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Arkansas Baptist Newsmagazine

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### July 28, 1977

Arkansas Baptist State Convention

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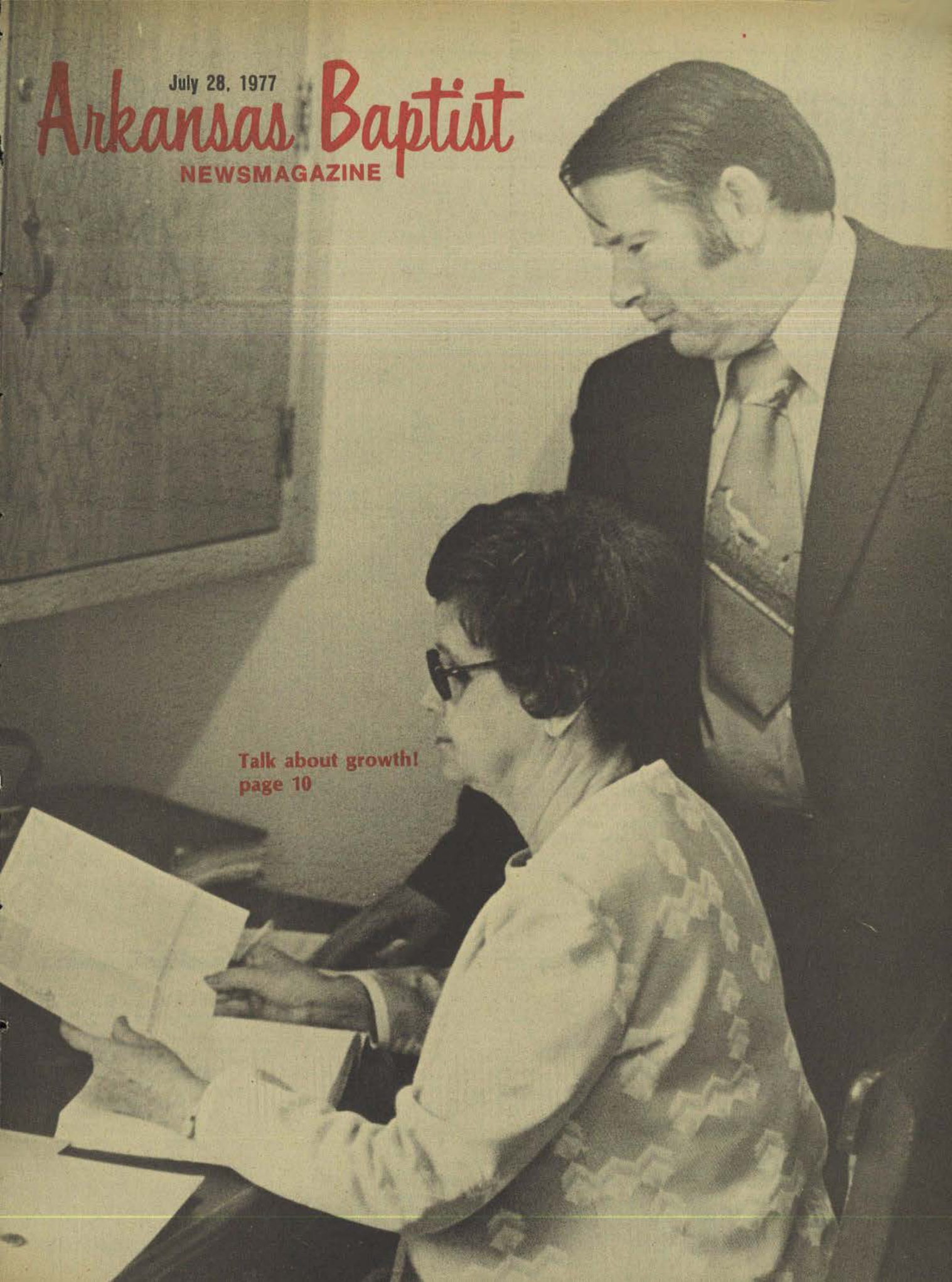
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July 28, 1977

# Arkansas Baptist

NEWSMAGAZINE

Talk about growth!  
page 10





## I must say it

Charles H. Ashcraft / Executive Secretary

### A great time to be a Christian

Christians are Christians because their lives are patterned upon the example of Jesus. Those who act, think, behave and emulate their Lord will find themselves doing the same things Jesus did, meeting human needs. The inaugural address of our Lord (Luke 4:16-21) gives the underlying philosophy of Christ's understanding of the kingdom of God. We can do no better than Jesus did, meeting the needs of our fellowman.

Our time is a great time for Christians because Christians perform best in midst of crisis, struggle and human extremity. Their media of operation is the great arena of human needs, beginning with the universal need of every human being to be born anew. The Christian comes to his finest hour when he does what Jesus did, meet human needs.

When world conditions are interpreted in the light of Luke 4:16-21, and when Luke 4:16-21 is interpreted in the light of world needs, a Christian becomes the most important person in the world and that is what Christianity is all about, nothing more or less.

Our arena consists of a world with 75 percent of its population suffering from malnutrition, a majority of its population under the heel of dictators and with prisons bursting with oppressed people reinforced by many who have nothing less than contempt for anyone who is in trouble.

Millions in our earth are oppressed, broken, bruised and languish in darkness as described in Luke 4:16-21. Our identity with world needs must approach the identity of Jesus with world needs.

The definition of the nature, purpose, people and program of the church can find no better basis than the person, purpose, passion and program of Jesus. The church which is the corporate expression of Christians assembled and organized can find no better format than the format of Jesus, reaching people and meeting their needs.

Theology comes to its finest hour when the church is defined as the Body of Christ, allowing the incarnate Son of God to live out his life, philosophy, purpose, passion and eternal commitment through the corporate lives of born-again people. This is indeed the real meaning that God was in Christ reconciling the world into Himself and Christ is in the church today doing the same thing.

When this occurs our attitude toward poverty, hunger, discrimination, oppression, persecution and moral blindness will become identical with that of Jesus. Matthew 25:31-46 equates meeting needs as the ultimate proof of one's right relationship to God which spells heaven or hell. There is a marked resemblance to the items mentioned in Matthew 25:31-46 with those outlined in Luke 4:16-21. A Christian is the most important person in the world if he cares for someone other than himself.

*I must say it!*

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Win Our World schools train young people to witness to others. A North Little Rock church has had two successful schools and the minister of youth has some suggestions to offer other churches.

# Arkansas Baptist

NEWSMAGAZINE

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## Legislating morality

## The editor's page

J. Everett Sneed



Some people declare that morality cannot and should not be legislated. The facts are that we do legislate the moral behavior of our citizens, and this legislation is based on moral concepts. But just whose morals are we legislating? And what is the impact of this legislation?

Much of our legislation deals directly with morality, and certainly all legislation should be based on moral principles. Morality includes every aspect of behavior. The dictionary reflects this idea in the words, "morality is that quality which conforms to right ideas or principles of human conduct."

Sometimes Christians have held too limited a definition of morality. We have too often confined it to such issues as gambling, drinking and prostitution. Obviously such actions are immoral and demand the attention of Christians, but we should not neglect such matters as poverty, hunger and racism for these, too, are moral concerns.

A second argument against the legislation of morals is that such laws will have little or no impact on society. If this argument is valid, then laws forbidding theft and murder should be removed from our statute books. Certainly, laws do have an impact on society.

Christians may need to be reminded that the impact of any legislation is strengthened or weakened by our own behavior. If the great majority disregards a given law, it becomes unenforceable. While it is probably impossible to identify the specific point at which laws become unenforceable, it is obvious that it is affected by mass public behavior. Therefore, Chris-

tians have an even greater responsibility to the law than do non-Christians. (1 Tim. 2:1-3)

Again those who oppose the legislation of morals say that the government should not attempt to regulate private behavior, particularly as to the so called "victimless crimes". Such things as prostitution, homosexuality and pornography certainly affect the moral fiber of a nation. Historically, every nation which has permitted widespread participation in such immoral practices has fallen within.

Finally, the scope of moral legislation must be considered. Does the Christian have the right to compel the non-Christian to conform to his concepts of morality? It is one thing for people of kindred spirits to set regulations for themselves and another for regulations to be imposed upon those who hold to non-Christian concepts. Here a clear distinction must be made between religious activities and moral conducts. We as Baptists and Americans are glad that every individual has the right to worship or not to worship according to the dictates of his conscience, but morality which affects the well being of everyone becomes the responsibility of every citizen.

Since legislated morality is directly affected by public opinion and the laws themselves are formed by congressmen, it is clear that Christians must be involved in our legislative process. In short, the morals of our nation depend upon the involvement of Christians. Each of us must be willing to participate in the legislation of morality if our nation is to remain a proper place to live.

## Guest editorial

### 'You know what we need'

Occasionally a pulpit committee will say to me, "Give us a recommendation, you know what we need." Such an assumption on the committee's part is a compliment to me, but is it correct? Do I know what they need in pastoral leadership? In some cases "Yes". In other cases "No". A broader question is this: "Who does know what kind of pastor a church needs at a given time?"

Ordinarily, a pulpit committee will try to decide what kind of person their church needs. Often this is done at the outset of their search for a pastor. Some pulpit committees seek to determine the type of pastor needed by letting church members fill out a questionnaire designed to register opinions of the congregation. Or, the committee may use other methods to get samplings of opinion from church members. This kind of information can be valuable to a pulpit committee.

Pulpit committee members may be so desirous of pleasing everybody that they become faced with the

difficulty of finding a prospective pastor who would meet with unanimous approval. This is ideal but not always realistic.

On the other hand, a pulpit committee may be insensitive to what church members think about the kind of pastor needed at the time.

Again, it is easy to confuse what we *want* and what we *need*. Furthermore, it is common for pulpit committee members to become preoccupied with their own likes and dislikes about preachers. One of the greatest temptations is to assume that what we want is always what God wants. This may or may not be true.

Understandably, there will be differences of opinion about the kind of pastor a church needs. Why not look at this as being inevitable? Why not take it with a "so what" attitude? Such a spirit is much better than trying to play the role of God in deciding for a congregation what they need in pastoral leadership. No one knows for sure. — **Editor Hudson Baggett in the "Alabama Baptist"**



## One layman's opinion

Daniel R. Grant / President, OBU

### Reflections on Baptist resolutions and Baptist creeds

It was a long drive from Kansas City back to Arkadelphia following the meeting of the Southern Baptist Convention last month. It gave me a lot of time to reflect on what Southern Baptists believe and practice about creeds and resolutions. Frankly, I had never given this much thought, but neither had I been chairman of the Resolutions Committee before. I have come to the conclusion that every Southern Baptist needs to serve at least one year as chairman of the Resolutions Committee. It is not a good way to see the Convention, but it is a good way to feel the pulse of the Convention.

One thing troubles me about what we Southern Baptists try to do every year in our Convention. We seem compelled to try to pass new resolutions each year, stating publicly all that we believe about every aspect of the Christian faith and life. This year 29 resolutions were either

introduced on the floor of the Convention or submitted to the Resolutions Committee in advance of the Convention. They dealt in great detail with such subjects as abortion, homosexuality, torture, hunger, gambling, birth control, television violence and immorality, religious persecution and freedom, human rights, equal rights for women, energy and natural resources, and Christian education and separation of church and state, to name only part of the proposed topics. The Convention has adopted resolutions on most of these subjects in previous years.

If Southern Baptists had a Pope who issued authoritative creeds outlining beliefs that all of us were obligated to follow, these proposed resolutions might make more sense. It is our strong distinctive, however, that we have no creed but the Bible. It is our all-sufficient guide, under the leadership of

the Holy Spirit, in matters of faith and practice.

I would not suggest that resolutions are of no value at all. I do believe there is a danger of seeking to make a resolution in actuality a creedal statement imposed on everyone that disagrees with us. I always feel uneasy when a resolution is adopted by a slim majority and we go out saying Southern Baptists believe so-and-so when in fact only slightly more than one-half of Southern Baptists believe it. There is frustration but also freedom in our Baptist resistance to creeds.

I hope we Southern Baptists can resist the temptation to pass resolutions at the drop of a hat or to build up a body of Baptist creeds. We need to save our resolutions for those times when we are overwhelmingly united and want to speak clearly as one voice to the world. I may introduce a resolution at the next Convention requiring everyone to do that.



### Arkansan tapped as missionary

Forrest Bohlen of Arkadelphia, Ark., a student at Southern Seminary, Louisville, Ky., talks with missions professor W. Bryant Hicks (left) following Bohlen's recent commissioning as a summer missionary. Bohlen, who is doing mission work at a summer camp in New Mexico, was among 14 seminarians chosen by the Student Summer Missions Program at Southern Seminary, a student-led and funded program now in its fourth year.

## Letters to the editor

### Med school quotas

Dr. Daniel Grant's article, "The dilemmas of fighting racial preference with racial preference", calls to my mind a question that I have had for some years concerning the admission policy of medical schools. Why are there only (100) one hundred seats for (3000) three thousand applicants? If we had such an abundance of applicants for the music or teaching profession, schools would be enlarged to accommodate them. Why are medical schools so rigidly controlled? I understand that not all 3000 applicants would be capable of the strenuous training needed to produce competent physicians, but why only 100 seats? Many communities need physicians but the "quota system" hinders their training. The armed forces say that they soon will be forced to recruit "foreign physicians". What part does the American Medical Association play in this confusion? Possibly we need the supreme court to "free" the medical schools from those who benefit from the scarcity of physicians. — Robert U. Ferguson, Sardis



## The Southern accent



## Woman's viewpoint

Jane Purtle

### Humanities at Southern

by Jerry D. Gibbens, Chairman

In the fall of 1973, SBC restructured its 11 academic departments into four divisions: Business and Education, Humanities, Natural Sciences, and Religion and Social Sciences. This week's Southern Accent will focus on the Humanities Division which includes art, English, foreign language, journalism, music and speech-drama. Course offerings and programs have been re-evaluated and in most disciplines expanded. And with the completion of the Maddox Fine Arts Center in 1976, all instructors in the humanities have new offices, laboratories and classrooms.

One popular area of the Maddox Center is the art rooms for studio courses in drawing, painting and design. Student works are continually on display. Also, the building has a ceramics laboratory which includes a large, gas-fired kiln, potter's wheels, and a pug mixing machine. Moreover, with the new art gallery, we are able to display works of guest artists as well as student shows.

The English curriculum has been expanded to include courses in language development for students who lack adequate English skills. Sophomore students may choose to study genre courses in fiction or drama or they may take survey courses in English or world literature.

Further evidence of change is reflected in the music program. Students may receive an associate of arts degree in music which requires 36 hours in Music, plus 27 hours of general education. New equipment includes four grand pianos, stereo components, electronic pianos for class piano, 10 new practice rooms and a sound system for the Southern Singers.

In addition to basic courses in Fundamentals of Speech, and French I and II, the humanities division added part-time instructors in journalism and drama for fall, 1976. Three new courses are Introduction to Theatre, News Reporting I, and Play Production. The Play Production class assisted the instructor in staging Noel Coward's *Blithe Spirit* during the spring semester. The speech-drama area is growing and plans are being made for further development.

Thus the Humanities Division is active,

### Knowing my name: Christian

John Bunyan, in *Pilgrim's Progress*, calls his pilgrim simply "Christian". As the story develops, Christian comes to understand the meaning of the name he bears. The name means he is a man on a journey who faces unexpected obstacles. He gets foot-sore and extremely discouraged, but his business is to go on, "to let the Kingdom be always before him and to believe steadfastly concerning things that are invisible." He does not make his journey alone, however. Beside him walks Faithful. He shares with his friend whatever comes; they aid each other on their journey; and they see the same vision of the Celestial City.

Like Christian and Faithful, we are people who walk together on a journey. We cannot fully understand the meaning of our journey or our names without our fellow Christians.

The New Testament uses the metaphor of the body to explain our life together. Being part of a body means several things. We cannot function without other members. An ear or a leg simply cannot go it alone. And the body cannot function well without us. It means that we must enter into intimate and continual life with our brothers at any given time and place in our existence. It means understanding our gifts in relation to other members of the Christian community in which God has placed us. It means, therefore, humility, a recognition of limitations, and dependence upon others.

In participating with others in "working out our salvation," we participate with Christ, the head, who directs and joins all of us together in the joy and fellowship of community. I do not think one can "engineer" a community experience. If one desires an intimate fellowship with other Christians and prays for it, God will give it.

Perhaps a personal example will il-

lustrate how God works to provide community. Several months ago, two or three friends and I had a desire for a new study group in our church; we invited anyone who wished to join. To it came an unusual group of people, several of whom had deep needs at that time in their lives. The group lost its character as a "study group" and became a fellowship or community. Most of us see each other many times each week and share in personal day-by-day problems, sorrows and joys like family members. We have identified the unique gifts of the members of the group and find that we can reach out to others beyond the fellowship with courage and compassion, knowing that our community supports us through prayer and sharing.

Knowing my name as I journey with other Christians on my pilgrimage is a life's work. To know all that it means to be creature, my unique self, and Christian is the vocation God calls me to.

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### More Arkansans on SBC committees

Four Arkansas Baptists were named to Southern Baptist Convention boards at the 1977 SBC meeting in an expansion of the number of members for the boards. New members to replace outgoing board and committee members have been listed already.

**Mrs. Jewell Moore Jr.** was named to the Foreign Mission Board for a term expiring in 1978.

**Mrs. John D. Blythe** will serve a term expiring in 1980 on the Home Mission Board.

**Robert McMahan** will serve on the Baptist Sunday School Board until 1978.

**Arlen Waldrup** was elected to the Annuity Board for a term expiring in 1978.

## Church honors pastor of 25 years

The weekend of July 15 through 17 was the 25th anniversary celebration for Dale Cowling at Second Church, Little Rock. He became pastor there July 15, 1952.

The anniversary weekend started Friday night at 7 p.m. with a "Roast and Toast" honoring Cowling at the church's Waller Chapel. More than 400 friends and guests from around the country paid tribute to Cowling. Steve Seelig, youth and recreation minister at Willows Meadows Church in Houston, Tex., and former youth minister at Second was the host for the toast.

Sunday activities began with a special service of tribute to Dr. Cowling at 9:30 a.m. This program included a slide show of the pastor's life, from Mineral Springs, Ark., his birthplace, through today. Foy Valentine, Executive Secretary of the Christian Life Commission of the



Dr. Cowling

SBC, was the guest pastor and led the regular morning worship. Following this service a potluck picnic was served at the church. Activities were concluded around 2 p.m. with Dr. Cowling leading the Lord's Supper.

Chairmen for the Anniversary Steering Committee were Norman and Jean Snow.

Cowling is a graduate of Ouachita College (now Ouachita Baptist University of Arkadelphia) and holds masters and doctors degrees in religious education from Southwestern Seminary, Ft. Worth, Tex.

Cowling was most recently Arkansas co-chairman of Jimmy Carter for President Committee.

He is listed in *Men of Achievement*, fourth edition, 1977; *Dictionary of International Biography*, 1977; *Who's Who in Religion*, first edition, 1975-76; *Outstanding Americans in the South*, 1975; *Who's Who in Arkansas*, 1974; *Who's Who in Southwest*, 1959; and *Arkansas Lives*, 1965.

Cowling was recipient of the Brotherhood Citation Award from the Arkansas Region of the National

Conference of Christians and Jews, Inc., 1976; was given "Distinguished Minister" Award by Southern Baptist College in 1959; and "Man of the Year" Award by the Baptist Student Union Directors of the State of Arkansas, 1968.

Among his denominational posts are vice president, Ouachita College Board of Trustees; president, Greater Little Rock Ministerial Alliance; State Senate Chaplain; board member, Arkansas Baptist College; Executive Committee of Executive Board, Arkansas Baptist State Convention; vice-moderator Pulaski County Association; and first vice president, Arkansas Baptist State Convention.

He returned this past March from New Zealand where he participated in the evangelistic campaign, Impact '77.

Since Dr. Cowling came to Second Church, the church has been active in civic and community outreach programs. Among these are Albert Pike Residence Hotel for the elderly; Lake Nixon Day Camp and Family Recreation facilities; a pre-school day care and after-school child care for working mothers; and the Christian Center for Psychological Services, Inc.

## Ouachita students go to seminary early

Robert Charles Parsley and James Ronald Reagan, students at Ouachita University in Arkadelphia, were among 11 students participating in the President's Honors Scholarship Program at New Orleans Seminary during June.

Parsley is the son of Mrs. Sue M. Parsley of Sheridan, Ark., where he attended Sheridan High School. Parsley has completed his junior year at Ouachita, where he is completing a major in the area of religion. He plans to enter the pastorate after completing his education.

Parsley is the only student from Arkansas chosen for the program this year.

Reagan is the son of Mr. and Mrs. Louis Reagan of Davie, Fla. He attended Stranahan High School in Ft. Lauderdale before going to Ouachita, where he has completed his junior year there. Reagan is majoring in religion, and plans to enter the pastoral ministry upon completion of his education.

Reagan is one of two students from Florida chosen for the program this year.

One of the requirements for participation for the program is completion

of the junior year of college, as well as scholarship, leadership and commitment to the ministry. Students are chosen for the program by the faculty of the religion department of their respec-

tive institutions.

Each student lives on campus during his study at the theological institution, attending regular classes with students already enrolled at the seminary.



President Landrum Leavell of New Orleans Seminary (center) oversees a program of the school which brought two Arkansas students to study there for a month before completing undergraduate work. The students are Robert Charles Parsley (left) and James Ronald Reagan (right).

## Four Arkansans are Journeymen

Arkansas' four Journeymen, two from the University of Arkansas and two from Arkansas State University, have been appointed by the Foreign Mission Board.

Two of the students have served as BSU presidents: Dru Dodson served as BSU president at the University of Arkansas, and Debbie McCustion served as BSU president at Arkansas State University.

Dru and Jo Dodson will serve in Israel. She is the daughter of Mr. and Mrs. H. G. Hays of Ft. Smith. He is the son of Mr. and Mrs. Bert A. Dodson of Hot Springs. Dr. and Mrs. John Anthony, both graduates of the University of Arkansas who are missionaries to Israel, will serve as supervisors for the Dodsons.

Debbie McCustion of Blytheville and Jana Noles of West Memphis will serve in Liberia, Africa. Noles is the daughter of Mr. and Mrs. Vernon Noles of West Memphis.



Robert C. Barnett (center) is the new manager of the Little Rock Baptist Book Store at 4418 S. University. Barnett succeeds Robert Bauman (left) who has been transferred to the Memphis, Tenn., store. Barnett is a native of Texas. He holds the B.A. degree from East Texas Baptist College and has studied at Southwestern Seminary. He worked in secular business for nine years before he became manager of the Denver, Colo., Baptist Book Store in 1969. Barnett has worked at the Alexandria, La., store for the past five years. He is married to the former Martha Ann Oliphant, and they are the parents of two children. Al Crawford (right) regional manager for the stores, was in Little Rock to welcome Barnett. (ABN photo)

**Don Carter**, associate pastor of Prescott First Church, was ordained by Fayetteville First Church on Sunday, July 17. Carter, who was licensed by the Fayetteville church, is a native of the Fayetteville area.

**E. B. Lancaster** has resigned following eight years as pastor of Brumley Chapel near Conway.

**Vee Hoyle** is serving as pastor of Southside Mission in Warren. He comes to Warren from McGehee and is a native of Oklahoma.

**Danny Johnson** is pastoring Marsden Church near Hermitage. Johnson, a native of Monticello, is attending the University of Arkansas at Monticello.

**David Carter** has resigned as pastor of Leachville First Church to return to West Virginia where he will do evangelism work.

**Johnny Smith**, who has been pastor of Mary's Chapel near Blytheville, has accepted the pastorate of Memorial Church in Blytheville.

**Lowell Miller** has been called to serve as music director of Plainview Church, Little Rock.

**David Jeans** was ordained to the gospel ministry at West Memphis First Church on July 10. John D. Floyd led the questioning and Reginald Barnard preached the ordination sermon. Thomas A. Hinson is pastor of the West

Memphis church.

**L. E. Barrett** has resigned as pastor of Quitman Church.

**Johnny Stoner** has resigned as pastor of Woodrow Church at Prim.

**Scott Johnson** has accepted the call as full-time minister of music, youth and education of Centennial Church, Pine Bluff. Johnson is a graduate of Ouachita University and has attended Southwestern Seminary. He has served churches in Arkansas, Louisiana and Texas. Johnson is married to the former Maydean Clare and they are parents of one daughter, Diane.

**Cecil Parker** was ordained to the gospel ministry on July 10 by Lebanon Church, Whitehall. Parker is pastor of Waldenburg Church. Jimmie Garner, Director of Missions of Trinity Association, was elected as moderator for the ordination. Jim Watkins, pastor of Valley View Church, served as council clerk. Ken Jackson, pastor of Calvary Church, Harrisburg, led in the questioning. The ordination sermon was delivered by Robert Powers, pastor of Lebanon Church. Jim Box, pastor of Westside Church, Manila, presented the Bible to the candidate and Jack Templeton of the Waldenburg Church led the ordination prayer. A reception followed.

**Willis Elmo Gill**, 81, a deacon at Pike Avenue Church, North Little Rock, died

Dru Dodson

Jo Dodson



McCustion

Noles

June 28. He had worked for several years at the Snack Shack at Siloam Springs Assembly, where he was affectionately known as "Grandpa Gill". Survivors are his wife, Mrs. Bertha A. Taylor Gill; a daughter, Mrs. Lawson Hatfield of Little Rock; two sons, James E. Gill of Hurst, Tex., and William D. Gill of Sherwood; six brothers, a sister, seven grandchildren, and two great grandchildren.



# Arkansas all over

**Calvary Church, Hope**, will be in revival Aug. 28-Sept. 4. W. B. Oakley, retired Director of Evangelism for the Baptist State Convention of Michigan, will be evangelist. Ervin Keathley, Secretary of the Church Music Department for the Arkansas Baptist State Convention, will direct revival music. Vernon C. Wickliffe is pastor.

**Cross Roads Church** near Blytheville was in revival recently. Larry Loggins was evangelist. There was one profession of faith. Bill Volner is pastor.

**Gold Creek Church** was organized on June 26 with 18 members. The church, located in Faulkner Association, called H. B. Shirley as pastor.

**Saltillo Church** was organized in Faulkner Association on July 10.

**Rock Creek Church** near Mansfield was in revival July 11-17. James Simons will be evangelist. David Hillier is pastor.

**Unity Church, Waldron**, was in revival July 18-24 with Nelson Wilhelm as evangelist. Levi Stephens is pastor.

**Ione Church** near Booneville has reactivated its Church Training program. Charles Van Pelt is pastor.

**Huntington Church** has begun a new ministry with a rest home in Greenwood. Doyle Russell is pastor.

**Fayetteville First Church** held an ordination service on July 10 to ordain Jim Herrington and Mark Short, staff members. Larry Baker, pastor, delivered the ordination sermon.

**Sheridan First Church** had a slide presentation on July 10. Bob Parsley showed slides and spoke on Home Mission work that he participated in at Baltimore, Md.

**White River Association** will hold a youth rally on Aug. 6 at East Side Church, Mountain Home. Officers will be elected at this meeting. An associational executive committee meeting and stewardship rally will be held at Flippin First Church on Aug. 8. Troy Melton is Director of Missions.

**Alexander First Church** congregation held a potluck dinner at Hurricane Lake on July 24. The evening worship service was also held at the lake side. Aaron Thompson is pastor.

"Light", a youth group from Ouachita University, led revival services at **Rogers First Church** July 15-17.

**Immanuel Church, Texarkana**, was host to the youth choir of First Church, Natchitoches, La., recently. A handbell choir from the Louisiana church also performed. W. V. Garner is pastor of the Texarkana church.

**Macedonia Church** near Warren began a revival on July 24 with Larry Miles, pastor of Prairie Grove Church, as

evangelist. Ronnie Carpenter is the pastor.

**Faith Church, Texarkana**, was host to the youth choir of Elliott First Church on Tuesday night, July 26.

**Crossett First Church** was host to the youth choir from Humble, Tex., on Friday evening, July 22. The group, directed by Jack Taylor, was returning home from a week of mission work in Indiana.

**Ironton Church, Little Rock**, held a fellowship dinner on July 17 in recognition of their pastor, Bill Bowen, and family who were observing their second anniversary with the church.

**Arkadelphia First Church** celebrated its 126th anniversary on Sunday, July 17. Sam Reeves, a former pastor, and Mrs. Reeves were present for the occasion. Dr. Reeves preached at the evening service, which was followed by a fellowship hour.

**Dardanelle First Church** has purchased a bus to be used in outreach ministries of the church. Tony Berry is pastor.

**Brownsville Church** was in revival July 10-17. Ernest Hathcock of Big Creek, Miss., was evangelist. Wallace Cresswell is pastor.

**Center Ridge** was in revival July 17-23.



For the fourth consecutive year, the members of First Church, Arkadelphia, sponsored the "Finish Line Coffeehouse" in conjunction with the NAIA Championship Outdoor Track and Field Meet held May 23-28 at Henderson State University. More than 75 members of the church shared Christian experiences with the approximately 1,000 track participants who came by the HSU Student Union each night from 9 till midnight. Mrs. Judy Jones (left) and Mrs. Marie Gravett help feed some of the athletes, who consumed more than 100 loaves of bread, 40 lbs. of jelly, 50 lbs. of peanut butter, untold dozens of donuts, countless packages of chips and dips and many gallons of fruit punch. Said one athlete, "To me this is one of the highlights of my coming to Arkadelphia . . . an opportunity to fellowship with other believers and meet new friends who may not know my Savior." Dr. Nathan Porter is pastor of the church.

Duaine Blackmore was evangelist. Music was directed by Johnny Birdsong. Oren Martin is pastor.

**Olivet Church, Little Rock**, began a revival on July 24. Phil Glisson is evangelist and John Ellzey is directing music. C. Lamar Lifer is pastor.

**Central Church, Hot Springs**, is holding a Church Training conference on Aug. 7. The conference will be led by Wert Campbell, a Consultant with the Church Training Department, Southern Baptist Convention in Nashville.

Women of **Mountain Home First Church** have begun a weekly crafts drop-in. Participants will share and learn various crafts at these meetings.

Men of **Calvary Church, Texarkana**, held a re-organizational meeting of the Brotherhood recently. Officers named were Loyce Nicholas, president; Vernon Eaton, program chairman; Charley Miller, treasurer; and Curtis Green, chairman, Joe Russell, William Spruell and Charley Miller, food committee.

**Calvary Church, West Memphis**, will hold a Bible conference Aug. 1-5. Conrad Murrell of Bently, La., will be speaker. Theme for the conference will be *Spiritual Warfare*.

**Paragould First Church** is in revival July 24-31. Glen Crow of St. Louis is evangelist. Kent Jackson of Memphis is leading singing. C. A. Johnson is pastor.

**Haven Heights Church, Ft. Smith**, was in revival July 18-24. Neal Prock, a former pastor, was evangelist. Music was directed by Truett Thomas of Alma. Bob Wade is pastor.

**Central Church, Jonesboro**, will hold an arts and crafts fair on Sunday, Aug. 7. The fair will be held immediately following the evening worship service in Fellowship Hall. R. Wilbur Herring is pastor.

Youth of **Camden First Church** presented "The Happy Scarecrow" on Sunday evening, July 17. Camden First Church will be host for a South Arkansas Bible Conference, July 29-31. J. W. MacGorman of Southwestern Seminary will lead the conference.

**McGehee First Church** honored Don Hilton, minister of music, and his family on July 24 in observance of their first anniversary with the church.

**Siloam Springs First Church** is planning a Lay Renewal Weekend Aug. 19-20. Al Waggoner is general chairman.

**Trinity Association** held an associational youth revival July 18-22. Churches that were host for the revival were Corners Chapel, Black Oak, Freer,

Pleasant Valley and Greenfield. Steve Boehning was evangelist and Leslie Willis led music. Jimmie Garner is Director of Missions.

**Baptist Tabernacle Church, Little Rock**, will be host on July 31 to the youth/college choir from First Church, Childersburg, Ala. James M. Wilson is pastor of the Little Rock church.

**Pulaski Heights Church, Little Rock**, will have a study of the book, *Letter to the Romans*, July 31-Aug. 3. The study will be led by Frank Stagg, senior professor of New Testament Studies at Southern Seminary. Dr. Stagg will lead an additional study of his new book, *The Holy Spirit Today*.

**El Paso First Church** held revival services July 10-24. Terry Barber, Bobby Boyles and Sherri Benton, a youth team from Ouachita University, led the services.

**Antioch Church** near Hamil, which was re-organized in 1976, held a five-day Vacation Bible School recently with a 92 enrollment and an average attendance of 70. J. D. Passmore, Director of Missions of Current-Gains Association, was leader. He was assisted by four young people of the association, Debbie Vaughan and Greg Smith of Pochontas First Church; Judy Blevins of Witt's Chapel Church in Maynard, and Michelle Wiley of Calvary Church, Corning.

## buildings

**Ladelle Church** near Monticello is adding an educational facility to their present building. Ray Williams is pastor.

**Macedonia Church** near Warren has completed paneling of the auditorium. Ronnie Carpenter is pastor.

The **Southern Baptist Mission of Newark** recently completed a new parking lot and landscaping of the grounds. The work was done by members of the mission and of Cord Church. Emmett E. Powers is pastor.



### Central, NLR, burns note

*Central Church, North Little Rock, held a note burning service Sunday, July 17, at the morning worship service. The church purchased property on Fairway Avenue in North Little Rock for future use. The total purchase price, of just under \$90,000 plus interest, was paid off in less than 40 months. The trustees of the church who signed the note, Doyle Simmons, Cy Moore, Clarence Mansfield, Mrs. Harry Tyrell and the late U. E. Moore, were recognized during the service. Speaking at the ceremony was the pastor, Ronald Ford; J. Cyrus Moore, church treasurer, and Dr. Frank Morgan, chairman of the deacons. The church is presently accumulating a new building fund for future use.*

The report board tells the story of Higginson's growth. Junior White and Willaree Price emphasize the attendance figures for comparison.

ON THE COVER, the Sunday School director and the secretary check the day's reports.



## Small church tests plan for Sunday School growth: results are 155 percent enrollment increase

by Chere Sneed

Amid projections that Southern Baptists are facing their most challenging era, Arkansas, as a rural state, has responded with a 13-week plan directed at the small church. Higginson Church, the model for this program, has more than doubled their Sunday School enrollment.

The idea for this program was developed by Lawson Hatfield, Director of Sunday School for the state, by incorporating his ideas with the Flake Formula and the Action method for enrollment. The formula by Arthur Flake is based on five principles: (1) find the prospects; (2) enlarge the organization; (3) train the leadership; (4) provide the facilities; and (5) go after the prospects.

Jim Hays, pastor of the Higginson Church, began five weeks preparation for the model program by teaching the book, *Working In Sunday School*, by A. B. Washburn and Don Trotter. Sunday School Director Junior White said, "The program was living proof that with God in the center of your goals you can go beyond human expectancy."

**Find the prospects** — A survey, simultaneous with the five week training period, was conducted in two parts — initial survey and followup and enrollment. Each week church members brought the names of prospects to the church office and placed them on family census cards. The names were assigned each Wednesday night during a program directed toward the growth and improvement of Sunday School

programs. After the survey of the entire area had been compiled, about 250 prospects were located. Reba Riley concluded that it was a "giant visitation program which makes me proud to be a member of Higginson Church." Thus, with the survey completed, the organizational aspect of the program began.

**Enlarge the organization and train the leadership** — The Wednesday night officers and teachers meeting became the springboard for Hatfield's unique concept of bold missions. Following the regular service, Pastor Hays held a meeting directed toward the enrichment of the Sunday School lesson, as well as growth via Hatfield's new program. This meeting had four important functions: (1) Bible study, (2) prospect assignments, (3) prayer and (4) report of previous Sunday's attendance.

Much of the success of this program can be attributed to the development of the four-step plan. According to Hays, "The project motivated many of our people to see the importance of visitation." He added that the biggest key to the program was the "four things we did on Wednesday night, plus dedication and hard work."

All of those interviewed were in agreement that the "encouragement" which accrued as a result of these meetings was a large factor in the membership response.

If hard work and commitment is the key to success, it should be noted here

that during the three month program, the Wednesday night meeting and a 90-95 percent attendance record for all Sunday School teachers and officers, a figure which most churches would be proud to report on Sunday morning and which is practically unheard of on Wednesday nights, especially where teachers are expected to attend an extra one hour meeting.

The *Uniform Lesson* was taught each week by the pastor, another aspect of the program that is relatively novel. Hatfield, however, believes that family training can best be accomplished through an approach where the entire church family studies the same lesson, which has been previewed ahead of time by the pastor.

**Provide the facilities** — Perhaps this is the least important step of the five phases. Christ often taught under the trees, and with the anticipated growth rate, many churches adopting Hatfield's plan may find themselves doing likewise.

The Higginson Church began two new Sunday School classes as a result of the program. The first is a college and career's class, which is presently averaging 10. The second is the pastor's class, which is now averaging over 20.

Due to the influx of young children who have never before attended Sunday School, a children's worship has been started, giving emphasis to an early training program. The church is presently trying to decide whether to hold



LEFT: Officers and teachers of the church, including Pastor Jim Hays (back row, right), are proud of the growth. The Sunday School grew everywhere, including (below, left) pre-school department and (below, right) Youth A.



two Sunday worship services or to enlarge the present facilities.

*Go after the prospects* — During the 13-week period of this model program, the Sunday School enrollment increased from 115 to 294. The enrollment of 179 new members more than doubled their previous attendance record in just a 13-week period.

Higginson's Sunday School attendance average for 1976 was around 63. During this project, their attendance increased to 125. The period also encompassed their record attendance of 140 on June 19th, a date which records indicate was a low attendance Sunday for many churches because of summer vacation. Not only has attendance increased, but the church has had 22 additions, 16 by baptism and eight by letter. In conjunction with the increase in members and attendance, a marked improvement in giving has also been noted. Willaree Price said, "I can't believe the amount of growth the church has experienced. The program, together with the hard work of the pastor, has really made a difference in the harmony and growth of the church."

Pastor Hays and the Higginson Church were so impressed with the results of the program that they plan to continue the project on a permanent basis. Hatfield feels that the model program was a success and is ready for use in other churches across the state with a Sunday School enrollment under 150.



ABOVE: Pastor Hays teaches a Sunday School class in the church auditorium.



LEFT: Higginson has a "children's church" session each Sunday morning which is led by Mrs. Ruby Pool.

ABN photos

# Your state convention at work

## Arkansan gets to implement seminary study changes he suggested

While Tommy Bridges has been serving as Director of Special Missions Ministries for the Arkansas Baptist State Convention he has come in contact with many seminary staff members. And to some of these friends he has



Dr. Bridges

voiced a concern that nowhere in the seminary curriculum did the students learn how to relate to a Baptist association or a state convention, or maybe even the Southern Baptist Convention.

So, Dr. Bridges began to encourage the deans of religious education schools at a couple of the seminaries to consider such courses. Now Southwestern Seminary at Ft. Worth is beginning an emphasis in this area of education, and they want Bridges to teach courses and help design the specialty area.

Dr. Bridges has accepted the offer and will leave his Arkansas position at the end of this month to become assistant professor of education administration at

Southwestern.

He will redesign the course, "Church and Denomination", an elective course, and he will change the required course, "Education Administration", to put more emphasis on the Baptist association. Bridges will specialize in the areas of denominational relationships and administration.

Bridges thinks such courses could create commitment to the denomination if it fosters understanding of the denomination. He also sees the studies showing students that good administration, especially on the associational level, is only a framework for missions, but "that it is necessary for the other pegs to fit in."

A native of Morrilton, Bridges grew up at North Little Rock. He holds the bachelor of arts degree from Ouachita University at Arkadelphia, and the master of religious education and doctor of education degrees from Southwestern. He was ordained to the ministry by Pike Avenue Church, North Little Rock, in 1966.

Dr. Bridges has been a minister of education and youth and church administrator in Arkansas, Texas and Ten-

nessee. He also served two years in the U.S. Navy. He is married to Janice Ruth Bridges and they are the parents of a son and a daughter.

## Cooperative Program A lifeline for miracles

Committee meetings on the mission field are usually about as exciting as day-old pancakes. Surely this one would be little different. Various reports were given when a missionary from Mindanao Island began speaking about a great change there. Churches, where formerly a few were baptized each year, were now baptizing 40 and 50. One church with less than 50 members baptized 64 in one service. Filipino pastors were growing excited about the work and were active evangelists of the faith. The spirit was contagious and laymen were becoming true witnesses for Christ.

Some of the laymen, desiring to begin Bible classes in their homes or in neighboring barrios, had enrolled in Theological Education by Extension (TEE). Various associations of churches were discussing new converts, church planning, stewardship conferences and training for the pastors.

We praise the Lord for this revival. For 25 years Southern Baptists through the Cooperative Program have made it possible for missionaries to be there. Bibles had to be translated, literature published and churches built. Money flowing through the lifeline of the Cooperative Program had trained personnel to man the TEE Centers, bought automobiles, envelopes, stamps. State-side Baptists had "proven the sincerity of their love" and now Philippine Baptists were doing the same. This was much in evidence the day the convention decided they needed a plan where all the churches could participate in a worthy missionary thrust to unchurched areas. They have a program; they are beginning to cooperate. Their own Cooperative Program is emerging, and it bodes well for the work in the Philippines. To see this miracle in Mindanao causes one to praise the Lord and to be thankful for Baptists who keep the lifeline flowing.

Challenge your church to open wider this lifeline to the world. Share a larger percentage for missions through the Cooperative Program. — Guy Henderson, missionary to the Philippines

## Looking ahead: Arkansas events

### July 1977

25-30 Siloam Springs Assembly (fifth week)  
25-30 GA Camp, Paron

### August 1977

1- 4 Music camp for young musicians, Ouachita University  
1- 6 Siloam Springs Assembly (sixth week)  
1- 6 Acteens camp, Paron  
8- 9 Church staff relations conference, Baptist Building, Little Rock  
8-12 National Baptists Youth Camp, Paron (girls)  
15-19 National Baptists Youth Camp, Paron (boys)  
19-20 Associational WMU directors' retreat, Paron  
19-20 Associational Church Training leadership retreat  
21-28 Southwide Church Music Week  
22-23 Graded choir methods and materials workshop, Immanuel, Little Rock  
22-24 Fall semester registration, Southern Baptist College  
26 President's hour for parents and new students, Ouachita  
29-31 Fall semester registration, Ouachita University

### September 1977

2- 3 Language ministries workers' retreat, Camp Paron  
6- 9 Victory Evangelism Conferences:  
6 - Central, Hot Springs  
7 - Immanuel, Warren  
8 - Forrest City, First  
9 - East Side, Mountain Home  
8 Area WMU mission study institute, Van Buren, First

# BSU Third Century Campaign

## Why I favor the BSU Third Century Campaign

by John Finn

Basically, there are three reasons why I am cooperating with the campaign.

**First**, BSU presents Arkansas Baptists an excellent opportunity for evangelism and missions.

My personal conviction is that the support of evangelism and missions is not debatable. Paul said, "Do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5). There are more than 65,000 students on Arkansas college campuses. We have an obligation to personally confront them with Christ. Of these students, 25,000 are Baptist. These Baptist students are potential evangelists. Baptist Student Union is in a strategic position to be the channel for enlisting, inspiring and training Baptist students to confront their friends with the claims of Christ.

Our Lord commanded us to "preach the gospel to every creature." Approximately 700 International students will be on our college campuses. These Internationals are potential children of God and a mighty missionary force to all nations. BSU will reach some. Evangelism-missions is and must remain at the heart of our campus ministry.

**Second**, the campaign provides Arkansas Baptists with an opportunity to trust the Lord and inform the people about our campus ministry.

Our people deserve to know the facts about the need and the benefits of our BSU ministry. Our campaign leaders have plans to present the ministry and needs to every church in our state convention.

The campaign presents us with an opportunity to trust the Lord. Saved people are to walk by faith. Individuals and churches are making faith commitments. God is glorified when we live, walk and give by faith.

**Third**, Arkansas Baptists voted to do it. I was present when our Convention



Finn

## Church staff relations workshop

Monday-Tuesday  
August 8-9, 1977  
DeGray State Park Lodge  
Arkadelphia

For pastors and staff members

To help participants discover how to . . .

- build on their strengths in team effort
- bridge the chasm that blocks communication
- build on each other's leadership skills
- understand communication patterns
- work through conflict
- trust

## leaders

Right  
**Jerry Brown**  
Pastoral Section



Far right  
**Will Beal**  
Staff Section



**Church Administration**  
**Department**  
**Baptist Sunday School Board**

Send Reservations To The

**Church Training Department**  
P.O. Box 552 Little Rock, Ark. 72203

unanimously voted to participate in the campaign. We have a mandate from God, "Go and preach the gospel." The vote of the Convention gives us a mandate from Arkansas Baptists. Of course, I am aware that the decision of the Convention is not binding on any local congregation. However, my conviction is that when we vote to do something, we ought to get together and do it. I practiced that as pastor of a local church. It is my present practice as an

associational missionary. As God empowers and motivates me, I will practice it at the Convention level. We voted to do it, therefore, let us do it! We can do it. We will do it! "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

**John Finn is Director of Missions, North Arkansas Baptist Association, and co-chairman of the BSU Third Century Endowment Campaign.**

## Crossett pastor joins agency

Homer W. Shirley Jr. has been named by the Board of Trustees, Arkansas Baptist Family and Child Care Services, to serve as Director of Development effective July 18, 1977.



Shirley

Shirley, who has served as pastor of Crossett First Church for the past six years, has pastored churches in Arkansas since 1952. A graduate of Southern Baptist College, Ouachita University and Southwestern Seminary, Shirley is presently serving as Second Vice-President of the Arkansas Baptist Convention. Active in denominational activities, Shirley has held various offices in associational life, served on the convention's executive board, chairman of convention's nominating committee, and for six years

was a member of the Board of Trustees, Arkansas Baptist Family and Child Care Services.

A native of Mount Pleasant, Ark., Shirley is married to the former Pauline Miller of Sidney. They have two children, both married. Rev. and Mrs. Shirley will reside at 32 Pine Tree Loop, North Little Rock.

Shirley will have the responsibility to inform churches and individuals concerning the work of the Arkansas Baptist Family and Child Care Services. Expressing his excitement about this new opportunity of service he says, "My excitement is due in part to the fact that I believe in the family and desire to make a contribution to family life in our day. It is also due to the broad spectrum of emphasis this Agency provides in ministering to the total person. Evangelism and missions are at the very heart beat of this ministry as we reach out in Christian love to meet the tender needs of troubled children and families.

My excitement is intensified by the privilege of working with our very capable Executive Director, Johnny Biggs, and the entire staff of the Agency."

He has a firm belief that Baptists will provide the necessary support for any need if they are aware of the need. "To interpret need and methods of meeting these needs will be my happy privilege," Shirley says. "I expect to witness a continuing growth in prayer and financial support of this ministry."

Biggs, Executive Director of the Agency, would encourage churches to extend an invitation to Brother Shirley to come and share with them the exciting ministry of Family and Child Care.

## Annuity Take 'Route 10'

The Annuity Board's NOW route to financial security, ROUTE 10, is gaining momentum. Interest in the plan was obvious by the number of visitors to our Annuity Board booth at the recent meeting of the Southern Baptist Convention in Kansas City.



Mrs. Bjorkman

Special promotional features related to ROUTE 10 are now appearing in Southern Baptist periodicals and newspapers. A bright new brochure explaining the new program is available.

ROUTE 10 is not just for persons entering the retirement program now at a young age. It is a sensible plan for everyone. Taking ROUTE 10 and using its 10 percent formula is an essential step for older persons.

When a church begins paying contributions equalling at least 10 percent of a minister or employee's total compensation, that person's retirement income increases.

Studies prove that 10 percent of total compensation paid into a retirement account over a person's working career builds adequate retirement income.

Older persons may even want to increase their contributions to exceed 10 percent as they near retirement. With less time to build an annuity value, more money is needed.

If you would like more information about this plan, please write or call. — Nadine B. Bjorkman, Arkansas Annuity Representative

## Lack of communication cited in relationships

GLORIETA, N.M. — "My son's hair is just too long and shaggy."

"Our daughter needs to wear more conservative dresses."

"I wish my son and daughter would realize that they don't have to wear their old, faded blue jeans all the time."

These and similar criticisms are frequently made by parents about their teenage youth's appearance. However, according to Keith Wilkinson, youth consultant for the Southern Baptist Sunday School Board, parents are too often concerned with changes they would like to see in teenagers and never consider what changes their youth might like to see in them.

Wilkinson spoke to a group of parents on the topic, Parent-Youth Relationships, during the Sunday School Leadership Conference at Glorieta Baptist Conference Center.

"We as parents too often expect change in our teenagers without being willing to change ourselves," explained Wilkinson. "What we need is to listen, really listen, to what our youth are trying to say to us."

"Most youth would really like to do what is right, but barriers get in the way. Too many times parents don't take the time to understand what these barriers are."

Wilkinson listed lack of communication as the number one barrier in parent-youth relationships. He attributed this lack of communication to two factors.

"First, there's the fact that parents project their feelings rather than really communicating," he said. "Too often parents never say what they really mean to their teenagers."

"Second, many parents fail to listen to what their youth are saying. Most parents need to learn to listen more effectively."

Wilkinson outlined four basic problems that youth face during their teenage years. These problems include determining a self-concept, developing physically and sexually, developing social relationships and maturing in moral and spiritual values.

"Youth in the teenage years still need some limits in the area of discipline," Wilkinson concluded. "However, parents ought to use discipline in a constructive manner, one which will help their youth to grow and mature."



### Park Hill's methods:

*LEFT: Young people in small groups share with each other in creative learning activities.*

*BELOW, LEFT: Visual aids are used as Bobby Broyles, a member of the OBU team, leads a training session.*

*BELOW: "Contact" team members and Luke Flesher (second from left) review materials before the sessions. The students are (from left) Bobby Broyles, Terry Barber and Sherri Benton.*



## Planning a W.O.W. school? Here are suggestions out of success

Park Hill Church, North Little Rock, has held their second Win Our World (W.O.W.) school to train young people in evangelism methods and give them first-hand knowledge through experience.

Their statistics say "success": the first school, held in August, 1976, had an enrollment of 65;

since that school Park Hill young people had gone out each Monday night to witness and professions of faith have averaged one each week;

in the second school 45 young people were enrolled;

and three professions of faith were made in one night of visitation during that school.

Luke Flesher, minister of youth, directed the school and three Ouachita University students were leaders. The three are one of OBU's "CONTACT"

teams.

Flesher has some suggestions for churches who have a W.O.W. school:

1. Have a follow-up ministry for the W.O.W. school. Evangelism training is great but consistent witnessing and reaching young people is the real goal.

2. All converts should receive follow-up. Each convert should be assigned to a mature youth for involvement in Christian growth. Park Hill uses its W.O.W. workers to send follow-up Bible studies and encourage converts to become active in their church.

We encourage converts to join their family's church. If they are unchurched, we encourage them to come to our church.

4. Advance planning is a must for a successful W.O.W. program. Materials are available from the Evangelism Department of the state convention

which explain planning step-by-step.

5. Fresh, good prospects are a must. Our church passes out prospect cards at youth functions and Sunday School. We have no shortage of lost youth to visit.

6. Prospect files must be kept orderly and up to date. Each visit is recorded and put in a file when youth return from visiting each Monday.

7. Stick to it! There have been weeks during the school year when only a few youth attended. The leader must be mature and seek God's leadership in continuing the program. We have found that God honors commitment to sharing his message no matter how few people are involved.

8. Young people can witness extremely well and our kids are very winsome and wholesome in their efforts. A great by-product to W.O.W. is a hunger for spiritual maturity and growth.



# Foreign mission briefs

**DENIA, Spain** — More than 1,200 persons attended an all-day excursion at the Baptist Assembly Grounds here recently in a program sponsored by the Southern and Northern Baptist Associations of Levante, the central Mediterranean coastal area of Spain. It was the largest group ever to meet at the assembly grounds, reported Southern Baptist Missionary Betty (Mrs. Thomas L. Jr.) Law, press representative. The day's activities included group sports, music, plays, a business session and an inspirational service. For many, Mrs. Law said, it was their first time to attend an evangelical service.

**MEXICO CITY, Mexico** — Eighteen young people, including several children whose parents are Southern Baptist representatives serving in this country, took part in witness training sessions at the Capital City Baptist Church here taught by Representative Robert L. (Bob) Perry. The young people, all bilingual, went out into the streets and stores near the church afterwards to witness. The result: three Mexican adults and one American teenager received Christ as Savior, and other contacts were made which may prove useful in the future, Perry said.

**BANSALAN, Philippines** — More than 400 persons attended the 19th annual meeting here of the Mindanao Convention of Southern Baptist Churches. Roman Vecino, pastor of Matina Baptist Church, Davao City, was elected president. The convention voted to ask the Theological Trustees to upgrade the academic level of the Mindanao Baptist Bible School in Davao City. Mindanao students now attend the Philippine Baptist Theological Seminary, located on Luzon island, for their advanced theological training.

**BUENOS AIRES, Argentina** — More than 1,500 young people registered for the 23rd National Young People's Baptist Congress held here June 17-20. The congress had a total attendance of more than 3,000 including many from Buenos Aires, according to Southern Baptist Missionary Frances E. Roberts, press representative. Raul Sciallaba, a young lawyer who heads a business firm, was elected president. The young people, who have had their separate convention, voted this year to become integrated into the convention of churches. Baptist youth in Argentina number some 10,000. This past year they

gave over 250,000 pesos (more than \$700 U.S.) in their annual missionary offering.

**BANGKOK, Thailand** — The Thailand Baptist Convention's first major undertaking was a recent revival which resulted in 159 decisions for Christ. Wan Petchsongkram, president of the Thailand Baptist Theological Seminary here, was the evangelist. Maxine (Mrs. Robert R.) Stewart, Southern Baptist missionary press representative, reported that 126 first-time decisions for Christ and 33 dedications and rededications were made during the revival.

**SAN JOSE, Costa Rica** — Two Southern Baptist missionaries, Mr. and Mrs. Sydney Goldfinch Sr., were among a select group of persons invited by the president of this country to a formal reception honoring Rosalynn (Mrs. Jimmy) Carter, wife of the U.S. president. The reception was held at the National Theater during her recent tour of this country.

A record \$72,802 in sales was reported by the Baptist Book Store here during the first six months of the year, according to Southern Baptist Missionary Russell Herrington, who supervises the store.



Dr. Larry Baker  
Pastor

Jim Herrington,  
Minister of Youth

Mark Short III  
Minister of Music

Here are 4 GOOD WORDS for  
students who will be  
attending the University  
of Arkansas this fall.

## FIRST BAPTIST CHURCH FAYETTEVILLE

Come by and meet us.  
You will find

open arms and helping hands . . .  
challenging Bible study groups . . .  
worship that is designed with the student in mind . . .  
families who make this a home away from home . . .  
but most of all you will find . . .

### STUDENTS

like yourself . . .  
searching, caring, struggling, growing

You come! See for yourself!

**FIRST BAPTIST CHURCH — — — CARING FOR STUDENTS AT THE UNIVERSITY OF ARKANSAS**

## Church calls husband-wife pastor team

LOUISVILLE (BP) — John Sylvester and Joy Johnson — a husband-wife team — have been called as co-pastors of Twenty-third and Broadway Church, an integrated, 150-member Southern Baptist congregation in West Louisville.

The husband-wife combination, probably a first in the Southern Baptist Convention, assumed duties June 1. Sylvester, former pastor of Big Spring Church, Breckinridge County, Ky., is expected to lead in his wife's ordination to the gospel ministry on June 3.

The couple, both graduates of Southern Baptist Theological Seminary, Louisville, have been members of the 150-member congregation of blacks and whites since last February, and he has served as an administrative assistant at the church. They are white.

Sylvester, 29, and Johnson, 27, who married in Dec. 1975, noted that she has retained her maiden name because they are both professionals and keeping their separate names would make it easier for them to maintain their identity as ministers, according to a report in the *Western Recorder*, Kentucky Baptist state newspaper.

They will alternate preaching and share equally in every respect as pastors, but, the Louisville Times reported, they

will divide responsibility along the lines of their individual experience and then redivide responsibilities as time progresses.

For example, Sylvester will reportedly assume more of the administrative duties at the outset and Johnson, who has training and experience as a social worker and counselor, will initially concentrate more on the counseling sessions.

Another unusual aspect of the church's action is that a woman deacon, Cora Washburn, was head of the pulpit committee which unanimously recommended the couple after considering 19 others for the position.

Sylvester and Johnson regard their calls by the church as answer to prayer. "It's more than unusual, it's a miracle," she told the *Louisville Times*.

He added, "Many churches want a pastor's wife who will be extremely active in the church but not on the payroll or in a position of authority. This is recognition that Joy is called by God and that she is professionally trained and competent.

"It's very unusual for a church to call members as pastors," he continued, "so they know what they are getting and we know what we are getting."

Sylvester, a native of Alabama, is currently working on his Ph.D. in church history at Southern Seminary. He earned a master of divinity degree at the school in 1974. A graduate of Samford University, Birmingham, he served two years on the staff of Hong Kong Baptist College and as pastor of an English-speaking Baptist church there.

Johnson, a native of Roanoke, Va., is a graduate of Taylor University, Upland, Ind., and recently earned the master of divinity degree from Southern Seminary. Her experience includes a counseling ministry in New York and serving as minister of music for Oak Park Church, Jeffersonville, Ind.

Twenty-third and Broadway Church is affiliated with the Long Run Baptist Association, the Kentucky Baptist Convention (Southern), the General Association of Baptists in Kentucky (black), and the Southern Baptist Convention.

Earlier in the year, Beech Fork Church, Gravel Switch, Ky., got headlines by ordaining a woman to the ministry. She serves as a missionary of the Southern Baptist Home Mission Board as a church extension specialist in the role of chaplain-pastor of the Center City Baptist Chapel, a mission congregation in Philadelphia.

The South District Baptist Association voted 19-9 to ask the Beech Fork church to rescind the ordination by October or lose its affiliation with the association. The church has refused. Such loss of affiliation would not affect the church's affiliation with the Kentucky Baptist Convention or the Southern Baptist Convention.

Although no complete data is available, more than 20 women have been ordained by Southern Baptist churches in recent years, most to serve in counseling or chaplaincy roles. No figures are available on how many women hold pastorates.

## How can Southern Baptists demonstrate 'Bold Mission'?

GLORIETA, N.M. (BP) — During the approaching emphasis on "Bold Mission" in the Southern Baptist Convention (SBC) what can Southern Baptists do to demonstrate true bold mission in World Missions?

That question was posed to a dozen home and foreign missionaries by Glendon McCullough, executive director of the SBC Brotherhood Commission, during the Bold Mission Leadership Conference at Glorieta (N.M.) Baptist Conference Center.

Here are some of the responses:

Mary Dan Kuhnlee, director of Sellars Home, New Orleans: "For Southern Baptists to join our staff in believing that any child is adoptable."

Mrs. Raymond Lindholm, missionary to Ethiopia: "My bold wish is that we will get into as many countries as possible with missionaries as soon as possible."

Mrs. Leola Ragland, missionary to Lebanon: "I would like to see more of our people become involved in missions in America and in Lebanon. I would like to see someone here tonight volunteer to come to Beirut and teach English in our Baptist school."

(Two school teachers approaching retirement offered their services to Mrs. Ragland during her missions presentation the following day.)

Dr. Sidney Smith, missionary to the Watts community in Los Angeles: "I would like to see every one of our Southern Baptist churches be multi-racial, open, ministering churches involving every kind of person from every ethnic group in the ministry in the name of Jesus Christ."

Phyllis Merritt, Christian social ministries, Albuquerque, N.M.: "I have been challenged by the missions opportunities group through the Cooperative Program (SBC unified budget) and special offerings. I'm going home and challenge our church to double its gifts to the Cooperative Program."

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NASHVILLE (BP) — A. V. Washburn, "Mr. Sunday School" to Southern Baptists for the past 20 years, will retire as head of the Sunday School Board's Sunday School department Aug. 1.

Washburn, a board employee of 44 years, has invested his life in promoting Bible study because of a conviction that "reaching people for Christ is a tremendous challenge."

He has worked with many outstanding Southern Baptist leaders, including four presidents of the Board, I. J. Van Ness, T. L. Holcomb, James L. Sullivan and Grady Cothen.

Sunday School leaders with whom he has worked include Hight C. Moore, Prince E. Burroughs, Arthur Flake and J. N. Barnette, the only other person to head Southern Baptists' Sunday School program, which now has almost 7.5 million members enrolled.

As a boy in North Carolina, Washburn was a member of the same church as Barnette, who served as Sunday School director of the church. Consequently, Double Springs Church, near the railroad's Washburn Switch, has provided Southern Baptists with the only two men ever to lead the Bible study program.

When Barnette left Double Springs Church, Washburn's father took over as Sunday School director. His parents' strong commitment to Southern Baptists and the association with Barnette in those early years, made moving to the Sunday School Board in 1933 a "natural thing," according to Washburn.

His first position at the Sunday School Board was superintendent of young people's work, which he assumed two months after he was graduated from Wake Forest University.

After a three-year stay in the U.S. Naval Reserves from 1943-1946, Washburn returned to the Sunday School Board as secretary of teaching and training in the Sunday School department and associate editor of the *Sunday School Builder*.

He was named secretary of the Sunday School department when Barnette retired in 1957.

Washburn's theory of operating for his years in Sunday School work probably is best explained in his paraphrase of one of Barnette's sayings:

"If you will work to grow a great Sunday School, in that process, you will have already developed a great church, because the basic element of reaching people and teaching them the Word of God is what Sunday School work is all about."

Several opportunities have arisen during the past years to leave the Sunday School Board to work in a church, or a

state convention, but Washburn said he "always felt led to remain at the Sunday School Board, because the mission of the board is right at the heart of New Testament churches — which thrills me.

"The outlook for Southern Baptist Sunday Schools is very bright," according to Washburn.

"There have been periodic detrac-

an important role in establishing new churches," he said, "and the cooperative spirit that exists now between Southern Baptist agencies as related to establishing new congregations through new Sunday Schools is one of our most exciting prospects for the future.

"Growing momentum in the numerical growth of Sunday School enrollment and attendance, plus current reports of churches using the ACTION Sunday School enrollment plan to increase enrollment and attendance are two of our most encouraging signs of things to come," he added.

"However," Washburn injected, "I believe the most promising point for the stability and continued growth of Sunday Schools is the strong emphasis on improving the quality of Bible teaching and learning."

A total of 44 Bible-Teaching Learning Workshops were conducted in the spring of this year to help state conventions prepare Sunday School workers. Washburn attended over 30 of them.

After his retirement, he expects to be at least as busy as he is now.

First, the Southern Baptist Foreign Mission Board has offered Washburn and his wife, Kate, the opportunity to work in Scotland for a year, beginning in April 1978. While there, he will serve as a general consultant to the Baptist Union of Scotland in the field of religious education.

He also has received numerous offers from state Baptist convention executive secretaries and Sunday School secretaries to work with them in establishing new Sunday Schools and conducting ACTION campaigns.

Several associational directors of missions have asked Washburn to work with them to improve the quality of Bible teaching in their particular areas.

Working in areas where Southern Baptist work is still in the pioneer stage particularly appeals to him, possibly living in his trailer in an area where no church exists.

A number of writing assignments will be taken care of during the early spring months while the Washburns are preparing to go to Scotland.


Washburn says that he looks back with "a great deal of gratitude for the privilege" of serving at the Sunday School Board, and with his fellow workers.

"In the future, there surely will be greater achievements for Southern Baptist Sunday Schools," he concluded.

Washburn, a believer in Bible study for everyone, may now retire to do what he has done faithfully across the years — tell more people about Bible study.

**Washburn  
retirement  
'end of an era'**

by Jim Lowry



A. V. Washburn

tors," he said, "but we have continued to re-assess essential functions of the church and what a Bible teaching program can perform.

"Sunday Schools have always played

# Board appoints 21, moves to support new programs

by Bob Stanley

RICHMOND (BP) — The Southern Baptist Foreign Mission Board, in its July meeting here, added 21 missionaries and two special project workers and geared up to give full support to new programs designed to utilize an increased number of volunteers in overseas missions.

The overseas council of the Foreign Mission Board will hold a special meeting during the Foreign Missions Conference in Glorieta, N.M., early in August with the chairman and vice-chairman of each of the board's standing committees to discuss procedures for implementing plans for escalation of the Southern Baptist Convention (SBC) volunteer short-term missionary efforts proposed by President Jimmy Carter and approved in June by the SBC.

Plans made by this group of 34 then will be shared with the full 84-member Foreign Mission Board in its Aug. 10-11 meeting at Glorieta.

President Carter made his proposal for Southern Baptists to support increased numbers of missions volunteers at home and overseas during a June 7 meeting at the White House with key Southern Baptist leaders. Messengers to the Southern Baptist Convention in Kansas City give unanimous backing to Executive Committee proposals for 5,000 short-term volunteer missionaries growing out of the President's recommendations. A work group was set up to carry out the planning.

The work group met June 30 in Nashville and discussed creation of a Mission Service Corps to implement the volunteer missionary effort. It will meet again Sept. 1 to refine its recommendations on ways to carry out the new programs strengthening Southern Baptist commitment to missions.

Executive Director Baker J. Cauthen, reporting to the Foreign Mission Board on the meeting with the President and

recommendations made by the work group, said many questions are yet to be explored on plans to enlist 5,000 persons by 1982 for the volunteer corps.

Cauthen emphasized the "vast potential" which the plan offers for strengthening Southern Baptist missions. Mentioning programs in which many volunteers already are involved in short-term periods of service overseas, he noted that such auxiliary programs have been successful because:

1. These volunteers move in to do things that the Missions (organizations of Southern Baptist missionaries overseas) and the national conventions in these foreign countries feel are needed.

2. A careful screening process is followed which assures that persons who go overseas will be an asset to the Lord's work.

Cauthen stressed that at the very center of the entire Southern Baptist foreign missions effort stands the career missionary who has been called of God to give his life in overseas service.

The proposal for increased numbers of volunteers, Cauthen said, "comes as a clarion call to strengthen this permanent corps of career missionaries." The board, in its portion of the SBC's overall mission effort, had previously set a goal of 5,000 career missionaries by the end of the century. The goal of the overall SBC mission effort is to provide every person on earth the opportunity to hear the gospel of Jesus Christ by the year 2000.

J. Winston Crawley, director of the board's overseas division, traced the history of the use of volunteer workers overseas, noting that such volunteers have been utilized for more than 30 years.

In recent years, he pointed out, close to 1,500 persons each year have gone overseas as volunteers working with various aspects of the foreign missions program. Most of these have been in-

cluded for periods of two to eight weeks, he said, but between six and eight percent have gone for longer periods ranging up to two years.

Crawley noted that the Foreign Mission Board, in cooperation with the Home Mission Board, the Woman's Missionary Union and the Brotherhood Commission, is also involved in a plan called "Volunteer Involvement in Missions". The cooperative project is another program for laypersons who wish to contribute their time, gifts and funds to missions projects at home or abroad.

This new program, already in the planning stage before the President made his proposals, will utilize an automated data system at the Home Mission Board offices in Atlanta. It will list persons desiring to participate in such volunteer service, along with information on their skills, gifts, interests, concerns, availability and duration of service.

Crawley, who also participated in the work group meeting in Nashville to plan the new Mission Service Corps, said he has "great optimism" about this aspect of our mission effort.

"This can be a focus of attention to help Southern Baptists pick up on what was done in Norfolk last year (the 1976 annual SBC meeting at which the Bold Mission effort was approved) and get behind the program for Total Missions Thrust," he said. Total Missions Thrust is the program through which the Foreign Mission Board has been implementing its portion of the SBC effort to reach the world with the message of Christ by the century's end.

Of the 21 commissioned at the July meeting, 13 are career missionaries and eight are missionary associates. Missionary associates are employed for at least four years overseas, but many make lengthy contributions as missionaries.

Among those employed as missionary associates were Mr. and Mrs. John P. Heskett of Arkansas and Missouri, for Mexico.

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# John J. Hurt retiring after 30 years of upsetting Baptist applecarts

by Jennifer Bryon

KANSAS CITY, Mo. (BP) — After 30 years of attending Southern Baptist Conventions (SBC) and upsetting Baptist applecarts, John J. Hurt reflected on his last SBC here as a Baptist state paper editor:

"Things were different when I came on the scene," said Hurt, 68, retiring editor of the *Baptist Standard*, Dallas. "We've changed and, for the most part, it's for the better."

"When I came on the scene," the "dean" of Baptist state paper editors recalled, "a half dozen men largely charted the course for the SBC and its Executive Committee. If they agreed on something it would go through."

But a few areas haven't changed, Hurt noted. For example, he is tired of every speaker calling the convention "great". There have been no new jokes and few new illustrations, he added.

One of the great moments Hurt has seen at SBC meetings was in 1954 when J. B. Weatherspoon, then chairman of the SBC's Christian Life Commission, brought a report to the convention to endorse the Supreme Court ruling on civil rights. The report stated that the New Testament demanded that much and more. After debate, the SBC passed the report.

"That may seem like a small thing, but you never move a democracy with great strides," Hurt pointed out. "You must keep the tension on over a period of years. We get there more slowly but more effectively."

The convention now has a much larger body, which is better educated, better informed, and is a body which has ideas, Hurt said.

The SBC's size is one of its greatest problems, believes Hurt. Only seven or eight thousand people attended the convention when Hurt became editor of *The Christian Index*, Atlanta, in 1947. He feels such large groups as the ones now respond more to emotion than to logic.

"Our committees have gotten so large that they are a congregation instead of a deliberative body trying to make decisions," he said.

The SBC has always been preacher-oriented and will be, he believes, as long as it opens on Tuesday and closes on Thursday.

"My editorial of convention week said it was a convention of preachers and denominational staff, not the people. I'd like to see the conventions ses-

sions extend over the weekend so more laymen and women could attend."

"Most of the SBC presidents have not dealt with anything he has had to get after them about," Hurt said.

"Each president has filled the role in his own way. Sullivan was one of our best leaders. By his background and experience he was an able spokesman in the year when Baptists have been attracting national attention."

One of Hurt's most memorable conventions was the time the president, R. G. Lee, had to leave the president's chair to make an appeal to the convention to keep from splitting over a motion that had been presented to the body.

"That's the only time I recall such a thing having to be done, but Lee put his reputation on the line and appealed to the convention for peace. The motion was defeated," recalled Hurt.

Hurt said the SBC has had some "duds" for presidents, but because of the convention's democracy, it has survived.

"However, the overall level of our presidents has been exceptionally high."

It's time that a democracy the size of the SBC recognize that most presidents it elects are more than "merely available."

"There is nothing wrong with a man wanting an office of influence if his motives are for Christian leadership," said Hurt. "I'm skeptical of these nominating speeches which insist God has inspired the nomination."

Three decades of conventions have taught Hurt that anything can happen at an SBC business session.

"I've been at every convention for 30 years but not at all the sessions," he confessed. "But I'm always at the business sessions. A good journalist does not miss those."

He feels the SBC is primarily a time for fellowship and inspiration.

"We fight our battles, forget them, and go home with a greater determination for missions."

Missions is what comes to Hurt's mind when he thinks of Southern Baptists and the word frequently appears in his conversations about them.

"It started with Missions Advance under Therow Rankin, former executive secretary of the Foreign Mission Board," said Hurt. "Now we have it through

Bold Mission Thrust."

Hurt attributes his love for missions to a personal relationship with Rankin and to having traveled in many of the countries where missionaries are located. He has great respect for Southern Baptist missionaries.

"It's much deeper than that," says Jack Harwell, editor of *The Christian Index*, who served as associate editor under Hurt. "He has a soft spot for missions. It's his concept of the gospel. He believes the call to be a Christian is a call to world missions. Hurt believes foreign missions holds Baptists together."

"Southern Baptists have never been reluctant to make decisions and get involved if they are informed," said Hurt. "We must get them mobilized for Bold Missions."

He has taken upon himself to keep Southern Baptists informed over the years. He has prodded agencies and boards and attacked issues to get the facts for the people.

Because of this, Hurt, often called the dean of Southern Baptist journalists, has been labeled crusty, stubborn and outspoken. He agrees.

He doesn't think an editor has any business being popular. And it really doesn't bother him that he has the reputation for being crusty.

"I don't care. An editor gets called crusty by writing the facts and saying what needs to be said. The hierarchy doesn't like it, but the people do."

But Hurt's reputation as crusty may be only that. According to Harwell, Hurt is this way because he thinks that is the way a journalist is supposed to be.

Although Hurt has definite convictions, he will change if he finds he is wrong.

"I have confidence in myself to produce a newspaper although I've never produced the perfect one yet," said Hurt. "And I've made a lot of small mistakes through the years. Then, there have been a few big ones. I wonder if I did all I could in the racial crisis in Georgia. Maybe I should have been more progressive."

"I was dead wrong in a crusade to keep John Kennedy from getting elected," confessed Hurt. "I was afraid he wouldn't be independent from the Catholic church. But he was more devoted to church-state separation than any president until now. It's too early to judge Carter on this point yet."

## Difficulty in keeping the covenant

Judges 2:13-23

July 31, 1977

No book of the Bible is more accurately epitomized than the book of Judges is by our selected lesson passage. The name of this book memorializes a class of men of God living during a span of two to four centuries. Their hero



Dr. Goodson

roles may be mistaken as military, but they were really spiritual heroes. The judges were God's covenant interpreters and defenders for their age. As the age was drawing to a close it was sadly characterized as a time when "the word from the Lord was rare" and "visions were infrequent". (1 Samuel 3:1 NASB)

As we have been learning in this lesson series, the Covenant was based on relationship, agreement, obedience and trust. The theological basis was Israel's commitment to the one God. God had called and had liberated them from Egyptian slavery, had given them guiding law and had led them into the Promised Land.

During this era they were tempted many times by neighboring and infiltrated "spoilers" to abandon their Covenant relationship. The spoiling was at first spiritual, but it led to military and economic ruin of certain areas of the country. All Israel does not appear to have been involved in the series of crises narrated in Judges, but their record was made as a lesson for all Israel and for us who are of the New Covenant.

### Covenant tested by apostasy (Judges 2:13-15)

"They forsook the Lord" means that they ignored him. They could never leave his presence. They could not leave him helpless, but they could forget what he had done for them in the days of their slave forefathers in Egypt. And they did.

They turned to the various fertility gods that were characteristic of Canaanite religion. Baal and Astarte were the class names of various male and female sexual images who were worshipped in lustful abandon. The God-given instincts of men and women intended for the procreation of the race were debauched in the rites of temple and grove. It is not hard to understand

in our day of over-emphasis on sexuality for pleasure's sake alone that enticements to enjoyment were the means that were used to get the Covenant people to forget their commitment to righteousness.

There are two frightening phrases that appear in verse 14: "the anger of the Lord" and "gave them up". Both issue from the holiness of God and his attitude toward sin. The Judges and their chroniclers sensed the seriousness of the situation for they warned their people that God would be faithful to his nature and he would not be with them in their faithlessness. They were driven from various parts of the land God had given them. They found no rest, no place to stand, no relief from their distress. Even though their history may appear as a series of cycles, they were really lessons taught to those who cried out to God.

### Covenant restored through judges (Judges 2:16-18)

The judges were charismatic figures in the literal sense. They were raised up by God; they represented him. Though they are often remembered for strapping on armor and winning battles, the designation "Judge" emphasizes that their chief role was in the covenant of justice or righteousness. Their role was more forensic than military.

As verse 17 suggests, they were messengers or spokesmen, precursors of the prophets. But Israel, in varying degrees and various places, did not heed the Judges and "played the harlot". They sold themselves and their possessions for cheap gains.

There is something about immorality that cunningly deceives its practitioners. Not only do they consider themselves as "having a good time", but they despise and denounce as old-fashioned those who do not walk their way. The judges stood for the time-honored ways, but the covenant-breakers would not heed.

The good news is that the other side of God's righteousness is also revealed in the tragedy of sin. Not only does he pity the sinner, he cares for those who represent him; he is with them through it all; and, through the faithful few, the Covenant lives on. The human tragedy is

that those who go after other gods cause heartache to others who suffer as a result of the rebels' acts.

The Judges were the sensitive ones who sensed the tragedy and led those who would respond back to God, so that God could bless them and restore them to their homes.

### Covenant continually tested (Judges 2:19-23)

Further evidence is found in this passage that the story of the Judges is not merely a cycle of history. After each judge died and his memory and influence faded, the apostates sinned again, but to a worse degree than before. Surface reform is followed by more serious acts of debauchery.

God spoke out against the Covenant breakers. He refused to drive out the tempters who were the spoilers too. He reminded them that they needed to continue the great deeds of Joshua to claim the Covenant Land from the depraved spoilers. He calls this a test for Israel, the Covenant People. Too often the test or temptation is considered to serve only the Tempter's purpose, to cause righteous people to fail. But God has his purpose in temptation: to prove the genuineness of his Covenant and of his obedient people.

The test here is described as pockets of non-covenant, idolatrous people serving their immoral gods throughout the land. Left unconquered in Joshua's day, they continued as a significant factor of the history of Israel through the rest of the Old Testament period.

Read the entire book of Judges for the fascinating details of what is given in this lesson in outline form. Othniel, the nephew and spiritual heir of faithful Caleb was the first judge named. He came up when Israel was under the military heel of Cushan-rishathaim of Mesopotamia. Othniel was a man with God's spirit upon him. At the least this means that the breath that God gave him was used to call his people back to God. He did lead them in battle, but he was also their judge of the Covenant. In his day, after eight years of Mesopotamian oppression, he and his influence were able to secure 40 years of peace for Israel.

Covenant is obedient relationship. The man Othniel was the human catalyst who rallied his people to restore and live in the Covenant promises.

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## The gods we make

Exodus 20:4-6; Deuteronomy 4:9-24;  
Jeremiah 7:1-15; Colossians 1:15; 2:9

July 31, 1977

"Thou shalt not make unto thee any graven images" (Ex. 20:4). Men don't carve idols anymore, do they? I know that the ancient Romans and Greeks carved images of their gods and goddesses, but surely in the world today people don't make such idols. Well, yes, I suppose some of the primitive peoples of the world might still do it. But, here in America we know better. Or, do we?



Overton

Let's look at some of the background for this prohibition of God so we may understand the principle behind what he is asking the people to do. They are a few short months out of Egypt where they were constantly aware of the gods of the Egyptians and saw on every hand the images. One of the major gods of the Egyptians was represented by a bull. So it was almost natural that, when Moses was absent for a month in the mountain, they would ask Aaron to make them a god they could see, and that the image he made was of a calf. But the God of the Hebrews was never seen, only heard (Deut. 4:12).

In the study of this subject, "The gods we make", let us first identify the "we". A quick glance at the passages of scripture for our lesson identifies the "we" as God's people. When you study this lesson be sure you narrow the "we" down so as not to include all the people of the community, just the members of your church and be sure to include yourself. What kind of gods do "we" make?

By far, the gods we make which are the most dangerous to our relationship with God are not the material gods of houses, lands, bank accounts, boats, etc. These we are always talking about and it is not too difficult to identify them. This is not to lessen the evil of this kind of worship. Many, even of God's own people, place these things in first place, contrary to the first commandment which we studied last week.

But the most dangerous gods we make, and out of which the ones mentioned above grow, are those which are

a part of our religious practices. Remember the Israelites at Sinai did not think they were wrong to represent Yahweh with the image of a calf. Jeremiah condemned the people of his day for their trust in the temple's presence as evidence of God's approval of their ways. To Jeremiah this was idolatry and he called on them to "Amend your ways and your doings" (7:3).

How many of us, when it comes down to the bare facts, really have put our trust in the church, church going and church membership, instead of Jesus Christ? Oh, yes, we say we do not believe in salvation by church membership, but our living belies our profession. God said, "Go now to my place, that was in Shiloh, where I made my name dwell at first, and see what I did to it for the wickedness of my people Israel" (Jer. 7:12, RSV). We do not know how it happened, but Shiloh was destroyed. Then turn to Lamentations to see what the writer records about the temple of Jeremiah's day (2:6-7; 1:10). Let us be careful that we do not put the place for the worship of God in the place of God whom we should worship.

There are those who worship their piety. Their conversation is liberally sprinkled with spiritual phrases and words, but there is an air about the way these phrases and words are used which indicates that they are just a part of this person's piety. All they know are the words; there is no depth of character to undergird the language. They utter the language of Zion without really knowing Zion's God.

A third idol men have erected is the Bible. To these individuals it becomes the be all and the end all of life. Every word, every phrase, every sentence is filled with sacred meaning and that meaning must be earnestly sought after. Every portion must somehow be twisted and molded into one pattern. It must always be made to teach something relating to God's grace. The practice of many Sunday School teachers of having each member of the class read a verse of

the lesson material and explain it leads to this kind of idolatry, so that a simple statement such as, "And when it was evening he came with the twelve" (Mark 14:17, RSV), which sets the scene for the events that are recorded must have some very special spiritual significance. This is worship of the word of God rather than the God of the word.

One of man's greatest difficulties in his religious devotions is to worship a god he cannot see. Perhaps this is one of the reasons for the incarnation. Jesus said to Philip, "Whoever has seen me has seen the Father" (John 14:9, Williams). Jesus did not refer to a physical appearance. He referred to a character of life. The attitudes toward people, the concern for their needs, the absence of sin, the moral purity, in the life of Jesus all testify to the character of God.

Paul wrote, "He is the exact likeness of the unseen God" (Col. 1:15, Williams). Jesus shows by his personality and spirit what God is like. Our preachers and Sunday School teachers, yes, even each member of our churches condemn the Catholics for their images in their church houses. But let us be careful about it. How many of our Baptist churches display Salmon's Head of Christ on the walls of their auditoriums, some even behind and above the head of the preacher? I am glad we do not have a photograph or an artist's sketch of Jesus made during his lifetime. For this reason the native of Africa is justified in picturing him as a black man. God is not white, black, red, yellow or brown. He is the God of all men. Let us be sure we so worship him.

Our worship of God as the god of emergencies is idolatry. We have made of him simply a "fire escape" from the tragedies of life and the only time we call on him is when we are in trouble. This displaces the God of all life with one who is lesser.

Yahweh God is too great to be contained in graven images. None of these can fully express his wholeness. Even our religious trappings are too narrow to contain him. However, may these be used to turn us to him. Let us worship the God who is the eternal, ever present, always relevant to life, the great "I am".

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# SBC must not falter in goal of 5,000 Short-Termers

by Charlie Warren

GLORIETA, N.M. (BP) — Tying together the Southern Baptist Convention (SBC) "Bold Mission" plan with President Jimmy Carter's challenge to the denomination to send out another 5,000 short-term missionaries within five years, Baptist publishing executive Grady Cothen said he believes God has chosen Southern Baptists for the responsibility of preaching the gospel to every person in the world.

"God has raised a people," Cothen told 2,000 attending the Bold Mission Leadership Conference at Glorieta (N.M.) Baptist Conference Center.

"Oh yes, there are others besides Southern Baptists, thank God for that, but you and I stand in his presence responsible for the proclamation of the

gospel to the whole world (under the Bold Mission plan). And there is no way we can escape that responsibility."

Cothen, president of the Southern Baptist Sunday School Board, told the group that he sees more unity among the convention agencies than ever before, calling it "a new day in the history of Southern Baptist Convention."

Cothen cited the SBC's Bold Mission plan for preaching the gospel to every person in the United States and in the world as being the most challenging goal ever before the denomination.

Then he gave a personal account of his visit on June 7 to the White House along with several other Southern Baptist leaders to discuss missions with President Carter.

"For five minutes he quoted statistics like how many churches we have and how many Baptists there are and how many missionaries we have and how the SBC Cooperative Program budget (although it has increased in amount) has declined from an average of 14 percent down to 9 percent (of collections in the churches).

"As I listened, I knew he (Carter) had been doing his homework. Somebody stuffed the ballot box — he knew all about us." Cothen told of the President's proposal that the denominational leaders challenge Southern Baptist churches to double the number of missionaries within the next five years.

(The impetus of the President's challenge to the agency leaders on June 7 led to a motion two weeks later in Kansas City to send 5,000 volunteer missionaries by 1982. In a videotape challenge to the convention, before the affirmative vote, Carter repeated his challenge and volunteered himself to support a short-term missionary for two years, noting that his pastor would do the same.)

"I don't repeat all of this for any kind of political impact," Cothen said. "I don't care what your politics may be and it doesn't really matter to me what you think of the President. My point is this, when Southern Baptists met in Kansas City to consider the mission thrust of the age to come, they voted overwhelmingly to put the additional short-term missionaries in the field.

"While the nation stands at its highest moment . . . of its power in the world, Southern Baptists seem to have been blessed by God for such a moment as this.

# Attendance report

July 17, 1977

Church	Sunday School	Church Training	Church adns.
Alexander, First	122	74	6
Batesville, First	231	90	
Bentonville, Mason Valley	81	36	
Berryville			
First	181	65	
Freeman Heights	148	54	
Rock Springs	63	42	
Biscoe, First	105	48	1
Booneville			
First	280		1
South Side	87	67	
Bryant, First Southern	150	89	
Cabot, First	420	123	1
Camden, Cullendale First	497	83	4
Cash, First	115	60	2
Cave Springs, Lakeview	99	42	1
Charleston, First	181	63	
Conway			
Pickles Gap	192	110	
Second	350	149	2
Crossett, Mt. Olive	348	155	
El Dorado, West Side	426	414	
Elkins, First	101		
Ft. Smith			
First	1302	73	7
Grand Avenue	935	227	3
Mission	19		
Trinity	108		
Fouke, First	104	58	2
Gentry, First	170	61	
Gillett, First	55	15	
Grandview	82		
Green Forest, First	180	41	3
Greenwood, First	301	129	
Hampton, First	155	73	
Hardy, First	115	53	
Harrison, Woodland Heights	124	70	
Hector, First	38	15	2
Henderson, First	22	18	
Hope, First	320	61	
Hot Springs			
Harvey's Chapel	120	82	4
Park Place	288	79	7
Jacksonville, First	409	100	2
Jonesboro, Friendly Hope	160	89	6
Kingston, First	56	43	
Lavaca, First	318	166	7
Leslie, First	100	43	3
Little Rock			
Cross Road	72	63	2
Crystal Hill	121	46	
Life Line	457	133	2
Martindale	113	48	
Twin Lakes	19	6	
Wakefield, First	99	32	3
Woodlawn	95	49	5
Magnolia, Central	568	173	2
Melbourne, Belview	168		3
Monticello, Second	274	77	
Mulberry, First	211	111	7
Murfreesboro			
First	148	38	
Mt. Moriah	60	52	
North Little Rock			
Calvary	327	107	
Harmony	56	35	
Levy	385	91	4
Park Hill	835		4
Paragould			
Calvary	257	224	1
East Side	303	158	
First	412	72	3
Paris, First	390	56	2
Pine Bluff			
Centennial	128	51	
Central	126	64	
East Side	152	68	
First	563	88	
Watson Chapel	417	163	1
Rogers			
First	494	105	3
Immanuel	391	98	2
Russellville			
First	541		
Second	121	59	
Sheridan, First	145	51	
Sherwood, First	202	75	1
Springdale			
Caudle Avenue	159	61	
Elmdale	291	69	1
First	1345		3
Texarkana			
Arabella Heights	107	44	
Hickory Street	113		
Highland Hills	108	28	
Shiloh Memorial	190	76	
Van Buren, First	502	188	
Mission	22		
Vandervoort	72	21	
Wabash, Immanuel	55	26	
West Helena, Second	147	85	2
Wooster, First	112	81	

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# Final months of pastorate can be used effectively

by David Wilkinson

NASHVILLE (BP) — When the time comes for a minister to leave, many churches and pastors discover that they don't know how to tell each other goodbye. As a result, the final weeks of a pastor's ministry often are unfruitful for both the pastor and the church.

Fred McGehee, career guidance consultant for the church administration department at the Southern Baptist Sunday School Board, believes those final

will stay longer.

Since it is usually the pastor who takes the initiative in leaving, McGehee says, he should also take the initiative in making the final weeks as effective as possible.

"The pastor," he suggests, "ought to make a brief sweep over his church roles and ask himself, 'How will my leaving at this time influence these people?' When he does this, he's going to come across people who will be influenced in different ways. Some, for example, are going to feel really rejected by what he's going to do.

Others will be shattered. They've depended upon him in certain ways. He's in the process of going through certain important experiences in life with them, and these experiences and these times together are going to be interrupted."

In some instances, McGehee says, the congregation as a whole may feel a sense of rejection.

"If it is a very supporting kind of congregation, the church may feel like its pastor is going on to bigger and better things," he explains. "But in saying that, what does it do to them? It implies that their situation is both smaller and lesser, which in a sense is a personal putdown. So to lose a pastor is to receive a personal judgement."

The pastor can help, McGehee says, by reassuring the church of its uniqueness and explaining that comparisons should not be made between the present situation and his future pastorate.

"This will free the pastor to talk at a deeper than just theoretical level about what the will of God means in his life," he adds.

During the final weeks of his ministry, he says, the pastor should also attempt to heal strained relationships with members who have reacted negatively toward him and with others who have been reluctant to respond to his efforts toward establishing meaningful relationships.

McGehee thinks the former category often includes people who may have been antagonistic toward authority in general, but not necessarily toward the pastor as a person.

"This means that the closure time is a time of supreme importance," he says, "because the pastor is moving out of the authority role, and it may be that only under these circumstances will the antagonistic church member feel free to

establish any kind of relationship with the pastor."

Properly saying goodbye to the children in the church is another area that McGehee feels is often overlooked.

"The pastor certainly ought to consider the children," he says. "Many of them aren't going to understand why the pastor's children, who are their friends, are going to leave. And they aren't going to understand why this man who has been their pastor and Vacation Bible School leader and so forth, who has said that he loves them, is now going to leave them."

McGehee suggests that the minister go into the children's Sunday School classes and talk with them about why he is leaving in terms that they can understand.

"The pastor can explain the meaning of the will of God at an interpersonal level," he explains, "and it also helps him move into a friend-pastor role and build a bridge for the next pastor."

Properly closing relationships involved in the pastor's counseling ministry also is essential, according to McGehee.

"The minister usually knows about his move at least a month ahead of time, and he has made an ongoing commitment to his counselees," McGehee says. "He needs to do everything in his power to stimulate growth in those last few sessions.

The minister should take care of necessary referral processes, McGehee stresses, and make sure that the referral is complete before leaving the community.

Consideration in the final weeks should also be given to the elderly, who may feel threatened by a pastor's move, and, of course, the minister should give attention to his own personal needs and to those of his family.

Once the move has been made, McGehee suggests that the minister write a letter to the church expressing thanks for its encouragement and cooperation and assurance of his prayers in the search for a new pastor.

Obviously, he says, no minister can hope to accomplish all of these things before leaving a pastorate.

"The individual," he states, "can only do what he has the unique strength and ability to do. The important thing is that he feels he has taken the initiative to leave relationships on an upswing rather than a downswing.

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weeks don't have to be ineffective.

It's very important for ministers to know how to leave and for churches to know how to let them leave," emphasizes McGehee, who works extensively with Southern Baptist pastors. "We have too much movement in the ministry at the present time. Tenures are too short, and that's unfortunate."

"However," he says, "in learning how to deal with closure — that is, how to close out a ministry more effectively — we may do churches and ministers the service of not having to do it as often. The minister, in the act of leaving correctly, may give himself the freedom to stay longer in his next pastorate. And on the other hand, the church will be left with a positive hope that the next pastor