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Arkansas Baptist State Convention

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**Siloam Springs
Baptist Assembly
begins June 24**



April 25, 1974

Arkansas Baptist
NEWSMAGAZINE

One layman's opinion

To write or not to write about Ben Elrod



Dr. Grant

I have been trying to decide whether or not I should write another "Ben Elrod story." My article some time ago on "Ben Elrod and the Serpent" caused quite a bit of stir and may even have brought unnecessary embarrassment and mental pain to the snake-bitten Vice President for Development at Ouachita Baptist University. Therefore I would bear a heavy burden of responsibility if I took pen in

hand to write a follow-up story on our beloved, though accident-prone, Ouachita staff member.

Many strong and persuasive reasons exist for not writing up the recent unfortunate occurrence in which he overturned his canoe in the midst of a Caddo River float trip. For example:

1. It might be embarrassing to Mrs. Ben Elrod to write such a story. Betty Lou has always been very loyal to Ben in showing public confidence in his skills as a canoe captain, and has even been known to make impressive speeches to the effect that she would never float the Caddo with anyone other than Ben at the helm. She has steadfastly refused to point the finger of blame in this happening and one might suspect that Ben included some oath of silence in their wedding vows.

2. It might also be embarrassing to Dr. Elrod, as well as a severe blow to male chauvinism, for it to be known that just a few seconds before their canoe overturned in the Caddo River, husband Ben confidently rejected wife Betty Lou's strong advice that "Shouldn't you steer to the left of that snag, Ben?" As they overturned the canoe (to the right of the snag), Ben must have decided he was truly snake bit even in the cold current of the Caddo.

3. Furthermore, the risk is always present, as one of my fan letters recently suggested, that the readers of this column expect me to deal with more serious matters, since this is, after all, a religious newsmagazine.

4. There is one other reason against writing about this Caddo River tragedy. My sister Harriet, on hearing about it, immediately suggested that I write the story and entitle it "Tippy-canoe and Snake Bit Too!" It could be a serious violation of freedom of the press if I should begin letting my sister tell me what to write and even the title to use.

I find all of these reasons very compelling and have, therefore, decided not to write another Ben Elrod story. — Daniel R. Grant, President, Ouachita Baptist University

In this issue

Camping time again/Cover

Arkansans who are getting ready to attend the state camps at Siloam Springs may be interested in scenes from past assemblies featured this week as the cover.

A first for Arkansas 6

The SBC Foreign Mission Board held a meeting in Little Rock this month and made history doing it. Never before has this Board met in Arkansas.

5,000 young people come to town 16

The annual State Youth Convention, sponsored by the state Church Training Department, attracted 5,000 Baptist young people this year to Little Rock.

Tornadoes touch lives of Baptists 24, 18

Recent tornadoes in the South and Midwest left their "footprints" on the lives of Southern Baptists, too. Articles begin on page 24 and are also found on pages 18 and 19.

Arkansas Baptist

NEWSMAGAZINE

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Pastor's responsibility to the church

(First of a two-part series)



Editor Sneed

The growth and development of a church doesn't just happen. There are many factors which affect the life of a church. But the most important of these are the pastor and the congregation. Periods of greatest success always occur when each understands and accepts his responsibility.

Across the years many erroneous ideas have developed concerning the pastor's responsibility to the church. Some feel that the pastor should serve as a janitor, carpenter, repairman, entertainer, and if any time is left, as spiritual leader. Some few preachers, however, have seen themselves as executives, managing a corporation. These men desire to maintain a working schedule from 9 to 5. They are happy to meet all needs which occur during this rigid time schedule, provided they don't have to leave their office to do so. Both of these concepts are false, so what is the pastor's responsibility to the congregation?

The word "pastor" means shepherd. Hence, the pastor's responsibility is to see after the spiritual well-being of his flock. The shepherd feeds, protects, guides, develops, and encourages the increase of the flock.

Guest editorial

Lessons from Solzhenitsyn

Once again the power of the pen has been demonstrated in the exile of Nobel laureate Alexander I. Solzhenitsyn. One newspaper cartoonist with his pen has depicted Solzhenitsyn being kicked over the Iron Curtain by a steel boot and with the caption, "The truth shall make you free."

Lesson One. Let no man silence the pen or the voice of freedom. Let those in America who would muzzle the press or have it censored, rethink that closed-mind position. It is, indeed, a sad day when the truth has to be smuggled out of one's homeland before it can be read.

Let it be remembered that the freedom of man is on the road to death when the pen is shackled, and when the ink well is drained. Solzhenitsyn by his courageous writings is saying to all free men, "Do not be a party to drying up the well or the dressing of the pen in chains."

Lesson Two. Regardless of the physical torture or mental harassment experienced, a man must not allow his sufferings to embitter him nor destroy his spirit. Rather, let it be a vehicle that carries him to a higher plane of humanity and to an enrichment of his own wisdom. Solzhenitsyn has beautifully illustrated man's response to "man's inhumanity to man"

By now it must be apparent that the pastor is not to be the church's caretaker or carpenter. As spiritual leader, his God-given talent and training will find full-time responsibility.

To provide spiritual food will require preparation on the part of the pastor. Thus, the church members should cooperate so that their pastor will have time for study. Church members should not, unless an emergency arises, disturb their pastor when he is making spiritual preparation.

The pastor should, also, offer guidance to the members of his flock. Some of this may be presented from the pulpit, but, of course, much must be done through private counsel. Occasionally, the pastor is sought to assist an individual in decision making. Sometimes, however, the minister must initiate the discussion. The loving man of God, must sometimes correct and restrain his members.

Finally, the pastor should encourage the flock to increase. His responsibility in witnessing must be both by example and by teaching. While the pastor is "an enabler," he can not assign his witnessing responsibilities to another.

Those who know preachers well, are aware that most ministers see themselves as spiritual shepherds. If your church has such a man of God, you are blessed. You should thank God for him and you should pray for him daily.

and the manner in which man should respond to suffering. The Nobel laureate is saying never give up.

In his novel **The First Circle**, Solzhenitsyn pictures life in a Russian prison camp at the end of World War II and how to face difficulties. One of the characters in the novel says: "Failures must be considered the cue for further application of effort and concentration of will power. And if substantial efforts have already been made, the failures are all the more joyous. It means that our crowbar has struck the iron box containing the treasure. Overcoming the increased difficulties is all the more valuable because in failure the growth of the person performing the task takes place in proportion to the difficulty encountered!"

The same character, Sologdin, continues: "And now listen: The rule of the Final Inch! The realm of the Final Inch! . . . The work has been almost completed, the goal almost attained. . . But the quality of the thing is not quite right . . . In that moment of fatigue and self-satisfaction it is especially tempting to leave the work without having attained the apex of quality . . . In fact, the rule of the Final Inch consists in this: not to shirk this crucial work. Not to postpone it . . . And not to mind the time spent on it, know-

(Continued on page 4)

I must say it!

Ominous forebodings of doom



Dr. Ashcraft

There is much evidence God has brought us to first place in preparation for even a nobler day. There are scores of valid reasons for an optimistic appraisal for the future of the Christian faith. However, there are at least four dark clouds on this otherwise bright horizon. These grave forebodings of doom, unchallenged, could become the funeral dirge of our cherished fellowship. If Isaiah could be

resurrected to present the annual sermon to the Southern Baptist Convention in the One Hundred Seventeenth Session at Dallas in June, he would list these four fatal dangers flourishing in our midst.

1. That certain subtle elitism which would preselect the affluent, the desirable, the most promising people as candidates for God's grace and by omission (by-passing Samaria), would consign all else, the broken, the retarded, the oppressed, the minorities and the people of lesser degree to the dark corridors of Hell. This subtle elitism, as in the days of Christ, would designate as common or unclean that with which Jesus claimed identity. (Acts 10:15) It would put the brethren of lesser degree further from the center of concern. (James 2:1-3)

2. That unmistakable weariness, fatigue, indifference or slothfulness which shows no good faith or intention of bringing into full discipleship the countless thousands of converts God has given us. We have earned the indictment of having compassed land and sea to make a proselyte, yet by refusing to develop him into the fulness of a trained, well equipped witnessing Christian, we have made him two fold more

the child of Hell. (Matt. 23:15) There is nothing more devastating than the tragedy of a confused religious experience which is rendering people even seven fold more demonic in nature. (Matt. 12:43-45) If the fountains of evangelism ever dry up it will be that we did not bother to equip the thousands of converts for their role of ministering, (Eph. 4:11-12) and bearing fruit. (John 15:8)

3. The timidity, hesitancy, reluctance or downright refusal to share our personal testimony to others when the Holy Spirit has opened the door to their hearts by bringing conviction of sin and a desire for salvation. Only when witnessing under these circumstances becomes as natural as breathing is the future of Christendom secure.

4. The denial either by ignorance or willful disregard certain available forms of Christian social ministries and services to the chronically oppressed, lesser fortunate, and the suffering multitudes comprising so large a majority of the world population. These special services, pre-supposed by the nature of the Gospel, (Luke 4:14-19) and confirmed by the last judgment (Matt. 25:34-46) are not the enemies of God's grace, rather redemptive allies. It is not evil to work for an economy meeting the needs of the hungry, the naked, the prisoners and the afflicted millions. There is no heresy in meeting the total needs of the people, nor is it an affront to the Gospel to share our available surplus, unused, unappropriated, unappreciated and unneeded, God given blessings to those of lower birth and lesser hope. Those four dangers, unchecked could change the doxology into a funeral dirge for our cherished out-front fellowship.

I must say it! — Charles H. Ashcraft, Executive Secretary

Lessons from Solzhenitsyn (From page 3)

ing that one's purpose lies not in completing things faster but in the attainment of perfection."

Lesson Three. Solzhenitsyn proves himself to be a man of faith and one who enjoys conversing with his Maker.

Shortly after his flight to freedom, Solzhenitsyn stopped at an abbey to pray. According to one news release, as he walked in the abbey garden he told reporters, "Only four days ago I was in the LeFortovo prison accused of being a traitor to my motherland. They kept hold of me like a prisoner and each step I took they accompanied me. I did not know where I was going." Solzhenitsyn recalled that when he was sent into exile in West Germany, "I was surprised when I saw a plaque saying 'Frankfurt am Main' at the airport. It was then I realized I was free," he added. "It was most extraordinary."

Recently one of Solzhenitsyn's prayers penned months ago while he was in Russia has been translated into English for the first time. It is a prayer that should speak to each of us:

'O Lord it is easy to dwell with You!
So easy for me to believe in You!
When Spirit clouds over and I, crushed, am made dumb
When even the smartest people know not what tomorrow will bring
You bestow the clear assuredness of being
Vigilantly keeping the channels of Goodness unclogged.
Surpassing thus the summit of earthly glory I behold
the Way,
Which alone I never could have found
Wondrous Way, opposite to despair,
Whence myself shall become the reflection of Your world.
What need have I to speak what You alone shall reveal to me,
and if I find not the time to carry it through
It means You've chosen others for the task."
The task is ours — we dare not shirk it."

— Editor James F. Cole in "The Baptist Message" of Louisiana

Music to be vital part of meeting as Baptists gather for convention

Whenever Baptists gather together, the sound of music will be a vital part of the meeting. This will be particularly true in Dallas when Southern Baptists meet there for their annual convention, June 11-13. Great soloists, great choirs, and great congregational singing will be a part of the action.

Talented keyboard artists will share the accompanying responsibilities with a different organist and pianist each day. Playing the Rodgers Organ will be Iris Hollingsworth, First Church, Wichita Falls, Tex.; Tommy Brinkley, First Church, Dallas; and Albert Travis, Dallas Baptist College. At the Baldwin Concert Grand piano will be Betty Jean Chatham of Shelbyville, Ky.; Kurt Kaiser of Word Records, Waco, Tex.; and Tom Mosley, First Church, Abilene, Tex.

What a gathering of singing talent is represented by such artists as Frances Cooper Miles, Pensacola, Fla.; Anne Criswell Jackson, Dallas, Tex.; Robert Hale and Dean Wilder, New York City; Joe Carrell, Austin, Tex.; Russell Newport, Springfield, Mo.; June Hunt, Dallas, Tex.; Ivy Walsh, Atlanta, Ga.,

and Martha Branham, Dallas, Tex.

Great choral singing will fill the convention hall as these groups are heard in pre-session "music for inspiration:" the choirs of the First Church, Jackson, Miss., Larry Black, minister of music; the Oratorio Choir, directed by Robert Burton, and the Southwestern Men's Chorus, directed by James C. McKinney, both of Southwestern Seminary; The Centurymen of the Southern Baptist Radio and Television Commission, Buryl Red, musical director; the youth and adult choirs and orchestra of the First Church, Dallas, Tex., Gary Moore, minister of music; and the 100-voice United Baptist Choir from Nassau, Bahamas, directed by Mrs. Ernest Brown.

On Thursday afternoon the pre-session "music for inspiration" will feature a hour-long parade of Southern Baptist evangelistic singers to be coordinated by Ed Stalneck. Later in the same session these singers will sing together as a mighty chorus under Stalneck's direction.

Leading the congregational singing for the eight convention sessions will

Woman's viewpoint To be beholden

By Iris O'Neal Bowen



Mrs. Bowen

There is a custom in some countries, I have heard, that if someone saves another person's life, then he is responsible for that person for the rest of his life. In God's kingdom, Jesus has rescued us from an eternal death, so he feels responsible for us. The Bible says that he cares for us and is disturbed if our behavior is unbecoming to his name. He also wants us to have the things we need. According to the scriptures, he sits at the right hand of God, making intercession for us.

If you notice the wording of the quotation, you will see the phrase, "making intercession" means that Christ is continually, always, making pleas in our behalf. He doesn't take us to God and say, "Here, Father, is another soul. Now, I have done my part, so I will just leave him around for the time being!"

No, Jesus is always there, ever ready

to take our requests to God and to give us strength for our weaknesses.

In our country, if a person saves another's life, then the person rescued is the one who is "beholden." He owes a debt of gratitude and sometimes spends the rest of his days in small acts of kindness to show his appreciation.

Then I have known of persons who were helped in time of crisis or need, but who, although accepting the help, became bitter and resentful toward their benefactors. It often seems that some people who called themselves saved act like the last mentioned. Although on the church rolls, they refuse to support church activities, they make fun of consecrated Christians, and if they can find a Christian with an apparent weakness, they use this one thing to condemn the whole church.

Surely they are not resentful that Christ, by his death on the cross, has brought them salvation!

They should be, we all should be, on our knees in prayer and thanksgiving for what Christ has done to save us and what he continues to do for us!

be San Prestidge, Dallas, Tex.; Buryl Red, New York City; Richard Baker, Denton, Tex.; Donald Brown, Liberty, Mo.; James C. McKinney, Ft. Worth, Tex.; Cliff Barrows, Greenville, S.C. and William J. Reynolds, Nashville, Tenn., music director for the convention in Dallas.

News briefs

- The Little Rock Ouachita Club will sponsor an old fashioned pie supper and country auction Friday, April 26. The event will begin at 7:30 p.m. at Pulaski Heights Church, and will include an auction of handicraft items, all the pie you can eat for a set price, and music by the Ouachitones. Proceeds go to the club's project fund.

- One hundred and ninety-six persons attended the L.O.V.E. meeting April 8 at Hoxie First Church. Feature of the program was the Twin Springs Youth Group from Poplar Bluff, Mo.

- First Church, Hardy has organized a WMU and installed officers. Serving the organization will be Mrs. Juanita Rees, president; Mrs. Belinda Hill, vice president; Mrs. Elizabeth Blackman, mission study chairman; Mrs. Alice Smith, secretary-treasurer; Mrs. Roger Williams, mission support chairman; and Mrs. Norma Wiles, mission action chairman.

BSU Golf Tourney

Saturday, April 27, is the date for the second annual Little Rock Baptist Student Union Miniature Golf Tournament. It will be held from 3 p.m. until 7 p.m. at the Arnold Palmer Course on South University.

The tournament is sponsored by the UALR Baptist Student Union, with all proceeds going to B.S.U. summer missions. Families or church groups in the Little Rock area may play in the tournament without preregistration.

Deaths

Mrs. Judy Burkett, 21, a member of Scranton Church, drowned March 12.

Perfect attenders to be listed

The list of boys and girls who had perfect attendance during January, February, and March will appear in the May 2 issue of the Newsmagazine. — Harold Vernon, Children's Consultant, Sunday School Department



Arkansans Dean and Karr La Dickens were among missionaries commissioned.



Filling the stage with singers and the Robinson Auditorium with music was the Ouachita University Choir.

Foreign Mission Board meets in Little Rock

The meeting of the Foreign Mission Board in Little Rock was one of the most impressive events which has occurred in the life of the Baptist work of our state. Among the many things which Arkansas Baptists will long remember were the stirring testimonies of the mission appointees; the moving charge given to the missionaries by Dr. Baker J. Cauthen; and the election of W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, as president of the Foreign Mission Board.

Vaught is the first person in the history of the Foreign Mission Board to be elected in April. A change in the constitution of the Board changed the time of the year for the election of officers.

Vaught has represented our state on the Foreign Mission Board for about 14 years.

Other officers elected were Robert B. Bass of Richmond, Va., first vice president; E. H. Westmoreland, retired pastor of South Main Church, Houston, Tex., second vice president; Mrs. Thomas C. Womble Jr., of Clemmons, North Carolina, recording secretary; and Elizabeth Minshew of the Board's executive staff, assistant recording secretary.

Among the 27 mission appointees were Dean and Karr La Dickens. They expect to be assigned to the Philippines where he will be pastor of an English language Baptist church.

Dickens has been pastor of Martin Springs Church, Sulphur Springs, Tex.,

since 1972 and is currently working towards the doctor of theology degree at Southwestern Seminary, Ft. Worth, Tex., where he is also an instructor in the preaching department. Mrs. Dickens is an elementary music teacher in the Birdville public schools near Ft. Worth.

A native of Arkansas, Dickens was born in Little Rock and lived in Clinton before settling in Booneville as a child. He was graduated from Ouachita University, Arkadelphia, with the bachelor of arts degree in psychology and religion and from Southwestern seminary with the master of divinity degree. He also studied clinical pastoral education at Baptist Memorial Hospital, Oklahoma City, for one summer.

The Dickenses became interested in missions during 1970-71 after his seminary graduation when they spent a year in the Philippines where he was pastor of the International Baptist Church in Manila.

As a student he was part-time co-pastor of Grayson Mission, Booneville; youth and music director, Temple Church, Camden; part-time associate pastor, Immanuel Church, El Dorado; and pastor of the Tushka (Okla.) Church. He also worked for the Young Men's Christian Association in Ft. Worth.

The daughter of a Baptist pastor, Mrs. Dickens, the former Karr La Miller of Arkansas, was born in Texarkana, and lived in Eudora and Bauxite before settling in Mena as a child. She

attended Southeastern Oklahoma City Junior College and was graduated from Ouachita University with the bachelor of music education degree.

As a student she worked in Madison, Wis., as a Southern Baptist Home Mission Board summer missionary and traveled to Greenland, Labrador, Iceland and Newfoundland entertaining with U.S.O. Shows as a member of the Ouachita Baptist University Serenaders. She has also taught music in the Hurst-Euleless-Bedford, Tex., public school system and worked as a teacher's aide in Ft. Worth.

In his testimony Dickens recalls his call to the ministry as he said "My twin brother, Doug, wanted to enter coaching, where he felt his influence for Christ would be strong. I wanted to enter politics and law. Nevertheless, we both yielded to the will of Christ. I remember vividly how I, as a 17-year-old boy, lay across a bed in our bedroom attempting to bargain with God. It was not a fight nor a struggle — just an attempt to bargain. I lost! I realized that I had no right to pray for the gracious will of God to be done in the lives of those for whom I felt concern if I did not trust God enough to do what he wanted me to do."

Later in his testimony he recalled his first sermon. "I had opportunity to preach my first sermon, since Doug had preached once before he was the 'pro.' After 45 minutes of what Doug says was the worst sermon he ever heard, there was one decision: my



Baker J. Cauthen
FMB Executive Secretary

father for whom I had been praying nightly for more than five years. How God again proved his blessing if I would follow his leadership! Little Grayson Baptist Mission also blessed two young preacher boys that year."

Dickens concluded his testimony by saying "Yet at the 1973 Southern Baptist Convention we began to realize that God doesn't always make us dislike his will for us. In fact, I came to remember a 17-year-old boy promising God obedience yet hoping God would make him want to do his will — even if it were overseas! Thus the need of the world, the will of two people, and the call of God became an open door to another blessing: the opportunity to be God's servants, in God's will, in another of God's lands — overseas!"

Other mission appointees pointed to various events which had helped to shape their lives and prepare them for the Foreign Mission field. Among the things that were mentioned were the prayers of others, the quietness of study, the impressions left by a Christian home and Christian friends, the impact of mission organizations such as Royal Ambassadors and Girls' Auxiliary, opportunity for service in the BSU, serving in the missionary journeyman program, and serving as a US-2 worker for the Home Mission Board.

Dr. Baker J. Cauthen, executive secretary-treasurer of the Foreign Mission Board, in giving the charge to the missionaries, said "We have listened to something truly authentic. Some of the mission appointees were called in early childhood. Others were called at later periods in their life. But each of you stand here with the full knowledge of what your decision means. Each one of these men and women are highly educated and skilled. I hope each of you will remember how God has been dealing in your life and preparing you for this time. He has been moving you in a straight line for this time.

"You should remember," Cauthen told the mission appointees, "that you have an enemy. Make no mistake, the enemy of Jesus Christ will cause doubts and troubles to arise. Your heart will cry at times 'Lord why this?' But you will discover the same Lord will be looking after you in the future that has guided you in the past. Through the valley Jesus may have some great opportunities to demonstrate the greatness of his love in your life. So each of you should always be prepared to say 'Even so, Lord Jesus.'"

In other actions, the board employed

a record 85 missionary journeymen, appropriated additional relief funds for West Africa, appointed a special committee to study the philosophy of missionary financial support and expressed appreciation to Arkansas Baptists for hosting the Little Rock meeting.

The evening appointment service was attended by more than 3,000 persons, who overflowed Robinson Auditorium.

Cauthen reported that a record \$21,184,573 has been received as of April 9, 1974, for the 1973 Lottie Moon Offering. The goal for the offering was \$20 million. Total receipts were to be tabulated at the end of April.

Referring to the offering as an expression of the Southern Baptist Convention's "deep love for missions," he expressed gratitude to the people in the churches and to the Woman's Missionary Union which sponsors the annual offering.

Cauthen also emphasized that a major strength of the Lottie Moon Offering is that it "deepens and stimulates missionary motivation so that giving through the Cooperative Program (unified budget) throughout the year is strengthened."

The 27 new missionaries included 13 couples and one single person. They will serve in 13 different countries following a missionary orientation session.

Appointed as missionaries were Dr. and Mrs. Lee Baggett of Texas, to Mexico; Mr. and Mrs. Johnny J. Baker of Louisiana, to Brazil; Mr. and Mrs. G. Dean Dickens of Arkansas and Texas, to the Philippines; Mr. and Mrs. Ray W. Eitelman of Texas, to Upper Volta; Mr. and Mrs. W. R. (Bill) Gaddis Jr. of Texas and Oklahoma, to Indonesia; Mr. and Mrs. William Gopfarth of



Robert Deneen
On commissioning service program



Owen Cooper
SBC President



Porter Routh
SBC Executive Committee head



Dean and Karr La Dickens (second and third from left) were appointed missionaries and were congratulated by (left) Arkansas Executive Secretary Charles Ashcraft, new FMB President W. O. Vaught, and FMB Executive Secretary Baker J. Cauthen.



FMB President W. Douglas Hudgens



Charles H. Ashcraft
Arkansas Executive Secretary



Texas, to the Philippines.

Also, Miss Vivian Hargrove of Missouri, to Togo; Mr. and Mrs. Tome R. Hayes of Louisiana and Oklahoma, to Lebanon; Mr. and Mrs. Ron E. Hill of Texas and Oklahoma, to Liberia; Mr. and Mrs. Gary W. McCoy of Missouri, to Korea; Mr. and Mrs. H. E. (Gene) Meacham of Kansas and Texas, to Malawi; and Mr. and Mrs. Van W. Williams III of Mississippi and Texas, to India.

Employed as missionary associates were Mr. and Mrs. Ralph W. Neighbour Jr. of Michigan and Minnesota, to Singapore; and Mr. and Mrs. Bob E. Simmons of Mississippi, to Hong Kong.

The record number approved for employment as missionary journeymen will enter training at Meredith College in Raleigh, N. C., in June. Upon completion of a seven-week training program, those commissioned by the board will serve two years overseas in a specific job assignment alongside career missionaries.

An additional \$10,000 appropriated for famine relief in West Africa brings the total amount sent by the board to that area to more than \$50,000. This total includes thousands of dollars channeled through the board to West Africa by individuals and churches.

Little Rock is the first Arkansas city to host such a meeting of the Foreign Mission Board. Usually meetings are held at the board's headquarters in Richmond, although they have been held at least once a year for the past five years in another location.

Purpose of the change in sites is to allow Baptists to participate more directly in the appointment of missionaries whom they support.

The board will hold its spring 1975 meeting in Columbia, S. C., April 7-9. Board members Robert L. Deneen and Ira Q. Craft issued the invitation on behalf of South Carolina Baptists.

The board voted to hold its spring 1976 meeting in Oklahoma City.

At a dinner preceding the meetings, W. O. Vaught presented a photograph of Miss Nancy Cooper and Miss Elma Cobb, to be hung in their honor at Immanuel Church, Little Rock.

Arkansas young woman named journeyman



Miss Sawyer

Among the 85 young adults who were approved for training as missionary journeymen at the April meeting of the Foreign Mission Board in Little Rock was Mary Camille Sawyer. She is the daughter of Dr. and Mrs. James Sawyer. Her father is a Benton dentist. The Foreign Mission Board is employing her as a staff member for week-day ministry at the Kyoto Fellowship House, Kyoto, Japan.

Miss Sawyer is now a senior at the University of Tennessee, Knoxville, Tenn. She will receive her B.A. degree in June.

Miss Sawyer has had long-standing interest in mission work. Her concern for foreign missions has been stimulated by the five trips which her father has made to the San Blas Islands to work as a volunteer dentist. On one of these trips, in 1971, the family accompanied Dr. Sawyer and Camille worked in the clinic.

Other activities in which Miss Sawyer has been involved include serving as a staffer at Glorieta in 1971, and working for the Home Mission Board in 1973, participating in Super Summer '73, a high school discipleship training program.

In commenting on her service as a missionary journeyman Miss Sawyer said "I think it will help me to see that God works in the lives of individual people, not just in American culture. It will give me a better understanding of who I am and how God works in my life. I will be better able to share with others. I am going, not to change the lives of the Japanese I come in contact with, but to share with them my own faith and to meet any needs I can — whether they be spiritual, social, or other."

Journeymen are college graduates 26 years of age and under who serve overseas in jobs alongside career missionaries for a two-year term. They accept assignments based on specific job requests from missions (organizations of missionaries).

Through the years

Summer field worker: dig deep

By Ralph W. Davis

15th in a series



Davis.

From 1945-59 we trained the summer field workers at the assembly at Siloam Springs. This training consisted of four parts: (1) how to conduct an enlargement campaign, organize or enlarge the Training Union, and visit on the field; (2) how to teach the books (Training Union manuals) and use the package of materials, complete the reports, etc.; (3) how to witness to lost people; and (4) how to get along with people, how to meet adverse circumstances, how to care for personal problems.

I gave each of them a mimeographed booklet containing an outline of everything to be discussed in the training sessions. This was the outline:

- I. SATURDAY MORNING: Report Meeting
- II. ARRIVING AT NEW PLACE
Four points on preparing for Sunday, locating the church leaders, arranging for transportation to Sunday afternoon rally, getting acquainted in the community, etc.
- III. GETTING READY FOR THE WEEK'S WORK
This included church roll, Training Union rolls by unions, prospects, list of leaders, etc.
- IV. VISITATION
This included map of territory, which the workers often prepared after talking with a postman, enlisting others to visit with them, use of tracts, etc.
- V. HOW TO ORGANIZE A TRAINING UNION
This included the approach, setting up the organization, completing the organization of unions and six other general suggestions.
- VI. HOW TO STRENGTHEN THE EXISTING UNIONS — Eleven points
- VII. HOW TO ARRANGE FOR OFFERING — Four points
- VIII. EXPLANATION IN DETAIL OF REPORT FORMS, ETC.
- IX. SCHEDULE OF NIGHT MEETINGS — (Monday - Friday)
This included how to teach the books, materials for general period each night, Training Union talks, etc.

I tried to prepare them for all types of conditions. I explained to them what they should do in case of bedbugs. Those were the days before DDT, and with flies swarming over the mashed potatoes, they soon learned what I meant when I had told them to "dig deep."

Another piece of advice was to pick up the dipper to the bucket of water in their left hand. (On no condition were they to offend the people.) In making a report one Saturday morning, two of the workers said, "Brother Davis, you told us to use our left hand to pick up the dipper, and we did this, but toward the end of the week we found out that every member of the household was left-handed."

An associational missionary was visiting the workers with me one day. We found a team of two girls staying in the home of a blind woman. They had to sleep on the floor because of bedbugs. As I was talking with the girls I noticed that the missionary had turned his back and was crying.

It was during the summer of 1955 that I sent a team of workers (Donnie Raymick and Mari Anne Jones) to Michigan. At that time the churches in that state were in Motor Cities Association, affiliated with the Arkansas State Convention. They worked for eight weeks in eight churches and had a wonderful summer.

Next week: "Nobody working in the field here."

Pine Bluff student honored at seminary



McKissic

FT. WORTH, Tex. — A senior preaching student from Pine Bluff, was one of four Southwestern Seminary students chosen to speak during Senior Preaching Week April 16-19.

He is Ray E. McKissic, a bachelor of arts graduate of the

University of Arkansas.

Participants in the preaching week are chosen by special committees. Other students will lead in prayer, scripture reading, and music.

Your state convention at work

WMU

Why go to camp?

"I'm so glad that I came to camp. Everything is so beautiful here, that you can just feel the presence of God everywhere." — Betty

"Camp has brought me closer to God than I have ever been. Through the work of the missionary I have become more aware of how much people in our world really need to know Christ." — Pat

"Camp has been the highlight of my summer. I've learned more about the Bible and met a lot of new friends, too." — Lisa

"I never realized that there were so many beautiful and dedicated people at a camp. This is my first year at a Baptist camp. I think all of the staff members are terrific."

So are the testimonies of many campers who have attended a week at state GA and Acteens camps at Paron!

Camp is so much more than a place and a program — it is people and what happens to them. A variety of activities offers campers a week of meaningful and fun experiences. Bible study, swimming, missions, crafts, quiet time, hikes, music, worship, campfires and many other things fill the hours and help each girl to know Christ better. Each week features two missionaries who share much about their work and make missions come alive.

Yes, GA and Acteens camp can be the highlight of the summer for many girls throughout Arkansas. See that girls in grades 4-6 (GAs) and 7-12 (Acteens) have this opportunity in missions education. For more information write State WMU Office, P.O. Box 550, Little Rock 72203.

ACTEENS CAMP

July 8-13

GA CAMPS

July 15-20

July 22-27

July 29-Aug. 3

COST: \$24.75

Did you know . . .

all Cooperative Program funds must be used exactly as authorized by the conventions in their annual sessions?

Register now for RA Congress

Time is growing short for advance registrations for the Royal Ambassador Congress to be held May 3-4. The Congress is to be held at Geyer Springs Church, 5615 Geyer Springs Road, Little Rock.

For those planning on entering the speech contest, the deadline is April 26.

For those planning on attending the hot dog supper on Friday, the deadline for registering is April 29.

The speech contest will be conducted on Friday afternoon beginning at 1:30 p.m. The contest is open to Crusader boys, grades 4-6; Pioneer boys, grades 7-9; and Pioneer boys, grades 10-12. Boys will compete with those in their own grade groups. There will be three winners, one in each division. Each winner will be awarded a scholarship of one week in state Royal Ambassador

Camp.

Material for the speech contest, including a form for use in entering the contest, has been mailed to all counselors, pastors and ministers of education.

This is the first time to have the speech contest. It is a real opportunity for more boys to have an active and constructive participation in the Congress. The winners will receive a worthwhile reward that can mean much to his future, especially if he has never attended state Royal Ambassador Camp.

The entire program is designed to provide interesting, informative and inspirational experiences for all boys attending. Royal Ambassadors is missions. Let's learn more and do more in the field of missions. Boys can get the job done. — C. H. Seaton, Director

Annuity benefits are listed

Many of our pastors and lay people have wondered what protection they had with the Annuity Board of the Southern Baptist Convention in their basic Plan A. Here are the benefits specifically set forth what it would mean to a man and his family in various circumstances. It does provide protection in many areas of need.

If a man enters the program at age 25 and pays 10 percent on a \$4,000 salary, he or his family will receive the following benefits:

- | | |
|--|---|
| 1. Pension at age 65 | \$4,232 per year |
| 2. Disability | \$2,400 per year
as long as disabled |
| a. Each child will receive through high school | \$360 per year |
| b. Each child will receive for college education | \$600 per year
for 4 years |
| c. Temporary income benefit (if under 40 years of age) | \$12,000 over a
3 year period |
| 3. Widow Benefits | \$1,200 per year
as long as she remains his widow |
| a. Each child's benefits | \$360 per year
through high school |
| b. Educational benefits | \$600 per year
for 4 years, college education |
| c. Temporary Income if husband's death was before age 40 | \$12,000 |
| 4. Dependent Parents Benefit | Benefit same as widow, but payable if no widow exists |

5. A bonus check at the end of each year known as the "13th check". This money comes from the excess earnings on the pooled investments above the conservative estimate set aside to guarantee all the above benefits. This excess is distributed to all people who are drawing annuity checks from the pool according to their pro rata share that they paid in. For the last three years this bonus check amounted to twice the amount of the monthly check the individual was drawing from the Annuity Board.

This broad protection costs the church \$33.34 per month. This is more protection for less money than one can purchase anywhere else because the Annuity Board is a non-profit organization. — T. K. Rucker, Annuity Secretary

The Southern accent Proud of it?

In the discipline of mathematics it is taught that there are so-called axioms, facts to be accepted as laws of science, and therefore indisputable principles. In the field of religion there are also axioms. "If you are proud of it, you don't have it," is one of these I would like to verbalize.

During my years of observing thousands of people I have seen those who seemed so proud of their piety that one soon got the impression that pride, not piety, was the predominate element in their lives.

In our day, with the emphasis upon the emotional and experiential in Christianity, I continue to see those who seem so proud of their spirituality that I am led to wonder if they really have any. Exhibiting pride in one's spirituality is anti-thetical; it is like being proud of one's humility.

In the Bible we are reminded that "Pride goeth before a fall." Surely, this rule applies most in the realm of the spiritual, since pride of one's goodness is an abomination before God. "All of our righteousness is as filthy rags." Before him, we are all "unprofitable" and "unworthy servants," and should have no disposition to boast of any goodness within us.

Those who boast of the presence of God in their lives by claiming miracle-performing ability, likely do not have in their hearts the "spirit of Christ." When he performed a miracle, he made no boast before men. Instead he often asked that, "They go and tell no one."

Jesus deprecated all who might be proud of their spirituality in the story of the Pharisee and Publican at prayer in the temple. The Pharisee stood and boasted of his spirituality; while the Publican humbly confessed that he was but a sinner before God. Jesus condemned the first and commended the sound.

Assumption of the spirit of pride may often be used as compensation for inferiority or lack of quality in one's spirituality. The truly good Christian does not have to resort to boasting to elevate his spirits. The noble do not have to boast of their nobility; their acts prove it. The truly capable never have to publicize their ability; it is done for them by the results of their work.

When one assumes a spirit of unusual spirituality, he is likely being hypocritical. The word hypocrite comes from the Greek theatre term "hypocritter." It referred to actors who wore false-face masks and stood at the back and end of the stage, performing dis-

tracting pantomines. They were not real, but false actors, fraudulent competitors, trying to compete with the leading actors in the plays. This came in the latter period of the Greek theatre and was invented to sharpen the ability of the actors. Sometimes the "hypocritters" got more attention than the leading actors, which led to disaster for the play.

From this lesson of drama history, the churches of today might take a warning. If we let the spirit of pride in our spirituality make us think we are "just about the best thing God has on earth," then we will have donned the "false-mask and become modern hypocritters."

When Jesus returns, many devout Christians will be surprised that He found their works good. They were not doing their "goodness" because they thought themselves good. On the other hand, others will be surprised that he found their "goodness" shoddy and not acceptable. Read Matthew 25:31-46 and see what the Master says on this significant theme. — H. E. Williams, Southern Baptist College

Stewardship Operation One commitments

Operation One is a three year convention-wide emphasis on increasing mission giving by at least one percent through the Cooperative Program and increasing associational gifts according to local recommendations.

In two earlier columns 50 churches have been recognized for having submitted a written commitment to a Cooperative Program increase of at least one percent and in some cases considerably more than one percent.

Subsequently, additional commitments have been received from the following churches:

- East Side Church, Ft. Smith, (Concord)
- Quitman, Quitman Church, (Little Red River)
- Marked Tree, First Church, (Trinity)
- Fayetteville, Rolling Hills Church, (Washington-Madison)

Certificates of recognition suitable for framing and signed by several denominational personnel have been provided to each church that has submitted such a commitment. — Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Last call for . . .

Church Administration Workshops and Church Library Conferences

- Monday, April 29 First Church, Jonesboro
1:00-4:00 and 7:00-9:00 p.m.
- Tuesday, April 30 First Church, Pine Bluff
1:00-4:00 and 7:00-9:00 p.m.
- Wednesday, May 1 Park Hill, North Little Rock
10:00 a.m.-3:00 p.m.
- Thursday, May 2 Calvary Church, Fort Smith
1:00-4:00 and 7:00-9:00 p.m.

For all

Pastors and staff

Deacons

Church secretaries

Library workers

Note:

A luncheon will be served Wednesday at Park Hill Church in North Little Rock. Cost is \$1.75 per person. Reservations should be sent to the Church Training Department by Friday, April 26.

Sponsored by

Church Training Department

Arkansas Baptist State Convention

U of A students Pat Roach and George Merrick look at ad in "Northwest Times" which alerts Fayetteville residents to the students' visits.



Scripture distrib students want to

"I've read it and it's so good I brought it back so you can pass it on to someone else." These were the words of a Fayetteville housewife who brought one of the 8,000 scripture accounts of the life of Christ back to the Baptist Student Center at the University of Arkansas recently.

Most of the 30 students who knocked on the 8,000 Fayetteville houses were at first apprehensive. They had reservations about a door-to-door, person-to-person approach. They feared many things — everything from rejection by people to unfriendly or hostile dogs. "Without exception, I think, everyone agreed that the city distribution part of Project 76 in Fayetteville had been a good overall experience. In our daily prayer and share time the students said they would like to see BSU try it in another city next year," said Jamie Jones, BSU Director at University of Arkansas.

Project 76 is a Student Department attempt to put the life of Christ in scripture into the hands of every stu-



Jack Kimbrell, leader of Project 76, points to areas of Fayetteville still to be visited.



In the University's new Stud Union offers Bibles and Ch Jesus scripture books free.

tion so good do it again

dent in the eight largest universities in the state and in every home in these eight cities.

Various means have been used at the University of Arkansas. Several thousand were given recently as students left a rally in the gym. Others were given away at a book store display. Most have been given by personal visitation, door-to-door visits in dormitories, fraternity, and sorority houses.

The 8,000 scriptures of the life of Christ were given to Fayetteville residents by students from Arkansas State University, Henderson State, Southern State, State College of Arkansas, Arkansas State University — Beebe Branch, and the University of Arkansas during spring break at the various schools.

The other campus where the scriptures have been distributed this year is Southern State College. The Baptist Student Union is making the dormitory visits, and Central Baptist Church of Magnolia is making the town distribution.

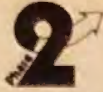
Dr. Charles Oxford, acting president of the University of Arkansas, receives the first copy of the Jesus book.



Union, Baptist Student in books for sale and



Fernando Villalobos, a Bolivian student from Arkansas State-Beebe Branch, is greeted by a friendly Fayetteville housewife.



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

Missouri support

By Jim E. Tillman, Director

I have been reminded recently of the support for Southern Baptist College and Ouachita Baptist University from outside the boundaries of Arkansas. It was my privilege this past week to be the evangelist for First Church, Thayer, Mo. This community is on the border of Arkansas and Missouri, and even closer to our two schools.

The budget of First Church reflects years of financial support to Southern Baptist College. Pastor Gerald Bounds told me "the Junior College has been in the budget for many years prior to my coming as pastor." The church has given over \$600 to Southern Baptist College during the time Arkansas has been engaged in the Advancement Campaign.

I had the pleasure of being in the homes of two families by the name of Franz. Oswald and Betty Franz are the parents of Phillip and Joe, who are both graduates of Ouachita Baptist University. These young men played varsity basketball for the University. Joe is presently serving as Assistant to the Business Manager for Ouachita.

Many young people have attended OBU and SBC in recent years from Thayer, including Paga Belongy presently a student at Ouachita. One contributing factor to the student support is the emphasis given by the church staff. Larry Dame, minister of music, has taken groups to Ouachita the past two years for Choir Day.

"What were the results of the Revival in Thayer?" I'm glad you asked! Seventeen made professions of faith in Christ and united with the church as candidates for baptism. One united by letter. Gary Henson, pastor of Grace Church, Augusta, Ark., directed the music for the revival.

"Praise the Lord for Missouri support!"

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SILOAM SPRINGS BAPTIST ASSEMBLY

Lawson Hatfield, Assembly Director

Suggested Attendance

Week	Date	By Districts	Speaker
1	June 24-29	4, 7	Nathan Porter
2	July 1- 6	1, 2, 3	H. D. McCarty
3	July 8-13	6	Jack Nicholas
4	July 15-20	5	Wayne Allen
5	July 22-27	8	Dick King

Rates

DORMITORIES – registration, room, meals,
insurance \$ 20.00
children 5-8 years 17.50

FAMILY UNITS – registration, room, meals, insurance
(includes A/C) \$ 25.00
children 5-8 years 22.50

FACULTY BUILDING \$ 22.00

TRAILER-CAMPER SPACE
Per space \$ 5.00
Plus per adult with meals 15.00
Plus per children 5-8 years 12.50

Children under 5 years (any accommodations) \$ 10.00
Children under 1 year (any accommodations) 1.00

For reservations write to Don Cooper, P. O. Box 550,
Little Rock, AR 72203.

Folk musical will be "Joy"



5,000 attend State Youth Convention



"Verbatim," Ouachita University's speech choir, appeared on the program.

The State Youth Convention, held at Robinson Auditorium in Little Rock on Friday, April 12, attracted approximately 5,000 youth and youth leaders from across our state. To adequately accommodate the attendance both the Music Hall and Exhibition Hall were used. Younger youth met in the Exhibition Hall and older youth met in the Music Hall. With only one or two exceptions, all of the program personalities appeared on both programs.

Grady Nutt, minister, writer and humorist for this year's Youth Convention, spoke twice to each group. Russ and Helen Cline of Kansas City, Mo., sang and shared their testimony in both sections of the Convention. Cline is associate pastor of the Swope Park Church in Kansas City. This was their

second appearance on the Youth Convention program.

The Youth Choir of Central Church in Magnolia, under the direction of Morris Ratley, presented "I'm Here, God's Here, Now We Can Start." They opened the morning session in the Music Hall and the afternoon session in the Exhibition Hall with this hour-long presentation.

The "Verbatim" group from Ouachita under the direction of Raymond Caldwell, presented a choral reading depicting scenes surrounding the crucifixion of Christ. Soloists included John Peebles, Bill Canary, and Monica Keathley. A music group from the Baptist Student Union at Ouachita, "The Jesus Christ Power and Light Company," opened the evening session

in the Music Hall with a music presentation and testimonies.

The State Youth Bible Drill and Speakers' Tournament were conducted at the Convention. Participants in the Youth Bible Drill included Lee Ann Satterwhite, First Church, Rogers; Zendoyle Ramsey, Diaz Church; Russell Bishop, Grand Avenue, Fort Smith; Rusty Sullivan, Geyer Springs Church, Little Rock; Nora Ruth Justice, Second Church, West Helena; Jeanice Leverett, First Church, Nashville; and Wade Nutt, First Church, Hampton. The first place winner was Nora Ruth Justice and the second place winner was Rusty Sullivan.

Participants in the Youth Speakers' Tournament were Theresa Montgomery, Pleasant Hill Church,



Russ and Helen Cline
Singers



Grady Nutt
Humorist



Monica Keathley
Seminary student

Rogers; Carlos Cole, Midway Church; Johnny Hibbs, Lifeline Church, Little Rock; Susan Gray, First Church, West Memphis; Rhonda Rainer, Central Church, Magnolia; Larry Shinn, First Church, Dumas. The first place winner was Susan Gray and the second place winner was Johnny Hibbs. Southern Baptist College and Ouachita Baptist University presented scholarships to the first and second place winners in both events. The first place winner in each event will represent Arkansas at Ridgecrest or Glorieta this summer and will attend at the expense of the state Church Training Department.

Two special presentations were made to Ralph W. Davis at this year's Convention. Davis, retiring as secretary of the Church Training Department after almost 30 years of service, was presented with a book of letters of appreciation by Executive Secretary, Dr. Charles Ashcraft. James Griffin, superintendent of missions in Concord Association, presented a watch to Brother Davis on behalf of the approved workers who have served with him. Griffin is a former associate in the Church Training Department.



Youth choir of Central Church, Magnolia.

Ervin Keathley, Secretary of the State Music Department, Arkansas Baptist State Convention, directed music.



Youths competed in the (top) state Youth Bible Drill and (bottom) state speaker's tournament.



*Kyle Cox
President, older youth*

Tornadoes leave 'footprints' on Southern Baptists, too

(From page 24)

pastor, Johnny Bozeman, were injured.

Tanner Church, near Athens, Ala., was demolished and Guin Church, Guin, Ala., suffered extensive damage to its new educational building. The town of Guin, the most severely damaged in Alabama, a spokesman said, "looked as though someone had run a crushing machine through it, leaving everything flat."

Pastoriums severely damaged or levelled in Alabama include those of Cold Spring Church, near Cullman; Mt. Zion Church, Cullman; Westside Church, Jasper; and Guin Church, Guin.

Reportedly, only one Southern Baptist church in Georgia, Yellow Creek Church, Holcombe, was damaged. It was completely destroyed. Local observers expressed amazement at the fact so little damage was done to churches in the state.

But deaths in the state included Harry Roper of Holcombe, treasurer of the Yellow Creek Church, and Mr. and Mrs. Trammel Goble and their two daughters, members of Halls Memorial Church, near Resaca. The Goble's 12-year-old son was hospitalized.

In Tennessee, most Baptist church damage seemed to center in Nashville, where at least four churches received extensive damage — Crieewood Church, Una Church, Two Rivers Church and Berean Chapel.

Baptists killed, according to latest tabulations in Tennessee, were Mr. and Mrs. Edward Bohannon of Cookeville and their four-year-old granddaughter, Theresa Bohannon. Theresa's two-year-old brother is in serious condition at Vanderbilt Hospital, Nashville. Mrs. Bohannon was the niece of Johnny Lee, missions superintendent of the Stone Baptist Association.

In Indiana, Calvary Church, Madison, Ind., was completely demolished, along with the home of the pastor, Tom Raiser, and the homes of at least four other families in the church.

Although Baptist families were numbered among those left homeless by the tornadoes, a spokesman said, no other damage has been reported to Indiana Baptist churches.

Hard-hit Xenia, Ohio, reports no damage to its two Baptist churches, Dayton Avenue Church and its missions, Arrowbrook Church.

The Southern Baptist Home Mission Board's department of Christian social ministries, which has been in touch with all disaster areas, has dispatched \$3,000 to Ohio for emergency relief. The State Convention of Baptists in Ohio and the

Dayton Baptist Association were raising another \$2,000 for the two Baptist churches in Xenia to use for relief efforts.

Statewide missions organizations for men and women, Brotherhood and Woman's Missionary Union, are working with the Dayton Association to mount a disaster relief program, a spokesman said.

Baptists across the state have donated four truckfuls of relief supplies for Xenia and Cincinnati.

J. C. Rakes, retired pastor of Dayton Avenue Church, is perhaps the most fortunate man in Xenia. Every house in his neighborhood was levelled but

Rakes' home, a spokesman said.

Preliminary reports from Virginia, West Virginia and North Carolina indicate no serious damage to Baptist property and the same is believed to be true of Michigan and Illinois.

Perhaps one of the most unusual twists produced by the tornadoes, which struck about two weeks before Easter, occurred in Cincinnati, Ohio, in the home of Mrs. William Rohe.

There, according to wire service reports, the wind drove a one-half-inch plank, four feet long and four inches wide, through a picture of Jesus Christ. A two-inch nail was driven through His uplifted hand.



PUTTING THE PIECES TOGETHER AGAIN — Badgett Dillard, vice president for business affairs, symbolically demonstrates what is going on at Southern Seminary these days — putting the pieces back together again after the April 3 tornado ravaged the seminary campus and the City of Louisville. Some 18 seminary buildings were damaged, 300 trees uprooted and the seminary sign split in half by the force of the wind. (Baptist Press Photo by Toby Druin, HMB)

LOUISVILLE (BP) — It was Missions Emphasis Week at Southern Seminary when the April 3 tornado turned it into a week of intensive missions involvement for most of the seminary's 1,500 students and staff.

The seminary's buildings and property sustained damage which may run as high as \$1 million and the campus lost more than 300 trees, but miraculously only eight injuries were reported to persons on the campus.

Spontaneously, after the storm had cleared, a mass of seminarians raced down the hill behind the Mullins residence hall complex to provide immediate aid to victims trapped in the rubble of the hundreds of frame houses devastated in the neighboring Crescent Hill community.

One elderly resident, his home in shambles, said he was still standing dazed when a seminary student began

who chose to stay in their homes prepare for night. Several hours after the student relief efforts began, various county, state and national agencies began their operations in Crescent Hill, expressing admiration for the quick and effective action of the seminarians. The Red Cross, later that night, began limited operations in WMU Hall, which it designated as a disaster center.

Louisville police headquarters instructed officers to honor seminary identification cards the same as Red Cross armbands. Civil Defense officials described the seminarians as the "backbone" of relief efforts in the Crescent Hill area.

Thursday morning, students organized themselves into groups with assignments for specific tasks, such as removing trees from roofs, assisting elderly persons to make provision for temporary housing and providing

home, which had no lights, no heat, no telephone and no cooking facilities, would not heed Civil Defense pleas for her to move to warmer quarters until a seminary student came and talked to her and convinced her to leave her home. She moved to WMU Hall.

Crescent Hill wasn't the only target of student volunteer efforts. About 100 students worked several days in Brandenburg and other small towns in Kentucky and Indiana which were heavily hit by the twister.

An observer watching the relief operation would hardly guess that many of the students suffered property damage themselves. Scores of student automobiles were severely damaged, some beyond repair when the storm ripped huge beech and oak trees up by the roots on the campus. About 30 student families were displaced from their apartments in the old victorian homes wrecked in the Crescent Hill neighborhood.

Amateur radio buffs in the student body set up a disaster message center in Mullins Hall to send word around the country — and even overseas — to families of students and community residents.

The radio equipment, as everything else in the emergency command post, was powered by generators hauled to the windows of Mullins Hall. The seminary campus was still without power and heat eight days after the tornado, and telephones were operating under battery power.

Donna McKubben, wife of a seminary student from Mississippi, coordinated a feeding effort for victims and volunteers. Food was brought in by Baptist churches and businesses in the area, and the students obtained a refrigerated truck to keep perishables cold. At one time, 500 persons were being fed at each meal by the team of student volunteers in Mullins Hall, and another 100 or so were being fed in WMU Hall.

In a called meeting of the student body 24 hours after the twister's deadly invasion, President Duke McCall praised the student volunteer effort, calling it "a beautiful evidence of Christian love at work, and certainly the finest Missions Emphasis Week in my memory!" The packed Alumni Chapel resounded with a closing hymn, "Blessed Be the Tie That Binds," as darkness fell on the campus.

In a letter to the editor of the *Louisville Courier-Journal* and *Louisville Times*, the Rev. Richard F. Fowler of the Church of St. Frances of Rome, a Crescent Hill Catholic congregation, praised Professor Dale Moody and his

Students put missions in action after tornado

By Larry High and Wesley M. Pattillo

to go through his home looking for injured persons.

Several injured victims were carried up the long hill to the on-campus infirmary, already staffed by registered nurses who were students in the seminary. National Guard helicopters — as many as three at one time — airlifted a dozen or more seriously injured victims from a makeshift helipad in front of the Boyce Centennial Library on the seminary campus.

Only one hour after the storm had ravaged the area immediately north of the campus, seminary students met to coordinate and plan an extensive operation to bring aid to the stricken area. The lobby of Mullins Hall became an impromptu command post under the direction of two theology students, Robert Rainwater of Shreveport, La., and James Doss of Charlotte, N.C.

Woman's Missionary Union Hall, not heavily damaged, was immediately opened and manned by students to provide disaster victims with food, shelter, clothing and help in moving from their damaged homes into the building for the night. It made an ideal refugee center: 100 beds were already made up and waiting for a conference which was to have begun the following day.

Students worked long into the night Wednesday, April 3, moving families to the campus and helping residents

pastoral care where needed.

Students, acting as scouts, went door-to-door through the entire community asking residents what help was needed and how the seminarians could best respond. The scouts then reported back to the command post.

Friday morning, students were back in the area, patching holes in walls and roofs of damaged houses, operating chain saws and swinging axes to clear trees from yards, off cars and away from homes. They stretched rolls of plastic across gaping holes where walls and roofs once stood, to secure homes against the elements.

The Ryder Truck Rental company loaned a fleet of 25 large trucks to the students and even provided the bus fare for seminarians to travel to Indianapolis to pick up some of the trucks. Saturday and Sunday, students began to haul the rubble out of the area to city and county landfills and furniture and personal possessions to temporary homes of relocated victims.

A week after the disaster, student teams were still hard at work loading trucks, cutting away debris, trimming damaged trees and meeting the more personal needs of victims still in a state of shock from heavy property loss or injury.

One elderly woman, still sitting alone Monday night, April 8, in her damaged

Family Life Seminar set in Little Rock

A Christian Family Life Seminar will be held in First Church, Little Rock, May 2-4. The sessions will be from 7 to 10 p.m. on Thursday and Friday as well as from 9 to 12, 1 to 4 p.m., and 6 to 8:30 p.m. on Saturday.

Christian Family Life of Dallas, Tex., is leading seminars in various churches around the United States. First Church, Dallas, recently held a seminar.

Divorce is continually in the news today. Almost two out of five marriages are ending in the courts today. Less frequently is there news concerning the supposedly good marriage that is actually unhappy as it exists without Christ being in the center of the family. George Macer of the USC School of Medicine has stated that 80 percent of all marriages are complete failures.

Christian Family Life believes that God can make marriage and family life work, that today's failures rests squarely upon our failure to apply God's principles to the home and its relationships. "This conviction has grown out of honest solutions experienced in our own daily living. Therefore, we are committed to communicating what the Bible reveals about family dynamics in the midst of a confused world like ours," emphasized a spokesman for the seminar.

The first basic seminar covers the marriage relationship as expressed in

four basic commitments: (1) to the Lord; (2) to completeness; (3) to responsibilities; and (4) to communication (Spiritual & Physical.)

A spokesman for the group says "Although we are very excited about the life-changing benefits of a weekend seminar, we recognize a major limitation. A 15-hour seminar conducted in one weekend can not disciple anyone. Discipling takes time and it is most effectively done within a local body of believers. Therefore, for the seminar to be most effective in your life it will take time to implant the Biblical principles into your daily living. In other words, the action begins when the seminar comes to an end."

The seminar will be led by Jody Dillow, Director of Curriculum Development for Christian Family Life, and Tim Timmons, Director of Communications for Christian Family Life. Each seminar leader is uniquely equipped by training and experience to assist all who are in attendance.

Former Razorback players Rick Kersey of Conway, and Gordon McNulty of Pine Bluff are on the staff of Christian Family Life.

An optional session for men only will be held Saturday from 4:30 to 6 p.m., on physical communication led by Dr. Ed Wheat of Springdale. Dr. Wheat is a Christian medical doctor who has many years of experience in counseling.

A second seminar on child rearing

will be held this fall in the Immanuel Church, Little Rock. The second seminar will only be open to those who have had the basic seminar on marriage.

Information containing the Christian Family Life Seminar can be obtained by calling Ruth Eckhardt, First Church, Little Rock, at 227-0010. After 5 p.m. phone calls should be directed to 225-5874.



Jody Dillow



Tim Timmons

Students

(From page 19)

team of seminary students as representative of the vigorous efforts of the Southern Seminary relief operation.

EDITOR'S NOTE: Larry High is a student at Southern Seminary, Louisville, and an intern on the "Western Recorder," state paper for Kentucky Southern Baptists, Wesley M. Pattillo is vice president for development at Southern Seminary.

Christian Family Life Seminar

led by

Tim Timmons B.A., Th.M.

Jody Dillow B.S., Th.M.

of Dallas, Tex.

Thursday, May 2 5:30-7:00 p.m. registration
7:00-10:00 p.m.

Friday, May 3 7:00-10:00 p.m.

Saturday, May 4 9:00 a.m.-noon
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6:00-8:30 p.m.

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A strategy for mission

By Vester E. Wolber
Ouachita University

International
Acts 15:36-
April 28, 1974

After the Jerusalem Conference, conducted under the leadership of the apostles and elders, the local church selected Judas and Silas from its membership to accompany Paul and Barnabas when they left Jerusalem, carrying with them a letter to the church at Antioch. The letter reflected conclusions reached in the Jerusalem Conference under the guidance of the Holy Spirit. It stripped away all extraneous requirements which the Judaizers had drawn up as prerequisites to salvation and fellowship.

It was on the second journey that the chief elements of a permanent mission strategy were developed. It was not a strategy dropped out of heaven, but one that was hammered out on earth under the superintendence of the Spirit. The Lord often revealed himself, his will and his program through historical experiences of the people of God.

Courage of conviction

Missionary personnel must have the courage to follow their convictions. As plans began to shape up for a second mission trip a sharp contention developed between Paul and Barnabas: Paul had concluded that John Mark, who had copped out on the first journey, was unstable; but Barnabas had an equally strong conviction that he must not give up on his nephew.

Sometimes when people differ they are both right. Paul was right in contending that mission personnel have more stability than Mark had shown, and Barnabas was right in standing by a young man of promise until he matured. Paul selected other personnel, and all the world knows about his blazing success in carrying the gospel to Europe: but one of the footnotes of history is that Barnabas was equally successful in nurturing and developing John Mark into a Christian writer whose influence is unsurpassed. He wrote the earliest gospel, and two others borrowed most of their material from him and followed his pattern.

Strengthening the churches

Churches must be nurtured and cultured. Normally, new converts want to huddle together in churches for mutual warmth and security; but unless these churches are visited and challenged they may not develop into strong centers of Christian witnessing. Paul selected Silas and they spent some time in strengthening the churches of

Galatia which had been established on the first journey.

Recruitment

Additional mission personnel are recruited directly from the mission fields. At Lystra the apostle enlisted Timothy who came to be one of his most capable and dependable associates. Coming from an excellent family background — his mother and grandmother having preceded him into the Christian faith — Timothy became Paul's pride and joy in the ministry.

Cooling the prejudices

Studied efforts must be made so as not to enflame prejudices. Three of the four pointed directives laid down by the Jerusalem talks had been designed to cool Jewish prejudices. Such a policy runs counter to the practices of some modern witnesses who see that racial prejudice is wrong, and conclude that the way to combat racism is to fan these prejudices and then condemn them. Explosive anger is wrong, too, but a sensible witness doesn't try to get one exceedingly angry before witnessing to him on the sin of being high tempered.

Since Timothy's father was a Gentile, Paul reasoned that the Jews of the area would be turned off completely unless his new assistant identified with the Jewish race: therefore, the rite of circumcision was performed. Every effort was made during those early days of the Christian era to gain a hearing of the Gospel among Jews, a strategy which came to its climax at Jerusalem when Paul participated in purification rites in a fruitless effort to cool Jewish prejudices (Acts 21:20-26.)

Practical guidelines

Practical guidelines must be laid down for churches to observe. The letter which James proposed and the whole assembly endorsed at Jerusalem became the first scriptural document of the Christian era to be clothed with authority over the churches. Paul and his party delivered their decisions to the various churches which he visited in Galatia. Now we have a full corpus of scriptural and practical guidelines, inspired literature which speaks with

authority in all matters pertaining to faith and morality.

Spiritual directives

Mission personnel must submit to and obey all directives from the Holy Spirit. The Spirit would not allow Paul to preach in the province of Asia, and wouldn't let him enter Bithynia (16:6-7); instead, he directed the footsteps of the apostle ever westward until he came to Troas on the coast. There the Lord spoke to Paul in a night vision of a Macedonian begging him to come and help them. The apostle interpreted the vision to mean that God was calling them to cross the Hellespont and carry the good news into Greece.

Luke, the author of Acts, joined the band at Troas, as indicated by the "we sections" of the record as though the writer were present. It seems likely that he kept a journal as he went and later incorporated sections of this diary in his book.

It is significant that the mission movement kept moving toward the west and toward the seat of power in Rome. In Paul's mind, the most effective way to reach the world for Christ is to plant the gospel at the center of power and authority, an idea whose time must come back in our time. Our religious-political doctrine of full separation of church and state is a sound working agreement which we have all too often converted into a standing or a sitting agreement. These first missionaries, led by the apostle, and supervised by the Spirit headed straight into the centers of power and sought to make them Christian.

Who knows? One of these days the Holy Spirit may raise up another giant with the spirit of Paul, and send him to Moscow — or to Washington.



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The sexes in responsible relationships

By John M. Basinger
Minister of Family Care
Central Church, Jonesboro

Life and Work
April 28, 1974
Exodus 20:14
Proverbs 5:15-21
Matthew 5:27-29
1 Thess. 4:1-8

God's instructions about sex (Ex. 20:14)

Life was God's greatest gift at creation. "What will a man give in exchange for his life?" Man will act instinctively to preserve it.

Sex was God's second greatest gift at creation. He created male and female after its kind, denoting sex. He gave to plant life the ability to procreate and established the law of seed and harvest. In both man and beast he implanted not only the ability but also the desire for procreation; a desire so strong and so instinctive that it is second only to that of the preservation of life. Sex is sacred not only because God gave it — "and saw that it was good," but because it is the only means of propagating life — the only means to obey God's initial command "be fruitful and multiply."

God married the first couple, blessed them, then announced the privilege "be fruitful and multiply" and in that specific order. The idea that sex is a dirty word and all sex acts are sinful is not taught in the scriptures. Any idea that sex is for exploitation, or to be taken lightly — just a joke — is even more foreign to scriptural teachings. Anyone who uses sexual relationships only to gratify one's animal cravings proves himself or herself to be more animal than human.

The proper use of sex (which is by husband and wife only) is a greatest blessing. The improper use of it — a greatest curse. Pregnancy out of wedlock is disgraceful and places a stigma upon the participants for life. Though the woman bears the sign of the stigma, the male is no less guilty and just as disgraceful. Pregnancy within wedlock has throughout history been the announcement of a "blessed event."

Wise and stupid sex behavior (Prov. 5:15-21)

The author of Proverbs likens a proper sex behavior between husband and wife as refreshing, renewing life-giving water and urges the reader to keep the fountain pure by not sharing it with another. In that way he could always "rejoice in the wife of his youth," "a graceful doe" (dear.) (vs. 18, 19.) How stupid, then, to desecrate God's honored sex!

Proper sexual behavior is a joyful participation of husband and wife in each other's being — a total relationship of their complete lives. It involves the longest range of responsibilities of

human beings before each other and God.

Jesus interprets the law (Matt. 5:27-29)

Law is one thing, but the interpretation of the law quite another. The penalty depends upon the interpretation and the interpretation depends upon the interpreter. The only perfect interpreter of the law was Jesus. He considers adultery as committed by the lustful look — the look that creates a desire for improper sexual relationship. This applies, of course, to both male and female and whether the look was "upon" the same or the opposite sex. It does not condemn looking upon another — but lustfully looking. Even the Creator "saw everything that he had made and behold it was very good." It is radically unreasonable to believe that Jesus inferred that the lustful look or thought (though sinful they are) as bad as the act itself, or that if one has the thought, action would not increase the guilt nor would any logic support it any more than premeditation would justify theft or murder.

Paul's words on moral cleanliness (1 Thess. 4:1-8)

"Cleanliness is next to Godliness" has often been quoted as "individual versions." Certainly moral uncleanness is ungodly. Our sanctification — being set apart (coming out from among them), "putting off the old man, putting on the new", "departing from wicked ways" (2 Cor. 7:14), "new heights gaining every day", being "more like the Master" — is God's will (v. 3), for "He has not called us unto uncleanness" (v. 7.)

Anyone who knows God (and certainly any Christian does and Paul is here writing to Christians) knows also "how to walk" (v. 1), knows God's commandments (v. 2) (No. 7 included), knows to abstain from fornication (v. 3), knows not to defraud his brother (v. 6), and knows "how to possess his vessel" (v. 4.) The latter versions translate the "vessel" as his wife. Last week's lesson should have refreshed our memory on how each should treat his or her spouse. Next week's lesson will remind us more. From Genesis through Revelation the scriptures teach the proper relationship of husband and wife. "Vessel" could also refer to the

human body or any part of it. A Christian should know how to use this vessel and its parts. Anyone who uses his body or its parts indecently whether for money, entertainment or temptation — one who misuses the body of another, or one who looks on a body lustfully will identify himself or herself as not a Christian. Our first parents were so ashamed of their nakedness they attempted covering with leaf aprons. The Creator was so ashamed of them He made fur coverings for them. Ham was cursed forever for revealing the nakedness of his father Noah. Any who wilfully display the nakedness of his or her body reveals a depraved mind and is asking for the curse of Adam and Ham.

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• • •

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Attendance report

April 14, 1974		Church	Ch. addrs.			
Church	Sunday School	Training				
Alexander, First	90	38	2	Lavaca, First	366	118
Alma, First	458	86	1	Lesla	187	82
Alpena	108	18		Little Rock		
Augusta, Grace	121	47		Crystal Hill	187	53
Beirne, First	62	18		Geyer Springs	830	192
Bentonville				Martindale	113	48
First	288			Shady Grove	81	45
Mason Valley	111	52		Sunset Lane	290	87
Berryville				Woodlawn	137	43
First	180	69	1	Magnolia, Central	689	176
Freeman Heights	127	50		Monticello		
Rock Springs	124			First	310	66
Booneville, First	309	278	3	Second	361	105
Camden				North Little Rock		
Elliott	285	125	2	Calvary	500	108
First	521	105	2	Gravel Ridge	241	86
Concord, First	109	26		Levy	583	
Conway, Second	337	66		Runyan	115	49
Crossett, First	578	130	4	Park Hill	907	
Dermott, Temple	129	35	1	Paragould		
Des Arc, First	242	66		Calvary	312	159
Elaine	181	65		East Side	239	113
Forrest City, Second	185	51	4	First	579	153
First	1340	307	18	Paris, First	447	65
Grand Avenue	882	219	4	Pine Bluff		
Moffett Mission	24			Centennial	212	68
Haven Heights	229	126	3	First	712	79
Temple	208	89	1	Green Meadows	77	22
Trinity	193	81	2	Second	177	57
Windor Park	833	310	5	Watson Chapel	373	74
Garfield, First	74	29	3	Prairie Grove, First	218	80
Gentry, First	232	74		Rogers		
Grandview	120	53	19	First	712	100
Greenwood, First	366	123		Immanuel	395	120
Hampton, First	148	49		Russellville		
Hardy, First	135	35	1	First	595	
Harrison				Second	177	70
Eagle Heights	380	146	4	Sheridan, First	289	97
Woodland Heights	107	55	1	Springdale		
Heber Springs, First	340	74		Berry Street	106	44
Hope				Caudle Avenue	179	56
Calvary	250	83	3	Ilmdale	398	85
First	566	116		First	1295	
Hot Springs, Leonard St.	135	76	4	Oak Grove	115	13
Hughes, First	209	79		Van Buren, First	635	196
Jacksonville, First	459	56	2	Mission	48	
Jonesboro				Vandervoort, First	45	24
Nettleton	289	79	2	Warren		
North Main	1097	225	6	Immanuel	318	103
Kingston, First	61	44		Westside	70	35
				West Helena		
				Second	209	80
				West Helena Church	313	76

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Multiple tornadoes, which left their devastating "footprints" in 11 Southern and Midwestern states, also ripped through Baptist churches and homes, leaving death, injury and destruction in their wake.

But, according to early reports compiled by Baptist Press, the tornadoes capriciously destroyed churches in some areas and miraculously spared others. Overall, damage to Southern Baptist facilities was minimal compared to widespread destruction of other property.

Fragmentary reports indicate 19 Southern Baptists, out of more than 302 deaths nationally as of April 8, were killed by the tornadoes — eight in Kentucky, five in Georgia, four in Tennessee and two in Alabama.

In Louisville, Southern Seminary "was miraculously spared serious damage in the midst of devastation all around it," a seminary spokesman said.

Of some 1,500 faculty, administration and students, only eight suffered minor injuries — the most serious to Mr. and Mrs. Joshua Oyekan, students from Nigeria, who suffered a dislocated shoulder and broken ribs respectively.

Although buildings on the campus suffered no major structural damage, three buildings lost roofs, the wind snatched cupolas and ornamental columns from two buildings, falling trees damaged or destroyed about 50 faculty and student automobiles and a number of faculty homes were damaged, including the complete destruction of the home of Marvin Tate, associate professor of Old Testament. The campus also lost about 75 trees and several hundred window panes.

Local Civil Defense spokesmen termed efforts by seminary students, faculty and staff as "the backbone of relief efforts" in the Crescent Hills area of Louisville.

Students, in the midst of missions emphasis week, put missions into action by activating WMU Hall on the seminary campus as a relief center several hours before the Red Cross arrived. The Red Cross, observing the operation, eventually designated it as an official Red Cross disaster center.

Teams coordinated by two students, Jim Doss of Charlotte, N.C., and Robert Rainwater of Shreveport, La., got assignments from a central area and combed the disaster area, bringing in victims to sleeping quarters set up in WMU Hall or for medical treatment in the seminary infirmary.

Faculty, staff and students attracted local praise for community-wide clean-up operations which they launched the day after the tornadoes hit and for feeding operations for tornado victims in cooperation with local churches.

Elsewhere in Kentucky, the winds completely destroyed Phillips Memorial



Church, Brandenburg, and the homes of the pastor and minister of music.

Billy Marcum, the Phillips Memorial pastor, said no one was in the church or the pastorium when the twister struck because he had gone to pick up his wife.

"I left at 4:05 and at 4:10 the house left," Marcum said.

Evergreen Church, near Frankfort, Ky., was levelled, along with the pastor's home and at least two members of the congregation died of injuries.

Winds practically obliterated the small, historic village of Stamping Ground, Ky., destroying the Baptist church, which was constituted in 1795, and gutting the pastorium. The pastor's study, occupied at the time of the tornado by Don Crawley, interim pastor, was the only part of the church left standing. Crawley saved his life by diving under the desk.

Although no Baptist churches were known to be damaged in Pulaski County, Ky., four members of the Pine Grove Church, Nancy, and two members of Cedar Point Church, Ingle, were reported among the dead.

Reports from Louisville indicate the storm spared most Baptist facilities, despite the fact that many were in its direct path.

Broadway Church in the Indian Hill section of Louisville missed extensive damage but the home of the pastor, Edwin Perry, was totally destroyed. Mrs. Perry, now listed in satisfactory con-

dition, was severely injured in the collapsing home and underwent surgery.

Perry and his two sons set up a relief operation in the church.

The Long Run Baptist Association, made up of some 100 churches in the Louisville area, has laid plans for relief for tornado-stricken Kentuckians.

Relief plans, a spokesman said, will put special emphasis on cash relief, instead of such items as food and clothing, because they are available through other channels.

Some churches in the association took an offering April 7, but most will take a relief offering on Easter Sunday to provide financial assistance.

Meanwhile, in Alabama, state Baptist leaders there have also called for an Easter Sunday offering to assist tornado victims and have already made \$26,000 available to aid victims in devastated areas of north Alabama.

The Alabama Baptist State Convention's disaster relief committee, which coordinated allocation of \$82,000 last May when tornadoes also hit the state, has been reactivated.

Four distribution, aid and collection centers — three in churches and one in the Alabama executive board's offices in Montgomery — have provided a wide range of assistance to tornado victims, a spokesman said.

A retired Southern Baptist minister, Houston Brand, and his wife were both killed in Alta, Ala., near Berry, while attending a Wednesday evening prayer service at Alta Missionary Baptist Church. Twenty-six of some 30-40 people at the service, including the

See tornadoes

(on page 18)

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