even taking the risks to attend night prayer meetings."

"The trouble has shown us a new ministry to children," said Foster Wright, pastor of Church Street East Baptist Church, "and has forced us to shift our emphasis from night to day meetings. We have had some open-air meetings for children, and have instituted house meetings for those unable to get to the church."

Young people from several churches went out in twos and threes during the height of the recent workers' strike that cut power and transportation throughout the province. They risked going out simply to visit and reassure elderly people who were more affected by the situation than they felt they were themselves.

There might have been even more visitation and other work done, one pastor said, but "pastors were very loathe to let their people out in the streets. The streets are narrow, the communities are crowded and a rifle bullet can travel two miles," he said.

Because of the political situation, contact with Roman Catholics in the north is very rare. The pastors and denominational officials said contact with Catholics does not exist, with one notable exception.

"The charismatic movement is the one movement that seems to have crossed Protestant-Catholic lines," Wright said. "They come together for fellowship in a divided community. There are things in the movement that would be cause for concern, but they have done what no official bodies have been able to do."

Irish Baptists minister in a situation that many Americans would find intolerable. That they continue to grow is more amazing. But their eyes are set on the future, no matter how clouded that future may be. (BP)

Condensed from August "World Mission Journal."

Baptists in Northern Ireland are no "neutral third party" in the conflict that rages between Catholic and Protestant in their island homeland—they are a part of the Anglo-Irish Protestant majority.

As such they have had two of their active Baptist laymen assassinated by the Irish Republican Army Provisionals, seen several other members killed in bomb blasts and have repeatedly had to repair church buildings, businesses and homes damaged by explosives.

Joshua Thompson, secretary of the Baptist Union of Ireland, commented on the effects of the conflict on Irish Baptists in his Belfast office:

"I could, of course, tell about church buildings damaged by bombs—there have been several—but let me tell about Raymond Denham.

"Ray was Sunday school superintendent at East End Baptist Church here in Belfast. I think he was about 43 or 44.

"He was a printer, the only Protestant working in his plant. Good printers were hard to find, and the Catholic foreman was more than glad to hire him if he was willing to work in his plant.

"He was willing, but Raymond was also a reserve policeman—a member of a body formed specifically to help the overworked police in their efforts to combat terrorism.

"One night, as he was working, a group of young assassins entered the plant. Some fellow worker—never identified—pointed Ray out, and he was shot in the back. He never saw his murderers." Denham left a widow and two children.

Sadly, it was not difficult for Thompson to recount another story of another Raymond—Raymond Wylie. He was a 25-year-old policeman and youth leader at Lisbon Baptist Church. Wylie and a fellow policeman were ambushed and killed while on patrol. He, too, left a young widow.

Other stories followed, of three Irish Baptist church members who went for an afternoon stroll and were killed when a car bomb exploded next to them. And of a man who went out into the country to get away from the dangers and the pressure, only to be killed by a bomb in the small town he visited.

Great Victoria Street Baptist Church in Belfast, one of the largest Irish Baptist churches with more than 400 members, is located across the street from the often bombed train station. It has long since ceased counting how many times its windows have been blown out, and now posts its own guards for members who drive their cars to services.

Other churches have had roofs blown off, walls caved in—all by the terrorists

Seminarians reel under cost of living increases

by Eloise Wright

FT. WORTH (BP) — With this summer's spurt of inflation taking even larger bites out of the purchasing power of the average income, seminary students here are feeling their paychecks being eaten away by the nation's hungry economy.

Like everyone else Southwestern Baptist Theological Seminary students in Fort Worth watched their real spendable income or what's left after adjustment for inflation and taxes, fall by three-tenths of one percent in June to a level 4.5 percent below a year ago. This was the eighth time in the last nine months that real earnings have fallen. And with July came a 4 percent increase in the cost of food, as compared with June.

"It gets a bit discouraging after awhile. You keep cutting back and all you're doing is just maintaining the status quo. You never seem to get ahead," said Richard Byrd, a master of divinity (M. Div.) student from Statesville, N.C., married and the father of two.

As a single seminarian, Bill Bowen, M. Div. student from North Little Rock, Ark., has especially felt the pressure of gasoline price hikes due to his traveling 240 miles a weekend in connection with his pastorate in Mound, Tex. "I was figuring my gas prices the other day and they've more than doubled since last year. Now I'm spending \$60 a month on gas. I was spending \$30 this time last year," the young pastor said.

Bowen, who gets a flat weekly salary from his church, is like most of the 1,000 seminarians who serve as pastors of churches within a five-state area.

"One of the biggest factors about seminary students is that churches have not been giving the cost-of-living raises. Like my church is still paying me what they did a year ago, and I know of very few students who have received a raise at all. And so we're living on a budget that's meant to cover prices that are 50 percent higher than what they were then," Bowen said.

The Arkansas native said he realizes that since offerings in his church have not increased during the past 12-month period, he doesn't expect a substantial raise any time soon.

"Other people are feeling the crunch besides me and I know our offerings are not increasing because the people feel the money is more necessary in their homes," Bowen said.

The young pastor said an outside job during the week is his only financial alternative to offset further price hikes even though he can't conveniently afford the time for it along with seven classes scheduled for the fall.

"But I'd just have to manage it somehow if the financial need arises," he said.

Byrd's wife Christine checks out food prices weekly in the newspaper to find out the sale items so that she can gauge her menus accordingly.

"I just buy exactly what I have on my menu, except for something like some cookies for the children, but when you get to the store and staple goods have gone up you really can't seem to win," she said.

By going to the grocery store just once a week, planning menus, watching for specials and tips listed in the media and cutting non-essentials like desserts and paper plates, the Byrds have cut grocery spending by \$10 a week.

But even the Byrd's rigid budget tactics haven't cut the necessity for them both to work fulltime jobs with conflicting hours. She works an 8-to-5, 40 hour week on campus in the accounts-payable section of the business office. He works for a wrecker service at night, 72 hours a week.

"We do have our evening meals together. I get off at five and he goes to work at 5:30. So Saturday night is his only night off," she said.

Byrd also used the extra time between semesters to work on campus during part of the day with the seminary's maintenance department.

"We were getting along fine until an accident in May with our son Gray's eye. The medical bills have put a strain on us. At the same time we've had the medical expense, our car has started to give us trouble," Mrs. Byrd said.

While many outside expenses crop up, the seminary indirectly helps students curb spending by offering on-campus dormitory living for singles and near-campus housing for families at rates lower than in the community.

"If I was living in an apartment, not seminary-owned, it would be impossible for me, with what my income is now. Whereas most housing has increased its monthly rent over the past couple of years about 33 percent, the seminary has only increased its monthly rent by \$2.50, and you can't gripe about that," Bowen pointed out.

Other ways the seminary indirectly helps its students includes the campus clinic with its medical help at reduced rates and medicines for near-cost prices.

Mrs. Tom Johnson, an expectant mother and the wife of an M. Div. student, has bought all her pre-natal medicines and vitamins at the clinic's inexpensive prices.

"The pharmacy has been extremely helpful because we would have been paying almost four or five cents more per pill at most drug stores," her husband said.

Another helpful facility offered on

campus is the kindergarten located in the newly opened Naylor Children's Center where for \$15 a week children of seminarians can participate in learning activities, plus be provided with a nutritious lunch.

But even this financial crunch that has swept the country has prompted some positive response from some seminarians:

"This cutting down on sweets is a lot healthier for our family. I guess a lot of things we're doing because of inflation is really for our benefit," said Mrs. Byrd.

"Sometimes it's hard to wait if your children need clothes and you know they need them... but if you can just put it off sometimes for a few weeks until you can get the money together then you're a whole lot better off. I guess our biggest assets has been not using charge accounts," Byrd said.

"It's an unusual thing about being a Christian in that the Lord always does seem to provide. One day last year I received a \$100 gift. I walked into the business office and was told that a check had been held for me anonymously. The Lord always seems to provide money at a time when I really need it," Bowen said.

Foreign mission briefs

Denia, Spain — The Baptist Mission of Spain (organization of Southern Baptist missionaries) held its annual meeting recently, electing Joseph W. Mefford Jr. as the new president. The first three days of the meeting were a spiritual retreat led by William L. Self, member of the Foreign Mission Board and pastor of the Wieuca Road Baptist Church, Atlanta, Ga., according to missionary press representative Mrs. Charles W. Whitten.

Beirut, Lebanon — John Ragland, 18-year-old son of Southern Baptist missionaries Mr. and Mrs. James K. Ragland, won third prize and more than \$1,000 in an art contest sponsored by Trans Mediterranean Airlines. About 450 paintings were entered, some of them by professional artists. A panel of European art critics judged the show. Ragland has studied art in the American Community School here for several years and will attend the University of Oklahoma as an architecture student in the fall.



Board picks Dudley to direct insurance

DALLAS—John Dudley, 32, associate director of Insurance Services for the Annuity Board of the Southern Baptist Convention, has been promoted to the post of acting director.

Darold H. Morgan, board president, made the announcement here, following a meeting of the administrative committee of the board of trustees which approved the appointment.

Morgan said Dudley assumes the administrative duties which Gene P. Daniel has directed for two years with his primary responsibilities as vice president of development among agencies. Daniel will now devote full time to the development of retirement and insurance programs among the agencies.

Morgan said the trustees feel the time has come for Insurance Services to operate at an independent level since it administers the life and health programs for both the agency and church areas.

Dudley, a Baptist layman and former Dallas insurance official, joined the board in May, 1972.

Morgan praised the work Dudley has done as associate in Insurance Services. "He is highly qualified both in education and experience to strengthen the administrative efforts of Insurance Services," Morgan said.

SBC AGENCY IS UNOFFICIAL RELIGIOUS DEPARTMENT

Many secular broadcasters have praised the variety of Bible-oriented programs produced for radio and television by the Southern Baptist Radio and Television Commission.

Such programs as "The Baptist Hour," "Powerline," "Country Crossroads," "MasterControl" and "SoulSearcherS" are so professionally prepared and marketed that a large number of smaller-market radio stations consider the Baptist agency their unofficial "religious department."

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"MASTERCONTROL" ANNIVERSARY

"MasterControl", a radio program that encourages listeners to live a life "controlled by the Master, Jesus Christ," is 15-years-old this year. Produced for Baptists by the Southern Baptist Radio and Television Commission, "MasterControl" is heard on 632 radio stations across the country and is aired around the world on the 357 American Forces Network radio stations.



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God's purpose for man

Sept. 1, 1974

Genesis 1-3

When you think about the lessons for the next three months, you should get excited. In probing God's search and human response, the lessons move from creation to the concern of God for all mankind — from Genesis to Jonah.

One theme moves along the central nerve of the Bible: God seeking mankind.

What Is Man?

Did God have a purpose for placing man on this earth at all? Obviously, only a person who doesn't believe in the Creator can answer that question negatively. Moreover, such pessimistic views of man have not shaped this world's history.

God's Man and God's Earth

The preacher in *God's Trombones* imagined God's saying, "I'm lonely," and then making man to be his companion. Although the Bible does not say this, it does say that God decided to create man. This decision suggests that God wanted man, whatever his reason may have been: Man was neither an afterthought nor a concession to necessity. He issued from a desire of God. No wonder the psalmist was driven to wonder, "What is man?" (8:4). One purpose of man, then, is to be what God wanted him to be when he created him. Man's purpose is to be fully, truly man — not half God nor merely animal — but man.

God also intended for human beings to be "in the image of God" (v.27). Interpreting the image of God is a difficult task, but one thing appears to be clear. The image of God is not an additive that is put into man. The reference instead is to a relationship between God and man. Man is somehow like God. The possibility exists for man to relate to him. Note that the image of God is present in all people and is not restricted to special groups of humanity nor limited to a chosen race. Mankind was created in God's image.

God's Word and God's Work

More can be learned about man's purpose by studying the work that God gave him to do. Note carefully at the first that man was created for the earth. Bible students sometimes forget that mankind was created not for heaven but was part of God's purpose for this earth. Heaven and the crown of life come at the end of one's race. (See 2 Tim. 4:7-8).

Thus, God's purpose for man involves a commission to a great task. Work is not a curse! Part of this great task is to continue God's conquest of emptiness. The Creator told his listeners to "be fruitful, and multiply, and replenish the

earth" (Gen. 1:28). After creating the earth, God proceeded to fill its void with land, sea, sky, and creatures for each of these realms. Humanity was made male and female and blessed with the power of helping to create. This purpose could become the only one humanity has fulfilled too well. Some experts claim that the world soon will be faced with the prospect of being too full of people for the amount of food and living space available. Placed within this context of God's purpose, man's reproductive powers take an awesome significance.

Another part of this great task is to continue God's work of bringing order out of chaos. In the beginning, all was shapeless. The earth that God then shaped has been given to mankind to "subdue" and to "have dominion over" (v.26).

If taken seriously, these verses give true meaning to all human labor that is not basically destructive. Even the task of bringing order to a chaotic household is related to the purpose of God!

Consider a final word about God's intention for the earth itself and for its inhabitants. The earth should be "good" (v. 31), for that is the way he created it. As work is no curse, so also the earth is not evil. If this polluted ball on which you live cannot be called good, then people must confess their sins. They have not had dominion over it.

God's Man and God's Will

Note the similarities and differences in the first two chapters of Genesis. Beginning in Genesis 2, the story of creation is told again from a different perspective. Very little is said about the creation of specific parts of the earth. The human task is defined more closely. The spotlight shines on one man, and his responsibility is limited to dominion over one garden. Man is told "to dress it and to keep it" (v. 15) — not "subdue" and "have dominion" — but the task is the same. He is to keep the portion that God has given him. He is to extend God's creative work by tilling the ground. Here work also is a positive part of man's creation.

A distinctive new note, however, is found in verses 16-17. For the first time, a **no** is associated with God's purpose for man. The gracious God freely offered all that was needed to satisfy man's needs, but he forbade man to eat "of the tree of the knowledge of good and evil" (v. 17). "Good and evil" is another way of saying "everything." This tree may represent all knowledge. The tree also may represent

moral independence. To know good and evil is to decide for yourself whether something is good for you. Taking of the tree of knowledge is wrong, then, because it places human decisions above divine wisdom.

God's purpose for a human being obviously involved freedom for him. No real relationship could exist between God and man or God and woman without this freedom. The gift of freedom also must mean that God has chosen to give some of his own freedom to his creatures. He has turned his creation over to ones who can choose not to keep it. This fact adds a new dimension to man's stature. He now is charged with the keeping of God's will as well as his garden.

God's Man and God's Grace

Like Adam and Eve, all people fail to subordinate their desires to God's purpose. Also like them, they have felt the guilt that follows the misuse of freedom. A ray of hope, however, gleams even from the flaming swords that keep a person from his garden. Man's sin did not remove him from the purpose of God although it pushed him out of the Garden. The result was a new experience — being cared for by God when he could not care for himself. God's grace was extended in the act of clothing man. (See v.21). Thus, God's purpose for man includes the acceptance of that grace.

Conclusion: God and You

This lesson teaches that sin and guilt are related to man's basic responsibilities as a creature of God. God wants you to conquer the emptiness and chaos of life as you encounter it daily. At the same time, however, the gospel also sounds here the good news that failure to perform does not have to mean exclusion from a meaningful life. God's grace is available to forgive sins and to provide new tasks for repentant sinners.

Joe Lewis is a teacher at a Baptist college, Georgetown College, Georgetown, Kentucky.

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Sept. 1, 1974

A man who failed

Romans 3:23, Acts 12:12, 13:1-13, 15:36-41, II Timothy 4:11

"Would the real Mr. Failure please stand up." Not even Garry Moore can get a "stand-up" on this one. No one likes to identify himself with failure. We spend most of our lives in disguising, trying to fool the panel of society. But, the real Mr. Failure is soon detected. Failure may dress itself in mod clothes and speak with a strange accent, or display a variety of faces-But it is still failure. Failure is the success ladder with the rings gone, a bladeless knife without handles, fame with holes punched in it. Failure is attainment without a stage.

All have failed

The Bible is a history book of man's failures. From Adam, who refused to face God after his sinful disobedience, to Simon Peter, who boasted of his success, but miserably failed. The Bible declares that we are all failures (Rom. 3:23). Its pages testify against the success story of mankind. Great men of the Bible have also their ledgers of failure: Abraham, the Father of faith, fails in Egypt-Isaac failed with his children, Jacob, failed in his promises-Moses, failed with his patience-Elijah, in his courage.

Missionary volunteer fails

Mary, the Godly Mother of John Mark, was hosting an all night cottage prayer meeting (Acts 12:12), praying Peter from the chains of death.

Young John Mark witnesses the miracle and heard the testimony of Simon's deliverance from Herod's hands. And how could he forget the experience of the king arrayed in royal apparel who made mock of God and the angel of the Lord smote him with the sword of heaven, and the worm became his embalmer.

John Mark volunteers his life to be a foreign missionary. The board approves him. (Acts 13:1-5) He sails with Paul on his first missionary journey. But he no sooner starts until he quits, he decides to take out and go back home. (Acts 13:13) He became another spiritual drop-out. Just why mixed-up Mark packed his bags and headed for home, I don't know. Perhaps, he was carried away with the miracle and revival spirit, and failed to understand that the Devil would be on their trail. (Acts 13:6-13) For no sooner had Paul left the shore-till Satan lifted his sails.

I know the leaving and quitting of Mark

was so serious that Paul would not take him with him on his second missionary tour. In fact, Paul and Barnabas had so much contention over Mark, whether to give him another chance, that they parted company. And, Barnabas took Mark with him (Acts 15:36-41) "and Paul choose Silas."

Mark is mended

Weeks and months pass and Mark gets another chance: He's needed again. The dying Paul sends word by Timothy "go get Mark and bring him with you," (II Tim. 4:11) Hear him as he urges Timothy to get Mark "and hurry-come before winter" Someway, somehow-he had a great need to see Mark.

Perhaps, he longed to put his arms around young Mark and tell him how proud he was that he overcame his failure. To hear his testimony of how failure tore away his pride and revealed his weakness. Thank you, Paul, for needing him, again. There are scores of our church members all over our communities who have failed and quit, that need somebody to need them again.

A disillusioned deacon who quit, who needs a Pastor to need him again, a childish choir member who packed his bickering bags and sailed for home, who needs a music director to need him, again. A toddling teacher, who boarded the backsliders boat and failed, who needs a nominating committee to need her, again. "Go get Mark and bring him with you."

Roger Staubauch threw three interceptions in one quarter-The cowboy coach was asked why he left Roger in-"You don't bench a winner" he said, "Because he has one bad quarter."

You who are discouraged with your failures-whose blocks have fallen-"Come, let's try it again."

Merle Haggard, in his song "Branded" reveals the truth of a society that will never forget his past. He's "Branded" by the marks of a prison and failure.

In our spiritual life, we are all "branded men." The circling stripes of sin identify us as follow cell mates of failure. Therefore, we dare not point the accusing finger at another.

When failure succeeds

It's only when we admit our failures in life that we can claim success with Christ. We must become nothing before

we can ever become something.

Failure has been the great teacher of the classroom of life. Much has been said concerning success. Libraries have been filled with volumes on "How to Succeed." Someone needs to write a book "When Failure Fails."

Edward Allen Poe failed at West Point-Phillip Brooks failed in business-Sinclair Lewis was fired from the first four news papers of his employment and, John D. Rockefeller was turned down as a bad risk. We need never give up because we fail. It's not how many times you fall, it's how many times you get up.

Jesus majored on failures

Christ came to the world to help men with their failures-Men who had failed in health and wealth, blind beggars and twisted limbs, Mary Magdalene and women-at-the-wells with waterpots. Jesus is in the business to help you with your failures. Did you ever just want to throw up your hands and quit? Your kin is many.

Jesus has majored on lives of bankruptcy. Why not start over with a new partner-Jesus Christ? If you fail, you will go down together. But remember your new partner has the keys to the "Smokehouse" knows the combination to every vault in heaven.

He holds the deed to every mountain that lifts its head to the morning sun, and the cattle on a thousand hills. He has the collateral of a million planets and when he signs his name, Heaven will endorse it. You need never be afraid of failure when Jesus goes your note. Thank God, in His business you can fail without being a failure.

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Conference on "How to Build a New Testament Church." Oct. 18-23, 1974.

Write today for information:
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A smile or two

A farmer in Texas sent a 24-lb watermelon to a friend who had moved to Alaska. "Just thought you'd like to see an example of the cucumber crop this yr." His friend sent him a 10-lb cabbage and a note: "Cucumber crop terrible up here...but we're having luck with our brussel sprouts."—Funny Funny World

Yet another sign of man's advance is the digital clock. We don't even tell time by hand anymore.—Changing times

A Texas man wanted on forgery charges may forever be known as "Wrong Way Young"

Hal Young stepped from a bus across the street from a hotel in Nacogdoches where 200 sheriffs, deputies, highway patrolmen, and FBI agents were meeting for the East Texas Peace Officers' Association. They recognized him.

No person is really independent until he can go to bed any time he gets sleepy.—Jan McKeithen

Once Abraham Lincoln left his hat on a chair, and a lady of considerable proportions sat on it. When she arose, Abe surveyed the wreckage and said, very mildly, "Madam, I could have told you it couldn't have fitted."

Chuckling Charlie was the most phenomenally successful used car dealer in the West. A financial writer for a newspaper syndicate came to him once and asked for his formula for success. "Really very simple," chuckled Chuckling Charlie. "I have my place of business on top of a hill. Once the customer takes the car away, he can't bring it back."

—Reprinted from "Quote" Magazine



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Attendance report

Aug. 18, 1974

Church	Sunday School	Church Training	Church Additions
Alexander, First	92	57	1
Alpena	81	17	
Augusta, Grace	93	61	
Bentonville			
First	240		
Moon Valley	85	31	
Berryville			
First	159	62	
Freeman Heights	132	58	
Rooneville, First	245	218	5
Cabot, Mt. Carmel	234	78	
Concord, First	99	50	
Conway			
Second	317	80	2
Pickles Gap	169	110	4
Crossett, Mt. Olive	309	173	1
El Dorado, Trinity	145	43	3
Forrest City, First	556		
Ft. Smith			
First	1193	201	11
Grand Avenue	741	286	6
Moffett Mission	16		
Temple	160	78	
Trinity	165	50	
Windsor Park			
Garfield, First	60	38	2
Gentry, First	175	83	
Grandview	92	58	
Greenwood, First	253	102	2
Hampton, First	109	52	
Hardy, First	130	45	
Harrison			
Eagle Heights	343	133	2
Woodland Heights	80	52	
Helena, First	226	72	
Hope			
Calvary	158	87	
First	401	93	
Hot Springs			
Leonard Street	79	51	
Park Place	345	97	
Hughes, First	162	51	4
Jacksonville			
First	375	78	1
Marshall Road	232	72	
Jonesboro, Nettleton	233	109	
Lavaca, First	312	126	8
Lexa	156	56	
Little Rock			
Crossroads	108	75	1
Crystal Hill	150	68	3
Life Line	460	102	
Martindale	105	61	
Shady Grove	101	68	1
Sunset Lane	190	83	6
Woodlawn	90	37	
Magnolia, Central	568	175	2
Monticello, Second	255	101	3
North Little Rock			
Gravel Ridge	212	107	1
Levy	385	83	.1
Paragould			
Calvary	204	152	
East Side	198	101	
First	440	108	2
Paris, First	387	114	3
Pine Bluff			
South Side	581	325	3
Tucker	21		
Oppelo	17	10	
Watson Chapel	311	86	7
Prairie Grove, First	177	82	
Rogers			
First	486	153	11
Immanuel	379	107	2
Russellville, First	493		
Springdale			
Berry Street	96	48	1
Elmdale	302	64	2
First	1042		7
Oak Grove	72	20	
Van Buren, First	545	196	
Mission	37		
Vandervoort, First	57	36	
Walnut Ridge, White Oak	68	53	
Warren, Immanuel	299	88	11
Wooster, First	91	79	

The Aztec emperors took a public oath each year to keep the sun on its course. That may have been the beginning of election promises.

Churches try to keep church staff salaries rising

by Theo Sommerkamp

DALLAS (BP)—Many Southern Baptist churches appear to be trying to keep the income of pastors, ministers of education and ministers of music in line with the soaring consumer price index.

The Years Ahead, quarterly publication of the Southern Baptist Convention's Annuity Board here, observed this while studying reports of total compensation and comparing these with consumer price indexes between 1971 and 1973.

The publication indicated that unless churches head the consumer price index, they may give increases in income which are not enough to match the pace of the rising cost of living.

A survey undertaken by the research services and church administration departments of the SBC Sunday School Board, based in Nashville, shows average total compensation for pastors in the SBC increased between 11.2 and 20.2 percent between 1971 and 1973. The increase varied by size of church memberships.

During the same 24 months, the consumer price index spiraled upward 11.6 percent, from 122.4 to 136.6 percent. Although individual cases may vary from this, most reported increases in total compensation for pastors exceeded the 11.6 percent rise in price index, *The Years Ahead* reported.

Total compensation includes salary plus housing and utilities allowances,

auto expenses, church-paid retirement and insurance protection and certain other benefits.

The Annuity Board uses the total compensation figure as the basis for studying income, since it urges churches to pay retirement protection for their pastors and staff based on the higher total compensation amount, rather than on salary alone.

Between 1969 and 1971, when the last previous Annuity Board comparison was made, pastors' total compensation rose only in a range from 5.1 to 8.8 percent, while the consumer price index moved upward 10.7 percent, according to the Annuity Board periodical.

In other words, during the 1969-1971 span, compensation gains failed to match cost of living hikes.

Since the Sunday School Board survey was issued in October, 1973, the consumer price index has risen another 6.6 percent over six months. This is not reflected in the Annuity Board conclusions, although, of course, many churches increased incomes when new budgets took effect with new calendar year on Jan. 1.

This means that total compensation for many ministers may also have increased since October, 1973.

The largest increases in compensation, in percentages, occurred among churches of 500-749 members included in the Sunday School Board survey.

The average total compensation for pastors of churches with 500 to 749 members, as of the 1973 survey, was \$14,089. For churches with 750 to 999 members, the amount was \$15,503. It jumped to \$16,835 for churches ranging between 1,000 and 1,499 members, according to the Sunday School Board survey.

For churches in the 1,500 to 1,999 membership category, average total compensation for pastors stood at \$19,709. In the 2,000 to 2,999 member bracket, it amounted to \$22,316. The average for churches of 3,000 or more came to \$25,218.

Ministers of education and ministers of music received increases which generally exceeded the percentage rise in the consumer price index, but not as uniform as increases for the considerably larger number of pastors surveyed. Many churches under 1,000 members, for example, don't employ ministers of education and music, an Annuity Board

spokesman said.

The average total compensation for ministers of education in churches with 500 to 749 members, as of the 1973 survey, was \$12,580. It was \$9,903, on the average, for membership of 750-999; \$12,136 for membership of 1,000 to 1,499; \$13,225 for membership of 1,500 to 1,999; \$15,054 for membership of 2,000 to 2,999; and \$15,822 for membership of 3,000 or more.

For churches with 500 to 749 members, ministers of music averaged \$13,466 in annual income. In other membership categories, it was \$8,311 for 750 to 999 members; \$11,112 for 1,000 to 1,499; \$14,125 for 1,500 to 1,999 members; \$14,693 for 2,000 to 2,999 members; and \$15,366 for 3,000 members or more.

The survey revealed that ministers of education and ministers of music received considerably higher average compensation from churches with 500 to 749 membership than from larger congregations of 750 to 999 membership. Again, the Annuity Board spokesman explained, it would be unwise to make major assumptions with that statistic because of the comparatively smaller number of ministers of education and music surveyed.

Consumer price index figures, issued by the government Bureau of Labor Statistics, show family budgets ranging from \$7,233 to \$8,939 a year in the "low budget" category, not including Alaska and Hawaii, where they were noticeably higher.

For the intermediate or moderate level budget, families lived on between \$10,959 and \$14,448 a year. In the highest budget range, the figures went from \$15,743 to \$21,999 a year.

The lowest budgets in each category came generally from the Southwest and the highest from the Northeast section of the United States, again excluding Hawaii and Alaska, said *The Years Ahead*.

Rising food prices hit hardest those living on low and moderate budgets, the Bureau of Labor Statistics reported. The federal agency carefully defines its family on which the budget is based—four members including a father, 38, working full-time; a wife and mother not employed outside the home, and a son, 13, and daughter, 8.

The hypothetical couple has been married 15 years and the family is settled in the community where it lives.

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