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### March 22, 1973

Arkansas Baptist State Convention

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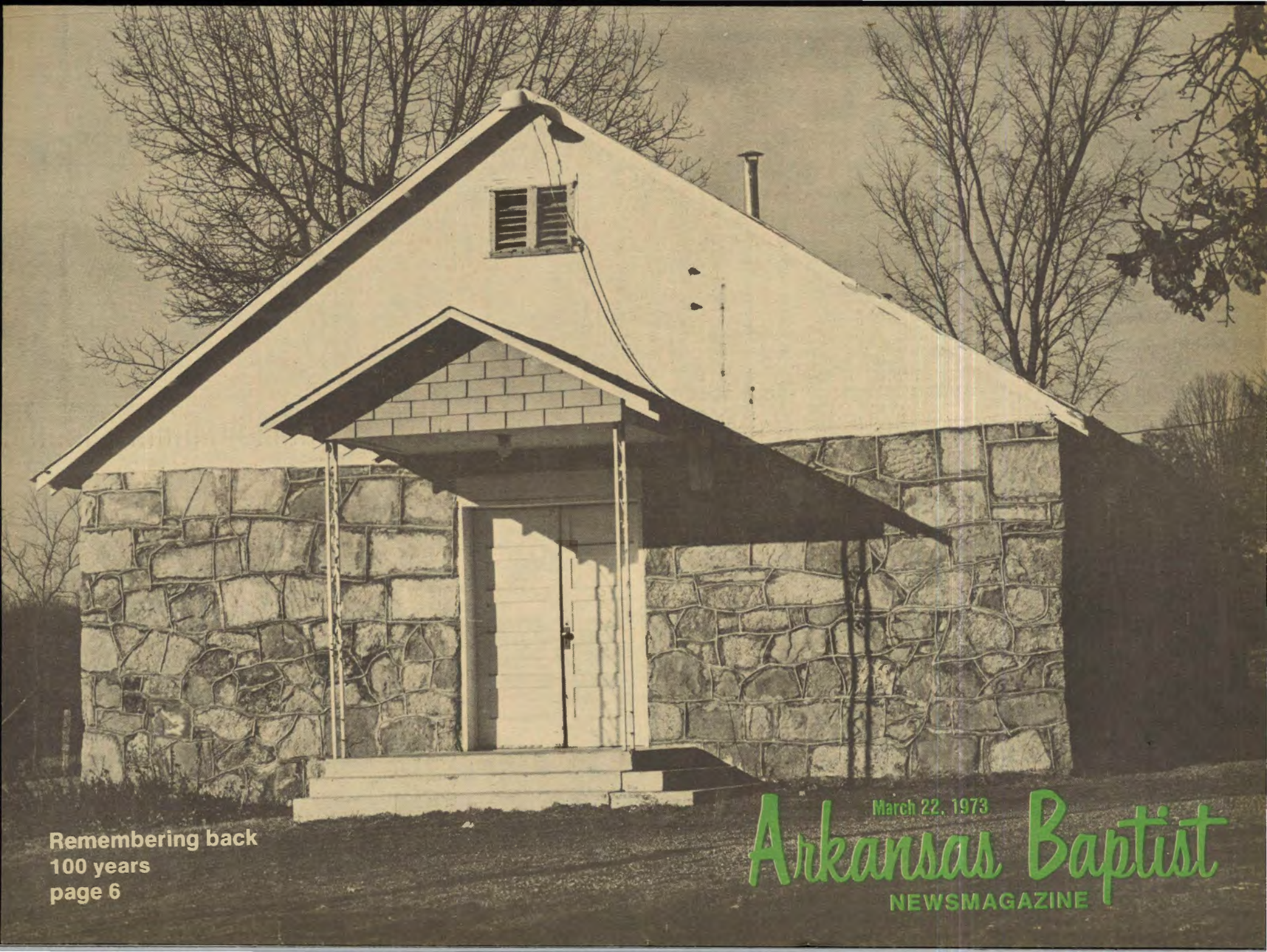
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Remembering back  
100 years  
page 6

March 22, 1973  
**Arkansas Baptist**  
NEWSMAGAZINE



# The perils of self-pity



Dr. Grant

It's getting to be terribly difficult for the Christian to get away with feeling sorry for himself. I had a bad case of self-pity well under way not long ago, and I was thoroughly enjoying it until I was rudely interrupted by a radio sermon by Angel Martinez.

It all happened as I was driving from Mena to Petit Jean Mountain to participate in the Memorial Service for the late Governor Winthrop Rockefeller. I had planned to speak at the First Baptist Church of Mena and then fly with Chesley Pruet to Petit Jean with plenty of time to spare. But the weather did not cooperate with flying, and Pastor Dillard Miller graciously agreed to preach one of his "sugar sticks" while I climbed into my car and left immediately for Winrock Farm. Well not exactly immediately, for I stopped long enough to buy gas and a Sunday dinner-to-go consisting of a three-course vending machine Sunday dinner of salted peanuts, Cheez Stix, and a package of stale peanut butter and cracker sandwiches.

I can testify that it is very easy to begin feeling sorry for oneself while eating that kind of Sunday dinner and driving eastward on State Road 28 through Needmore, Nola, Briggsville, Wing, Rover, Ola, and Perry. I was thoroughly enjoying my martyrdom when I made the mistake of turning the car radio on to a station which, as it happened, was broadcasting the Sunday morning service from First Church of Tulsa. As I munched my salted peanuts, I realized that Angel Martinez, the visiting revivalist, was preaching forcefully from the Twenty-Third Psalm. He made it perfectly clear that God provides for our every need, including such physical needs as food for our bodies. He even explained in great detail that God provides for the birds who must eat constantly to survive, and the fish, who eat only once or twice a week, much to the frustration of the fisherman. He asked how much more would God provide for mankind, created in his own image.

I must admit that the whole incident was just a little bit spooky as I interrupted my mini-meal martyrdom to listen to a radio evangelist explain how God provides for our physical needs.

I am willing to call it a coincidence, of course, but the Christian faith has a way of preventing us from enjoying self-pity without being confronted with the truth about our trivial troubles and imagined hardships. It will probably be several days before I engage in self-pity again. — Daniel R. Grant, President, Ouachita Baptist University

## In this issue

### Remembering back 100 years 6

*The cover story recalls the 100 year history of Pilgrim's Rest Church.*

### It's the best thing we've ever done 8

*A pastor testifies about the results his church got from a Lay Evangelism School.*

### Share the word now 18

*The program of the Southern Baptist Convention's 116th annual session will carry out this theme.*

### Staff changes 10

### Your state convention at work 14

### Woman's viewpoint 9

### Between parson and pew 10

### Doctrines of the faith 5

### I must say it 4

### From the churches 10

### Seminary series 12

### Southern Baptist datelines 24

# Arkansas Baptist

NEWSMAGAZINE

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# The importance of freedom



Editor Sneed

Sometime ago while seated on a plane beside a very well dressed middle-aged gentleman we became aware that he was engrossed on the study of the Reformation. Striking up a conversation with him, we learned that he was a professor of history for an eastern university.

Our conversation, at length, turned to the major importance of the Reformation. This gentleman insisted that the significance was not

so much theological as it was the development of a new freedom in government. He maintained that not only was there the inception of numerous Protestant denominations, but, also, the erosion of the old church-state relationship which had made freedom for those of differing views almost impossible.

His statements were true, of course, as far as they went. But the question we should consider at this point is — what has produced this new openness and freedom? Obviously, it is the outgrowth of religious convictions or theological truths renewed by the Reformation.

The old church-state argument had gone as follows: (1) only our church is right — that is only one true church; (2) those outside the church are doomed for eternal destruction; (3) heretics are arising who are dooming men to hell; (4) to protect the innocent we must destroy these enemies of God.

During the Reformation a renewed emphasis began to be placed on such New Testament doctrine as salvation by grace, individual choice before God, and the individual priesthood of the believer.

It appears then that the greatest changes which emanated were first a matter of Christian conviction and then actions which changed the whole world.

Of greatest importance to us today is the freedom which is ours. As Baptists, we believe that freedom is God-given and is evident in many areas of life.

From a governmental point of view each person now has the freedom to worship God according to the dictates of his own conscience. We must always defend this important truth.

For the individual outside of Christ, there is the freedom of choice — one can accept Christ and become a child of God, or he can reject the Master to remain an alien.

We, finally, have the freedom to be taught by the Holy Spirit. A preacher friend tells of the conversion of a young boy who had come from a totally non-Christian background. The boy dropped in one Sunday morning to ask his pastor "How can I understand the Bible?"

Almost without a thought the minister replied "Read your Bible and ask the Holy Spirit to guide you."

As time passed the pastor began to hear reports of the boy's remarkable new understanding of the Scripture. One day after school he went to visit the

young fellow as well as to witness to his family.

The youth was on the front porch reading his Bible. Not even noticing his pastor's approach, he raised his eyes from his Bible, "Lord, I just don't understand this Scripture," he said, "I need your help with it."

After an elapse of some time the boy spoke audibly "Sure — of course, that's what it means. Thank you, Lord, for helping me."

The preacher had learned the boy's secret. The fact that most of us know, but fail to apply. The foundations of freedom are in God's Word — freedom of worship, freedom of choice, freedom to come before God. Let us then work to hold high freedom's holy light.

## Retirement for your pastor

The elderly preacher had been a great warrior for God. He had successfully served the Lord in many small churches. His salaries had always been small and now that he was old he must rely upon charity to keep him alive.

This sad story has been reenacted many times in the past. How tragic it has been for these men to have no dignity in their last days here on earth. Today the situation can be different.

The Annuity Board of the Southern Baptist Convention was chartered on July 31, 1918. After many years of experimentation and development, the Southern Baptists have a retirement program of the highest quality today.

Recently, we had an opportunity to receive an overview of the entire work of the Annuity Board. It was evident that the men who serve us are of the highest Christian character and professional skill.

Their objective is to get the highest practical return on investments in order that beneficiaries (retired or disabled church or agency people and their widows and families) may obtain the highest possible benefits each year.

It is, also, worthy of mention that the Annuity Board neither invests nor loans money to the liquor industry, the tobacco industry, nor the motion picture industry.

Due to the wide efforts of these godly men new benefits are being initiated very frequently. There are and will continue to be problems. No financial system is perfect, but these men are making every effort to serve us.

Every church, regardless of size, can participate. Every employee, whether full-time or part-time, can have protection through the Annuity Board.

We are exceedingly fortunate to have Dr. T. K. Rucker as our field representative. If individuals, churches, or associational groups have questions, Dr. Rucker will give the most able assistance.

If your pastor doesn't have this protection, surely you would want him to have it. Please, let all our pastors retire with dignity.



**I must say it!**

## Problem people and people problems



*Dr. Ashcraft*

The most difficult problems are those which center around people. Problems relating to machines and the like are adjusted with lesser fuss. The dilemma of people problems is that there are so many people who are in themselves the problem. Problems and people are so complex that they cannot be detached.

One of the fine arts of social relations is to be able to accept the person with his problems. One of the most distressing things is the effort to accept a person, but all the while ignoring or discounting his problems. Real disciple makers have long known that the art of making disciples demands that the problems be accepted as well as the person to be helped. A person is not really helped unless help is given in solving his problems. The identity of any person may not be disassociated from the problems which surround him.

Jesus solved the problems of problem people and people problems by the intense importance he attached to all people and the effort expended to help them with their problems. All whom he met became aware of his acceptance because he accepted their problems also. Nicodemus, the Samaritan woman, Bartimaeus, the lepers, Zacchaeus, Matthew

and countless others had their share of problems. The intense importance Jesus placed upon these problem people with all their problems was the key to his high degree of effectiveness. Some were important because of the great potentiality he saw in their lives. Others were equally important because of their lack of potentiality and the presence of extreme needs. Others were equally important because of the dire importunity and barrenness of their lives. Added together everybody was important to Jesus and this gave him the great area of usefulness in helping solve the problems of all the people whom he met.

The task of Evangelism is not finished when one is brought to a confession of faith. The making of disciples is not over when one has been baptized into a fine church. The matter of acceptance has not been accomplished until the person and all his problems have been accepted likewise. This may involve more in the way of social action than our present behaviour has suggested. We may be assured that the time taken to help others solve their problems will give relief also to the benefactor and will please our Lord greatly. (Matt. 25:34-46) The solving of the problems of any one person will ultimately aid in the solution to the problems of many others. "For no man liveth or dieth to himself." (Rom. 14:7)

*I must say it!* — Charles H. Ashcraft

## SBC missionary slain in Taiwan residence



*Miss Hopewell*

TAINAN, Taiwan (BP) — Miss Gladys Hopewell, Southern Baptist missionary to Taiwan for 19 years, was found slain in her apartment here shortly before 9 p.m. on Sunday, March 11. She apparently died of strangulation.

Miss Hopewell, 57, of Hopkins County, Ky., had been dead about three hours when the murder was discovered by her maid and a university student entering her locked and darkened apartment.

According to C. Robert Beard, Southern Baptist missionary associate in Tainan, the main electric switch on the apartment had been pulled.

Beard reported that the police were working on the case, but that details of the murder were not yet clear. The police were reported to be seeking the maid's missing husband.

Initial information, Beard added, in-

dicates no evidence of forcible entry into the apartment or of robbery.

Funeral and burial arrangements were incomplete pending some decisions by Miss Hopewell's family. As soon as those details are made known, the body will be released to the U.S. Embassy in Taiwan.

Miss Hopewell's survivors include her mother, Mrs. Bernice Hopewell and a brother, Joseph C. Hopewell, both of Talladega, Ala.

Miss Hopewell is the fourth Southern Baptist missionary to die by violence in 20 months. Mr. and Mrs. Paul E. Potter were beaten and stabbed to death in their Dominican Republic home in July 1971. In January 1972, Miss Mavis Pate was shot and killed in an ambush by Arab guerillas in the Gaza Strip.

The pioneer of Baptist student work in Tainan, Miss Hopewell had directed a student center located in the midst of the national Cheng-Kung University campus since 1954. She taught English conversation at the university as well as at the center.

Many non-Christians enroll in the center's classes for the opportunity to improve their English. Its program includes Sunday worship and special evangelistic programs. Miss Hopewell

had been at the center on the afternoon of her death.

Her mission responsibilities included the publication of a Baptist student magazine and serving as adviser for a local church's Woman's Missionary Union.

Taiwan was Miss Hopewell's third mission field. Following appointment by the Foreign Mission Board in 1946, she did evangelistic work in Tsingtao and Shanghai, China. In 1950, after living under the Communist regime for more than a year, she left China and came to the states.

The following year she went to Bangkok, Thailand, where she directed religious education at Grace Church until she transferred to Taiwan in 1954.

Miss Hopewell was graduated from Carson-Newman College, Jefferson City, Tenn., with the bachelor of arts degree and from Woman's Missionary Union Training School (now part of Southern Seminary), Louisville, Ky., with the master of religious education degree.

Prior to missionary appointment, she was education director for First Church, Talladega, Ala., and South Avondale Church, Birmingham.



## Delton Hughes joins Baptist Book Store



Hughes

Delton D. Hughes has been named floor sales supervisor at the Baptist Book Store in Little Rock. Hughes is a native of Arkansas and is pastor of First Church, Griffithville. He, also has served as pastor of First Church, Arbyrd, Mo. His educational background includes Searcy High School, Capitol City Business College and Southern Baptist College.

Hughes' main duties in his new position include assisting and serving the customers, conducting and selecting merchandise for exhibits, supervising arrangement and display of merchandise in the store and for exhibits and delegating the checking of stock control cards.

In addition to his church work, Hughes has held full time positions in advertising sales for the *Arkansas Democrat*, and for The Martin Company, I.C.B.M. Division at Little Rock Air Force Base. Just previous to his Book Store employment, he was associated with the Colonial Baking Company in general clerical work.

Hughes is married to the former Myrtle Bunker. Mr. and Mrs. Hughes have three children and reside in Griffithville.

Hughes says he is convinced that the Book Store serves as a vital part of the ministry. He says that he gains a feeling of great satisfaction in the distribution of materials that assist people and churches in gaining new insights and in their growth effort. This association with people gives him another opportunity to continue his witness for the Lord through this new ministry.

## State writer visits Nashville

NASHVILLE — John McClanahan, pastor of First Church, Pine Bluff, was an Arkansas representative attending a Sunday School Adult Life and Work-Forefront Writer's Conference at Henry Horton State Park Near Nashville Recently.

He was among 32 writers from 15 states attending to receive outlines and suggestions to guide them as they prepare articles for Southern Baptist Sunday School Board periodicals for adults and young adults.

McClanahan writes for "Young Adult Bible Study."

## Doctrines of the faith Doctrine of sanctification

By Jimmy A. Millikin  
Southern Baptist College

Sanctification is an aspect of God's saving work which has been too long neglected in Baptist life. Perhaps it is because some groups have associated it with sinless perfection or a "second blessing." Whatever the reasons, the neglect of this important doctrine is unjustified. Sanctification is a biblical word and a significant element in God's plan of salvation for the believer.

### The meaning

The word "Sanctify" has two related meanings in the Bible. Basically the term means to set apart some object from a common use to a sacred one, such as the seventh day (Gen. 2:3,) the tabernacle (Ex. 29:44,) and the temple (2 Chr. 29:5.) Thus the basic idea in sanctification is that of separateness. But "sanctify" is also used in a moral sense, meaning "to make holy." This meaning is quite naturally based on the original idea of separateness. The "sanctified" object or person is separated unto God, and like God, is to be holy (1 Peter 1:16.)

The Christian doctrine of sanctification is concerned primarily with the second idea of making holy or pure. When a person is regenerated he is given a new nature, a holy disposition. Sanctification is concerned with the maintaining, strengthening, and development of that holy disposition given in the new birth.

### The process of sanctification

The New Testament presents the process of sanctification in a two-fold light. In one sense every believer is sanctified (1 Cor. 6:11.) It happened at the moment of regeneration. When a person is born again, the Holy Spirit consecrates him to God by indwelling him and making his body His temple (1 Cor. 6:19.) Thus the believer is already "sanctified in Christ Jesus." (1 Cor. 1:2.) He is a "saint," one of the "holy brethren" (Heb. 3:1,) and because of this sanctification he is called upon to live a holy life.

In another sense, however, sanctification is presented as something incomplete which needs to be developed. Sanctification is incomplete in that the "flesh" principle is not removed at regeneration, and in that the new Christian is a babe in Christ and needs to grow in grace. Therefore the Christian is admonished to "put off the old man" and "put on the new man." He is to cleanse himself "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1.)

### The means of sanctification

The means through which sanctification is wrought in the believer is the indwelling Spirit of Christ. To enable the believer to progress in sanctification the Spirit renews him daily (2 Cor. 4:16.) It is important to remember at this point that, like justification, sanctification is not produced by the works of the law or the works of the flesh (Gal. 3:3.) "Christ is our sanctification," (1 Cor. 1:30) and it is the work of the Spirit to produce in us Christ-likeness (Gal. 5:22-23.) Thus in order to progress in sanctification, we must "walk in the Spirit." (Gal. 5:16.)

### The goal of sanctification

The goal of sanctification is nothing short of perfect Christian character — to be like Jesus. God wants us to be completely sanctified in body, soul, and spirit. (1 Thes. 5:23.) That this goal is not attainable in this life is clearly demonstrated by the teaching of Scripture and experience (cf. Phil. 3:13-21; Col. 3:4; 1 John 3:2.) Yet the Christian is admonished to hunger and thirst for righteousness (Matt. 5:6) to press toward the mark of Christian perfectness (Phil. 3:14,) and to seek to be conformed to the image of Christ (Rom. 12:2.)

## Area crusade to be held in Arkadelphia

April 8-15 has been set as the dates for the Arkadelphia Area Wide Crusade For Christ. The crusade is sponsored by 15 local Southern Baptist Churches. The services will begin at 7:30 each night in the Walton Gymnasium on the Ouachita University Campus.

Evangelist Jack Hazelwood of Little

Rock, an OBU graduate, will lead the services, with Morris Ratliff of Central Church, Magnolia leading the music.

An executive committee selected to plan and lead in arranging for the crusade are Carl Kluck, chairman; Tommy Cupples and Jim Burns, vice-chairmen; James Guthrie secretary; and Eddie Danner, treasurer. The crusade has been in the planning stages since September of last year.



Dr. Millikin



## Pilgrim's Rest Church mirrors the past

By Mary Ann Messick

As the girls in long dresses and the boys in overalls or knickers sat crowded against the curtain, waiting for their turn to perform, it was hard not to let their eyes wander toward one corner of the church where the Christmas Tree stood. In the audience, even the grownups' attention was often drawn toward the huge cedar tree, untrimmed except for its burden of candy canes and unwrapped gifts. Everything from a smiling Raggedy Ann Doll to sparkling strings of pearls and bright neckties. The place was the Pilgrim's Rest Baptist Church. The time? 1872. No, December 23, 1972.

The Pilgrim's Rest Baptist Church of Route One, Gassville, was ushering out its centennial year. This was the second special centennial event for the church, which was organized in late 1871 or early 1872. On May 30 Homecoming and Decoration Day were observed with all day services — regular worship services in the morning, followed by the decorating of the graves in the nearby cemetery. Dinner was served on the church grounds and the afternoon was devoted to visiting, old time singing, a testimony service and the sharing of church memories through the years. A "psalm book" and a song book used by the first song leader, "Uncle Alf" Messick were displayed. The day was

ended by the group singing of "Amazing Grace" acappello.

The early minutes and records of the church were destroyed in a house fire in the early 1900's so the charter members are not known. But the minutes of the White River Baptist Association for 1872 list the messengers as Parson W. D. White, the pastor; A. B. Trammel, church clerk; L. W. Barnett and S. J. Megee.

In 1883 the church membership was 52; in 1891 it was 138 and in 1911 the membership was 177, making it the largest church in White River Association that year. The present resident membership is 90.

Other pastors besides Parson White, who served 33 years, were: W. D. Jennings, J. G. Walker, J. H. Marler, R. L. Barnett, J. C. Marler, B. L. Bayless, W. H. McCuiston, M. C. Burton, J. M. Langston, Harvey Boyd, A. M. Reed, Hugh Cooper, Claude Crigler, Herbert A. Messick, J. F. Richardson, D. W. Stark, Troy Melton, Carl Huddleston, Otha McCracken, J. S. Huddleston, Joe Skaggs, Randy Shipman, and T. E. Funderburk. The present pastor is Estel Grigg, a grandson of J. F. Richardson, a former pastor.

On Centennial Decoration Day the message was delivered by Charles L.

Tilton Jr., a grandson of the late Herbert A. Messick, another former pastor.

Present deacons are B. L. Young and Henry Mooney. Between these two outstanding Christain men there are over 90 years of deaconship. Mooney also serves as Sunday School Superintendent and church treasurer. Paula Ralston is the church clerk; Mrs. Leona Messick Cheek is music director and Mary Ann Messick is the pianist.

The first Pilgrim's Rest church was built on land donated by "Uncle Bob" Carson and later deeded to the church by W. C. Edens when he purchased a tract of land from Carson. Carson also donated the land for the cemetery and the first school.

The first church was a neat white clapboard building, graced by a square, open belfry with large iron bell. It was built high off the ground with no foundation and the neighborhood hogs found the cool darkness a favorite rooting place. While any preacher worth his salt could easily out preach their contented grunting, the fleas finally got so bad that the church had to be underpinned.

Big Meeting time was the second week in August, after the garden crops had been "laid by." Services were held two times daily, with the school children marching in cadence from the school house. There were no electric fans or air conditioners. Only a perspiring white-shirted minister, preaching to a sea of waving palm leaf fans. While sinners wrestled with the devil at the mourner's bench, the good ladies of the church would give them comfort with words from the Bible and cool breezes from their fans.

During those days the Pilgrim's Rest Church was known as the "shoutin'est" church in Baxter County. W. H. Morris of Gassville recalls attending night services there in 1903 when three preachers preached — one after the other. Morris left at 3 a.m. When he was about a mile down the road, he heard the shouting break loose at the church.

The original church building was destroyed by fire in 1937 and services were held in the schoolhouse until the new building was completed in 1939. Built of native stone, it is a beautiful monument to the faith, endurance and hard work of the church members and their pastor, Herbert A. Messick.

Times were hard, but they managed to raise enough money to buy what lumber, paint and other materials were needed. A stone mason was paid \$40 to supervise the job and all other labor was donated. Deacons Henry Messick and B. L. Young donated a total of 110 days from their farms to work on the church.

The ladies did their part by piecing and quilting quilts, holding bazaars and pie suppers. An ice cream supper was



Airl Cheek, Mariona Cheek, Marvinna Reed and Eugene Reed help trim the tree for the centennial program.



held on the 4th of July with big dishes of the delicious home made confection being sold for a nickel. A play, presented and produced by the young people of the community, did so well that they travelled to neighboring schools to perform.

Their efforts paid off. After the first revival held in the new building, Pastor Messick and Claude Crigler, the evangelist, baptized 28 new members at the old Denton's Ferry on White River. A picture of this event was later used in an Arkansas History Book for the chapter on "old time religion."

Later benches were built and inside finish work done by local boys who were awaiting their call into the army. "I was glad when they said unto me, Let us go into the house of the Lord," was laboriously printed on the front door by one young man who would never return to the Pilgrim's Rest Church. Lt. Major Mooney Messick was shot down over the Pacific on May 5, 1944 and no trace of the B-24 he piloted or his crew was ever found.

Church ladies brought yards and yards of cretonne material and sewed curtains to be used to partition the church into portable class rooms. In the late 1950's when Otha McCracken was pastor, three concrete block class rooms were added. In 1970 First Church of Yellville donated their old church pews to Pilgrim's Rest and the men refinished them with dark varnish. In 1971 central heating was installed in the church and during the Centennial year air-conditioning was added to the system and carpet laid in the auditorium.

While research was being done for the centennial year, the story of the Pilgrim's Rest Christmas Tree came to light. Oldsters told of the giant untrimmed cedar which served as Christmas tree for the entire community — even for Santa's toys and gifts for that special sweetheart. The tree was cut early Christmas Eve and someone sat with the tree through the day, guarding the presents being brought in and hung in the berry laden branches.

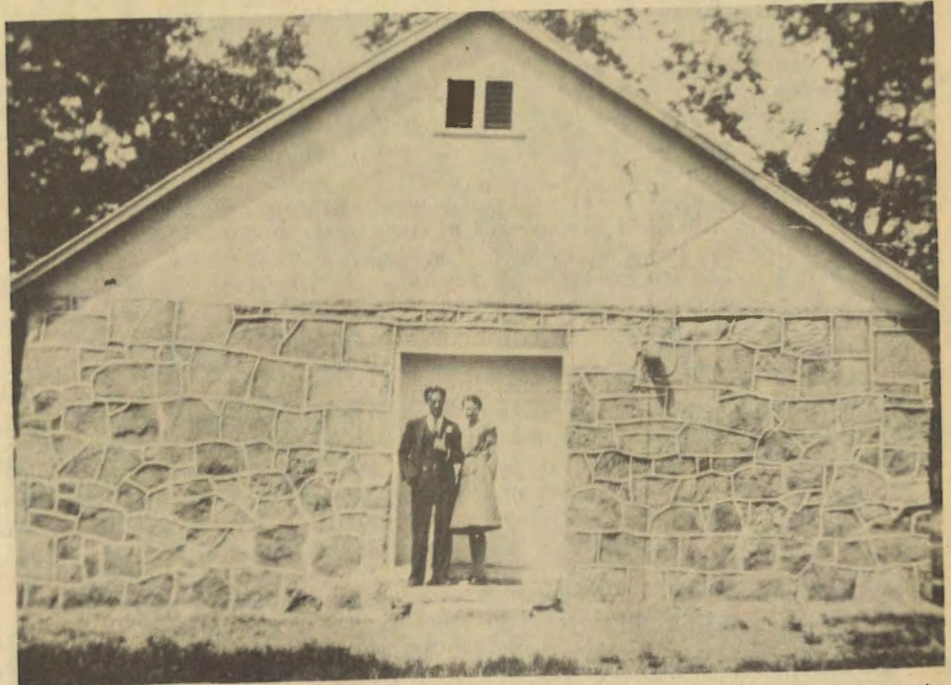
B. L. Young recalled the Christmas it was his turn to get the tree. The first one he cut was too big to get into his wagon. This year the tree cut by Bobby Lee Reed and Wayne Ralston, grandson and grandson-in-law (and descendants of "Uncle Bob" Carson), and the first tree they cut was too big to get into the church.

Lloyd Fisk of Mountain Home (another great-grandson of "Uncle Bob") recalled that the first little red wagon he ever received was hanging from the branches of the Pilgrim's Rest Tree. Fisk sent out a tubful of mixed candy, nuts and other Christmas goodies for Santa to distribute to the full house crowd — plus two benches moved in to

## The cover



The congregation of Pilgrim's Rest Church meets in this stone building.



Pastor and Mrs. Herbert A. Messick posed on the steps of the new building on Dedication day, May 30, 1939.

accommodate the overflow crowd.

Members of the Youth Choir presented a traditional program much like "Uncle Bob" might have seen way back in 1872. The Spirit of Christmas Past featured old toys, which were displayed by their owners who told the story of happy Christmas memories. This proved to be such a success that it will become a

regular feature of future Christmas programs.

Then Santa arrived to end the suspense and the giant Christmas tree was unloaded of its many gifts. The 1972 Centennial Year of the Pilgrim's Rest Baptist Church was ushered out; and the Centennial Year of Baxter County-1973- was ushered in.





Jack Stanton, staffer for the Home Mission Board directed the school at First Church.

## Lay Evangelism School

# 'It's the best thing we've ever done!'

By John B. Wright

**At the request of the editor, John Wright, pastor of First Church Little Rock, tells of the success of the church's Lay Evangelism School.**

One day last fall I received a call from our Evangelism Secretary, Jesse Reed, introducing me to what he called the "Lay Evangelism Schools." This was a new term to me. Realizing that witnessing was one of our weak areas here at First Church, I immediately became interested. After reading the materials, especially the Bible studies, my enthusiasm was exhilarated a hundred fold. In recent years I have examined programs of other groups designed to achieve the same goals, but I felt they did not go deep enough. However, by a casual glance at the Lay Evangelism materials, I knew this was what I had been looking for.

Our church accepted my recommendation to invite Jack Stanton, of the Evangelism Department of the Home Mission Board, to direct a school for us Feb. 26 - March 2. That week is now passed, and I must say that the response from our people and the good that was accomplished exceeded my fondest expectations. The enthusiastic response of our people was expressed by the fact that 130 enrolled for the school. On Thursday night, despite the rain that came late in the afternoon and continued through the evening, we had 100 present to go visiting, and 10 people were won to Christ. The following Sunday seven people joined the church as

a direct result of the school.

I have been in the pastorate for nearly 22 years now, and I have never seen a group of people so excited about winning people to Christ. A new day has dawned for First Church. I personally have been convicted of my past failure to seek out people one by one and give a witness to my faith in Christ. One conviction that came to me and our church was the failure of not knowing the names of the lost people in our community. Unfortunately, most of our friends are Christians. Through the telephone survey we sought out the people who needed a witness, and I am convinced that this method of survey transcends all other methods we've used up to this point. If the Lay Evangelism School did nothing more for me, it caused me to see that I must expand my friendships to include people in our community who do not know Christ.

The following are some testimonies given by some of our people in which they evaluated the Lay Evangelism School. The first one is from a 13 year old boy. The second is written by a young attorney. The third is from our deacon chairman, and the last is from a retired minister.

"The Lay Evangelism School has meant a lot to me this past week. We had Bible Study and creative activities all through the week, which built up to Thursday when we went visiting. I went to visit Mike Phillips, and I shared with

him my testimony and the tract, "How to Have A Full and Meaningful Life," and I led him to Christ through the power of the Holy Spirit." (Pastor's note: Mike joined the church the following Sunday.)

Johnny Hossler

"Last week was truly a remarkable week for many of us. Like many Christians, my greatest failing has been in the area of my personal witness for Christ. Realizing this, it was inspiring to see the Holy Spirit manifest Himself as we met each evening to better prepare ourselves to share Christ with those who have never known Him experientially. You could not have attended the training sessions and taken part in the Thursday night visitation without becoming greatly impressed with the need to bring Christ to those who have never experienced the life that is only possible through Him. Having been made aware once again of the need to share Christ with others, and having seen what is possible through the power of the Holy Spirit, I believe that as time passes we will realize that this week was only a point of beginning for many of us."

James R. Pate

"The Lay Evangelism School was one of the richest experiences of my Christian pilgrimage. The Lay Evangelism School not only taught me how to share my Christian testimony in a simple and meaningful way, but it gave me an opportunity to go and apply what I had learned. It was a thrilling and comforting experience to see the Lord work through people who were willing to be used by Him to win lost people to Christ. I feel that as a result of this week our church is on the horizon of a soul-winning future."

Calvin E. Hagan

"Since the year 1858 the First Baptist Church has had some high and sacred experiences. It has had weeks that have stamped themselves indelibly, not only on the sands of time, but also on human hearts. However, I doubt that it has ever had a week of more far reaching value than was last week — the week of our Lay Evangelism School. Some of our people, with desire and courage gained last week, went out to witness in the name of the Lord Jesus. Because of their witness souls accepted Christ as Saviour. Let us heed the command of our Lord when He said, "Go, and do thou likewise."

W. E. Perry

If your church has not conducted such a school, you should plan to do so. It's the best thing we've ever done. We praise the Lord for it.



## West Side, Warren burns building note

The West Side Church, Warren, burned the note on the first unit of their building Sunday, Feb. 25. Present for the service were three former pastors — Don Williams, James Heflin, and Leonard Muston. The note was burned by W. R. Rowell, chairman of deacons; Kenneth Stiles, present pastor, and the two oldest members present — Mrs. Lillie Williams, age 83, and John Herring, age 85.

Immanuel Church, Warren, started the work at West Side in 1961 with the first service held on Oct. 6. Don Williams, then Superintendent of Missions of the Bartholomew Baptist Association, served as the first pastor. Dean Newberry Jr. was pastor of the sponsoring church. The first services were held in a store (across the street from the present location) and in homes of Baptists nearby. Other pastors have been Bob Rose, Allen Chenault and Herman Williams.

The first property was purchased with the help of the sponsoring church and the State Mission Department. A house on the property and a building moved onto the property served as the first facilities owned by the mission. The present building was built in 1965 while James Heflin was pastor. The debt was just over \$12,000. Under the leadership of the present pastor, the house was sold and removed from the property and the final debt was retired. Pastor Stiles also led the church in starting a building fund toward the construction of the second unit.

## New scholarship fund established at OBU

ARKADELPHIA — Mr. and Mrs. D. O. Talbot of Magnolia have made a gift of \$1,000 to Ouachita University for the establishment of a scholarship fund, it was announced by Dr. Ben Elrod, vice president for development at OBU.

Dr. Elrod said that the Talbots plan to make additional contributions to the fund, adding that the money will be invested and that scholarships will be provided on the income of the investments.

Talbot is the owner and operator of Talbot's Department Store in Magnolia.

Commenting on the gift, Dr. Daniel R. Grant, OBU president, said, "The example of Mr. and Mrs. Talbot is one which I hope will be followed by other friends of Ouachita. It is an investment in the lives of young men and women and in the future of the world."

March 22, 1973

## Woman's viewpoint

# Be one of the young in heart

By Iris O'Neal Bowen



Mrs. Bowen

In his book, "Your Life Touched Mine," Perry Tanksley gives some good pointers on how not to grow old — or how to remain young in heart in spite of the added years.

His first point is that we should continue to learn — to "take on fresh thoughts daily and learn to say yes to new ideas." As long as we are challenged by the new, we continue to grow.

It is important, too, he thinks, to cultivate a sense of humor. This is true, for as long as we are able to laugh at ourselves a little, we are more tolerant of others. "We don't stop laughing because we grow old," he notes. "We grow old because we stop laughing."

A storehouse of pleasant thoughts and cherished memories is a must. The catch is you must start filling that storehouse while you are young, he believes. Too, I might add, you must be careful not to fill that silo with wrath's nettles, worry weeds, grassy grumps, and thorns

of self-pity, if you want any room left for pleasant thoughts and cherished memories.

"Rid yourself of bad habits — complaining words, negative thinking, and selfish motives." In other words, kick the complain habit to stay young!

The last and most important secret, Mr. Tanksley reveals, is faith, for youthfulness is a "by-product of faith!"

Premature aging can be brought on by "anxiety, agnosticism and Christ rejection," while faith restores youthful energy. How many of you have rolled a restless night away, trying to solve everybody's problems and, on confronting yourself in the mirror, see what just one night of it can do to your face?

Christ says, in his sermon on the mount, "Therefore, take no thought, saying, what shall we eat? or what shall we drink? or wherewith shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things, but seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

What more does the Christian need to keep young?



- Two-thirds of the women seeking legal help through a Boston referral service ask for women attorneys. "Any woman in practice gets a disproportionate number of women patients," finds a Philadelphia physician. A New York psychologist with 21 female, 3 male patients notes only half her patients were female three years ago. Women feel other females are more understanding, the professionals suggest. But seeking out women professionals can be difficult. A female attorney in New York complains she has trouble finding woman dentists, accountants.

(Wall Street Journal, March 6, 1973)

- **Woman's Work** — Although the number of women in the labor force has grown rapidly since World War II, woman's work remains, by and large, woman's work. That's the unavoidable conclusion prompted by a special chapter on women workers in the Economic Report that President Nixon sent to Congress recently. Examining almost 200 job categories for the years 1950 through 1970, the report shows that, with rare exceptions such as bartender, typesetter and bus driver, most of the typically masculine professions and trades still employ relatively few women; and women continue to dominate other occupations. The income gap between the sexes has not narrowed substantially. Even after adjusting for such factors as the number of hours worked, education and experience, women's earnings average only 80 percent of men's.

(Newsweek, Feb. 12, 1973)



## Between parson and pew Little things disturb a lot

By Velma Merritt



Mrs. Merritt

It takes very little to distract our attention during a worship service. It can be a child going to the bathroom, a jangling charm bracelet, a bug flying around, a squirming four year old, or two teenagers whispering.

One child getting up to leave the service causes probably at least one fourth of those present to miss several sentences in the pastor's message. In addition to that other children then want to go out when the first one goes thus causing even more disturbance.

Little disturbances have cures which are not complicated. In this instance simply taking the child to the bathroom and getting him a drink between Sunday School and worship service will solve the problem.

Anything distracting about a person's

dress can be corrected. A noisy bracelet can be worn on another occasion. Preachers can wear jewelry that flashes somewhere besides the pulpit.

Teenagers can be quieted if Mom or Dad would keep an eye on them and not automatically presume they're big enough to watch out for themselves. Most are but a few aren't.

Then there are bugs. What do we do about them?

In one service a June bug was flying noisily about during evening worship. All eyes were on the flying critter. The preacher, sensing he had lost his congregation to the insect, stopped his sermon and said, "Now, don't pay any attention to that bug. God made him and loves him too. Now listen to me." Everyone enjoyed a hearty laugh and listened.

We need to be careful that we are not the one that causes someone else to be disturbed and when we are disturbed, we should get our attention back to the matter at hand promptly.

## Arkansan takes post in North Carolina



Dr. Petty

Charles V. Petty, associate secretary of the Texas Baptist Christian Life Commission, has been named executive-secretary of the Baptist State Convention Council on Christian Life and Public Affairs in North Carolina.

A native of England, Ark., Dr. Petty is a graduate of Ouachita University, Arkadelphia, and has bachelor of divinity and doctor of theology degrees from Southwestern Seminary.

He has been pastor of several churches in Arkansas and Texas, served as a BSU summer missionary to Ghana, West Africa and directed special mission teams to the Bahamas, West Indies. He is the author of several articles on Christian life, with emphasis on family life ministries.

He is married to the former Jamie Sue Brewer, also a native of Arkansas and a Ouachita graduate.

Dr. Petty, first full-time executive secretary of the council, will be responsible for leading North Carolina Baptists in areas of family life ministries, human relations, moral issues, economic life and citizenship responsibilities.

## Memorial building fund honors Lane brothers

The Fairfield Bay Baptist Memorial Building Fund has been established in memory of Kent and Mark Lane, who died Dec. 16, 1972. They were the 10 and 12 year old sons of Mr. and Mrs. Hilton Lane. Lane is pastor of the Baptist Mission there, and is under appointment by the Home Mission Board, SBC, Missions Department, Arkansas Baptist State Convention, Calvary Baptist Association, Little Red River Baptist Association, and Van Buren Baptist Association.

This memorial fund has reached \$3,500. The Lanes feel that this will be a tangible expression of their sons' faith in God.

Mr. and Mrs. Lane state that Mark and Kent were very much committed to the work at Fairfield Bay. The boys regularly assisted in each Sunday's services, giving out visitors cards, hymnals and receiving the offering.

Prior to their deaths, a story of their commitment was written by Mrs. Bob Parris, writer of Sunday School materials. It will appear in Children's Vacation Bible School materials for 1974.

Friends may address the Lanes at P. O. Box 3003, Fairfield Bay, Arkansas 72153. — David Miller, Chairman, Missions Advisory Committee

## Staff changes

Harold Elmore is now pastor of Park Place Church, Hot Springs. He has served the past 13 years as pastor of First Church, Mountain Home. Elmore is a graduate of Ouachita University and of New Orleans Seminary. He also has served churches at Portland and at Rison.

Rev. and Mrs. Elmore are the parents of a son and a daughter.



Elmore



Eaker

Lex Eaker is now serving as pastor of Pike Avenue Church, North Little Rock. He comes to the church from First Church, Sheridan, where he has served since 1965. Eaker received his education at Ouachita University and Southwestern Seminary. Rev. and Mrs. Eaker are the parents of a son and a daughter.

Fred Gay has accepted the pastorate of Westside Church, Greers Ferry. He comes to the church from St. Charles Church where he served for three years. He is a graduate of Ouachita University. He and his wife have a daughter and two sons.

## From the churches

Ben J. Rowell, pastor of First Church, Paris, has been given a new car as an expression of appreciation by several members of the congregation. The presentation was made following the morning service Sunday, Feb. 25.

Jerry Smith has been licensed to preach by First Church, Harrison. He is a native of Melbourne and a graduate of Harrison High School. He is now a senior at the University of Arkansas, majoring in public administration. Smith plans to attend seminary this fall. He is married to the former Sharon Ann Hudson, a freshman at the U of A.

Hagarville Church has ordained three men as deacons. In a service Feb. 25, the church ordained M. D. Hodges, Rickey Casey, and Bill Johnson. Jack Ramsey, pastor of Lamar Church, was moderator and Jim Henley, pastor of Second Church, Clarksville, delivered the sermon. Jerry Rigdon is pastor of the church.



## Revival comes to Utah college



Miss Wiley

Dear Friends: Praise the Lord! He's working here on my campus today. Westminster College is experiencing revival. I don't mean revival meetings; I mean the spirit of revival from God. Interest in Jesus, simply as a person, has increased and

students are being born again and filled with the power of his Spirit. Jesus is saving souls weekly.

God is working mightily through the small group of Christians on campus, which is growing and reaching out into many lives. God provided the means for me to organize a Bible Rap here on campus by my appointment as Dorm Religious Committee Chairman. At our Bible Raps, several lonely people have found friends and decided to stay second semester. All of us have helped each other in understanding the Bible, and many have grown closer to God.

I have had many other opportunities to minister as I've helped in a high school Bible Rap, assisted the University of Utah's BSU, and continue to teach Sunday School to English-speaking Spanish children and play the piano at the Salt Lake Baptist Spanish Mission. Children who know very little love at home, much less God's love, are responding to Him. Three or four have accepted him as Lord and others are learning.

Within these organized means of ministry, I find that God still calls me to a personal ministry that calls for a greater responsibility and effort, as I help individuals, even Christians, grow to a greater understanding of Jesus and the power of his Holy Spirit.

A friend and I studied for two or three weeks our Bible, so she would find the "truth" as she searched in the Bible and in Mormon missionary meetings. Jesus, true to his promise that if we ask we'll receive, led her to His "truth." You should see her faith today.

Jesus must be working double time because He sure keeps us Christians busy. This urgency that He has instilled in us on campus reminds me that "in the last days: I will pour out upon everyone a portion of my Spirit." (Acts 2:17 NEB)

Paul tells us, "For our fight is not against human foes, . . . but against the superhuman forces of evil in the heavens," so we are to "Give (our) selves wholly to prayer and entreaty, pray on every occasion in the power of the Spirit. To this end keep watch and per-

severe, always interceding for God's people."

I thank you for interceding for Utah work.

In His Love and Power,  
Rhonda Wiley

**Rhonda Wiley of Piggott is a student at Westminster College in Salt Lake City and is being supported by the BSU Summer Missions Fund. She is one of three Arkansans working on Utah and Idaho campuses through the BSU Summer Missions Fund.**

## Conference planned to aid rural pastor

The Home Mission Board will sponsor a rural pastor's conference at Midwestern Seminary, 5001 N. Oak, Kansas City, Mo., Saturday, April 14. The conference is particularly for seminary and college students and laymen from their churches.

The purpose of the Rural Pastor's Conference will be (1) To acquaint conferees with available resources to assist them in their churches; (2) To allow conferees to share their needs with denominational representatives; and (3) To challenge conferees to lead churches to develop a long-range planning process and/or mission strategy to enable them to minister better in their setting.

There will be an opportunity for each conferee to give the Home Mission Board insight into the problems which his church faces as well as learn of available resources.

Orrin Morris of the Home Mission Board will speak on "The Future: Dynamics of Rural Church Life" and Larry Bryson of the Home Mission Board will have as his subject "Scratch Where It Itches." The closing address will be brought by Dr. Milton Ferguson, new president of Midwestern Seminary.

Among the conference personnel will be executive secretaries, state missions directors, superintendents of missions, campus ministers, Bible professors, students, pastors and Home Mission Board representatives. This is the first rural pastors conference to be held at the Seminary.

Inquiries concerning the conference can be addressed to Dr. Doran C. McCarty, Director of Supervised Pastoral Ministry, Midwestern Baptist Theological Seminary, 5001 N. Oak, Kansas City, Mo. 64118.

## 2 Arkansans participate in Home Mission booklet

Recently the Home Mission Board released a booklet entitled *The Minister of Evangelism*. Two chapters of this booklet feature Arkansas churches — South Side, Pine Bluff, and First, Ft. Smith.

Charles Barfield, associate pastor, South Side, Pine Bluff, has written on "Our Church's Evangelism Activities and How We Plan Them." In this section he deals with both the philosophy and the method. Barfield declares that the pastor and the staff must be committed to personal soul winning and permeate the entire church with these efforts. He deals effectively with such things as revivals, outstanding personalities and programs, weekday and preschool kindergarten programs, seasonal emphases, radio and television, bus outreach, use of the regular organizations, witnessing visitations, home Bible study, and children's church.

Eldredge Miller, associate pastor, First Church, Ft. Smith, has written on "Training Church Members to Witness." In this exciting section he emphasizes "Witnessing is more than visitation or 'making calls' — it is confronting the lost with Jesus Christ. We are, therefore, to train church members in presenting Christ to the unsaved."

He discusses the Biblical basis for training witnesses, the need for trained witnesses, and the training process. He explains in great detail the method that has been used effectively by First Church, Ft. Smith. He concludes the section by telling of the success of the program as well as giving some valid warnings.

Other sections in the booklet are "The Minister of Evangelism: The Role and the Relationships," and "What Help is Available?"

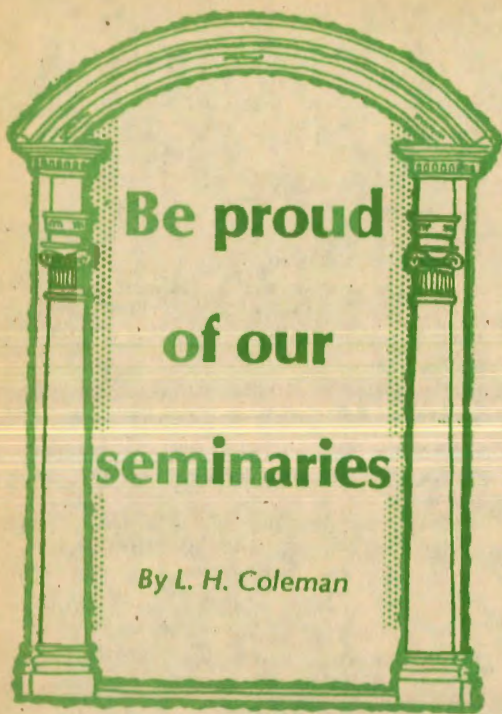
In the introduction Editor John Havlik emphasizes the opportunity that is now available to our churches. "It is not strange," Havlik declares, "that the fastest growing staff position for the local congregation is the minister of evangelism."

Although the booklet is prepared for the larger congregation, the principles that are utilized here will work in a church of any size.

## Watch For







Although there are differences of opinion among these faculty members likewise there are great differences of belief among pastors, even when an associational committee meets, not to mention an associational, state convention, or Southern Convention meeting.

Be assured of one thing — these professors and administrators must operate within certain guidelines laid down by the convention and various Boards of Trustees.

Also, we should be proud of our seminaries because of their glorious heritages. The history of each seminary, born out of meeting certain needs, reads like a romance. Many were the sacrifices of our first professors of our "mother" seminary. The names of James P. Boyce, John A. Broadus, Basil Manly Jr., and William Williams will always be remembered as great men by those who are knowledgeable about their achievements.

#### First seminary started in 1859

Southern Seminary began its first classes in 1859 in an abandoned church building and before the institution could draw a good breath of fresh academic air the Civil War came. In 1867 another building was purchased; later the seminary was moved and over the years has reached heights of greatness.

Our second seminary, Southwestern, was an outgrowth of the theological department of Baylor University and became a part of the Baptist General Convention of Texas in 1908. In 1925 this seminary became the property of the Southern Baptist Convention. It has grown to be the largest institution of its kind in all the world. Like our other institutions some of its hardest days were during the Depression of the twenties and early thirties.

New Orleans Seminary was chartered as the Baptist Bible Institute in 1917 and came under convention control and ownership in 1946. New Orleans for many years was a great mission field and this institution over the years has met a great need. Some truly great men have been associated with this valuable institution.

Three other seminaries came into existence in recent years. Golden Gate was founded in 1944, Southeastern in 1951, and Midwestern in 1958. Golden Gate Seminary began receiving convention financial support Jan. 1, 1951. Volumes could be written concerning the trials and triumphs of

these institutions. In a very short period of time these schools have made remarkable strides.

Of course the Carver School of Missions over the years met a great need, has a long list of quality alumni and fits into the overall perspective of a noble heritage.

All of our six seminaries are full, accredited and are respected academically as among the very best in the land. In fact these seminaries are the envy of other denominations. Leaders of other groups marvel at such quality output considering our large student bodies.

Thirdly, be proud of our seminaries because we as Southern Baptists own and control them. Rejecting the society method of organization the convention chose the "convention" method of ownership and control of our institutions. The Southern Baptist Convention through its various boards owns our seminaries. If changes are needed then various channels are open so that our institutions can be run so as to reflect the thinking of the constituencies that own them.

A grievance could be stated to various Board members. Trustees could be replaced by convention vote and procedure. If our seminaries are not what they ought to be it is our own fault. We own them. We control them.

Convention method of ownership is a secret of our seminary success. Through our gifts we sustain them. Through our ownership we guide them. Through our sacrifice we have built them.

Finally, these institutions through their ministries have blessed mankind both directly and indirectly. Our pastors, musicians, educators, denominational servants and missionaries have been trained by them. The end result of practically all that is done in and through our churches have been influenced by our seminaries.

Our society has benefited by these schools of theological training. The standards of our preachers have been raised because of these centers of learning. The kingdom of God has been influenced beyond any manner of measuring such influence.

One great need of the hour is to tell the story of these seminaries. It is a story worth telling and also repeating. Inform our people of the glory of the past and that which will be revealed in the future. Folks have a tendency to be down on what they are not "up" on.

Occasionally it is of value to stand off an arm's length's distance and take a look at certain basic institutions. Southern Baptists should do this concerning all of its institutions, but especially is it needful to take a good overview of our six seminaries at this time.

Would anyone be so naive to believe that any institution anywhere is without error and has reached the ideal? No institution is perfect and never will be because human beings are entrusted with running and guiding them. All of us have clay feet and are subject to human limitations. Thus, as we point out some positive things about our seminaries, please do not feel that we believe that we are without fault. We are simply attempting to state what's right about our seminaries because they are headed in the right direction.

First we should be proud of those in charge of our seminaries. The faculties and administrations of these seminaries are outstanding. If a half dozen of our most respected scholars could be singled out and a summary of their achievements listed it would fill many pages. Also many of our retired faculty members and former presidents are making tremendous contributions through their writings, sermons and other achievements. These men on the faculties of our seminaries taken as a whole are unusually dedicated men. They are underpaid and serve out of a sense of a divine call. They must be so very careful about what they say or write and the manner in which their beliefs are presented.



# State Youth Convention

Friday, April 20, 1973



Russ and Helen Cline

## Program preview

Featured musicians at this year's Youth Convention will be Russ and Helen Cline, recording artists from Kansas City. The Youth Convention will be held in Little Rock on Friday, April 20, at Second Baptist Church and Robinson Auditorium. Russ Cline is associate pastor of the Swope Park Baptist Church in Kansas City. The husband and wife singing team is dedicated to projecting a positive Christian influence through their music. Their first album, "Reaching Out," is a collection of contemporary songs with a strong meaning. Russ and Helen will sing twice at each of the two sections of this year's Youth Convention.

## Two conventions

The convention is divided into two sections this year in order to accommodate the large attendance expected. Youth in grades nine and above will meet at Robinson Auditorium and youth in grades eight and below will meet at Second Baptist Church. Youth, along with their sponsors, should attend the section designated for their age group. The program for the two conventions will be identical. All program personalities will appear at each of the two sections of the convention.

Morning session  
10 a.m. – 12 Noon

## Other program information

Afternoon session  
2 – 4 p.m.

Evening session  
6:00 – 7:15 p.m.

## Speaker

Richard Jackson, pastor, North Phoenix Baptist Church  
Phoenix, Arizona

## ● Other music presentations ●

Southern Baptist College Choir, Walnut Ridge, Ark.  
Marty Sewald, director

Youth Choirs, Immanuel Baptist Church, Little Rock  
Joe Helms, director

## ● Other special features ●

Multi-media visual presentation – "Who? Me?"  
B.S.U. mission activities, panel of college students  
State Youth Bible Drill and Speakers' Tournament



## Associational VBS clinics

Ashley	April 26	Hamburg, First
Bartholomew	April 30	Wilmar (p.m.)
	May 1	Wilmar (a.m.)
Benton	March 27	Gravette (a.m.)
	March 29	Immanuel (p.m.)
Big Creek	April 9	
Boone-Newton	April 16	Harrison, First
Caddo River	April 2	Norman
Centennial	March 26	DeWitt, First
Clear Creek	April 5	Ozark, First
	April 12	Clarksville, Second
Concord	April 5	Ft. Smith, Immanuel
	April 17	Charleston, North Side
Dard.-Russ.	April 6	Russellville, Second
Delta	April 5	Portland
Faulkner	April 17	Pickles Gap
Harmony	May 3	Pine Bluff, First
Liberty	March 29	Smackover, First
Little River	April 9	Ashdown, First
Mississippi	April 26	Osceola (a.m.)
		Blytheville (p.m.)
Mt. Zion	April 19	Jonesboro, First
North Pulaski	March 27	Jacksonville, First
Pulaski	April 3	Baptist Tabernacle
Red River	May 3	Gurdon, Beech Street
Trinity	April 12	Pleasant Grove
Washington-Madison	April 12	
	April 13	
White River	April 16	Flippin, First

## Good stewards use own resources first

A bumper sticker on a car read, "Help Stamp Out Home Cooking." Obviously the slogan was promoting restaurant eating in preference to home cooking.

Most of us, however, have found it more convenient, more economical, and even more pleasant to do our eating at home, except on special occasions. All of us like to eat out occasionally, but most of the time we would prefer to utilize our resources at home.

It is good stewardship to utilize one's own resources, rather than importing some resources from elsewhere. It is equally good stewardship for Christians to utilize the resources in the "household of faith."

Arkansas Baptists have invested a considerable amount of money and time in Ouachita Baptist University and Southern Baptist College. The students and graduates of these schools represent one of the richest resources available to Arkansas Baptists. Many of these young men and women would be delighted to have a special place of service in one of our churches, so that they might gain experience and at the same time contribute their talents and time to Kingdom causes.

It is quite likely that some of the tasks and ministries necessary in any church could be performed very capably by these young men and women while they are still attending school. In many cases, there would be a sizeable savings in money, but that is secondary to the good that could be accomplished, both in the church and in the lives of the students.

Another valuable resource available to Arkansas Baptist churches are those ministerial students who have gone out from our state to attend one of our six seminaries. The denomination has invested a sizeable amount of money in providing a quality theological and church-related education for these men and women with special Christian callings. Churches in Arkansas seeking a pastor or a staff member would do well, and would be practicing good stewardship, to give first consideration to these men and women.

This is not to disparage in any way those who attend other schools not affiliated with Southern Baptist life. It is, however, to suggest unapologetically that it is good stewardship to consider first the products of our own denominational "household of faith." — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

## Date for RA congress nears

Congress time for Royal Ambassadors is just a few weeks away. The twentieth Annual Arkansas Royal Ambassador Congress is scheduled for May 4-5. The Congress will convene at the facilities of Olivet Church, located at West Markham and Hughes Streets.

The Congress will convene at 3 p.m. on Friday. The second session will begin at 6:50 Friday evening. The final session will begin at 8:45 Saturday morning and close at noon.

Program personnel will include Charles Doggett, Pioneer Royal Ambassador director of the Brotherhood Commission. Doggett will be leading a conference for Royal Ambassador Leaders and Counselors.

Missionary speakers will be Glendon Grober and Gilbert Nichols. Grober is a missionary working in Brazil. He teaches in a seminary but also does

evangelistic preaching in several areas and pastors several churches.

Nichols is missionary to Paraguay. His work is in the area of education. He is spending his year's furlough working in the area of stewardship and missions for the convention. Every boy and counselor will be greatly blessed by hearing these men.

In addition there will be conferences for grades 7-9 and grades 10-12. The conferences will deal with day by day problems common to boys in the two age groups.

Every chapter is invited and urged to bring displays of projects completed for advancement. These may be individual or group projects.

More information will be mailed to all counselors and pastors soon. — C. H. Seaton, Brotherhood Director

# What is



one Lord  
one mission  
one people



# A year's work in retrospect

One year in the Baptist Building as a State Convention employee has passed. We have concluded that year with a tour to the land of Israel. This tour was financed by West Helena Friends, where we served for 20 years. They obtained permission for time to make the trip from the Executive Secretary. The tour was a gift to Mrs. Deese and me upon leaving that pastorate.

We went to Israel with a sense of stewardship to our Lord, to the church we served so long, and to the denomination. It was not just a vacation that was observed in a sort of vacuum in life. Instead, these days relate to many centuries past and, if the Lord tarries, many centuries in the future. In fact, our impressions are more real that time is truly related to eternity. A year in the Baptist Convention work begins with refreshing impressions of Christian history and of current relationships — "Christ in you the hope of glory" — one a fact as much as the other. To stand in the excavated ruins of a palace or a city 2,000 or even 2,700 years old and look up to see the modern and technical advancements in our society, like the jet aeroplane, leaves one with a sense of confused frustration. Likewise, to look at the cultural and social decay and spiritual depravity and to see some evidence of achievement is also amusing.

For you, Arkansas Baptist chaplains are relating to boys and girls, men and women, broken on the wheel of health, broken by sin's seductive snare, or bound by chains of management or labor. Many are broken or bound by something, and they know not what, but over some of these — but not all — compassion is being exercised. Chaplains are telling of One about whom it was said, "A bruised reed shall he not break, and a smoking flax shall he not quench." He offers hope to the hopeless. But we, as chaplains, are one facet of the vast endeavor. Every phase of your denominational work is important. We are here because of you — 300,000 members of your 1,200 churches — who placed us here and provide our support. Compared to some, ours is a massive structure. Our Cooperative Program, our complex organization, our concerted effort is all too much to comprehend, but we belong to God, we do His work, and we all thank God for the use He makes of us to magnify His name.

Thank you, Arkansas Baptists, for the privilege of beginning a second year. Thank you for the fellowship of the other employees, for the support of your churches, and for your compassion for souls — and all because of

your love for and your obedience to Christ as Lord and Saviour. We begin the second year with a renewed and refreshed sense of stewardship. We are yours, you are ours, all are His — even Christ's. — Wilson C. Deese, Director of Chaplaincy Ministries

## Student Department

### Youth directors' lab set for next month



Bennett

Walter E. Bennett of Nashville, Tenn., will be one of the conference leaders for the annual Youth directors lab held by the Student Department, April 27-28, in Little Rock.

Although the conference is held primarily for students who will serve as summer youth directors, it is open to any who would like to attend. The conference opens at 7:30 p.m. in the chapel of the Baptist Building, 525 West Capitol. A registration fee of \$5 will include lodging and three meals.

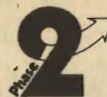
Arliss Dickerson, Baptist Student Director at Henderson State College, will direct the conference. Before joining the Student Department, Dickerson served as Youth Director at First Church at Piggott for three summers.

Registration fees should be mailed to Dickerson at 713 N. 12th Street, Arkansas, Ark. 71923.

## Baptist worker on TV

Robert U. Ferguson, director of Work with National Baptists for the Arkansas Baptist State Convention, will appear on a Channel 2 TV program at 8 p.m., March 23. He will be a member of a panel discussing the prevention of violence.

Leader of the discussion will be Mrs. Diane Parsons, associate professor at the University of Arkansas Graduate School of Social Work. Other panel members will be Dr. Thalmueller, director of pupil personnel for the Little Rock Public Schools; Don Walters, social worker for Pulaski County Prosecuting Attorney's Office; and Mrs. Kay Kimbrough, director of home educator program, Family Service Agency.



The Ouachita-Southern Advancement Campaign

The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

## Involving students

By Jim E. Tillman, Director

This phase of the Ouachita-Southern Advancement Campaign is based on the assumption that every church in Arkansas desires to be involved in this thrust for Christian Higher Education. Many of you need help to promote this Campaign in your church. Well, help is on the way in the form of students from our two schools.

One of the main features of Christian Higher Education Day in Arkansas was the use of students. I will be happy to work with you on a desired date and program for your church to have a student team. Let me know the date you prefer to have this emphasis, and we will have a group of students to come to your church. There is no charge for this service.

The young people are equipped to preach, give testimonies, present special music, show slides of Phase 2, and conduct after-church fellowship programs. This kind of emphasis will not only help your church become involved in the Advancement Campaign, but will help your young people in their impressions of Ouachita and Southern.

J. W. Whitley had this to say regarding this approach, "I wish to express my appreciation to you and your department for sending us the youth teams from Ouachita and Southern for Christian Higher Education Day. The young people were tremendous and did a marvelous job in their presentations. I'm sure we will have a higher regard for our institutions for their having been here." Whitley is pastor of the Lakeside Church in Hot Springs.

Involve these students in your church this spring because, "when it is all said and done" the Advancement Campaign is for our youth. Set a date for your Christian Higher Education Day and I will be most happy to help you promote and program the activities. There is no church too small or too large for this emphasis.



YOUR RIGHT TO KNOW

# When Protection is involved Plan A will Lead the Way!

By  
Darold H. Morgan

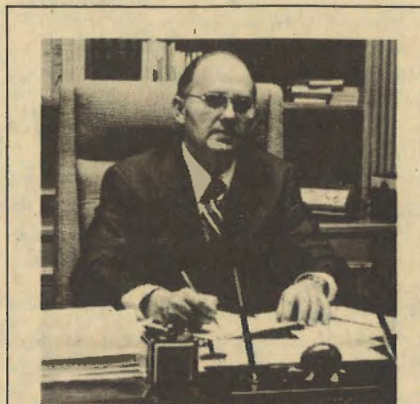
"Changes, changes, changes. You make so many changes I can't keep up." For a moment I thought one member of our Protection Program was complaining until he added: "But don't stop. Each change you make ups my benefits!"

I must confess we have made numerous changes in recent months, each one resulting in greater benefits for our members. Not only have benefits been added to make Plan A more valuable but extra credits have been given since 1970 to push retirement benefits to an all time high. The latest increase as of January 1 boosts accrued retirement credits 10% for most members in Plan A. This is the largest single increase to date and it simply means more income for each member when he retires. The increases have been made possible because of the superb performance of our investment division.

Yet, other changes are coming very soon in Plan A. All we need is approval from each state convention, since Plan A is a pooled plan among the state conventions which we administer here.

The new benefits, recommended by a special Plan A study committee, include increasing the widow benefits for members who retire after January 1, 1973 to 50% of the potential retirement benefit, and adding a Temporary Income Benefit. The latter is payable upon the death of the member during active service. It can mean as much as \$12,000 extra, depending on the age of the member at his death.

Plan A is the workhorse plan. It provides early retirement (prior to age 65), normal retirement at age 65, disability, widow (currently 40%), dependent parent, child, and education benefits. Add all these benefits, then check the cost, and it becomes apparent why Plan A must lead the way when protection is involved.



*This report is the second in a series of informal messages by Darold H. Morgan, President of the Annuity Board of the Southern Baptist Convention, the agency designated to administer the retirement and insurance programs for all ministers and employees of churches and agencies.*

SERVING THOSE  
WHO SERVE  
THE LORD



Providing as much retirement protection as possible is our single intent. Our commitment to you is openness and fairness.

We continue to have difficulty explaining the complex, technical details of the various plans we administer. But we pledge to keep seeking a way to let each member know just what he holds and that every dollar which can be credited equitably will be given him.

We know that many ministers have protection only in Plan A. This grieves us when we realize that Plan A, great as it is, will be inadequate by itself. However, we are encouraged by the increasing number of ministers and church employees who gain extra retirement benefits through Plan B (money accumulation plan) and Plan C (variable plan built around common stocks). This is a hopeful sign, and it is taking place because more laymen are accepting in behalf of their ministers the more realistic 10% of total salary base of participation we advocate for retirement purposes.

Our efforts in the years ahead will be aimed toward informing all laymen of the need to accept a 10% total salary concept as a minimum. Only then will their pastors and church employees have adequate protection. More will be said in a future report about this.

A sage once said: "There's no hope for the satisfied man." Though we rejoice in what we have been able to do to date, we are far from being satisfied. Our objective is adequate protection for all who serve the Lord in a salaried post in a church or agency. At the same time, we will continue doing everything we can through comprehensive and extensive research to increase benefits for all plans just as we have been able to do with the pacesetter, Plan A.

If you have any question concerning Plan A or any part of our ministry, write me. We at the Board want to do our very best at all times to serve those who serve the Lord.

ANNUITY BOARD, SOUTHERN BAPTIST CONVENTION / 511 NORTH AKARD / DALLAS, TEXAS 75201



# Sioux catch Christian missions in crossfire

By Sandy Simmons

PINE RIDGE, S.D. (BP) — Christian missions with the Oglala Sioux Indians appears caught in a crossfire between the American Indian Movement (AIM) and free-thinking independent Indians who follow elected tribal leadership.

The future existence of churches on this reservation and others as well, is in question.

One goal of AIM, according to Baptist missionary, A. L. Davis, is to get the churches off the reservations all together.

AIM leaders have demanded the removal of Christian churches from the reservations.

Davis said, however, they are largely concerned with the removal of the institutionalized, longer established churches such as the Catholic and Episcopalian.

When Baptists first went to the Pine Ridge Reservation in 1966, fifty percent of the 11,000 people were Catholic and 40 percent were Episcopal. Since then, other churches have begun work, such as the Wesleyan Methodist, Mormon, Pentecostal and two Indian originated churches — the Native American Church and Body of Christ Church.

"We smaller groups just sit and wait now. We are in the middle," Davis said. "We don't agree with the violence but have sympathy for the demands that Indian rights be recognized."

Davis said that hopes for the smaller churches remaining on the reservation rest on the friendships developed with the Indian people there. "If you have friends out there on the reservation, they you have hope of staying," he said.

Davis said he hopes the federal government will bring order, but not without dealing with the grievances expressed by the demonstrators.

Southern Baptists have two mission churches in the area, one at Pine Ridge and another at Sharp's Corner. The Oglala Baptist Chapel at Sharp's Corner is housed in a mobile unit on a property controlled by an individual, but the Sioux Baptist Chapel at Pine Ridge meets in a building leased by a permit issued by the town.

Between the two mission points is the beleaguered Wounded Knee where AIM Indians have taken over the Catholic church building.

Wounded Knee, a sparsely settled community with a museum and trading post, is the site of an 1890 massacre in which more than 300 men, women and children died.

In early March, a group of AIM rebels took charge of the trading post, and held several hostages captive in the Catholic church in Wounded Knee. They demanded the removal of Tribal Council President Dick Wilson, charging him with corruption.

Federal troops were called in to surround Wounded Knee. Caught right in the middle between the AIM leaders and the federal troops were about 60 Sioux families that live in the area, according to Southern Baptist missionary Harold Heiney.

Not all these people support AIM, because many of the AIM leaders are considered "outsiders," Heiney said. When the AIM rebels asked for a vote to impeach Wilson, the tribe voted down the ouster.

"Sioux are free-thinking people, but AIM demands total obedience," said Dorothy Richards, secretary to the tribal court at Pine Ridge. "We don't have too many AIM people here. Most of the ones in Pine Ridge are outsiders, and we hate people coming in from the outside and telling us what to do."

Most support for AIM on the reservation is because of hostility towards persons holding power who are mixed bloods, which includes Council President Wilson, according to a report in *Time Magazine*.

Davis, longtime home missionary with Indian groups, fears the Wounded Knee incident will affect Baptist work on other Indian reservations.

Davis came to South Dakota in 1966 from Montana mission work and state work on the Oglala Sioux reservation which stretches more than 100 miles long and 60 miles wide. More than 11,000 Sioux live on the reservation, Davis lives now in Rapid City and the reservation work was expanded to include missionary Heiney who lives in Pine Ridge.

Heiney is concerned with ministering to the people there on the reservation. The rift he says, is Indian against Indian, and he fears it could end in bloodshed.

"We are trying to work with our people now so that when all this is over we all will be able to live on the reservation," Heiney emphasized. "Our ministry is to bring reconciliation between the two factions, to pick up the pieces and share the gospel."

Southern Baptists are not among the church men serving as negotiators; most of these are outsiders also.

"Now there is not much we can do. A lot of the Indians are not for AIM. We need to try to minister spiritually and stay sensitive to the feelings of all the people. We will carry on our programs to all of the people."

The Indians are not going to forget Wounded Knee, said Irwin Lawson, Home Mission Board language missions staffer.

"Wounded Knee was the last big confrontation with the government in 1890. We do have a ministry with the Indians. If there is going to be any hope of unity now it will be through the unity of the Christian Gospel."

## Child Care

### Programs must change as needs of people do



Biggs

The great northwest is truly a unique masterpiece of God's handiwork. Seattle, Washington, was the meeting place for the Child Care Executives of the Southern Baptist Convention this year.

This year marked the silver anniversary for this group, representing 19 states involved in Baptist child care programs. It was interesting to hear the past reviewed, as the various agencies have evolved from the traditional orphans' home to varied multi-faceted programs providing comprehensive services to children and their families. The need to review and plan programs to keep abreast with the changing times was ever present as the program unfolded.

Some of the common trends in child care noted among the group were increased cost of care; declining population of the institutions; need for varied services; children referred are more disturbed; requests for care and treatment for more teen-agers (some reported 65 percent to 70 percent of all intakes were from this age group); must work with families; need for lower child-staff ratio; the cottage living concept is valuable; need for more treatment-oriented service by the agencies.

These trends were readily recognized, as our agency has been programming to meet these changing needs for several years. We will continue to do everything we can to keep our programs in step with current social needs. We believe that a Christian ministry has an even greater responsibility to be relevant to the times. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



## SBC program to emphasize theme, 'Share the Word Now'

PORTLAND, Ore. (BP) — Carrying out the theme "Share the Word Now," the program for the Southern Baptist Convention's 116th annual session here June 12-14 will conclude with a "Share-the-Word Celebration" featuring an address by Oregon Senator Mark Hatfield.

The proposed agenda for the three-day convention, which begins Tuesday morning and concludes Thursday night at the Memorial Coliseum, was released by the chairman of the convention's committee on order of business, Russell H. Dilday Jr., pastor of Second-Ponce de Leon Church in Atlanta.

The "Share-the-Word Celebration" during the closing Thursday night session, will be coordinated by the SBC Sunday School Board, with Louisville entertainer Grady Nutt as master of ceremonies.

Designed to call messengers and visitors "to a more frequent and deeper sharing of their Christian experience now," the celebration will be presented in three parts: "The Word We Share," "The Way We Share," and "Our Commitment to Share."

James L. Sullivan, executive secretary of the SBC Sunday School Board, Nashville, will begin the first part, emphasizing the urgency of "sharing the word now."

Annie Vallotton of Paris, France, illustrator of Today's English Version of the New Testament, will present sketches of New Testament scenes as portions of the scripture are read.

The second part will consist of testimonies by famous individuals, including Sen. Hatfield, along with a prominent entertainer and an outstanding sports figure whose participation is still being negotiated.

The celebration will close with a brief service of commitment led by Ralph H. Langley, pastor of Willow Meadows Church, Houston.

Both the Tuesday evening and Wednesday evening convention sessions will emphasize missions, with the focus Tuesday on foreign missions and Wednesday on home missions.

Major addresses are scheduled on Thursday by a black Baptist minister, Frederick Sampson of Tabernacle Church in Detroit; and by a seminary ethics professor, William M. Pinson Jr., of Southwestern Seminary, Fort Worth.

Other major addresses include the annual convention sermon, scheduled Wednesday morning, by Dotson M. Nelson Jr., pastor of Mountain Brook Baptist Church, Birmingham; and the annual president's address, slated

Tuesday morning, by SBC President Owen Cooper of Yazoo City, Miss.

Cooper, chairman of the board for the Mississippi Chemical Corp., and the first layman elected as SBC president in 13 years, will preside throughout the three-day convention.

Each of the five morning and afternoon sessions will open with a theme meditation brought by Sullivan, whose lead-off message during the Thursday night session will conclude the meditations on the theme, "Share the Word Now."

For the second consecutive year, music will be under the direction of William J. Reynolds, secretary of the church music department for the SBC Sunday School Board.

Seven musical groups have been scheduled to sing during the sessions, providing music for inspiration, Reynolds said.

The groups include The Celebration, from First Church, Ft. Smith, Ark.; The Spring Street Singers, organized for the SBC Home Mission Board's television program "Spring Street USA;" The Revelation Singers of Arapahoe Church, Littleton, Colo.; the Lower Columbia Singers of Longview, Wash.; The Free People and The Trouvers, both of California Baptist College, Riverside; and the Chapel Choir of First Church, Abilene, Tex.

In addition, solos will be presented by Russell Newport, businessman from Springfield, Mo., and Randall Veazey, concert soloist from Foley, Ala. A duet will be sung by Mr. and Mrs. James Yates of Yazoo City, Miss. Yates, pastor of First Church, and his wife will sing just before layman Owen Cooper brings the presidential address.

Most of the convention program, as usual, will be devoted to conducting the business of the nation's largest Protestant-evangelical denomination.

During the three-day meeting, a total of five hours, 40 minutes will be devoted to miscellaneous and special business. An additional six hours will be devoted to hearing reports on the work of 22 agencies, institutions and organizations related to the convention.

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## SBC growth

(From page 24)

Night Place" would spur new interest in Training Union.

In addition, pointed out Comish, Training Union curriculum materials have been redesigned to meet the churches' requests to include more Baptist doctrines and studies in personal spiritual life.

"These two factors," Comish claimed, "signal a new growth of training in the churches."

The statistical reports were based on uniform church letters returned by all but 108 of the SBC's 34,534 churches, according to Martin B. Bradley, secretary of research services for the board. Bradley said Southern Baptists do a marvelous job of reporting their statistics, much better than most other Protestant denominations.

## Emeritus missionary to the Orient dies



Dr. Abernathy

John A. Abernathy, emeritus Southern Baptist missionary to the Orient, died March 19 in a Hot Springs hospital. He was 77. He and his wife, the former Jewell Leonard of Huntington, Ark., retired in 1961 and moved to Hot Springs, where they

were members of First Church.

Dr. Abernathy and his wife served 28 years in North China before being shut out by the Communists. They moved on to begin mission work in the Philippines and in Korea, where they were the first Southern Baptist missionaries. He was founder and first president of the Korean Baptist Theological Seminary at Taejon.

While serving in China, Dr. Abernathy was an honorary member of the legislature, and served as liaison officer and chaplain for a Chinese interpreting school during World War II. He was interned by the Communists from 1941-42.

Dr. Abernathy was elected Second Vice President of the Southern Baptist Convention in 1967.

He is survived by his wife.

Funeral services were held at 10 a.m., March 22, at First Church, Hot Springs.



## Seminary extension sets new expansion program

NASHVILLE (BP) — The administrative committee of the Seminary Extension Department of the Southern Baptist Convention has approved an ambitious plan for expansion, and authorized a 27.5 percent increase in the department's budget to finance the program.

Two major goals were outlined by Seminary Extension Director Raymond Rigdon as part of the expansion program.

The department will seek to establish and maintain a minimum of 500 extension centers across the country, with 10,000 students enrolled annually.

A second major goal is to increase the number of students enrolled in correspondence study to a minimum of 5,000 each year.

In announcing the goals, Rigdon also reported that 1972 enrollments in courses offered by the department were the second highest in the department's history.

Last year there were 6,998 individual enrollments in 215 extension centers and in the Seminary Extension Home Study Institute. The record year was in 1968-69 when 7,376 were enrolled, but that figure was slightly inflated with 664 enrollments in a popular-type half-unit course developed and promoted in cooperation with the SBC Radio-Television Commission, Rigdon pointed out.

"We have entered a period in history when continuing education no longer is an optional pastime for a few academically-oriented ministers," Rigdon said concerning the expansion program. "It must become a way of life for any minister who effectively guides his people in the Way of Life.

"Seminary Extension, on behalf of the six seminaries, is happy to offer learning opportunities for any Southern Baptist minister regardless of the limitations or the extent of his previous formal training," Rigdon said.

Rigdon added that the plan for expansion approved by the department's administrative committee is designed "to meet one of the most crucial needs in Southern Baptist life today — the need for each minister to have within commuting distance of his home attractive opportunities for continuing his education for ministry."

Part of the plan for expansion calls for an intensive informational and

educational program designed to cultivate a concept of the ministry in which continuing education is accepted as essential to the fulfillment of the calling of SBC ministers.

In an effort to develop more extension centers, boosting the number of such continuing education centers from the current 215 to more than 500, Rigdon and his staff proposed multiple patterns designed to best meet needs and resources of particular Baptist associations.

The new patterns include circuit centers in which one teacher commutes to several locations to conduct classes; existing centers adding a seminary course taught by a seminary professor of existing courses; and centers offering a diversified range of education programs and services including short-term conferences and retreats, seminars, a circulating library, guided independent study, and counseling and referral services.

Plans were also outlined to enlist black and Spanish-speaking pastors in training programs "relevant to their personal needs and ethnic characteristics."

The expansion program would also seek to involve in a guided program of personal study untrained pastors who are unable because of their locations or work responsibilities to enroll in an extension center, plus another program designed to encourage ministers who have not completed seminary training to consider seriously the feasibility of taking another step in their formal education.

In annual statistical report to the administrative committee, Rigdon disclosed a total of 1,044 course enrollments in the department's Home Study Institute (correspondence school), plus 679 enrollments in the "basic curriculum" and 5,185 enrollments in the college level curriculum offered by the 215 extension centers.

The 6,998 total enrollments represent students in 42 states and seven foreign countries, the report indicated.

Grady C. Cothen, president of New Orleans Seminary and chairman of the department's administrative committee, told the SBC Executive Committee recently of the proposed expansion program, and announced the budget increase approved by the committee to implement the program. The department's budget would increase from \$90,000 to \$115,402, a hike of 27.7 percent.

## SBC mission gifts continue increase

NASHVILLE (BP) — Contributions to world missions through the Southern Baptist Convention's Cooperative Program unified budget continued to climb, with a 16.75 percent increase during the month of February.

During the first five months of the fiscal year, October through February, gifts through the Cooperative Program had reached \$14,153,106, an increase for the year of almost \$1.2 million, or 9.24 percent.

A six percent increase is necessary to meet the convention's budget for the year, SBC officials said.

In addition to the \$14.1 million in Cooperative Program gifts, a correspondingly big increase in designated giving to specific mission causes was noted in the report, prepared by the SBC Executive Committee here.

A total of \$15,135,157 has been given to designated mission causes, primarily home and foreign missions, so far during the fiscal year. It is an increase of \$1.7 million or 12.83 percent, for the year.

Grand total mission gifts (Cooperative Program and designations combined) climbed to \$29,288,263, an increase of \$2.9 million or 11.07 percent.

Big increases have been reported for the last three months. December and January were record months of Cooperative Program giving, with an all-time high of more than \$3 million contributed through the Cooperative Program in January.

In February, Cooperative Program gifts were just short of the \$3 million mark, with \$2.9 million given through the denomination's unified budget that is similar to the United Givers Fund approach.

Designations were also up in February, when \$9 million was reported for specific mission causes, most of it through the Lottie Moon Christmas Offering for Foreign Missions. February, always a heavy month for designated gifts, noted a \$1.4 million or 19.07 percent increase.

For the month of February, a grand total of almost \$12 million (\$11,998,691) was given through the Cooperative Program and special designated offerings, an increase of \$1.8 million or 18.5 percent over February gifts of 1972.

The financial report reflects only contributions to world and nation-wide SBC mission causes, and does not include amounts given to support local and state missions.



## World Missions Conferences involve one million Baptists

ATLANTA (BP) — Baptist world missions conferences last year involved more than a million Southern Baptists in studies of the denomination's mission efforts.

According to a report prepared by the Southern Baptist Home Mission Board here, 178 Baptist associations conducted conferences involving members of 3,390 churches last year. A total of 1,157,668 persons attended the programs.

The conferences, in which an entire church congregation studies missions in classes and hears messages from visiting missionaries, brought a total of 2,257 state, home and foreign missionaries to the participating associations.

During the programs, 807 professions of faith and 5,284 decisions for church related vocations were made, according to the report compiled by Kenneth Day, secretary of the department of promotion for the board which last year had administrative responsibility for promotion of the conferences.

Administrative responsibility for promoting the conferences is being shifted this year from the Home Mission

Board to the SBC Brotherhood Commission, Memphis.

"These conferences," said Day, "have proved to be the most popular method of securing reports from mission fields. They provide face-to-face contact with missionaries, and we feel no comparable substitute exists as a basis for mission education."

One of the contributing factors to the popularity of world missions conferences is their economic feasibility, Day explained. Although every church involved hears five missionaries, the cost per church in 1972 was less than \$60.

Associations, in cooperation with the SBC Foreign Mission Board, Home Mission Board, and state conventions, annually sponsor about 175 world missions conferences across the United States.

Due to the number of missionaries available from the Foreign Mission Board and Home Mission Board, state conventions are usually limited to twenty percent of their associations participating in these programs during the year, Day said.

## Baptists give \$250,000 to aid Managua relief

WASHINGTON (BP) — Baptists around the world have responded to the earthquake that virtually demolished the city of Managua, Nicaragua, by giving more than \$250,000 in relief, the Baptist World Alliance reported here.

Carl W. Tiller, the BWA's relief coordinator, called the response "one of the greatest demonstrations of Christian love in the history of Baptist World Relief."

Tiller, however, added that the monetary figure does not tell the full story of response.

The true measure of concern is reflected in sacrificial gifts, such as \$25 (US) from the Baptists in Bangladesh which is still plagued with damage from its 1971-72 war for independence, and \$50 from Baptists in India where both flood and famine are even now.

Baptists in the neighboring countries of Costa Rica, El Salvador, Honduras, and Guatemala are giving direct assistance — their own vehicles carrying emergency food and medicines to the earthquake survivors.

A strategic personality in administering outside aid to meet relief needs of the people has been Dr. Gustavo A. Parajon, a member of the

Baptist Hospital staff at Managua, and son of a former pastor of First Baptist Church in Managua.

Less than a week after the quake — even the Nicaragua government sealed the city off from the outside world in an attempt to assess damage and bury the dead, Dr. Robert A. Hingson, a Baptist layman from Cincinnati, Ohio, had flown to Managua as a representative of the Baptist World Alliance and at the invitation of Central American health authorities.

He carried with him several thousand dollars worth of medical supplies donated by American drug manufacturers, and sufficient money to help meet emergency needs for food, water, shelter and clothing. The cash came from the BWA relief department's emergency reserve and an immediate gift from the Baptist Federation of Canada.

Dr. Hingson helped Nicaragua health authorities, with whom he had worked previously, to plan for recovery from the earthquake. He made a full report of findings and recommendations to BWA General Secretary Robert S. Denny and other alliance leaders as soon as he returned home.

## WMU restructures Birmingham staff

BIRMINGHAM (BP) — The Southern Baptist Women's Missionary Union (WMU) Executive Board has restructured the program design, editing and field services staff of its national office here.

Effective February 5, the Promotion Division of WMU headquarters was renamed the Education Division, with June Whitlow continuing as director.

Alma Hunt, executive secretary of WMU, explained that the staff was reorganized to unify all aspects of work relating to age-level organizations. The four department supervisors will consult with the Education Division director to give continuity to overall program design and implementation.

The division's two former departments, editorial and field services, were cross-cut to place all personnel related to a given WMU age-level in an age-level department.

Adrienne Bonham, who directed the editorial service department, and Mary Hines, who directed the field services department were transferred to supervisory positions in the new structure.

The general administration department will deal with overall church WMU work. Bobbie Sorrell was promoted to supervisor of this department, and Ethalee Hamric will be editor of general WMU materials.

The adult department, supervised by Adrienne Bonham, will coordinate work of Margaret Bruce, Baptist Women consultant; Rosanne Osborne, editor of Baptist Women materials; Aline Fuselier, Baptist Young Women (BYW) consultant; Laurella Owens, editor of BYW materials; and Doris Diaz, language missions consultant and editor of Spanish WMU materials.

The youth department will include Evelyn Tully, Acteens consultant, and Oneta Gentry, editor of Acteens materials. The supervisor's slot for this department remains vacant at this time, WMU officials said.

Mary Hines will be supervisor of the children and preschool department. Members of the department are Mickey Martin, Girls in Action and Mission Friends consultant; Mrs. Jesse A. Tucker, editor of GA materials; and Mrs. Helen M. Allan, editor of Mission Friends materials.

Other phases of work at the Birmingham office, organized under the Business Division and the Administrative Division, were unaffected by the changes.



# God loves us

By Roy Gean Law, Pastor  
First Church, Ozark



Law

Love is the most over-spoken, under-practiced word in America! It is like one man said about the weather, "everybody's talking about it, but nobody's doing anything about it."

Signs, placards, and chants will never bring love to the world. "Smile, Jesus loves you," "Jesus loves you, and I love you," and "Honk if you love Jesus" will do no more for this generation than just saying "Christ is the answer" did for the last. Truly Christ is the answer for every problem of life, and Jesus does love all men, but just saying it is not enough. We must show men how Christ is the answer to their needs, and how he loves them. Christlike love will manifest itself in actions.

One young woman, discontented over the bleakness of the day's headlines, decided to put love into action. She visited an 82-year-old neighbor. The lady was so pleased to have company. She had been sick for several days and was especially lonely. That night she died. The young woman had not been interested in the neighbor before. She had even gone out of her way to avoid taking just a little time to talk. Now she was glad she had taken the time. The incident spurred her to express love in whatever way she could to others. It changed her life! The old proverb, "a friend in need is a friend indeed," might be as well expressed, "love is a friendly deed to someone in need."

"Christian Redemption" is our unit of study. This first lesson, "God loves us," shows not only that God loves us, but more importantly, how God loves us.

## The expression of God's love (Ps. 103:8-14)

The Lord, the Self-existing One who is the Redeemer, loves all men, and seeks to redeem them. He is full of compassion on all even though they do not deserve such kindness. He desires to show favor. He is not full of anger. He is not always striving and contending with men, yet when the time comes he can release anger in a fury.

God is full of love for all his creation. For that reason, he has not dealt the death-blow, but has loved and expressed kindness to people. His mercy is as great as the distance between the earth and the farthest galaxy in the solar system. His forgiveness can separate us from our sins as far as the distance between infinity on the east and infinity on the west. The text says "he has removed our transgressions from us" (vs. 12.) We have not sought God, he has sought us. Because of faith, trust, in Jesus our sins are forgiven; not because of what we are, but because of who he is. We are not saved by good works but by faith.

God's love for man causes him to look on us with tender compassion, the kind a father has for his son. He knows our weaknesses and shortcomings. He knows that life at its longest is still short by eternal measurement. Any father who has ever stood in the darkness of his son's bedroom watching him sleep can understand this. There is a tenderness which often causes tears to come to the eyes. Because he loves his son, the father wishes the best for him. Knowing there will be difficult times he is overcome with love for his son. A mother who watches her daughter going up the aisle of the church on the arm of the young man she has just married can understand this. She knows the daughter will have days when she is not this happy. She'll have times of discouragement. She'll experience pain. The tears of both joy and sadness reflect these and many other experiences the mother can foresee in the life of her daughter. In like manner, God is tender-hearted, loving, and full of concern for us.

## The endurance of God's love (Hos. 11:1-9)

God loved Israel and called his people out of the bondage of slavery in Egypt. In a short time they had turned to idols. Even as they were camped at the foot of Mount Sinai, they made and danced around the golden calf. Through the years God continued to feed and provide for his people though they continued their abominations against him. As a result they would one day be over-

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## International

March 25, 1973

Psalm 103:8-14; Hosea 11:1-9

John 3:16-17; Ephesians 1:3-10

come and ruled by a foreign power. Even so, because of God's love, he would not turn on them the full punishment they deserved.

Perhaps this enduring love is best seen in the life of Hosea himself. His marriage to Gomer had been a rocky one. Even after children were born she strayed and was unfaithful. The name of one of the children indicates that it was not Hosea's son. In time Gomer left completely. During the next few years she went from one immoral relationship to another. In time she grew old, and no man desired her. She was taken to the slavemarket to be sold. Through the years Hosea never forgot. In loneliness he longed for the bride of his youth. When he saw her about to be auctioned as a slave, he bought her.

This is a picture of what God did. When man whom God owned by creation turned to sin, God never forgot. God continued to love him. Through the sacrifice of Jesus, God bought man back.

## The earnestness of God's love (John 3:16-17)

Perhaps the "whosoever believeth" of verse 16 often overshadows the rest of the verse. It shouldn't! "For God so loved" is the dramatic, focal point. Without the love of God the latter part of the passage could not have been written. God proved his love! He sent Jesus. We can have everlasting life because of faith in him.

Even now, God's purpose is not destruction. God does not want to condemn. His love has caused him to do everything possible to avoid condemning anyone. Instead, he has offered escape (salvation) from condemnation. The only ones who are condemned are done so because they reject the supreme offer of God, his son.

## The extent of God's love (Eph. 1:3-10)

Because God loves, he blesses his children. Through Christ we have great blessings in things that really count. We have salvation through the blood of Christ. Our sins are forgiven! All this is possible because of God's loving favor.

His ultimate love is to draw us all together in Christ. Heaven is our final reward.

Next week, "God Speaks Through Christ."



# In fellowship at the Lord's Table

By Roy E. Chatham, Minister of Education  
Central Church, Magnolia



Chatham

Public and private worship are both essential for the spiritual growth and maturity of believers. They cannot be neglected except to the spiritual detriment of the Christian. This lesson is the first of a four session unit designed to challenge

and deepen the commitment of church members to the worship, fellowship, ministry and witness of the church, as the body of Christ, in the community and around the world.

### The Corinthian cliques (I Cor. 11:18-19)

Paul opens Chapter 11 with a note of praise for the Corinthians that they had kept the ordinances of the Church. However, in verse 17 he says, "now in this that I declare unto you I praise you not." This is also repeated in verse 22. Although they had kept the Lord's Supper ordinance, they had done so in such a manner that the significance and importance of it was lost.

The Lord Jesus had gone back to heaven only about 25 years before Paul wrote to the Corinthians. In this short period of time, the Lord's Supper had lost almost all of its sacredness. Many fleshly and carnal differences had arisen in the Church at Corinth. There were divisions among the people, and they had grouped themselves into cliques. These differences were evidently carried right into the Lord's Supper observance as the people would seat themselves in their own little groups or cliques. Some went so far as to come to the Table of the Lord drunk. Paul describes it in the following verses.

### What purpose — fun or fellowship? (I Cor. 11:19-23)

In the early church, it was a practice to meet together in their homes for socials called "love feasts." These were evidently times of social fellowship which were generally followed with the breaking of bread.

Evidently, the Corinthians had gone too far in their celebrating. The Lord's Supper had become a time of eating, drinking and reveling instead of a time of worship, fellowship and confession.

The same type of abuse that is found in the observance of the Lord's Supper by the Corinthians probably could not enter our observance today. However, it does serve to remind us that we must

be careful how we come to break bread together.

The sin of coming to the Lord's Table without proper personal preparation and thorough understanding of its meaning can be followed by serious and terrible results. If Christians would really believe this, study and sincerely practice the admonition from God's word regarding the partaking of the Lord's Supper, they would be spared untold grief and suffering. Hosea said, "My people are destroyed because of lack of knowledge." This very thing holds true today due to the lack of knowledge and understanding of God's requirements and wishes concerning the Lord's Supper. It causes much sickness and grief among the children of God without them really knowing why.

### A command, privilege and memorial (I Cor. 11:23-25)

In the next few verses, we have a complete and detailed explanation of the meaning and importance of the Lord's Supper. In verses 23-25, we find a divine command, a blessed privilege, and a necessary memorial.

A solemn obligation rests upon all of God's children regarding their participation in the Lord's Supper. In verses 24 and 25, the Word says: "Take eat; This Do." This would indicate that every Christian is commanded to observe the death of our Lord at His supper. Anything which hinders you from partaking then must be put away.

Moreover, we ought to welcome the opportunity and blessed privilege of coming because we are invited to come and sit at His table with Him as our host. What a privilege! Do you not see what an insult it would be to refuse to accept His invitation?

Then, it is a necessary memorial — "In remembrance of me." It is to remind us of the tremendous cost of our salvation — His death on the cross. When we meet around the Lord's Table in fellowship with Him and fellow Christians, we are doing not only what He commanded, but what He has asked us to do just in case we tend to forget Him.

### From His coming to His coming (I Cor. 11:26)

Every time we partake of the Lord's Supper, we are testifying that Christ

lived on this earth, that He died to save us and that He is coming again. So, the Lord's Supper is from the "coming to the coming." It is a memorial that is needed only during His absence. The Supper looks forward to His blessed second coming and when that happens, there will be no need for it anymore. Since we as human beings are not perfect, then we know the Lord's Supper is an institution for imperfect people. When He returns, we shall be made perfect and perfect people have no need of this memorial. It will be replaced by the "Marriage Supper of the Lamb."

### Exhortation and examination (I Cor. 11:27-29)

If we were to wait until we were good enough, none of us would be able to partake of the Lord's Supper. We should go with a sincere desire for soul-searching and sin confessing realizing that our only hope lies not in our goodness but in His worthiness.

In these verses, there is a solemn warning about participating in the Lord's Supper in an insincere or indifferent manner. We cannot come perfectly, but we must come honestly.

Also, we are to examine ourselves, not the other person. We should search carefully into our own lives to see if there is anything that needs to be judged or confessed. Then we can come to the Table of the Lord ready for true fellowship with Him and other believers.

Think Cooperative Program!  
LIFELINE TO WORLD MISSIONS

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## January gifts top \$3 million first time

NASHVILLE (BP) — For the first time in the history of the Southern Baptist Convention, contributions through the denomination's Cooperative Program unified budget exceeded \$3 million in one month.

A record \$3,194,938 was contributed to support all national SBC mission causes through the Cooperative Program during the month of January, 1973.

It marked the second month in a row that Cooperative Program gifts had reached a new record high. December, 1972, Cooperative Program contributions was the previous top month of giving, with \$2,968,131.

Cooperative Program contributions for January, 1973, represented an increase of 14.3 percent, or \$399,230 over the month of January for 1972.

For the first four months of the 1972-73 fiscal year, Cooperative Program gifts totalled \$11.2 million, an increase of \$773,612 or 7.42 percent over the same four months period last year.

Porter W. Routh, executive secretary-treasurer of the Southern Baptist Convention Executive Committee which receives and distributes to SBC causes the budget funds, was elated at the news of the \$3 million milestone of giving in one month, and the big increase for both the month of January and the entire year.

"The 14 percent increase in Cooperative Program receipts for January represents a healthy condition in the churches," Routh commented on learning of the increase.

"But more important," he continued, "it represents a concern in all that Southern Baptists are seeking to do on the part of deacons, Sunday School teachers, and just the average church member who doesn't say much, but has a deep conviction about his stewardship."

Concerning the 7.2 percent increase in receipts for the first four months of the fiscal year, Routh observed that if the current trend continued, Southern Baptists will be able to meet the 1972-73 operating budget and make a substantial reduction in the current capital needs program.

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## A smile or two

When triplets arrived at Timmy's house, the whole family was in a high state of excitement. "If you tell your teacher about this special event," the boy's father said, "I think she might give you the afternoon off."

Sure enough, the teacher let him off that afternoon. When Timmy's father asked, "what did the teacher say when you told her the big news?" The boy said, "Oh, I just told her I had a new baby sister. I'm saving the other two for next week and the week after next."

\* \* \*

Sign on church bulletin board: "Open On Sunday For Your Convenience."

\* \* \*

Harpo Marx went to Vermont to spend the weekend with Alexander Woolcott. Harpo arrived in a dilapidated Model-T Ford with Shredded side curtains and flapping fenders. Staring down at the spectacle, Woolcott demanded: "What in the world is that?"

"Oh," replied Harpo loftily, "this is my town car."

"What town," demanded his outraged host, "Pompeii?"

\* \* \*

A lot of women are getting independent-minded these days and it's a good thing and about time. Who can blame them if they prefer plots and plans to pots and pans?

\* \* \*

Political economy are two words that should be divorced on the grounds of incompatibility.

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## Attendance report

March 11, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	64	34	
Alicia	43	37	
Alma, First	392	116	
Alpena	76	29	
Banner, Mt. Zion	34	13	
Bentonville, First	268		5
Bella Vista Mission	30		
Berryville			
First	174	65	
Freeman Heights	131	41	
Blytheville, Gosnell	192	86	
Booneville, First	223	199	
Cabot, Mt. Carmel	203	93	
Camden, First	539	84	
Cherokee Village	99	33	
Conway, Second	306	88	
Crossett			
First	588	150	
Magnolia	227	128	2
Mt. Olive	335	210	11
Dermott, Temple	103	42	1
Des Arc, First	216	91	18
El Dorado, Caledonia	42	20	
Forrest City			
First	801	170	4
Second	168	91	
Ft. Smith			
First	1242	270	18
Haven Heights	222	117	
Oak Cliff	201	72	6
Temple	128	66	4
Gentry, First	163	77	
Grandview	87	64	
Greenwood, First	311	85	
Greers Ferry, Westside	96	45	2
Hampton, First	124	31	
Harrison			
Eagle Heights	265	113	
Woodland Heights	84	53	13
Helena, First	347	90	2
Hope			
Calvary	203	95	
First	527	132	2
Hot Springs			
Grand Avenue	268	145	10
Lakeside	207	71	1
Leonard Street	69	43	
Park Place	388	125	1
Piney	213	82	
Vista Heights	106	77	2
Hughes, First	207	77	
Jacksonville, First	379	54	2
Jonesboro			
Central	525	126	3
Nettleton	270	105	
Lake City, Bethabara	114	111	
Lake Village, Parkway	54	29	
Lavaca, First	294	104	
Little Rock			
Crystal Hill	166	86	
Geyer Springs	740	241	4
Life Line	701	156	4
Martindale	105	47	
Nall's Memorial	106	26	
Wakefield First	51	36	
Woodlawn	105	37	
Mablevale, Shannon Hills	80	40	
Magnolia, Central	609	209	5
Melbourne, Belview	157	89	2
North Little Rock			
Calvary	436	142	8
Grace	88	56	2
Gravel Ridge	210	93	
Levy	448	78	4
Park Hill	794	116	5
Sylvan Hills	289	115	
Paragould, East Side	212	85	2
Paris, First	400	141	
Pine Bluff			
Centennial	178	64	2
Dollarway	128	66	1
East Side	213	119	6
First	700	178	
Green Meadows	65	34	
Second	161	64	
South Side	823	182	
Prairie Grove, First	183	89	2
Rogers, First	523	112	1
Roland, Natural Steps	79	46	
Russellville			
Kelley Heights	38	26	1
Second	207	95	1
Springdale			
Berry Street	110	48	5
Elmdale	329	77	4
First	871	6	6
Van Buren, First	510	225	1
Vimy Ridge, Immanuel	82	36	2
Warren			
Immanuel	274	83	
Westside	62	38	
West Helena			
Second	215	93	
West Helena Church	219	68	
W. Memphis, Vanderbilt Ave.	107	52	3
Wooster	88	78	1



## Southern Baptist datelines

# SBC leaders express delight at record baptisms, growth

NASHVILLE (BP) — Southern Baptist leaders, meeting here for the denomination's Executive Committee, expressed joy and gratitude in response to a statistical report showing 1972 was a record year in baptisms, church membership and total gifts.

Last year, Southern Baptists reported a record 445,725 baptisms (conversions) — the greatest number since 1959. In addition, total church membership passed the 12 million mark for the first time, and total gifts exceeded the \$1 billion milestone.

The statistical report also indicated that enrollments increased for the Sunday School, Brotherhood, and church music organizations; but decreased slightly in Training Union and Women's Missionary Union.

In response to the news, several SBC leaders rejoiced at the gains, and sought to understand the factors involved in gains and losses.

"Statistical reports never tell the whole story, but numbers do represent persons and reflect compassion and concern," commented Porter W. Routh, executive secretary of the SBC Executive Committee.

Routh pointed out that the 12 million milestone in church membership represents the first time in the past 10 years that the denomination has exceeded two percent in its growth rate. He attributed the growth partly to the record number of baptisms.

Routh added that the \$1 billion figure in total gifts represents stewardship growth, but also represents missionary zeal and outreach. Included in the \$1 billion figure was a total of \$174.7 million given to Baptist mission causes.

The acting director of the SBC Home Mission Board's evangelism division, Fred B. Moseley, of Atlanta, attributed the record year of baptisms to a national climate of religious concern and the effective involvement of the laity in evangelism.

Last year, Southern Baptists trained more than 100,000 laymen to be more effective in bearing a Christian witness through lay evangelism schools promoted by the board, Moseley pointed out.

Moseley observed that there seems to be a moving of God in the nation, as evidenced in the Jesus movement, renewal of the church and laity resulting in increased evangelism, and other national concerns for religious values.

Glendon McCullough, executive secretary of the SBC Brotherhood Commission in Memphis, pointed out that Brotherhood enrollment in men's

and boys' missions organizations had increased for the second year in a row. The report indicated Brotherhood enrollment reached 454,272, an increase of 2,734 or .6 percent.

McCullough said the increase was evidence of "an increasing interest of Southern Baptist men and boys in becoming meaningfully involved in missions.

Last December, a statistical projection had predicted a loss in Brotherhood enrollment, but the final tabulations showed an increase of about one-half of one percent.

As usual, the biggest percentage gain in church organization enrollments came in the church music organizations. Music enrollment reached 1,173,004 up 84,024 or 7.7 percent compared to last year's all-time high.

William J. Reynolds, secretary of the church music department for the SBC Sunday School Board, attributed the 7.7 percent growth factor to "the strong leadership in the churches and in the state music departments. We are grateful to God for what this means to Southern Baptists the opportunities it provides and the responsibilities it brings," he added.

Sunday School enrollment, which like Brotherhood increased by about one-half of one percent, reached 7.1 million, up 36,198 from the previous year's enrollment.

A. V. Washburn, secretary of the Sunday School department for the board, expressed thanks to God for "the new spirit in the churches which has come through His spirit."

This new spirit, he observed, is evidenced by "a renewal of the spiritual life of members and workers, a deeper concern for people and reflected in a gain in Sunday School enrollment and in the greatest number of baptisms in Southern Baptist history."

Two organizations in the SBC reported decreases in membership — the Woman's Missionary Union and the Training Union. WMU membership decreased by an even one percent, from 1,137,586 to 1,125,641. Training Union dropped to 2,044,445, a change of about three percent.

Miss Alma Hunt, executive secretary of Southern Baptist Women's Missionary Union in Birmingham, pointed out that the loss is relatively small compared to losses in other years.

"We recognize the loss for what it is — a reflection of changing times and changing roles of women," she added. "Southern Baptist women are not exceptions to the changes affecting all

American women. The women we try to involve in missions are the same ones who are taking employment outside the home, who are sought by secular service and social organizations, who manage hectic family schedules, who are intimidated by the crime wave, and who are returning to college by the thousands.

"The loss in membership shows that some church WMU's must not be confronting times with the appealing WMU options that are available today," she commented, adding that she continued to receive many exciting reports of WMU growth.

"Apparently, in many areas, the recently overhauled WMU plans are beginning to meet the needs and preferences of today's women," she stated. "Last month the number of subscribers to WMU magazines increased as much as the membership loss of last year, indicating that more women and girls are now being enlisted in WMU."

Although Training Union enrollment decreased during 1972, two SBC leaders here predicted a new growth in church training next year.

"An about face is evident in the decline of church training enrollment," stated Philip B. Harris, secretary of the board's church training department. "This decline is being slowed considerably. The direction now is upward and forward."

Both Harris and Allen B. Comish, director of the Church Services and Materials Division for the Board, said they felt the impact of a new convention program called "Church: The Sunday

**See SBC GROWTH**  
on page 18

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