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May 16, 1974

Arkansas Baptist State Convention

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'Big D' will host SBC
page 16

May 16, 1974

Arkansas Baptist

NEWSMAGAZINE



One layman's opinion Stringing buttons and beads



Dr. Grant

I never thought the time would come when someone would compare my life to a string of buttons and beads, and make me like it. President Milton Ferguson of Midwestern Baptists Theological Seminary did just that recently.

He spoke at the weekly Chapel service at Ouachita and told about one of the treasured memories of his childhood visits to grandmother's house. His grandmother

knew just how to overcome his short attention span and keep him busily occupied so that she could visit with his mother. She overturned on the floor a shoe box full of buttons and beads, took a needle and thread, and showed him how to start stringing them.

Dr. Ferguson then described how he carefully selected each button and bead by color, shape, and style and added them to the string one at a time. He speculated that a psychologist or psychiatrist would have had an interesting time observing him through one-way glass and analyzing his personality on the basis of his choices.

Then came the interesting comparison: a person's life is like that string of buttons and beads; no two combinations are alike, and each one's personality, characteristics, and lifestyle have developed through a unique collection of decisions and happenings over a lifetime; and the unifying element for the Christian, the string that holds things together, is the living God in Christ.

The refreshing part of this little illustration for me was Dr. Ferguson's confession that some things in his life were "cranky beads or buttons" that were difficult to fit over the needle and onto the string. Personal tragedy, for example, sometimes throws the Christian into despair because it is so easy to believe this violates the nature of a loving God. Intellectual doubts crop up when all things don't fit together properly in one's mind.

Dr. Ferguson prefers to describe this problem of stringing the difficult button or bead as intellectual difficulty, rather than religious disbelief or doubt. This picture is much more helpful, it seems to me, because it doesn't blame God for our own inability to get every single button or bead on the string.

I doubt if God expects us in this lifetime to get every single bead in its proper place on the string. — Daniel R. Grant, President, Ouachita Baptist University

Did you know . . .

your church freely decides its own percentage in the Co-operative Program?

In this issue

Building for their second century 8

First Church, Conway, has completed a building campaign for their second 100 years as a congregation, including renovation plus some new buildings.

Divisions for campaign 13

A map of the state shows the divisions of Arkansas for the purposes of the Life and Liberty Crusades and other evangelistic endeavors for 1976.

Cover/SBC 1974 16

On the cover is the Dallas Convention Center, site of the 1974 meeting of the Southern Baptist Convention, and other facilities to be used by auxiliary meetings. Other photos are scenes of points of interest to convention messengers. See also page 15 for the program for the meeting of the Religious Education Association.

Probable SBC business 24

Some of the expected matters of business at the SBC meeting may generate some lively discussion.

Arkansas Baptist

NEWSMAGAZINE

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Translations of the Bible

This editorial, which appeared Jan. 25, 1973, is reprinted by request.



Editor Sneed

Surely all of us have heard of the person who said of the King James translation "If it was good enough for Paul and Silas, it is good enough for me." Unfortunately for the speaker, Paul and Silas never were acquainted with the King James translation of the Scriptures. Their Bible, in fact, was the Hebrew Old Testament.

The original Bible languages, of course, were basically Hebrew and Greek. The first English translation to gain wide recognition was the King James Version. Many of us revere it because of its innate beauty, its familiarity, and wide usage.

Among the wide developments which have made some of our current translations more useful to the average American reader are (1) The drastic change in meaning of much of the English language since 1611 when the King James was translated. For example the word "conversation," then meant "way of life;" and (2) The discovery of better and more ancient manuscripts, which provide the modern scholar with a more accurate rendering of God's Word.

There are several basic questions which we can ask to better understand the miracle by which God's Word has been preserved across the ages. Some of these are (1) What is a translation and how does it differ from a paraphrase? (2) How did we get our Bible?

A translation (such as *God's Good News for Modern Man* or *Williams' New Testament in the Language of the People*) is a document which has been changed from one language to another. A paraphrase (for example, *The Living Bible*) is not a translation, but the restating of the meaning of the document in other words. This is done as a matter of literary treatment or as an educational technique. It is intended to simplify or clarify the understanding. It should be remembered, of course, that any paraphrased Bible will inevitably inject more of the author's beliefs into the manuscript than does a translation. However the paraphrase Bible serves as an excellent brief commentary and, in this respect, is frequently most helpful.

In order for the Bible to serve from generation to generation and to provide a way of life for mankind it was necessary for it to be translated into the various languages of the world. From the most ancient of times until now many have dedicated themselves to this important task.

The first translation of note after the close of the New Testament was by and under the direction of Jerome. To complete the Latin Bible required some 43 years of his and his associate's lives. Jerome was 75 years old when in 405 the translation which came to be known as the Vulgate was finished. The Latin word "vulgatus" means "common" or "usual." The Vulgate later was adopted as the Authorized Version of the Roman Catholic church. In some era of history

to use any other translation or version was considered blasphemous.

Perhaps the translation which most of all prepared the way for the King James Version was made by William Tyndale. Because of his desire to place the Word of God in the language of the people, he was driven from England. Even in Germany there were those who opposed the project and were successful in having him imprisoned.

Through one miracle after another God provided Tyndale with money and materials, enabling him to complete his task. Finally behind bars his work was finished and copies of his English Bible were smuggled back into England. Tyndale was to give his life for his efforts, for on Oct. 6, 1536, he was strangled publicly and his body burned. It is reported that just before his death he prayed "Lord, open the King of England's eyes."

His prayer was to be answered, for by 1603 when James I ascended the throne of England, there were several versions of the Bible in use. At that time great dissension prevailed among the Anglicans and the Puritans as to which version was actually the most acceptable.

Thus, James appointed 54 of the best scholars of the country, Anglicans and Puritans, to prepare a translation which was to become the official Bible for the Church of England (The Episcopal Church as we know it in America.)

Forty-seven of the 54 scholars set upon the task. It is unknown what happened to the others. The translation was done by three groups — Cambridge, Oxford, and Westminster. After they had submitted their contributions, two men were elected from each group to develop the final version. It was finished in 1611, exactly three and one-half years after the project had been begun.

We owe a great debt to those who have given themselves, in the past and the present, to providing the world with God's message. Many have given their total life's energy to present others with the Bible while some have died for it. Centuries before the invention of the printing press men worked as copyists year after year, writing by hand the ageless Word of God so that today we would have this great message.

How should we view the modern versions of the Bible? Certainly not as the ancients who saw a Bible in the vernacular as an enemy of God, but we should see each as a tool to give us new insight into the very heart of what the God of love would have his children to know and to do.

Some of the contemporary translations are better than others. But each serves as a valuable aid to the student who truly seeks to learn of God.

Let us not only pray for the archaeologists who labor to find better and more ancient manuscripts but also for the dedicated scholars who seek to provide us with more readable texts. Finally, let us commit ourselves to the task which God has given us — "Thy Word is a lamp unto my feet, and a light unto my path . . . thy testimonies are wonderful: therefore does my soul keep them." (Ps. 119:105, 129.)

I must say it!

God's living trophies



Dr. Ashcraft

Pastors almost universally acclaim that one of the greatest rewards of the ministry is to observe the growth and development in the lives of their fellow church members. This growth in grace, knowledge and the Christian virtues is indeed the greatest of all dramas. It is great because it confirms that Christians are indeed the workmanship of God (Eph. 2:10.) It gives all of us hope that God is determined to make of us something worthwhile if we will only allow him to do so (Phil. 1:6.)

The word "workmanship" (Eph. 2:10) is often used in such refinements as beaten gold, needle work, embroidery, cedar carving, hand finished furniture, wreathen fabrics and artistic craftsmanship. It is especially significant because it describes God's work of grace in a Christian in which he becomes God's trophy. His work is not to hang in a gallery somewhere, but is a living trophy, a working trophy which is found in the stream of human experience.

God's chief delight is not in the mountains, valleys, rivers, oceans and the countless universes

which he has made, but in the trophies of his grace (Job 1:8.) The spiritual achievements and refinements of Job were pitted against the fury of Satan, because God trusted his workmanship and by his actions put in proper perspective the role of his expensive craftsmanship. The role of these cherished products is to face life as it is and lend assistance in making it what it ought to be.

With this in mind not everyone may wish God to do his rich work of grace in their lives. There are many however who pray night and day for the miracle work of God's grace to be wrought "within them." They seek this work of God within their lives because they desire to live the "trophy life" and wish to merit the commendation of God (Job 1:8.) Perhaps the whole process of God's craftsmanship of our lives could be facilitated by a simple yielding of our wills to him in the most complete and real sense. I'm sure if we would do this more our friends would take courage that God indeed is not finished with us and there is still hope.

The only thing better than to observe growth and development in another's life is to experience the same refinement in our own lives.

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

A tribute J. C. McClenny



McClenny

On Friday, April 5, 1974, Bro. J. C. McClenny died in an automobile accident near Alexandria, La.

Bro. McClenny had served as pastor of Highland Heights Baptist Church, Benton, Ark. for over 10½ years. For 25 of his nearly 48 years he had served his Lord faithfully in the ministry.

Never did a man love his Lord and Saviour more than did Bro. McClenny. So faithfully did he do the work which the Lord had for him to do. He loved to preach the Word and minister to those who needed him. These were not only those who belonged to his flock — but time after time he was called by people he didn't know, by people who were only casual

acquaintances. They needed someone to counsel with them. There were people who were down and out. No one cared, it seemed. Bro. McClenny cared — because his Saviour cared!

He loved his family dearly! He could not spend the time with them as he would have liked. So much had to be done and so little time in which to do it.

Joy, sadness, sorrow, pain — he knew what these were. He experienced them along with his flock.

To read and explain the plan of Salvation to one who had not been born again was truly a burning desire with him. To see one accept Christ as Saviour was a joy to him.

From the pulpit he preached with urgency the message God laid on his heart. He walked the road of life with assurance in his heart that God had saved his soul and one day he would walk in the very presence of God!

Bro. McClenny was such a comfort to those whose loved ones had experienced death. He could ex-

plain it from the Scriptures in such a way as to make the hurt go away.

I thank God that I had the privilege and honor of serving Highland Heights under his leadership. He was a good Shepherd. To know him was to love him!

We grieve not as ones having no hope — we know our loved one has gone on to the home prepared for him, and that one day, we too, shall go there. We miss him greatly. We find ourselves waiting for him to come and help in times of need — then realize that with God's help we **must** and **will** carry on the Lord's work. This is the way he would want it. He would say to us "God's Grace is sufficient." To slack up would be defeat.

Bro. McClenny can now say with the Apostle Paul. "I have fought long and hard for my Lord, and through it all I have kept true to him. And now the time has come for me to stop fighting and rest." (2 Tim. 4:7 *The Living Bible*) — Bob Stuckey, Educational Director and Interim Pastor, Highland Heights Church

28 OBU students to be summer missionaries

ARKADELPHIA — Twenty-eight Ouachita University students will serve as summer missionaries for 10 weeks this summer.

Some appointed through the Home Missions Board and others through the BSU Summer Missions program, they will work in G.A. camps, vacation Bible schools, youth retreats and seminars, coffee houses, retirement homes and other areas of evangelism.

Junior Casey, Cathy Cussons, Becky Foard, Gary Landsdown, Danny Myers, Bruce Watson and Tracey Yazza will serve in New Hampshire.

Terry and Patty Purtell along with Grenae Devine will serve in Pennsylvania.

Other appointments include Jennifer Cooper, Alaska; Susan Coppenger, Georgia; Richard Edds, West Virginia; Rick Hyde, New York; Kalla Knight, New England; Robert Lyons and Richard Orrick, Florida; Charles Overton, Utah-Idaho; Richard Shock, Wisconsin and Fran Stout, Illinois.

Judy Garman, Ora Sue Higgins, Marilyn Metcalf, Phyllis Mitchael and Jonya Wright have been appointed as missionaries in Arkansas.

Michael Ames, Janie Heffington and Margaret Reeder have been appointed as summer missionaries but have not yet received definite assignments.

In addition to these, six OBU students comprise two contact teams that will lead summer revivals. Members of these teams are Rene Flowers, Randy Garner, Stephen Hatfield, Kathy Pitt, Tommy Smith and Danny Telford.

Many Ouachita students will also be serving in the capacities of church youth and music directors.

OBU Student Senate president elected

ARKADELPHIA — Tommy Smith of Lonoke, a junior at Ouachita University, was elected president of the OBU Student Senate April 10. Smith succeeds Lee Sanders of Stephens.

Smith, the son of Mr. and Mrs. John P. Smith, is a religion major at OBU. He is a member of the OBU Singers, the bowling team and the Beta Beta social club and was Senate treasurer for the 1973-74 academic year.

Other officers elected included Mike May of Alma, vice president; Eunice Morrison of Blevins, secretary; Bob Harper of Joplin, Mo., treasurer; and Mary DeArmond of Little Rock, chairman of the Student Entertainment and Lecture Fund committee.



Glover



Holloway



Hopkins



Jarnagin



Page



Nicholson



Pennington



Prince



Robinson



Smithson



Staggs



Whitaker

12 Arkansans receive degrees from Southwestern Seminary

FT. WORTH, Tex. — Twelve students from Arkansas were scheduled to receive degrees during spring commencement exercises held in Truett Auditorium at Southwestern Seminary, May 10.

Seminary President Robert E. Naylor presented degrees and diplomas to 280 candidates from the seminary's three schools: theology, religious education, and church music.

James H. Landes, executive secretary of the Baptist General Convention of Texas, was the commencement speaker. A graduate of Ouachita University and Southwestern Seminary, Landes also holds honorary doctoral degrees from Baylor University, Howard Payne College, and Midwestern University. Landes, who served as a pastor of Texas churches for more than 30 years, is a former president of Hardin-Simmons University.

Three Arkansans received the master of religious education degree. They are Larry G. Glover of El Dorado, Jerry D. Holloway of Huntsville, and Kenneth R. Hopkins of Jonesboro.

Receiving the diploma in theology was Harold Jarnagin of Little Rock and Kenneth R. Page of Benton.

The master of divinity degree was awarded to Glenn Nicholson of Forrest City, Bobby C. Pennington of Crossett, Michael L. Prince of Hot Springs, and Lionel D. Robinson of Hot Springs. Curtis N. Smithson of Lavaca and Alfred E. Staggs of North Little Rock received the master of religious education degree.

The master of church music degree was awarded to Mary A. Whitaker of Osecola.

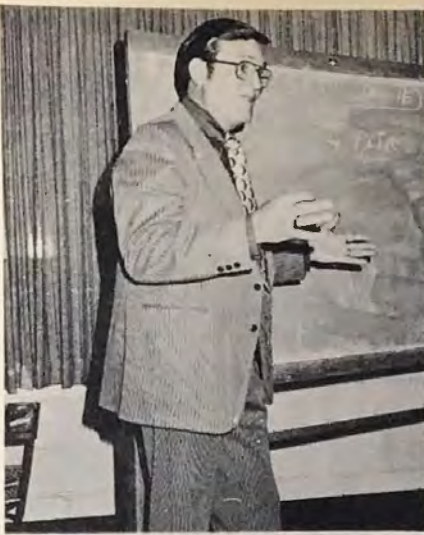
Deaths

Gordon Robinson, 82, Ft. Smith, died April 19. He was a member of Trinity Church.

John Bray, 88, Union, died March 30. He was a member of Mt. Zion Church for 65 years and was a deacon.

Albert Ray, 66, Ft. Smith, died May 1. He was a member of Trinity Church.

Mrs. Edith Faye Hooper, 47, Rosie, died May 1. She was a member of Rosie Church.



Don Moore answers question of U of A students.

State president speaks to U of A students

Don Moore, President of the Arkansas Baptist Convention and Pastor of Grand Avenue Church, Ft. Smith, at the request of the Baptist Student Union of University of Arkansas at Fayetteville, spoke to two student groups recently. According to Baptist Student Union Director Jamie Jones, he invited Moore to speak because of the interest that he has shown in the ministry of the Baptist Student Union in Arkansas and because of the significance that the Baptist Student Union played in his own life when he attended the University in 1951.

At 4:30 Moore spoke in "Perspective," a student gathering which meets each week day at the Baptist Student Center. Moore challenged the students by telling them that they are living in the best age to be a Christian, though perhaps not the easiest. According to Moore, this is an age when people have nothing else to depend on other than God. All other things have not worked. He also encouraged the students by emphasizing that Christians have "resurrection power" available to them and that this power is miraculous and supernatural. Therefore, this power shows up best in hopeless situations, like the world today.

In the evening Moore spoke at BASIC (Brothers and Sisters in Christ), a weekly meeting at the Baptist Student Center. During this session Moore shared his insights concerning the Cooperative Program, showing the genius of the plan for enabling the spread of the Gospel. Second, Moore discussed the plans for Spirit of '76, an emphasis on evangelism and patriotism. He stressed that the

OBU public affairs program to offer applied political science

ARKADELPHIA — The establishment of the Edward S. Maddox Public Affairs Center at Ouachita University has been announced by Daniel R. Grant, OBU president.

Dr. Grant said the primary purpose of the center will be to communicate with young people the nature and importance of public affairs and the political process.

"During a time of national soul-searching over the Watergate investigation," he said, "one of the greatest tragedies that could grow out of this crisis would be for the American young people to decide that politics and public service are hopelessly corrupt, that the only way to obtain and hold high public office is through illegitimate means, and that no self-respecting young person should commit his life to a career in government and politics."

In addition to bringing speakers on the Ouachita campus to help dispel such negative images of politics and public service, the center will take selected groups of students to the different centers of important political activity to observe firsthand the workings of the political process. Proposed trips include a Washington seminar once each year or on alternate years with other seminars.

Other features of the Maddox Public Affairs Center program include mid-winter comparative government study tours to selected foreign capitals, the addition of at least one full-time faculty member in political science, the establishment of a permanent public opinion research program involving faculty and students, and seminars for high school civic teachers and selected students.

The Board of Trustees recently approved the naming of the center for Judge Edward S. Maddox of Harrisburg, long-time friend and benefactor of Ouachita Baptist University. An endow-

ment of \$400,000 has already been pledged from anonymous sources and additional matching funds are being sought through the University's development program.

main objective of Spirit of '76 is to carry out the Great Commission in Arkansas by the end of 1976. Three thrusts of the emphasis are prayer, mass evangelism, and personal evangelism. The third item about which Moore talked with the U of A students was the plans that are being made for recognizing at the 1974 Arkansas Baptist Convention students who plan to go into some type of professional Christian ministry.

Students responded to Moore's comments at both sessions with numerous questions. Some students said later that they now have a better understanding of the Arkansas Baptist Convention.

ment of \$400,000 has already been pledged from anonymous sources and additional matching funds are being sought through the University's development program.

"Entirely too much of our formal education about government and politics is exclusively 'textbookish' both in the public schools and in college," Grant said. "Unless the teacher is an unusual miracle worker, the subject of government and politics comes across to the student as dull, dry and totally unexciting, with emphasis all too often on formal structure, legal procedures and comparative statistics.

An equally serious criticism, as far as Grant is concerned, is that people in public life, especially at the state and local levels of government, have come to distrust college students and professors as "radicals," "eggheads" and impractical visionaries who "are out of tune with the realities of American society, and intent on destroying the traditional values of our nation."

The Maddox Public Affairs Center would seek to meet this criticism, said Grant, by improving the line of communication between the campus and city hall, county court house and state capitol.

"There has probably never been a greater need in our nation's history," he said, "for a creative demonstration on at least one university campus of a way to combine both the realism and the idealism of the political process in the education of our young people."

News briefs

- Dr. E. B. Abington, of West Memphis, has chosen to continue his ministry in retirement. Each Sunday at 8 a.m., he can be heard over the Forrest City radio station. Abington has served the Earle Church and First Church, West Memphis. He was educated at New Orleans Seminary and later received an honorary doctors degree from Union University.

- Harvard Avenue Church, Siloam Springs, observed their 20th anniversary recently with preaching by the church's first pastor, and an old fashioned day for the worship service.

- Memorial Church, Hot Springs, honored Rev. and Mrs. Joe Melton on April 14. Melton is a former pastor who now serves the church as music director and on many committees. Plaques were presented to Melton and his wife.

Summer field work: some testimonies

By Ralph W. Davis
18th in a series



Davis

On Saturday morning the summer field workers met at the central meeting place to give their reports and travel to the next field. Here are a few experiences that the workers reported at the close of one summer's work.

"The churches are hungry for trained workers. The people are very eager to learn. I feel that our work is really going to help them."

"Every place we worked the pastor said that was just what they needed."

"This summer was the best summer I ever spent. We had a great many experiences that we shall never forget."

"What I have learned this summer is worth one semester in college."

"No problems this week except a split church."

"No pastor. Missionary preaches twice a month. The ones who come are faithful and we got a good Training Union started with them."

"The first day we encountered dirty house, flies, and other similar problems."

"While visiting a church member her friend came in who was not a Christian. We talked to her and she accepted Christ."

Here is a testimony from one church: "The summer field workers did a wonderful job in our community. When they came on the field we had no Training Union, no Sunday School, and not much preaching. Now we have a Training Union, a Sunday School, and largely due to their efforts, the church has called a pastor half time. The workers made us conscious that we were sleeping on the job and made us want to do something about it."

Another church reported: "These workers revived our church and all members of all ages are now taking part."

Another church: "The work of the summer field workers was definitely the greatest and most fruitful event that has ever occurred in our church. Souls were won to Christ, Christians strengthened, and the church as a whole was advanced in its work."

Next week: datebooks.

Woman's viewpoint Four leaves for healing

By Iris O'Neal Bowen



Mrs. Bowen

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nation." (Rev. 22:2.)

"If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sins and will heal their land." (II Chron. 7:14.)

Right now we are suffering severe disillusionment as to the integrity of the leaders of our country. As individuals we feel there is nothing we can do, and we wonder if any of our leaders are above corruption.

At the same time, we look at the drug scene, and wonder if we will even have any leadership in a few years. Crime is at an all-time high. Even church parking lots are not immune to purse-snatching!

If ever our nation was sick and in need of healing, it is now. How can we bring this healing about? In Revelations 22:2, we are told the leaves of the tree of life are "for the healing of the nation." Then in Chronicles, God tells us what God's people must do if our nation would be healed.

So let us say we have four leaves for the healing of our nation.

Our first leaf is an humble spirit. God says we must be in the right attitude before we can be healed, admitting our sinful state and weaknesses before we can do anything else.

Our second healing leaf is prayer. We must take our thoughts, problems and needs to God and leave them there.

The third leaf is seeking God's face. Communion with God in prayer causes us to turn our faces to him, and as we look to him we are prepared for healing.

The last healing leaf is repentance, or turning from our wicked ways and walking in complete fellowship with God.

As we worry and wonder what this old world is coming to, the burden falls completely on our shoulders, as God's people, for the scripture says, "If my people" will do these things, then, and only then, will our land be healed.



First Church, Gould, celebrated the retirement of debt of this \$90,000 auditorium with a note-burning May 5. Included on the program were Houston Austin, pastor when the structure was built, and Charles H. Ashcraft, state Executive Secretary. Ray Meador is the present pastor.

Conway First completes Century II building campaign

In the first two years of her second century of witness for Christ, Conway First has planned and completed an expansion program costing \$650,000, including the complete renovation and enlargement of the church's sanctuary, plus a new educational facility and chapel.

The sanctuary, originally built in 1909, and remodeled twice since that time, received an extensive renovation during the campaign. Inside walls were gutted, the capacity increased from 450 to 700, and new furnishings were added, including a new allen digital computer organ. The renovation project was handled by L. L. Sams and Sons of Waco, Tex. During renovation, the congregation met in the Ida Waldran Auditorium, on the State College of Arkansas campus.

During the past two years, the congregation of First Baptist Church of Conway has gained some 400 new members. Beginning in March of 1972, the congregation went to two morning worship services to accommodate the number of people attending the services. By the time the sanctuary had been enlarged and remodeled, the congregation had grown to such an extent that the church had to go back to two services again, as of February of this year. The attendance in both morning services now ranges from more than 800 to more than 1000, with a children's worship service in addition to this.

During the Century II expansion project, plans were also made to increase the educational capacity of the church facilities. A new 11,000 square foot educational building was planned, along with a 200 seat chapel, and these are nearing completion at this time. The building will house children's departments in one area, and adult departments in the other. The chapel will be used for weddings, funerals, children's worship, and adult assembly space during Sunday School. The church's old pipe organ is being refitted and placed in the chapel, along with some of the old pews from the sanctuary.

While the Sunday School, church membership, and facilities have mushroomed during the Century II enlargement campaign, so has the staff. The pastor, W. L. Probasco, took the field in March of 1972. Since that time the church has called Steve Ulmer as associate pastor in charge of Christian education, and Don Bingham as minister of music. Also added to the staff have been Maureen Thompson as outreach and new ministries director, and Mike Manning as youth director.

Probasco believes that numerical growth should be a result, not an objective. The objective, he says, should be a constant emphasis on maturing the congregation in the Word.

First Church, Conway was organized in 1871, and the present sanctuary building was originally built in 1909, with

John Jetter Hurt as pastor. The original dedicatory sermon was delivered by George W. Truett. At that time, the congregation numbered 127 members. Today, in Century II, the congregation numbers over 1,400, most of whom have been caught up in a spirit of revival and recommitment to the Lordship of Jesus Christ.

OBU president to speak at Golden Gate Seminary

MILL VALLEY, Calif. — Daniel R. Grant, president of Ouachita University, will be the speaker for commencement exercises at Golden Gate Seminary, June 7.

Three of the candidates for degrees are from Arkansas.

John Owen Burch is a native of Lepanto. He is a candidate for the master of religious education degree. He holds the associate of arts degree from Sacramento City College, Sacramento, Calif., and the bachelor of arts from Sacramento State University. John plans to continue training for a career in counseling after graduation.



Burch



Lewis



Morrow

Robert Douglas Lewis, son of Mr. and Mrs. Marie Lewis of Walnut Ridge, is a candidate for the master of divinity degree. He holds the associate of arts degree from Hannibal-LaGrange College, Hannibal, Mo., and the bachelor of arts degree from Oklahoma Baptist University, Shawnee. Robert was named to "Who's Who Among Students in American Colleges and Universities" for 1973-74. He is pastor of Twenty-Fourth Street Church, Sacramento, Calif.

Ira Dalton Morrow, son of Mr. and Mrs. Hairl Morrow of West Helena, is a candidate for the master of divinity degree. He holds the bachelor of arts degree from Mississippi College, Clinton. He is pastor of First Southern Church, Walnut, Calif.



First, Conway's remodeled sanctuary has a seating capacity of 700.

Sunday School perfect attenders

(Continued from last week)

Alexander — Vimy Ridge Immanuel — Ronda Adams, Teresa Barth, Beverly Cardwell, Keith Greene, Mike Greene, Ricky Greene, Manuel Lee Hobby, Donna Rance, James Rance, Carol Robertson, Lori Singley, Mike Cardwell

Booneville — Shelly Baker, Becky Baker, Denise Dickason, David Dickason

Crossett — North Crossett — Lora Green, Gail Golden, Denise Green, Cathy Carter, Ann Gilbert, Naomi Pennington, Polly Hill, Joyce McCone, Jody Higginbotham, Cerella Harris, Darla Rhodes, Pamela Ward, Lynn Greene, Cindy Carter, Curt Cagle Dewey Ward

Dutch Mills — Liberty — Vicki Hale, Jimmy Hale

Elaine — Elaine — Carie Lynn Caery, Tracy Battles, Vance Parker

El Dorado — Union — Beth McGoogan

Fayetteville — Ridgeview — Corry York, Vicki Sonnier, Doug Lackey, Dorothy Jordan, Michele Neighbors, Jeanette Gammons, Jeff Watkins, Glenda Williams, Brad Hancock, John Sizemore, Darin Garton, Jeanette Jordan, Connie Barber, Gary Ann Thompson, Teresa Goad, Renee Neighbors, Brian York, Mary Ann McCawley, Wendy Davis, Carol Glenn, Denton Gage, William Jordan, Randy Johnson, Danny Bohannon, Derek Ford, Lori Oliver, Kemberly Purser, Dwight Mitchell, Dana Parson

Hope — Calvary — Cathy Gilbert, Mike Gilbert, Mark King, Becky Smith, Doyle Smith, David Sutton, Doyle Wright, Lanny Ford

Jonesboro — Friendly Hope — David Allison, Kathy Allison, Janet Christopher, Gary Jones, Karen Jones, James Pierce, Joyce Pierce, Teresa Pierce, Carol Vuncannon, Deann West, Debbie Wilkinson, Toncia Wilkinson

Lewisville — First — Mike Turk, Jill Judd, Mark Coker

Little Rock — Martindale — Terry Osborne, Tony Moody, Barbara Taylor, Rex McVay, Mike Osborne, Hal Palmer, Todd Taylor

Pulaski Heights — Clay Patterson, Elizabeth Preiss, Daren Thompkins, Susan Thompkins, Scott Goodwick, Laurie Smut, Grace Preiss, Paula Warmath, Burke Clark, Helen Preiss

Tyler Street — Sandra Crawford

Mammoth Springs — Saddle — Lura Barber, Silas Barber, Clara Barber

Manila — First — Connie Shedd, Tom DeSpain, William Lawrence

Paragould — Calvary — Wayne Baldwin, Sherry Allen, Don Edmiston, Wendell Pullen, Debbie Smith, Lanita Bateman, Betty Clark, Julie Quinn, Leslie Robbins, Laura Robbins, Bobby Clark, Robbie Dunlap, Charles Eno, Joey Rogers, Gary Rogers, Gene McDonald, Tommy Eno, Butch Rousseau, Jimmy Rousseau, Gene Smith, Ken Pullen, Gene Pullen

Rogers — Immanuel — Stormy Nelson, Billy Wilson, Scarlett Poe, Annette Sauerbray, Jeannine Smith, Melissa Floyd, Greta

The Southern accent

Conservatives and reactionaries

In recent years, every major denomination of the Christian community has been plagued by the liberal controversy. The Roman Catholic church has undergone tremendous upheaval since the 1962 meeting of the College of Bishops in Rome. It was discovered, surprisingly, at that meeting, the first in about 100 years, that there were actually more liberals than conservatives among the Roman bishops. This has resulted in far-reaching changes in the Roman church, which might well be called a revolution.

Not only have Christian churches witnessed revolutionary trends toward theological liberalism, but other religions, as well, have experienced similar changes. Leaders for reform and liberal views have had a tremendous influence upon some of the ancient religions of the Eastern world.

Baptists have not escaped involvement in the liberal-conservative controversy. However, it is my opinion that Baptists, generally speaking, are not really divided into liberals and conservatives, but rather into conservatives and reactionaries. Truly liberal theologians are not often found in Baptist circles. Of course, through the years there have been a few, and to them we have given entirely too much attention. In all probability, this was what they wanted, rather than to really change the thinking of the people.

Because of their visible positions, the few liberals among us have been able to draw wide attention, which resulted in strong conflicts. Because of the democratic structure of our churches, Baptists wash all their "dirty linen" in public. This results in polarization of differing groups, and sometimes leads to opportunists belaboring the situation on both sides of the issue.

Some have deliberately sought the "liberal" label, thinking that it showed a sign of their sophistication to be so identified, but they were by no means basically liberal.

Recently, I have had the opportunity to probe the position of some Baptist

theologians, who are identified with the liberal fringe. I was really surprised to find that they were practically "Fundamentalist" in their thinking.

An infinitesimal number of Baptists may be liberal on theology, but most of us are conservative, and some even reactionary. Many are mediating between being conservative or reactionary, but very few waver between liberal and conservative viewpoints.

Theological labels are dangerous and often misleading. We have used labels (conservative-liberal-reactionary) in this article to compare present and historic Baptist positions. If we had used medieval Roman and Greek Orthodox religion to discern deviation, then we would have to conclude that all Baptists are quite liberal. To believe in the universal priesthood of the believer, to deny proxy salvation, to refuse the sale of indulgences, to believe in justification by faith, to deny the efficacy of sacraments etc., would be considered quite liberal by Roman and Orthodox theologians.

Most Baptists leave a window open to let in the fresh air of progressive understanding of the Word of God. We also like to have a screen on that window to keep the bugs out. When a bug does get in, we usually swat him mercilessly, right out in public view. — Dr. H. E. Williams, President-emeritus and Special Officer for Development, Southern Baptist College

Association sends missionary on tour



Caldwell

The churches of Conway — Perry Association have provided the money to send Refus Caldwell, their superintendent of missions, on a 15-day tour of the Middle East.

Caldwell, who has served the association for seven years, will leave June 10 to

visit countries including Greece, Egypt, Lebanon, Israel, and Cyprus. Individual churches contributed to provide the trip.

The growth of Conway-Perry Association is spotlighted by a record number of baptisms last year, an increase in building programs by the churches, and the establishment of missions at Oppello and at Fairfield Bay.

Your state convention at work

Illinois trip renews friendships, reveals progress in student work



Dr. Logue

state out in open country, near Mattoon, Illinois.

Illinois Baptists have approximately 900 churches, mostly in Southern Illinois. A few years ago the Baptist Building was moved from Carbondale in Southern Illinois to the more central city of Springfield, and Illinois Baptists are now attempting stronger mission efforts in Northern Illinois. This outreach is reflected in student meetings, as larger numbers of students are now coming from Chicago colleges. The new Baptist Building is on a busy thoroughfare in Springfield and is the ultimate in modern and functional architecture. The building is being financed through rentals on the second and third floors. The tour through the building renewed fellowship with Dr. Bob Hastings, editor of the *Illinois Baptist* and recent author of the moving book, *A Nichel's Worth of Skim Milk*, the author's recollection of the depression.

Handicapped with few local directors, state director Bob Blattner nevertheless has an aggressive program that resulted in 23 students being commissioned at the spring retreat to serve as summer

CARBONDALE, Ill., 28 April 1974 — The Illinois Baptist Student Conference closed yesterday, with approximately 180 students from 25 campuses attending. The conference met at one of Illinois' new junior colleges, Lakeland College, built on an inter-

missionaries and four to serve with the Journeyman and US-2 programs with the Foreign Mission Board and Home Mission Board.

Sunday night and most of Monday were spent at Southern Illinois University, a campus of 18,000 students in Carbondale. For years the university has made provisions for students confined to wheel chairs. Students are seen everywhere in motorized chairs, and one of the main campus buildings includes a wheel chair repair shop. Baptists operate two dormitories at Southern Illinois University and many of the students living there are confined to wheel chairs or are international students.

A real bonus on the Illinois trip was the visit in the home of Dr. and Mrs. John Jackson III. Johnny is from Waldo, a graduate of Ouachita, with a M.A. from Baylor, and a Ph.D. in political science from Vanderbilt. While an Arkansas student, Johnny served as both local and state BSU president. John and Nancy are blessed with two bright and affectionate youngsters, Jeff and Jill. Johnny, a political science professor at Southern Illinois University, spoke at a recent Baptist Faculty Fellowship meeting in Tennessee and is the author of one of the Faith Learning series on Political Science, published by Broadman Press.

Arkansas Baptists can be proud of their Baptist cousins in the Land of Lincoln. —by Tom J. Logue, State Director of Baptist Student Union, Arkansas Baptist State Convention.

Youth/adult music camp to feature 'Messiah'

This best known of all the oratorios will be presented on Friday evening in Mitchell Hall (OBU) and you're invited to sing with us!

Every person who has ever sung the choruses from Handel's "Messiah" is invited to be a part of the combined choir for that evening. We're excited about the possibilities which an evening like this could hold for us. We want you to help us fill Mitchell Hall to capacity. Bring your own copy of the music and meet us at 7:30 for a brief rehearsal before the presentation at 8 p.m.

Bill Horton, Oklahoma Baptist University, will be the conductor. He will be rehearsing the music camp choir all week on some of the less familiar choruses, then he will direct the combined group in five or six of the choruses with which you are most familiar.

Don't miss this exciting evening. Put it on your calendar now and start making up a car load to come with you. —Ervin Keathley, Church Music Secretary

New book will aid ministry to the deaf

The Baptist Home Mission Board in Atlanta has recently published a new book for its program of work with the nation's growing deaf population. Called *A Manual of Religious Signs*, the book contains over 240 of the signs used most often in religious services.

It was authored by Carter Bearden of Georgia and Jerry Potter of North Carolina. Bearden, who is deaf, wrote the descriptions and definitions for the words used in the book. He is field consultant on deaf missions for the Home Mission Board. Potter, who is hearing, did all of the illustrations in the book. He is missionary to the deaf for the Baptist State Convention of North Carolina.

The book provides a long felt need of the deaf and workers with the deaf, in that it gives some uniformity to the signs used in sign language communication for religious services.

According to a recent article in *The Reader's Digest*, over thirteen million Americans suffer some loss of hearing, making it this country's largest and yet least recognized ailment. Many of the more acutely deaf depend upon the sign language for communicating.

There are over 450 Southern Baptist churches with a ministry to the deaf.

Foundation

Don't sell that property!

The routine of the day was interrupted by the ringing of the telephone. "Could I make an appointment to talk with you about my estate?"

At the appointed time the contact was made. Before long it was obvious the call should have come earlier. Some appreciated property had been sold for the purpose of making a substantial gift through the Foundation to a Baptist cause. Because the property was sold, the profit was subjected to capital gains tax. All the estate realized was a charitable deduction.

Had the property been transferred to the Foundation, the capital gains tax would have been avoided. The charitable deduction could have also been claimed.

Our government encourages tax avoidance. It discourages tax evasion.

If you are thinking of making a charitable deduction through the use of appreciated property, it would be wise to check with your tax consultant. It may be that money that would otherwise be used for taxes could be saved. —Harry D. Trulove, Executive Director

Annunity Board has supplementary plans for financial protection

The basic Protection Program of the Annunity Board for ministers is Plan A. It is a package of broad benefits:

- Pension
- Disability
- Children's benefits
- Education benefits
- Widow benefits
- Dependent parent benefits
- Temporary income benefits

This is the foundation upon which a minister should build the financial protection for himself and his family with the Annunity Board.

The above plan is not the end but only the beginning for any man knowledgeable about financial protection.

The Annunity Board has two supplementary plans that greater security may be built. Plan B and Plan C are available.

One can choose either or both plans as supplements to Plan A. Plan B is a money purchase plan. This means that funds deposited are accumulated with interest earnings compounded monthly. When a benefit becomes payable (retirement, disability, or death), the total accumulated fund is used to purchase an annuity or benefit at the attained age of the member or beneficiary.

The following benefits are available:

1. Normal age retirement at age 65 or thereafter.
2. Early retirement prior to age 65.
3. Disability retirement at any age.
4. Death benefits before retirement.

All benefits will be payable under settlement options selected at the time benefit is payable.

The church or the individual can put up any amount of money that one may choose in this plan. Whatever one draws from this fund will be in addition to the basic Plan A benefits.

If further information is needed write T. K. Rucker, Annunity Secretary, 525 West Capitol Avenue, Little Rock, Ark.

First Sojourners appointed by HMB

ATLANTA (BP) — The Southern Baptist Home Mission Board (HMB) has assigned its first group of 19 Sojourners to 10-week terms of mission service beginning in June.

Begun this year by the HMB's department of special mission ministries, the Sojourner program will provide mission service opportunities for high school students entering their senior year and high school graduates under age 25. The project is strictly a volunteer effort with the Sojourner and his or her home church or parents paying expenses.

After orientation in Arlington, Tex., June 5-7, young people will work in seven states and will be assigned either to a state Baptist office, an area missionary or a local church pastor for service in a variety of mission activities such as vacation Bible schools, backyard Bible clubs, recreation programs and surveys.

Director and developer of the Sojourner ministry, Clay Price, says that this year the HMB has scheduled a debriefing after the summer of service to help determine success in this first venture into short term ministries for individual high school students.

Price says that though no one has been appointed to the alternate term of service in Sojourners (one year for a high school graduate under 25 years old), several inquiries have been made.

Price began the Sojourner ministry a year ago when he took the one year job to develop it after serving a term as a US-2er (two year term for college graduates) doing student work in San Jose, Calif.



ACTEENS CAMP

JULY 8 — 13, 1974

For 7th-12th grades

CAMP PARON

Cost \$24.75

TO MAKE RESERVATIONS send \$5.00 per person to: WMU, Box 550, Little Rock 72203

'Dealings in dollars suspended'

What would you do if you read those headlines in the morning paper? That is what some of us missionaries read in our papers during the dollar crisis. In Kenya the banks would not take our dollars. What do you do in such a crisis? Well, we really had no problem. The bank that handles our mission funds — several thousands of dollars — trusted us. The bank knew the Baptist Mission of East Africa has good support from the U.S.A. This trust allowed our treasurer to use what shillings as were necessary to pay salaries, to build churches, to buy medicine, to publish tracts, to broadcast the gospel. In other words, your work for the Lord continued.

To be trusted in a very serious crisis as this is flattering to us. But it is not really a testimony to us as missionaries. It is a testimony to Southern Baptists here in America and the effectiveness of the Cooperative Program. Really, the bank trusted you, not us.

The bank does not deal in faith, but

in cold hard business facts. It does not loan money except to those who they know will repay a loan. The bank in Nairobi trusted the support program of the Southern Baptist missionaries. The bank knows that the support system of the Baptist Mission of East Africa is trustworthy.

The bank does not know about the Cooperative Program nor how it works. But the bank knows money facts. It knows that the Southern Baptist sponsored mission in East Africa has a sound financial policy and support. That is what the Cooperative Program is all about.

Support the Cooperative Program; it is trustworthy. With your support of the Cooperative Program, your missionary can devote his time to doing what you sent him to do, even in the middle of a money crisis. —Sam G. Turner, Missionary-In-Residence, Representing the Stewardship-Cooperative Program Department



Guy W. Ripley

Home for Children adds activities director

Guy W. Ripley, from Monticello, has joined the staff of the Arkansas Baptist Home for Children as Activities Director. Ripley, age 28, is a graduate of the University of Arkansas at Monticello, where he was a member of Phi Beta Lambda. While attending the University of Arkansas, he was a member of the Cross Country Track Team.

While a student at the University of Arkansas at Monticello, Ripley and his wife, Carolyn, served as houseparents at the Children's Home and Ripley assisted with the recreation program on our campus. After receiving his B.S. degree, he was employed by Arkansas Social and Rehabilitative Services in McGehee. He worked as a caseworker for their Family and Children's Service Division from 1971-73.

Ripley, known to his friends as "Dub," is a member of Second Church, Monticello. He is a Sunday school teacher for 11th and 12th grade boys. His hobbies include archery, bow-hunting, bow-fishing, swimming, restoring furniture, and coin collection. His wife, Carolyn, teaches English at Monticello High School.

We feel fortunate to have Guy as a member of our Child Care team. He comes to us well-qualified in his field, and possesses a dedication and sensitivity to the needs of youth. He is a good example for them to follow. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



Rusty Jones of the University of Arkansas left is the new state president of Baptist Student Union, elected at the recent Leadership Training Conference held at Camp Yorktown Bay.

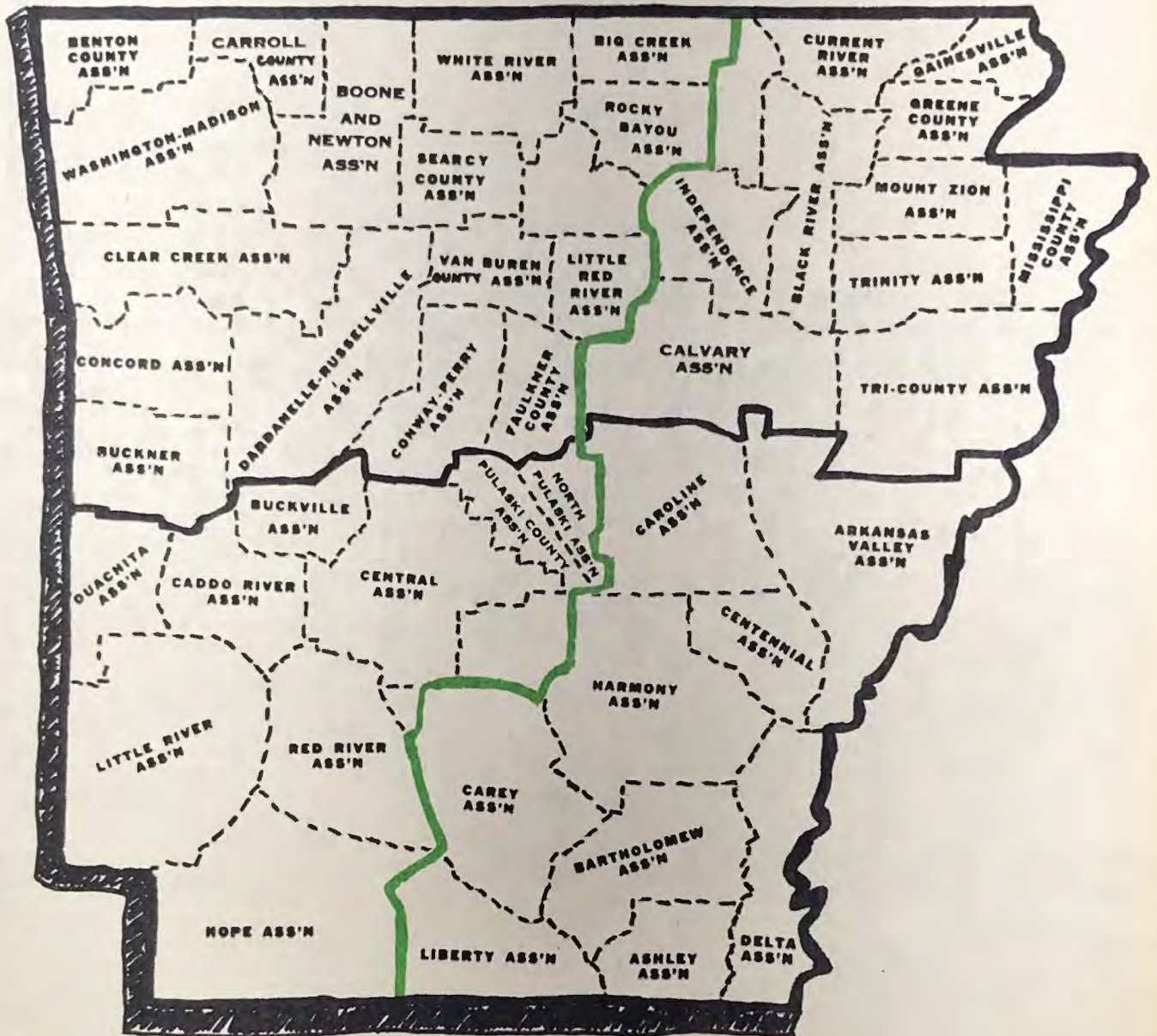
The 250 students, officers on their local campuses, also elected Lawrence Dennis of Arkansas College vice president and Gloria Arnold of the University of Arkansas at Monticello as secretary.

At the annual officers' retreat, thirty-four students were commissioned by the BSU to serve as summer missionaries. Their expenses this summer will be paid by their fellow students from a \$12,000 budget raised by students on 21 campuses in Arkansas.

Cooperative
Program



Areas for Life and Liberty Campaign 1976



Arkansas will be divided into east and west halves (color line) for the Life and Liberty Crusades for 1976. The eastern portion will conduct crusades March 21-April 4, and the western portion will hold crusades April 11-25. The other bold line divides the state again to form four areas which will organize to promote various types of evangelistic activities in 1976.

CHURCH: the Sunday Night Place 1974-75



Holley

Training Department for pastors and directors who fail to receive one.

The CHURCH: the Sunday Night Place emphasis which was launched in

Brotherhood

Full schedule of camps are planned this summer

Reservations are now being received for all weeks of Royal Ambassador Camp. All camps are for boys in grades 4-12 or ages 9 years up.

The first week of camp is June 3-7. June 7-8 is the weekend camp for 6-7-8 year olds and their father or other male adults. Activities for this group will begin at 3 p.m. on Friday and close at 1 p.m. on Saturday. Reservations for this weekend should be made at least one week in advance.

The second week of Royal Ambassador Camp will be June 10-14. A large number of reservations for this week have already been made.

The Baptist Men's Prayer Encampment will be June 14-15. The encampment will open with check in and cabin assignments beginning at 3 p.m. on Friday and closing following lunch on Saturday. Supper on Friday will be at 7 p.m. Reservations for the Prayer Encampment should be made by Monday, June 10.

June 17-21 and June 24-28, will be the final weeks of Royal Ambassador Camps. Each week of camp begins on Monday at 2 p.m. with cabin assignments. Each camp closes at 1 p.m. on Friday.

Reservations for each camp should be made at least one week in advance of the week the boys plan to attend.

Information and reservation forms have been mailed to all counselors, pastors, and ministers of education. See them for information or contact the Brotherhood Department, Baptist Building Little Rock, Ark.

Now is the time to make reservations. Early reservations assure boys of a place in camp the week desired. —C. H. Seaton, Director

The Church Guide for the 1974-75 CHURCH: the Sunday Night Place emphasis was recently mailed to the pastors in our state. Church Training Directors will receive a copy soon. Additional copies will be available from the Church

our state last year has greatly strengthened the Sunday night program in many of our churches. Over one-third of our churches requested copies of this year's Church Guide and indicated an interest in participating in the emphasis. You can lead your church to enlarge and enrich its total Sunday night program by following the plans in the Church Guide.

Preparation actions are suggested during the months of June, July, August, and September. October is Lift Off Month, a month of special emphasis and activities related to training, worship, and fellowship. November, 1974, through August, 1975, are Follow-Through Months when churches will be involved in activities designed to sustain the interest and enthusiasm created by the emphasis.

Remember that people do not follow programs. People follow people. You can be one of the people who can lead your church to make Sunday night a significant and meaningful time in the life of your church members and their families. —Robert Holley

Acteens camp may be place for life decisions

"My Place in God's World" is the theme of Acteens Camp, July 8-13 at Camp Paron. The week will be filled with opportunities for girls to explore their talents as they look at missionaries and their fields, as they examine Bible truths and apply them to their lives, as they select creative and recreational activities.

Mrs. Kieth L. Oliphint, missionary to Tanzania will be leading foreign mission study. Jane Hix from the state WMU Department will be leading Bible study. Debbie Moore from Hope will be Recreation Director. Creative Activities will be led by the staff of well-trained college students.

Acteens Camp is for teens. Choices are allowed whenever possible. There is less regimentation. Acteens stay up later than G.A.'s. They have special privileges such as night swims. Long periods of sitting are eliminated as activity is incorporated in learning sessions. On hot afternoons girls may play in the sun or in air conditioned activity building or read in the improvised library.

Eating time is fun time as "Round the table you must go." The food is also fun as favorite foods are served. Contest results are announced and the "Pig Pen" Award is given to dirty cabins.

Evening around the camp fire and mornings as girls sit under the trees alone with their Bibles and God, de-



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

Ouachita — growing

By Jim E. Tillman, Director

The *Educator*, published by the Education Commission of the Southern Baptist Convention, recently published an article entitled, "Ouachita Bucks National Trend — It's Growing," by William D. Downs Jr. This article revealed reasons for growth as well as a glowing report. I am sharing excerpts of this article with you because of the direct relationship of the Advancement Campaign and this success story.

"A foremost factor in the school's success is universal confidence in its leadership. That leadership points back to Dr. Daniel Grant, who assumed the presidency at Ouachita in 1970." This single factor multiplies with a close look at the competence and outstanding achievements of its faculty and staff.

Much can be said about the Development Program of the University in regard to the growth now enjoyed. I feel the OBU-SBC Campaign had done much to make the following observation possible, "An important fact is that Ouachita's development program and campaign has prompted thousands of Arkansans to feel in one way or another that 'Ouachita is our school.' This is true even though many in the State who support the school have never been to the campus."

Ben M. Elrod, Vice-President for Development, is a real key to this program. Dr. Elrod, along with his staff, are doing an excellent job interpreting "to the school's different constituencies; a strong, workable development campaign plan."

William Downs Jr., Director of Public Relations for Ouachita, closes the article by reporting, "Ouachita's \$7-million plus campaign so far has realized for the school: two major buildings and a third under construction; a new bus; two endowed chairs of instruction now being established; 15 new scholarship funds; and a new, exciting awareness in Arkansas of the school's strength as a regional leader in Christian higher education."

decisions are made and memories are stored. If you have questions about Acteens Camp ask the girls who went last summer. They'll tell you as they did me they are coming back this year. Why not send your reservation now to WMU, Box 550, Little Rock 72203.

Southern Baptist Religious Education Association

Baker Hotel, Dallas

June 9-10

Theme: "Share his love now"

Sunday afternoon

"Prerequisites for sharing his love"

Luke E. Williams, San Antonio, Tex., presiding

- 1:30 Registration
- 2:15 Theme Meditation — Violet Sturgeon, Norman, Okla.
- 2:55 Call to Order
Appointment of Committees
Program Preview
- 3:15 Music — Marvin Myers, Ft. Worth, Tex., Sylvia Green, Dallas, Tex.
- 3:30 Message: "Every Person's Genesis II" — Edward B. Lindaman, Spokane, Wash.
- 3:50 Dialogue
- 4:00 Benediction — Allen B. Comish, Nashville, Tenn.

Sunday evening

"His love was shared with me"

Jerry Stubblefield, Greenville, S.C., presiding

- 7:00 Theme meditation — Violet Sturgeon, Norman, Okla.
- 7:20 Musical presentation — "Shiloh," Dallas, Tex.
- 7:35 Worship — J. Earl Mead, Dallas, Tex.
- 8:00 National conference on educational ministry — Morton Rose, Nashville Tenn.
- 8:10 Testimonies — Jack Hutchinson, Ft. Worth, Tex., Joe Thompson, Memphis, Tenn.
- 8:25 Music — Gale Dunn, Richardson, Tex., Sylvia Green, Dallas, Tex.
- 8:30 Message — Grady Cothen, Nashville, Tenn.
- 9:00 Benediction — Omar Pachecano, San Antonio, Tex.

Monday morning

"Sharing his love with co-workers"

Helen May, Alexandria, La., presiding

- 9:00 Songs of Praise — Norris Cash, Arlington, Tex., Sylvia Green
- 9:10 Theme meditation — Violet Sturgeon
- 9:30 Special music
- 9:35 "Training: channel to sharing" — Lloyd T. Householder, Nashville, Tenn.
- 10:00 Break
- 10:15 Broadman and you — Bob Dowdy, Nashville, Tenn.
- 10:30 "Motivation, manipulation, or bribes" — Ralph C. Atkinson Jr., Louisville, Ky.
- 11:00 Reactors — S. C. Ray, Greensboro, N.C., Lewis Martin, Columbia, S.C.
- 11:15 "Supervising the volunteer worker" — Pat Vickery, Houston, Tex.
- 11:45 Reactors — Mark Short, Houston, Tex., Bob

Feather, Dallas, Tex., Ken Hofmeister, Nashville, Tenn.

Luncheon

Charles A. Tidwell, Ft. Worth, Tex., presiding

- 12:30 Invocation — Ed Laux, Dallas, Tex.
Lunch
- 1:20 "Trends in education" — Nolan Estes, Dallas, Tex.
- 2:15 Adjourn to conferences

Monday afternoon

- 2:55 Simultaneous age group conferences
 1. Preschool — Wyvon Ramsey, San Antonio, Tex., Mrs. D. K. Harrell, Dallas, Tex., convener
 2. Children — Jack Noble, Sherman, Tex., Evelyn George, Jackson, Miss., convener
 3. Youth — Dick Stafford, Memphis, Tenn., Ewing Cooley, Dallas, Tex., Bob Oldenburg, San Antonio, Tex., convener
 4. Adult — Roger Brooks, Brownwood, Tex., Lucien E. Coleman Jr., Louisville, Ky., Bob Hines, Houston, Tex., convener
 5. Ministers of Education — Henry Love, Memphis, Tenn., Philip B. Harris, Nashville, Tenn., Nolan Estes, Dallas, Tex., Harry Piland, Houston, Tex., convener
- 4:15 Adjourn

Monday evening

"Sharing his love now in my community"

William E. Young, Nashville, Tenn., presiding

- 7:00 Music — Truett L. Huffstutler, Dallas, Tex., Sylvia Green
- 7:05 Theme meditation — Violet Sturgeon
- 7:25 Business session
Committee reports
Presentation of new officers
Recognition of past presidents
- 8:05 Testimony: "My church at work" — Dick Ivey, Dallas, Tex.
- 8:20 Special Music — Lanny Allen, San Antonio, Tex.
- 8:30 Message: "My Church Sharing" — Jimmy Allen, San Antonio, Tex.
- 9:00 Benediction — Charles A. Tidwell
President — Luke E. Williams
Vice-President and President Elect — Charles A. Tidwell
Vice-President — Jerry Stubblefield
Vice-President — Helen May
Secretary-Treasurer — William E. Young
Assistant Secretary-Treasurer — Melva Cook, Nashville, Tenn.

The Dallas Convention Center in the left foreground will be the site of the Southern Baptist Convention, June 11-13. The Convention and the Pastors Conference will meet in the oblong Exhibit Hall and Woman's Missionary Union will meet (June 9-10) in the adjoining circular Arena. (BP Photo by Squire Haskins.)

The cover



Everything ship-shape is expected of the Dallas Convention Center June 11-13 when 17,000 are expected to register there for the Southern Baptist Convention! Charles Vanderslice (right), a Dallas Baptist pastor, admonishes his brother, W. W. Vanderslice, director of the Dallas Convention Center. (BP Photo by Baptist Standard)



Quiet lakes and parks are located in the midst of the hustle of metropolitan Dallas where 17,000 messengers will

'Big D' will host SBC

June 11-13

One main place (left), is the 34-story first phase of a 10-acre, \$140 million complex being constructed in downtown Dallas. (BP Photo)

First Church, Dallas, has the largest membership of the 34,665 churches affiliated with the Southern Baptist Convention. Baptists in Dallas will host the 1974 meeting of the Southern Baptist Convention. (BP Photo)



gather for the 1974 meeting of the Southern Baptist Convention. (BP Photo)

Church Multi-Peril Policy

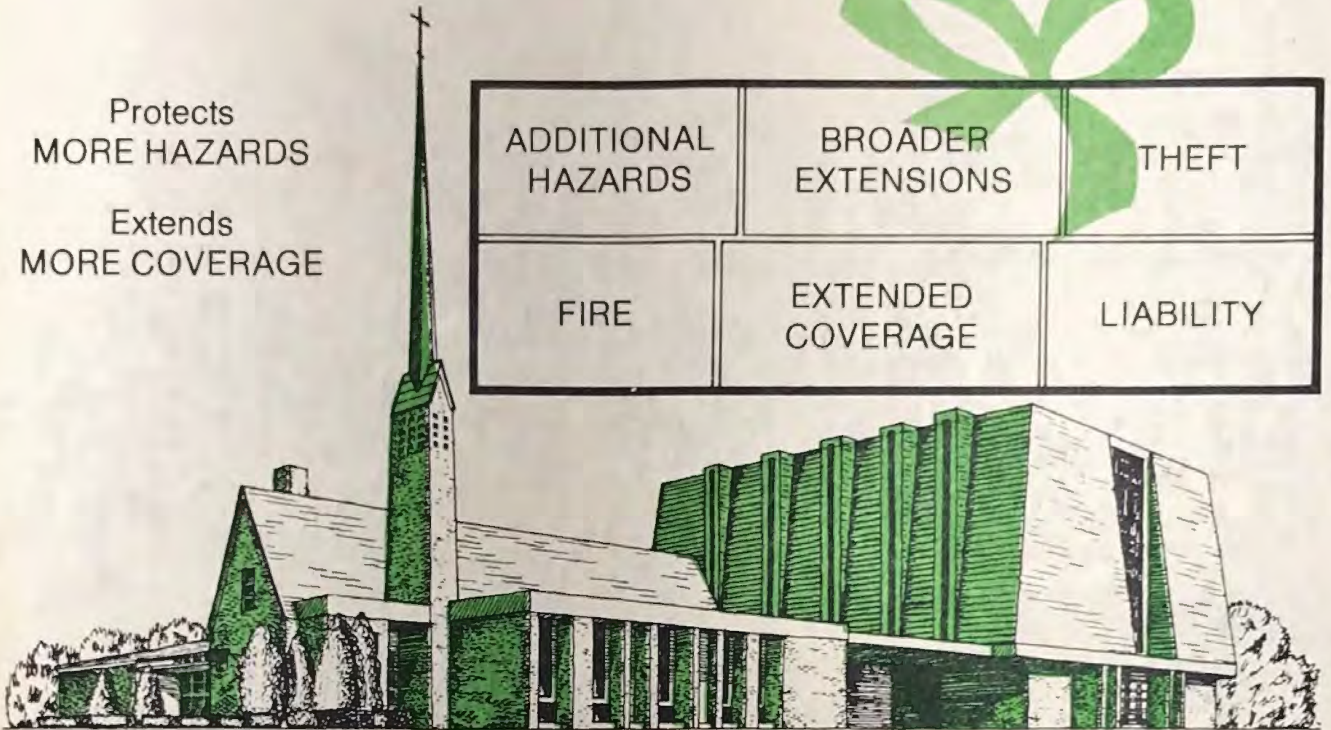
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FIRE	EXTENDED COVERAGE	LIABILITY



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_____ Signed _____

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 Little Rock, Arkansas 72209

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Religious bestsellers

April 17, 1974

Clothbound books

1. THE TOTAL WOMAN, Morgan, Revell
2. THE HIDING PLACE, ten Boom, Chosen/Revell
3. THE BECOMERS, Miller, Word
4. DAKTAR, Olsen, Moody
5. IN THE PRESENCE OF MINE ENEMIES, Rutledge, Revell
6. THE FAT IS IN YOUR HEAD, Shedd, Word
7. SOMEONE CARES, Rice, Revell
8. A NEW JOY, Evans, Revell
9. TO RULE THE NIGHT, Irwen/Emerson, Holman
10. THE RICHEST LADY IN TOWN, Landorf, Zondervan

BIBLES AND REFERENCE BOOKS:

1. THE LIVING BIBLE/THE WAY, Taylor, Tyndale
2. NEW AMERICAN STANDARD BIBLE, Creation, Gospel, Moody
3. HALLEY'S BIBLE HANDBOOK, Halley, Zondervan
4. NEW INTERNATIONAL VERSION, New Testament, Zondervan
5. STRONG'S CONCORDANCE TO THE BIBLE, Strong, Abington

Paperback books

1. THERE'S A NEW WORLD COMING, Lindsey, Vision
2. THE HIDING PLACE, ten Boom, Chosen/Revell
3. THE LATE GREAT PLANET EARTH, Lindsey, Zondervan
4. SATAN IS ALIVE AND WELL ON PLANET EARTH, Lindsey, Zondervan
5. PRISON TO PRAISE, Carothers, Logos
6. THE VISION, Wilkerson, Spire
7. THE CHRISTIAN FAMILY, Christenson, Bethany
8. POWER TO PRAISE, Carothers, Logos
9. HANSI, THE GIRL WHO LOVED THE SWASTIKA, Hirschman, Tyndale
10. EVIDENCE THAT DEMANDS A VERDICT, McDowell, Campus Crusade

Recordings

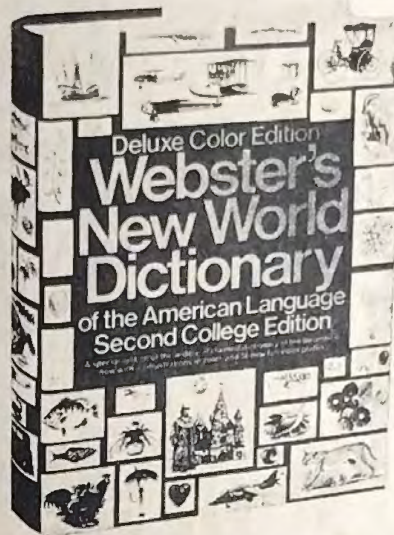
1. ALLELUIA!, Gaither Trio and Ron Huff
2. LET'S JUST PRAISE THE LORD, Gaither Trio, Heartwarming

3. ESPECIALLY FOR CHILDREN, Gaither Trio, Heartwarming
4. LOVE SONG, Love Song, Good News
5. TO GOD BE THE GLORY, Doug Oldham, Impact
6. THE WAY, Maranatha Music

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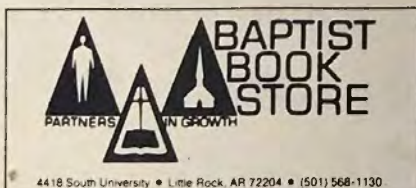
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Discussions

(from page 24)

speaks out on race relations, recommending that Southern Baptist agencies "seek within their program assignments and employment practices to communicate the conviction that racism is theologically untenable, politically destructive and fatally dehumanizing . . ."

It further urges that Baptists "work earnestly for racial justice in public education, employment, health care, housing, consumer concerns and citizen participation in the political process," and that "we renew efforts toward cooperation between those who differ racially, ethnically or culturally . . ."

Other items for action include Executive Committee recommendations that the convention change program statements of the Home and Foreign Mission Boards to allow the Home Mission Board to transfer its work in Panama to the Foreign Mission Board, that approval be granted for a change in the Sunday School Board's formula for contribution to the convention operating budget and that Bylaw 8 be amended to add a representative of Woman's Missionary Union to the Convention's Public Affairs Committee.

Messengers will also be asked to approve a 1974-75 Cooperative Program unified budget of \$40 million, including \$36 million operating budget for SBC agencies, \$3 million "challenge budget" and \$1 million capital needs budget.

Also up for approval will be a \$715,000 convention operating budget, which includes the budget of the SBC Executive Committee with offices in Nashville, expenses for the annual SBC meeting, special committee expenses, legal and auditing fees and contributions to the Baptist World Alliance and Religion in American Life.

The Executive Committee will recommend that messengers endorse the launching of a long-range planning program for the Southern Baptist impact in the 1980s and develop plans in 1974 for a Declaration of Cooperation to challenge Southern Baptist churches, through their state conventions, to make a commitment of \$150 million through the Cooperative Program for 1975, with the anticipation these funds will be received in 1976. The SBC Stewardship Commission would implement the program, if approved.

A new convention president will be elected to succeed Owen Cooper, a layman from Yazoo City, Miss., who is not eligible for re-election since he is completing his second year in that office.



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Bold witness provokes controversy

By Vester E. Wolber
Ouachita University

International
Acts 21-22
May 19, 1974

While making his third mission tour, Paul gathered money from Gentile churches (I Cor. 16:17) and arranged for a delegation from various churches to go with him to Jerusalem to deliver the money (Acts 20:4-6.)

The Agabus prediction

A prophet named Agabus issued a dramatic warning that rough experiences were awaiting the apostle at Jerusalem. Removing the large leather belt (girdle) which Paul wore, the prophet tied up his own hands and feet and said that in such manner the Jews would bind Paul and deliver him to the Gentiles.

Luke and the missionary's other companions pleaded with him to turn back, but there was no way to dissuade Paul: his answer was that he was willing to suffer and to die for his Christian Testimony.

The Jerusalem controversy

The Jerusalem leaders rejoiced when they heard of Paul's work among the Gentiles, but expressed serious concern over the situation in their own city.

1. Religious tension prevailed in Jerusalem. Myriads of Jews had turned in faith to Christ, but they still maintained their zeal for the law of Moses, especially those elements of the law designed to isolate the Jews from the rest of the human race. Concerted efforts had been made by others to convert their zeal for the law into flaming anger against Paul and his policies. They had been told that Paul taught the Jews whom he found in Gentile cities to forget the requirements of Mosaic law, that they were not to circumcise their sons or to maintain the Jewish lifestyle of social seclusion from other races.

Paul did insist that Gentiles should not be circumcised (Gal. 3.) His purpose was to refute the false teaching of certain Jews that Gentiles must receive circumcision if they are to receive salvation. He wanted to make clear that the road that leads to life does not necessarily lead through the maze of Jewish ceremonialism.

Another historical fact to be considered is that the Apostle to the Gentiles chewed out Peter at Antioch because Peter had withdrawn from table fellowship with Gentile believers, and had returned to his original Jewish lifestyle (Gal. 2:11-16.)

2. The issues were clearly drawn. A real hassle was building up between the opposing advocates of Christianity and Judaism. This confrontation in Jerusalem was but the flip side of a previous controversy also in Jerusalem nearly 10 years before, when the topic under discussion was Gentile salvation, the question to be resolved whether or not Gentiles must be circumcised (Acts 15.) The conclusion arrived at was that Gentiles are saved by faith, wholly apart from works of the law — that Gentiles did not need to be circumcised, did not need to take up the Jewish lifestyle.

The basic issue in this second Jerusalem controversy had to do with Jewish customs, the question to be resolved whether or not Jewish Christians might retain their traditional practices. James and the elders seemed hopeful that a way could be found to reconcile the Christian gospel with Jewish customs. Had they read the Galatian Letter, or acquainted themselves with the consequences of Peter's lapse at Antioch (Gal. 2) they should have known that no such reconciliation between grace and law is possible: when Christian Jews refuse to eat with Christian Gentiles, the fellowship is broken.

The proposed solution

James and the elders had settled on what they thought to be a wise course of action for Paul: they recommended that he identify with four men who were completing a Nazarite vow and pay the expenses of the sacrifices involved in their release. Their purpose in asking Paul to get involved in such a scheme was to show the Jews that the reports about Paul were false and that he was "living in obedience to the law."

It is not difficult to understand why James would devise such a proposal, since he might not have read all or any of the letters which Paul had written; but to this writer Paul's agreement to enter into such a cover-up was bordering on hypocrisy. If Peter, the apostle to the Jews, assumed a hypocritical role when he moved into a Gentile community at Antioch (Gal. 2:11-16), it would seem that Paul, the apostle to Gentiles, in like manner played a hypocritical role, when he went back into a

Jewish community at Jerusalem.

Paul had written to a Gentile church that in Christ neither circumcision nor uncircumcision has any value, but the only thing that counts is faith expressing itself in love (Gal. 5:6): how then, could he agree to participate in a deceptive course of action? Three partial answers can be found.

1. Paul was not infallible, just as Peter was not, and no theory of inspiration guarantees that all the acts of biblical characters — even the greatest ones — were right.

2. A second answer is that just as Paul saw no value in circumcision, so also he saw no harm in it, or in any other of the ceremonial rites of the Mosaic law.

3. A third answer is that in a community such as Jerusalem that was almost totally Jewish, it might be possible for the Christian believers to continue the Jewish practices without serious damage to the Christian movement, since there were few if any Gentile Christians to be harmed by their exclusiveness.

Anyway, whatever Paul's reasoning may have been in joining in the ceremony, the scheme apparently didn't work satisfactorily: some Jews from Asia saw Paul at the temple and proceeded to incite the crowd against him by saying that everywhere he spoke against the Jews, Jewish law, and the Jerusalem temple, which temple they said he defiled by bringing in some Greeks.

Could be, however, that Paul's willingness to compromise as far as possible in an effort to bring peace to the city was not altogether fruitless. The Jews who attacked him and attempted to beat him into a pulp were not Christian Jews, but those who had rejected Christ, and it seems likely that James and his Jewish Christian brothers stood by Paul as best they could through his ordeal. Somehow, Paul's nephew learned of the Sanhedrin plot to mob and kill the apostle.

The central truth to be gleaned from the study of these two chapters is that there is no way for Christians to be faithful and bold in witnessing without generating controversy and strife; but if it is inevitable, as Jesus said, that the Christian gospel will take peace from the world, it is for the purpose of bringing a higher and more inward peace to human hearts.

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Facing trouble and temptation

By C. W. Brockwell Jr.
Calvary Church, NLR

Life and Work

May 19, 1974

James 1:2-15



Brockwell

Behind the scenes of any Baptist church on any Sunday morning.

A young mother sits with her children pondering the hospital tests she will undergo tomorrow. Her mother died of cancer.

A 13 year old boy feels cheated in the recent divorce and loss of his father. He has no older brother to help him.

A middle-aged man is confused over his wife losing interest in the Lord's work. He has just been chosen to serve as a deacon.

A pastor struggles to cope with mounting criticism expressed among certain members. He has been on the field about a year.

Things are tough all over. People just don't know how hard it is at times, do they? What's a Christian to do? How do you live the Christian live when you don't feel like it?

These next seven weeks will be helpful for we are going to draw upon the experience and inspiration of James, a converted skeptic. James knew what it was all about. He gave us the inside story. He kept his style informal and warm but the content of his letter was born of painful, personal experience.

James was no travelling man like Paul so he didn't write to churches in various places. Instead, he wrote to all his christian brothers and sisters scattered everywhere. They had been transferred to all parts of the world by their employer, the Lord, but not in the usual way people are transferred today. Many of them had been driven out by persecution. Some had gone to find more comfortable surroundings.

We are not going to deal so much with organization problems as we are with personal problems of church members. We shall see that Twentieth Century problems are the same as First Century problems so there will be no generation gap.

Cheer up (James 1:2)

James waded no time in getting to the point. That which bothers people most is the hurt they suffer doing God's work. This applies as much to inward conviction as it does to outward pressure. In fact, a great deal of our trials come

about as we try to match what we believe about God to what goes on around us.

God tests us quite often but always to make us better. Sometimes it will be great, sometimes slight. Often it will be unbearable but more often it will be distressing. Don't worry about its form or fashion; just be concerned about your response to it. While some "grin-and-bear-it" and others "fume-and-fear-it," James said the Christian response is to "rejoice-and-face-it." Look your trials in the face and cheer up. God is understanding and undergirding. Facing trouble creatively shows the world your faith in God is not founded on favorable circumstances. Trouble also helps you get rid of false purposes, for in it you come face to face with what you really are. You may not rejoice about the heartache and sorrow, but you can rejoice in it.

Look ahead (James 1:3-4)

The forward look is necessary for a joyous attitude in the present. We may well desire to be "made into the image of Christ" until God starts the making process. He shapes us through constant testing so we can be what he has designed us to be. In due time the trials will end but fortunately God controls the "due time." He knows better than we how much we can take, as well as how much we need.

Endurance, maturity, sufficiency, these are the fruits of affliction. Ask any Christian you admire and he will tell you the road of faith is never paved for smooth travel. But it does get you to where you are going — full maturity in Christ.

Ask around (James 1:5-8)

Let's suppose you don't understand all this. Suppose you fail to see any good God is bringing from your internal conflicts and your external struggles with the ways of God.

Ask around and you will get several answers. Some will say "God doesn't care." Others will insist you are wasting your time. A few will tell you there is no real struggle. Now none of these answers are fit to live with. So James reminds us to ask God about these things. Tell God just how you feel about

the present situation but tell him in faith. Tell him you trust him and that you are depending on him to get you through. Otherwise you will stagger through life as a drunk man, wavering between belief and unbelief. The doubter receives much and often confusing advice from men, but, as verse seven tells us, he never receives anything from the Lord.

Level out (James 1:9-11)

Most of us find it easier to rejoice when wealth comes than when it goes. It is because we are either ignorant of our position and possessions in Jesus Christ or very forgetful. Real humility has nothing to do with the size of our bank account, unless we let it. The richest man can be humble and grateful and the poorest man can be proud and arrogant. To the poor, the gospel says "arise." To the rich, the gospel says "come down."

What a levelling experience the gospel is!

Take the blame (James 1:12-15)

James let it be known in no uncertain terms that God does not lead a man astray. Yet when we blame our sin on circumstances we are saying just that. The poor man says he is dishonest because of his poverty. The drunken man says he is that way because of his companions. The rebellious child says he is made so by his parents. But underline this: No man is ever driven to sin by the circumstances in which God has placed him.

We sin because of inward desire and outward enticement. It is when we are drawn away from God by these that we get into trouble. Every sin we welcome will eventually try to dominate and control us until we no longer exist as a free person. Or as one wise man has said "no one is a failure until he blames someone else."

The only way out is to ask God for power to resist. You see, you "have not yet resisted unto blood, striving against sin" (Heb. 12:4.)

But God has!

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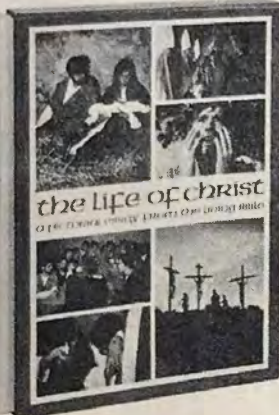
Golf tourney set

The annual Pastors' and Christian Workers' golf tournament will be held this year at Rebsamen Park Golf Course at noon on May 16 (or May 23, in case of rain.) Participants will be divided into two flights, one for those who shoot under 100 and one for those who shoot over 100. Walter N. Hill is chairman of the project.

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A smile or two

An enterprising suburban housewife was all set to start her spring cleaning when her husband came to her in a state of consternation. "Laura," he exclaimed. "There are 8 guys outside with vacuum cleaners, and they all claim they have an appointment for a demonstration!" "That's all right," his wife replied blandly. "Now you just direct them all to different rooms and then tell them to start demonstrating." — *Pageant*

* * *

Behind every schedule someone is running.

* * *

During an extra heavy windstorm, a soldier came floating through the air and landed in an Army camp in far West Texas. A captain said, "What you mean doing parachute practice during such a wind as this?" The soldier said, "I didn't come down in a parachute, sir; I went up in a tent." — *VILLARD BRIDA.*

* * *

Two young men were camping out. They were settling down for the night when one looked up at the bright full moon and exclaimed, "Did you ever see anything like that!" "Ah," his friend replied with a sigh, "but remember how it looked before it was walked on?"

* * *

Many a man thinks he's being cultivated when he's only being trimmed.

* * *

Junior brought home what is now remembered as his Watergate report card. First he denied there was one, then he couldn't find it and when he finally located it, three grades were erased. — *Changing Times*

* * *

The hitchhiker noticed a pair of thick-lensed spectacles on the seat by the driver. He leaned over and said anxiously, "I'm sorry sir, but you forgot to put on your glasses."

"Forget it, son," the Texan replied. "The windshield's ground to my prescription."

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Church	Sunday School	Training Union	Ch. Adds.
Alexander, First	65	47	
Alpena	85	23	
Augusta, Grace	91	55	
Beirne, First	53	21	
Bentonville, Mason Valley	106	44	
Berryville			
First	177	76	
Freeman Heights	126	53	
Concord, First	88	32	
Conway, Second	360	67	
Crossett, First	449	145	7
Des Arc, First	213	87	
El Dorado, Trinity	144	52	1
Forrest City, Second	190	55	4
Ft. Smith			
First	1141	248	16
Grand Avenue	840	333	7
Moffett Mission	17		
Temple	167	83	1
Trinity	182	67	
Windsor Park	730	189	9
Garfield, First	76	30	3
Gentry, First	182	69	1
Grandview	104	59	
Greenwood, First	321	122	
Hampton, First	125	67	
Hardy, First	147	47	
Harrison			
Eagle Heights	335	141	4
Woodland Heights	84	64	5
Heber Springs, First	292	68	
Helena, First	247	116	
Hope			
Calvary	194	64	
First	420	120	2
Hot Springs			
Grand Avenue	395	195	8
Leonard Street	93	58	
Park Place	368	98	
Jacksonville			
First	395	73	
Marshall Road	304	105	
Jonesboro			
Nettleton	281	100	2
North Main	711	201	2
Lavaca, First	377	136	
Lexa	168	83	
Little Rock			
Crystal Hill	130	60	
Geyer Springs	746	229	6
Life Line	513	155	4
Martindale	108	54	2
Shady Grove	72	44	
Sunset Lane	235	131	6
Woodlawn	112	48	3
Magnolia, Central	604	208	1
Manila, Westside		154	79
Monticello			
First	289	60	2
Second	313	106	
Murfreesboro, First	126	71	
North Little Rock			
Calvary	410	152	2
Gravel Ridge	228	89	
Levy	477	140	2
Park Hill	778		
Sylvan Hills	395	129	4
Paragould			
Calvary	230	194	
East Side	214	109	3
First	505	126	
Paris, First	375	138	4
Pine Bluff			
East Side	213	105	
First	597	163	1
Green Meadows	44	26	
Second	127	60	
South Side	667	110	2
Tucker	13	14	
Oppello	16		
Watson Chapel	326	102	3
Prairie Grove, First	173	77	
Rogers			
First	634	133	56
Immanuel	418	116	5
Russellville			
First	529		2
Kelley Heights	39	18	
Second	168	53	
Sheridan, First	277	114	4
Springdale			
Berry Street	111	48	
Elmdale	335	74	2
First	1204		6
Van Buren, First	529	190	1
Mission	47		
Vandervoort, First	50	31	
Warren			
Immanuel	270	87	
Westside	68	44	
West Helena			
Second	185	65	
West Helena Church	285	86	
Wooster, First	104	73	

Lively discussions face otherwise quiet SBC

DALLAS (BP) — Although the annual Southern Baptist Convention meeting here, June 11-13, is expected to experience no major eruptions, messengers to the sessions can look forward to some lively discussion on an issue or two.

Among motions confronting the convention will probably be one by Frank Minton, a Dayton, Ohio, pastor, asking that the Home Mission Board's division of evangelism be converted into a separate agency, a Commission on Evangelism.

Arthur Rutledge, the Home Mission Board's executive director, has responded that the board is in fact a board of missions and evangelism and that a change of name to National Missions and Evangelism Board would achieve Minton's purpose of giving evangelism greater exposure in the denomination.

Rutledge says he does not oppose a review of the matter but points to a conclusion in the recently completed study of the convention by the "Committee of 15" that evangelism development can best be implemented in its present setting with the Home Mission Board.

Minton says his proposal has grass roots support and would be the best approach to increasing evangelism's exposure.

Under convention bylaws a decision to establish a new agency must be approved by a majority vote of messengers at two successive conventions.

Another focal point of interest is expected to be a series of recommendations the SBC's Christian Life Commission will bring on women's rights, race relations, integrity in government and economic life.

The Christian Life Commission's recommendations will call for specific actions from messengers, rather than resolutions or a report to be received.

Part of the recommendation on women calls for the convention to amend its Bylaw 7 to "move toward more equitable representation" by stipulating that women make up one-fifth of the total elected members of SBC boards, agencies and committees by no later than 1980.

Bylaw 7, in fact, will be under scrutiny from more than one direction. The SBC's Executive Committee will also recommend its amendment to "provide a more precise definition of the 'ordained' and 'layman' provision . . ."

Presently, the bylaw states that "all convention committees, boards and commissions shall include both ordained and lay persons as members . . ."

The proposed amendment would alter "ordained" to read "pastors or other full-time church or denominational employees" and "lay persons" to read "those who are not pastors or full-time church or denominational employees."

Purpose of the recommendation, explains Porter Routh, executive secretary-treasurer of the Executive Committee, "is to more carefully preserve the viewpoint of the persons who sit in the pew when naming trustees to our convention agency boards."

Routh said that pastors and full-time religious workers, whether ordained or not, would tend to have the same perspective on issues. And he said, "you might have a person who was ordained early in life but had left the pastorate and spent 20 years in secular work. That person would tend to look at things more from the standpoint of a layman," Routh said, "and should be categorized as such when under consideration for election to a board of trustees."

One, and probably two, recommendations which emanated from the Executive Committee's Committee of 15 study group will face convention messengers.

One involves authorizing the convention's new president to appoint a seven-person committee to study the Executive Committee in the same manner the Committee of 15 studied the convention agencies.

Last February, the Executive Committee modified a Committee of 15 request for a two-year SBC "strategy" review of total convention missions efforts by appointing a nine-person committee to work out a recommendation to challenge Southern Baptists in missionary support for the next quarter-century.

That report, if approved at the Executive Committee's June 10 meeting in Dallas, will be presented to the SBC meeting for action later in the week.

Three other of the Committee of 15's recommendations, not acted on in February, will also be considered by the Executive Committee on June 10.

They are: (1) to allow the Southern Baptist Foundation to advertise its services in SBC periodicals, (2) to endorse another major organizational structure study of SBC agencies around 1980, (3) to discharge the Committee of 15, which completed a four-year study of convention structure in February.

Ratification of Executive Committee action on these points may or may not be asked for at the SBC meeting later in the week, depending on what action the committee takes.

In other action, trustees of Southern Seminary, Louisville, will ask messengers to approve establishment of a Ministry Training Center, to be called the Boyce Bible School, to operate within the seminary's charter as a non-degree school for pastors with little or no seminary training.

The proposal, already approved by the Executive Committee, would operate within the seminary's regular budget and expand its existing non-degree program.

The Christian Life Commission recommendation on women also urges Baptists to "reaffirm our commitment to the Bible's teaching that every individual has infinite worth and that, in Christ, there is neither male nor female, and that we endeavor to communicate these basic truths through Christian education, by precept and example in church and at home."

The recommendation states further "that we work to develop greater sensitivity to both overt and covert discrimination against women . . . and that our churches and our denominational agencies bear witness to the rest of society by rejecting discrimination against women in job placement, by providing equal pay for equal work and by electing women to positions of leadership for which God's gifts and the Holy Spirit's calling equip them."

Besides recommendations on women, integrity in government and economic life, the Christian Life Commission also

See discussions

(on page 20)

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