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### May 30, 1974

Arkansas Baptist State Convention

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Vacation Bible Schools  
provide opportunities  
for evangelism, teaching



May 30, 1974

# Arkansas Baptist

NEWSMAGAZINE

## One layman's opinion

# Maxi- and mini-commissioning services



Dr. Grant

A few weeks ago I had the pleasure of witnessing the very inspiring Commissioning Service of the Foreign Mission Board before an overflow audience at Robinson Auditorium in Little Rock. It was quite a thrill to see and hear new appointees give their testimony about their call to foreign missions. It was equally moving to see and hear Dr. Baker James Cauthen speak in love to each one about the needs and the challenge of the various countries to which they were commissioned for service. I must confess that I felt a very special pride as Ouachita graduates Karr La and Dean Dickens were so outstanding in appearance, word, and spirit.

I am grateful to Dr. W. O. Vaught for inviting the Commissioning Service to Little Rock, and I feel sure most of the several thousand witnesses went away saying it would be good for us to have this opportunity more often.

More recently, thanks to my pastor, Dr. Nathan Porter, I have had the privilege of witnessing a kind of "mini-commissioning service." As a card-carrying member of the "church-committee-to-keep-Nathan-Porter-humble," I hate to admit it but the idea was his and it was a great one. Dr. Porter discovered that the combined number of college students chosen for summer mission work from Ouachita Baptist University and Henderson State College was close to 40. He decided to invite all of these students to a Sunday morning commissioning service in the First Baptist Church of Arkadelphia. Greater love hath no pastor than to turn his Sunday morning service over to some special occasion!

The result was another very inspiring service, both to the summer mission volunteers and to the entire congregation. These students will be going all over the United States and some will go abroad, passing up attractive financial opportunities in many cases, dedicating their summer to specialized programs of Christian witnessing and service.

The mini-commissioning service did several things. It stressed the basic importance of the local church as the indispensable building block of our missions efforts. It is easy for students to forget the importance of the local church and even to take potshots at the local church because of its many imperfections. In addition, it quite properly honored each summer mission volunteer and gave encouragement for the trials that will face them. Finally, it surely made us all stronger supporters of missions at all levels as we got a glimpse of the potential outreach of our church.

I strongly suspect there will be even more sum-

mer mission volunteers from Ouachita and Henderson next year. If so, we will have to change the name from mini to maxi. — Daniel R. Grant, President, Ouachita Baptist University

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# Arkansas Baptist

NEWSMAGAZINE

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## Vacation Bible Schools are important



Editor Sneed

Ouachita.

During the course of the week I became keenly aware that I was an alien from God. One afternoon the young ladies came to my home. At length I could no longer resist the working of the Holy Spirit.

My father, a rural preacher, explained the plan of salvation and I accepted Christ as my personal Saviour.

There were many factors which had prepared the way for a personal encounter with the Master. There was the marvelous influence of a Christian home and of regular attendance in church and Sunday School, but VBS was the instrument of decision.

Similar experiences have been duplicated many times. Therefore, Bible school remains one of the most effective evangelistic methods available.

There are several reasons why VBS offers a great opportunity to present the good news of God's salva-

tion. First, the Gospel can be presented in a way that youth can understand it. It is, also, easier for children to respond when they are with their own age group. Furthermore, children who do not attend the regular church services will come to Bible school.

Another strength of VBS is the teaching opportunity. Not only are the curriculum materials of the highest quality, but the day-by-day continuity offers an invaluable learning situation. Much of our basic understanding of doctrine may be acquired while we are young.

Many of our churches are well underway with preparation for VBS. If your church has not begun, it should immediately.

Churches should, also, consider the possibility of mission Bible schools. Not only can they be held in traditional mission locations, but in numerous other areas as well. One good place to hold a VBS is in the back yard. The music can be pre-recorded. A few workers and something cool to drink, and the Mission Bible School is underway.

Since Christianity is not inherited, each generation must start from scratch. We, as leaders, can provide an environment that will influence our children. Bible school offers an excellent opportunity for evangelism and teaching. If every church had a VBS, only eternity could reveal its impact. Won't you do your part this summer?

What about the ears? Highly amplified music can deafen. An assembly center director said recently that he is required by law to furnish ear plugs for his technicians when the sound is over 90 d.b.'s (decimal bells.) A recent rock-religious group registered 120 d.b.'s.

Let us hope that neither vocal chords nor ear drums are ruined in our churches.

Even more important, will the theology taught in the new music stunt or cripple one's spiritual and biblical growth? Are some of our youths mistaking the mesmerizing effects of the repetitious melodies and the hypnotic beat of the drums and flutterings of the electric guitar for a visitation of the Holy Spirit?

In one musical the soloist prays to Jesus. Did not Jesus say to pray to God in Jesus' name? Other musicals indicate that salvation comes by holding Jesus' hand or being kind to all people. Are the biblical refer-

(Continued on page 4)

### Guest editorial

## The new music — a caution

There's a new sound in our churches. Praise God for some of it and for the lift and excitement it has brought. But it holds dangers, too.

As the following warnings are sounded, let us remember that most of our Baptist church music directors are sound, sensible men. Hopefully they are trained musically, have studied voice, and have had theology in a Baptist college or seminary. They will be the safeguards.

Let us begin with the most obvious area — the physical. The singing voice develops in youth and it must be properly trained and used then if it is to be a lasting, valuable instrument. The new folk, jazz and rock uses basically one type of tone and requires little support or vocal technique. If microphones are used constantly, they disillusion a young person about the sound and volume of his own voice. In other words, glamorous effects are achieved which lull the young singer into believing he does not need to discipline, train and preserve his voice during this period.

I must say it!

## Don't fence me in



Dr. Ashcraft

Uniformity or conformity did not make us number one. Baptists build better bridges than fences. The human spirit with which Baptists are heavily endowed cries out for leeway and maneuvering room. Deep inside the breast of every redeemed person is the inborn liberation and restlessness which requires much more room than people with lesser consciousness (John 8:36.)

As a person with far more of this restlessness and questful human spirit than could be called minimal I make my plea to my fellow faith-brothers, don't fence me in.

Don't fence me in with any notion that God has limited himself in his revelation and self disclosure to his creation. Don't fence me in with any impoverished concept that the inspiration of the scriptures was a mechanistic operation confined to ink, paper, the uncertainty of words, scribes, copyists, or lost and found manuscripts.

Don't fence me in with any doctrinal web which would allow me to see only a portion of God's majesty, person and grace. Don't fence me in with the vulgarity that the Biblical revelation can be fathomed by less than alertness, a reasonable amount of discernment and a lifetime of agonizing study. Don't put me in

that prison which excludes the light of God's face and his hand in human history which gives unmistakable identity to the oppressed.

Don't build a high wall around me which would deaden the cry or hide the hurt of approximately 3/4 of the world's population living in starvation levels at this moment. Don't build a barricade which would prohibit new and resourceful ways of reaching people from crashing the gate.

Don't try to make link-sausage, production-line, conveyer-belt puppets of our children by casting preconceived molds into which their brains, energy, spirit, vision and free thought must be compressed.

God is bigger than any book. Jesus Christ is the supreme revelation of God. The Holy Spirit is quite capable of implementing, interpreting, and bringing completeness of understanding to the Biblical revelation (John 14:26.)

The future and the effectiveness of God's church is on a more solid footing than is the person who wants to herd the sheep into a box canyon for protection from reality seemingly unaware that grass does not grow on solid granite.

Unity, uniformity or conformity are not the same. The positions for number one are limited.

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

## The new music (From page 3)

ences taken out of context to serve a purpose or to make a rhyme? Will the words of these songs hold up permanently? Can they be quoted in times of stress or need or when witnessing — as Christians have quoted from the great scripturally sound hymns and anthems for centuries? Let's examine the words of the youth musicals for ourselves.

Musical growth can be stunted and crippled also. The records show that the old hymns, gospel and folk tunes created and nurtured by American evangelicals are considered great music by musicologists. They have enriched our Baptist heritage and have helped to win souls to Christ for over 200 years. The great anthems, oratorios, etc., which we inherited and borrowed from other Christians have also helped us worship, evangelize and celebrate (Christ's birth and resurrection, specifically). Are we going to neglect or even discard this tested music for that which has sprung up in the last 10 years? Shall we not "give of our best to the Master" and motivate striving for excellency? Yes, let's preserve the best of the past, assimilate the best of the new and hope that the end result can bring a new vitality. Let us pray that the composers will come up with fresh church music, even greater

than ever.

Finally, I'm not proposing a witch hunt or a burning of folk musicals. We have been through similar experiences. Remember when "He lives on high" was deleted from the hymnal because the melody "Aloha Ee" reminded too many of us of Hawaiians with swaying hips. Do I dare suggest some associations I've had as I listened to recent numbers? Well, I trust our music directors and church members and I believe that we are headed for great days.

We'll keep using hymns and spiritual songs based upon Scriptures for reproof, doctrine, correction and instruction. And we will continue to sing praises to the Lord. — **Edith Kirkpatrick in the "Baptist Message", Louisiana.**

(Editor's Note: Edith Killgore Kirkpatrick has a bachelor's degree in voice and French from Louisiana College, did graduate work at Juilliard and received an M.M. from Louisiana State University in 1965. She has taught high school and college voice students for 21 years, has been a Baptist choir director of adult, youth and junior choirs for 21 years and was an associational music director for two years.)

## Work of C. F. Landons

The purpose of this letter is to call to your attention the excellent work of the C. F. Landons.

Since I knew him in his first work in the Sunbeam Band of First Church, Ft. Smith, I want to express my appreciation for what they have done. I was the first paid worker besides the pastor in First Church, Ft. Smith. When I graduated from Southern Seminary, Louisville, Ky., in 1919, I was the pastor's assistant. I was his secretary, also did the general Sunday School secretary work, directed the visiting program of the Sunday School and young people's work, and if our organizations had been named as they are today I would have been the director of the Sunbeam Band. But we had one Sunbeam Band, a group of older children and a group of younger children. Evelyn McLaughlin had charge of the older group and I led the younger group. Brother Landon was in Evelyn's group and we considered him one of our finest workers.

Since that time I have followed his work with great interest. When he became the leader for the deaf in Arkansas I was pleased and thrilled to watch the

growth and development of the work.

It has been my privilege to see him at work in several places. My son, Lewis, was appointed by the Home Mission Board as a pioneer missionary in Las Vegas, Nev., and was instrumental in building and leading the College Park Church there. He had the Landons in this church to help in several schools of missions.

After my husband's death, I came back to Mena. It was such an inspiration to sit in the congregation of First Church, Mena, and watch Brother Landon interpret Brother Dillard Miller's sermons for the deaf.

I know that you feel, as I do, deep regret about his retirement from the state work. But one thing we know, he and Mrs. Landon will continue to work with and encourage this part of our work. We all appreciate the wonderful work they have done and will keep watching the work go forward.

Thank you, Mr. and Mrs. Landon, for what you have done, and may God continue to lead and bless you as you work for him. — Mrs. Karl McClendon, Mena, Ark.

## New York Church seeks worker

Our church is serving the inner-city of New York. Both our co-pastors are appointed by the Church Extension Department of the Baptist Home Mission Board in Atlanta.

The City of New York is cracking down on us, and we have to employ additional personnel. We need a non-teaching director of Day Care-Kindergarten. We have 200 plus children enrolled. Director must possess at least a BA in Elementary Education with a major in Early Childhood Education. He/she must also have a minimum of 2 years experience as a group teacher of a certified pre-school group, and be able to be certified by the N.Y. State Board of Education. Starting salary is \$8500 to \$9600. We also need 2 teachers with the same educational requirements, no experience necessary. Starting salary for this position is \$7540. Applicants who are dedicated Christians can apply to Mack Adams, 87-10 162 St., Jamaica, N.Y. 11432. — Mack Adams

## Arkansas all over

### Ouachita professor of music tours Japan

W. Francis McBeth, professor of music and composer in residence at Ouachita University, was in Japan to conduct a series of 20 concerts concluding May 28.

Formerly conductor of the Arkansas Symphony Orchestra from 1969 to 1973, McBeth directed several area clinics for Japanese band masters representing high school, college, industrial and professional band organizations.

Sponsored by Nippon-Gaki, a music publishing house and manufacturer of band instruments, McBeth's concert and clinic tour was concentrated primarily in Tokyo, with appearances also scheduled for Nagoya, Kyoto, Sapporo, Sendai, Fuku, Oka, Osaka and Nemu-No-Sata, the Yamaha music camp.

With a Japanese interpreter assigned to him at all times, McBeth said he anticipated no communication problems with Japanese musicians, particularly since rehearsals are conducted mostly in Italian, the international language of music.

His published works include compositions for chamber and symphony orchestra, choirs and bands.



A ground breaking ceremony for the new Boone-Newton Associational offices was conducted May 12, at 3 p.m. Construction was to begin by May 15 and is to be completed by Sept. 15. The building will contain three offices, conference room, storage room, lounge and bathroom facilities. Members of the building and finance committees are (left to right) John Evans, Bennie Ellis, Merle Milligan, Elmer Cox, Missionary John Finn, Jesse Holcomb, Kendell Black, and Willis Cantrell.



Hyde



Morgan



Smith



Stone



Tucker

### At Southern Seminary

## Five Arkansans get M. Div. degree

LOUISVILLE, Ky. — Five students from Arkansas received their seminary degrees May 31 during commencement exercises at Southern Seminary. A total of 241 students received degrees from the seminary, the oldest and fastest growing of Southern Baptists' six seminaries.

Albert McClellan, program planning secretary for the Executive Committee

of the Southern Baptist Convention in Nashville, delivered the commencement address. Seminary President Duke K. McCall awarded the degrees.

Students from Arkansas, all of whom received master of divinity degrees, were Randy L. Hyde of Paragould, William R. Morgan of Eudora, Robin W. Smith of Little Rock, Darrell Edgar Stone of Paragould, and Robert Dale Tucker of Murfreesboro.

### Through the years

## Little red face monkey

By Ralph W. Davis

20th in a series



Davis

Let's get something straight here. The picture accompanying this article has nothing to do with the title of this article.

At the Summer Field Work Rallies, I often told this story. In India there was a fakir who gathered people

about him and told them he would make gold. He poured water into a container and stirred it a certain way, added coloring, stirred it again, and then let some gold nuggets slip down his sleeve into the container. He then poured the water out and showed them the gold that he had made.

A rich merchant paid him a large amount for his recipe. The fakir told him how to stir the water, add the coloring, etc. The merchant started on his way when the fakir called him back and said, "There is one thing about that recipe that I failed to give you. If — if when you start to make gold, you should think of a little red face monkey, gold will not come."

That night when the merchant started to make gold he followed all the instructions, but just as he was about to

make gold, he thought of a little red face monkey — and gold would not come. He could never make the gold because he would always think of the little red face monkey.

A lot of folks don't succeed in the Lord's work because they won't undertake anything, and it's all because of fear of the little red face monkey of defeat. "I tried it once before and it didn't work," or "I tried to teach a class once before and failed."

We'll never undertake much for the Lord until we get out of our minds completely the little red face monkey of defeat. Far more people can tell you how it can't be done than how it can be done.

Next week: wasting my hair oil.

### Correction, please

Refus Caldwell, who has been given a trip to the Middle East, (May 16, page 9) is Associational Superintendent of Missions for Conway-Perry Association and for Van Buren County Association.

## Arkansan appointed medical receptor

Ted Mettetal, a Junior Medical Student from Monticello, has been appointed by the Foreign Mission Board of the Southern Baptist Convention to serve as a Medical Receptor for this summer. Mettetal will be serving at the Mati Baptist Hospital in the city of Mati, Mindanao, in the Philippines. He will leave Little Rock in early June.



Mettetal

This is the third year that a Medical Student from the University of Arkansas School of Medicine has received an appointment as a Receptor. Buck Rusher served in Gaza in 1972 and Jim Pat Bell served in Yemen in the summer of 1973.

## Staff changes



Caldwell

Carroll D. Caldwell is now pastor of First Church, Harrison. He comes to the church from First Church, Crestview, Fla., after seven years as pastor. Caldwell was pastor at First Church, Clarksville, Ark., from 1961-67, and served as BSU director at Stetson University in Florida before that. He is a graduate of Ouchita University and holds the B.D. and M. Div. degrees from Southern Seminary. He is the son of C. W. Caldwell of Little Rock and the late Mrs. Caldwell.

Pat Robinson, minister of music and youth at Trinity Church, Ft. Smith, has resigned to accept a post with Westside Church, Corsicana, Tex. He has served the Ft. Smith church for 1 1/2 years.

Joe W. Atchison is the new pastor of South Side Church, Pine Bluff. He formerly was pastor of First Southern Church, Glendale, Ariz. Atchison is a graduate of Texas A&M and holds the B.D. and M. Div. degrees from Southwestern Seminary. He also has pastored churches in Texas. He and his wife, the former Bettye Winterheimer, are the parents of two daughters and a son.

Immanuel Church, Rogers, has called O. J. Pierson Jr. as minister of music and youth. He comes to the church from First Church, Rogers, where he served for the past year. He also has served First Church, Springdale, and First Church, Hobbs, N.M.



The Arkansas group included these persons.

## Arkansans confer on association work

Forty Arkansans attended the National Convocation on the Southern Baptist Association at Ridgecrest, May 6-10. The trip was sponsored by the State Missions Department.

About 1300 associational and convention leaders met to discuss mutual

problems, share improved methods of ministry, and intensify associational vitality. The conclusions and recommendations growing out of this convocation will be distributed soon. This was the first such conference since the Gulfshore conference in 1963.

## Woman's viewpoint

### An old pair of shoes

By Iris O'Neal Bowen



Mrs. Bowen

A few pre-wall-to-wall carpet winters ago, when the thermometer dropped below igloo level, it was pretty hard to jump out of bed onto a cold floor and not dance an ice ballet.

That was the winter my old house shoes gave out and no one gave me a new pair for Christmas. Brown corduroy is not very feminine, but I found my husband's house shoes were wonderfully warm and comfy, so I let them become mine. Every morning as I sprinted to the closet, I hoped those Father Comforts would be in their appointed place, just waiting for my cold feet. Then I would breathe a satisfied "ah-ha" as I slipped into them.

What can be more satisfying than to put your feet into a pair of familiar old shoes? I have often heard of the "creature comforts" and I decided old

house shoes is one of them. Another is a warm bed after a hard day's work. And I remember how my sister and I used to do the laundry. We rub-boarded, pot-boiled, tub-rinsed and line-hung the wash while my mother cooked dinner. When the wash was finished, we sat down to fried salt meat, garden salad, pinto beans, fried potatoes, corn bread and sweet milk.

Oh, how this creature's stomach was comforted!

I am sure the Lord meant for us to enjoy the pleasant sensations of warm feet, warm backs beneath blankets, cool breezes on hot days and good meals that stick to the ribs. So I pause sometimes to say, "Thank You, Lord, for creature comforts!"

\*\*\*

Now, if you have enjoyed the above, I'd like you to know that the other day I bragged to someone that it was possible to write on any subject whatsoever, even an old pair of shoes. Naturally, I had to prove to myself that I could do it, and here it is!

## Baptisms make history

For 102 years East Point Church, near Russellville, has held baptismal services outside the church walls. But May 19 the church baptized five persons in their new baptistry. A dedication service was held and C. H. Seaton, Secretary of the state Brotherhood Department, was the speaker.

The church also has completed additional classrooms and a new choir loft. Future remodeling plans call for all new pews and carpeting. E. W. Davis is pastor.

## Ordinations

Ellis T. Jones, pastor of Needham Church, has been ordained to the ministry by the Church. Moderator was Don Vuncannon, pastor of Friendly Hope Church, Jonesboro. James Wells, pastor of Woodsprings Church, Jonesboro, brought the message. Jones is the son of Mr. and Mrs. Willie Jones of Arkadelphia. He and his wife, the former Linda Couch of Arkadelphia, have two daughters.



Jones

Fikes

David Fikes, a sophomore at the University of Arkansas, has been ordained to the ministry by First Church, Fayetteville. He is the son of Mr. and Mrs. Conley Fikes of Pine Bluff. He is Associate Pastor of the Black Oak Baptist Church, near Fayetteville. This summer he will serve on an evangelism team in Arkansas as a part of the 1974 Summer Missions ministry of the Baptist Student Unions in Arkansas. Participants in the ordination service included Paige Patterson, pastor of First Church, Fayetteville, who brought the message; and Jimmy Watson, pastor of Greenlee Church, Pine Bluff, Fikes' home church, who gave the charge.

Mike Nutt has been ordained to the ministry by First Church, Tinsman. O. W. Hogan was moderator and W. R. Rogers led the questioning. The charge and sermon were brought by John Graves.

Cedarville Church, north of Van Buren, ordained to the ministry their pastor, Larry P. Fears. Paul E. Wilhelm, Clear Creek Association Missionary, was moderator. George W. Domerses, pastor of Concord Church, led the questioning, and Edward G. Baker, pastor of Uniontown Church, brought the message.



"This is one of the best events which has taken place in our area of the state," commented Superintendent of Missions John Gearing, regarding a recent conference on witnessing to other faiths. Two regional meetings, one in Ft. Smith, and the other in Blytheville, included classes on world religion, Catholicism, Jehovah's Witnesses, Mormons, Judaism, Worldwide Church of God, and New Thought.

The response in both areas of the state was excellent. In Ft. Smith there were 26 churches represented with approximately 400 people represented in the various sessions. In Blytheville there were 35 churches representing more than 600 people in attendance. On Tuesday and Friday evenings, special sessions were held on the occult, witchcraft, and spiritualism. The speaker for the occasion was M. Thomas Starkes, secretary of the Department of Interfaith Witness of the Home Mission Board. On Friday evening Starkes spoke to approximately 500 young people. He

also presented the basic concepts of the occult to approximately 1200 students in the high schools of the Blytheville area.

In evaluating the conference, Superintendent of Missions James Griffin said "This was one of the most worthwhile meetings we have ever had regarding evangelistic work. The people expressed great appreciation for the knowledge and ability of the conference leaders to communicate the reality of Christianity as Baptists see it vs. the non-evangelical approach used by the groups studied during this conference."

The conference personnel for the week included M. Thomas Starkes, secretary of the Department of Interfaith Witness, Home Mission Board; C. Brownlow Hastings, assistant director of the Department of Interfaith Witness, Home Mission Board; William B. Mitchell, associate director of the Department of Interfaith Witness, Home Mission Board; A. Jase Jones, regional representative of the Home Mission Board's Department of Interfaith

witness for a 12-state area; and Tommy Bridges, from the State Missions Department, who directed the conference.

A Catholic priest, Mike Perske, of Our Lady of the Ozarks Catholic Church, Winslow, attended the conference on Catholicism at the invitation of Dr. Hastings and participated in the discussion. Perske felt that the information presented should provide a basis for better mutual understanding of Baptists and Catholics.

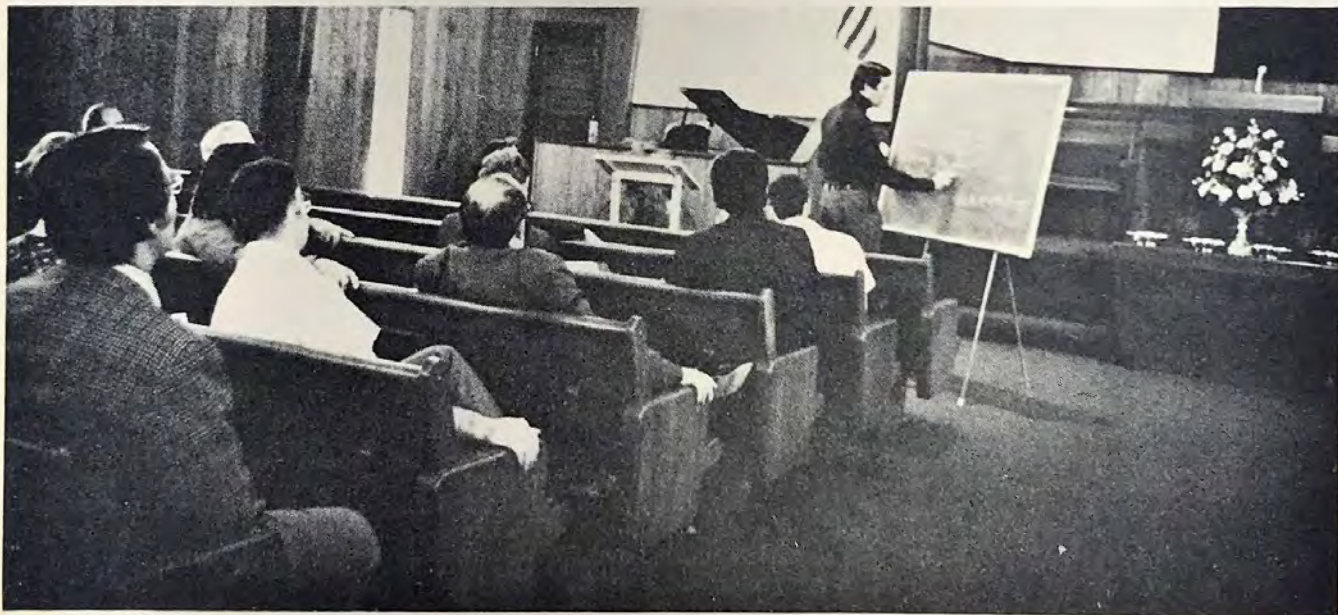
There were over 200 copies of the book *The Lure of the Occult*, sold during the conference. And numbers of copies of the book *No Man Goes Alone*, and *Witnessing to the Witness*, were given away.

Dr. Jones said "These were the finest conferences we have ever had in my area." In commenting on the work done by Dr. Bridges he said "You are so very effective. Much more important, your Christian experience makes the entire effort a pleasure throughout."

*A. Jase Jones, who represents the HMB Department of Interfaith Witness for 12 states, was a speaker.*

## Conference on witnessing to other faiths held

*Sessions on dealing with the occult were led by M. Thomas Starkes, secretary of the Department of Interfaith Witness of the HMB.*



## 600 trees

By Tom J. Logue



Dr. Logue

LOUISVILLE, Ky., April 30 — The recent tornado that struck Louisville and the seminary campus was a frequent item of conversation as Dr. Ashcraft, Wilson Deese, Winfred Bridges, and I visited the campus. In the seminary chapel service, a dialogue with

the president, Dr. McCall disclosed the extensive damage the seminary suffered. Some of the loss is irreplaceable, such as the 600 trees destroyed.

Randy Hyde, president of the Arkansas Club, and his wife Janet, my hosts for the visit, were typical in their tornado experience. They and their 11 month old daughter Rebecca were at three different places when the tornado struck. Telephones were out and roads were impassable. Randy ran until he found his wife and child. Other students and professors have had to move from their homes because of extensive damage.

During the day and at the banquet we visited with numerous Arkansas natives.

David Henderson, OBU, is a second year theology student and will work at Lakeshore Drive Baptist Church in Little Rock again this summer.

Dale Tucker, OBU, is pastor of Waddy Baptist Church at Waddy and graduates

this month. His wife Gail is secretary for the chaplain at Kentucky Baptist Hospital.

Jerry Gray, SBC and Southwest Baptist College, is pastor at Philpot, Kentucky, and hopes to do associational work after graduation.

Emmett Powers is minister of music in Clifton Heights Baptist Church in Louisville. Ginny hopes to establish herself as a sculptor.

Doug Rorex from Egypt attended college in Missouri and is a first year student. His wife Jane works in the business office on campus.

Larry Henderson, OBU, hopes to complete his thesis and receive his D.M. in pastoral counseling in two years. Martha, his wife, is a social worker.

Bill Hayes, after serving 10 years with the youth at Park Cities Baptist Church in Dallas is completing his M.Div. His M.R.E. is from Southwestern.

The George Stevensons, OBU, are expecting their third child in June. George hopes to receive his Doctorate in Musical Arts in May of 1975.

Gary Cook, a native of Little Rock and graduate of Baylor, is in his second year M.Div. and is minister to senior adults at Walnut Street Baptist Church.

Jerry Davis, OBU, is a first year theological student and has just been elected to student senate. His wife, Marty, OBU, is secretary to the Dean of Student Affairs.

Jon Stubblefield, U of A, and his wife Jackie, SSC, were at the banquet. Jon

is finishing his Th.D. and pastoring at Taylorsville.

We visited with Terry Little, U of A, in the school cafeteria earlier. Terry is from First Baptist Church, Bentonville, where Winfred Bridges pastors.

Two people I had seen on an earlier trip to Louisville this school year were Victor Gore, OBU, and John Anthony, U of A. John has just been appointed for overseas service by the Foreign Mission Board.

We were told that Arkansas has more people on Southern's faculty than any other state. Some of those attending the banquet were Dr. and Mrs. Wayne Ward, Dr. and Mrs. Marvin Tate, Dr. and Mrs. Hugo Culpepper, and Dr. and Mrs. Lucien Coleman, Jr. The Culpepper's son, Alan, also teaches at the seminary but was not present for the banquet. Dr. Coleman's father and his wife were also present as was Rodger Murchison of Coy, a graduate of Baylor and Southern Seminary, who serves as assistant to the Dean of the School of Theology. Rodger was an excellent host to the few of us visiting, making all the appointments and hosting us for lunch in the board's dining room.

### Church Training Plan now for emphasis

Since April 1 CHURCH: the Sunday Night Place Rallies have been conducted in twenty-five associations in our state. In each of these the CHURCH: the Sunday Night Place emphasis for 1974-75 was presented and the plans contained in the Church Guide were discussed.

The preparation for this emphasis begins in June and continues through September. The preparation actions suggested for June-September are vital to the success of the emphasis. All pastors and church training directors should have received the Church Guide. Any pastor or director who has not received a copy of the Church Guide should request a copy from the Church Training Department, P. O. Box 550, Little Rock, Ark. 72203. October is Lift-Off Month, a month of intensive emphasis on enlarging and enriching the total Sunday night program.

Now is the time to begin. (1) Study the Church Guide, (2) discuss the plans with church training leaders, (3) present the plan to the church for its adoption, and (4) begin the preparation that will help make your CHURCH: the Sunday night place for training . . . worship . . . fellowship. Remember: Sunday is the Lord's Day . . . all day! — Robert Holley

### Child Care

## Association representatives aid state-wide ministry

Associational Child Care Representatives represent our child care ministry in their association and will enlist a person from each church to serve as Child Care Representative. We look forward to a state-wide child care organization, made up of caring individuals, to help us in the promotion of our child care ministry. To date, the following associations have selected a Child Care Representative:

Arkansas Valley . . . . . Mrs. Jim Russell  
Bartholomew . . . . . James Hickman  
Black River . . . . . Don R. Belk  
Buckner . . . . . Ardell Martin  
Calvary . . . . . Mrs. Myrtle Webb  
Centennial . . . . . Mrs. Raymond McMaster  
Central . . . . . Bill Flemming  
Clear Creek . . . . . Paul Stockemer  
Conway-Perry . . . . . Coy Sample

Faulkner . . . . . Mrs. Bill Brown  
Greene County . . . . . Mrs. Quanita Frazier  
Harmony . . . . . Nelson Eubank  
Hope . . . . . Mrs. Ray Watkins  
Liberty . . . . . Van Evans  
Little Red River . . . . . Mrs. David Miller  
Mississippi . . . . . Frank Huffman  
Mt. Zion . . . . . Mrs. Estes Coleman  
Ouachita . . . . . L. C. Sanderson  
Pulaski . . . . . Mrs. Johnny Jackson  
Russellville-Dardanelle . . . . . Cecil Harness  
Searcy County . . . . . Leon Jennings  
Tri-County . . . . . Jim McGraw  
Trinity . . . . . Jimmie Garner  
Van Buren . . . . . Marvin James  
Washington-Madison . . . . . Burton A. Miley  
White River . . . . . Mrs. Boyd Margason  
— Johnny G. Biggs, Executive Director,  
Arkansas Baptist Family and Child Care  
Services.

Chaplains of all four areas of chaplaincies attended a conference at Camp Paron, May 13-15. Illness and active military duty prevented some from attending. Total registration numbered about 30.

Baptist hospitals, VA and State mental hospitals were represented. Chaplain Jack Clack, the only full-time Baptist in the industrial chaplaincy, gave us the thrilling story of this new adventure. Military chaplains were represented by Navy, Air Force, Army Reserve, and Army National Guard. Also, two active Army chaplains attended and served as resource personnel. They were Chaplain Jack Sutherland (MAJ), Ft. Sill, Okla. and Chaplain Pat Davis (LTC), Ft. Sam Houston, Tex.

Myron C. Madden, Director of the Pastoral Care Program, Southern Baptist Hospital, New Orleans, brought four main addresses. His concept of blessing being the primary concern of God and each of God's children was refreshing. God can hold that one-to-one relationship will all of his, but man can only have one number one. It is a happier human relationship when the number ones are counterparts. When they can complement each other, the relationship is most healthy. "Man holds the relationships in chronological order from one to infinity," says Dr. Madden, "but God can hold each person as number one, while each individual can hold God as number one." Dr. Madden dealt with the subjects of "Depletion and Emptiness," "The Gospel's Creative Force," "The Affirmation," and "The God Dream."

Jim Tillman led the devotional worship periods and was most effective in establishing the spirit of the sessions for the "blessings" that each waited to receive.

Arkansas Baptists are more deeply involved in institutional chaplaincies than in other areas of the chaplaincy. The State Convention is providing five full-time chaplains. No other denomination is doing this much in any area. The institutions in which we are involved are Training School for Boys; Training School for Girls; Booneville Unit, Children's Colony; Rehabilitation Center; and Cummins Prison. State staff personnel seem happy with our participation, and mission-minded Baptists are pleased to support this ministry.

Other visitors we welcomed to our conference were Charles Ashcraft, Executive Secretary, Arkansas Baptist State Convention; R. H. Dorris, Director, State Missions Department; J. Everett Sneed, Editor, *Arkansas Baptist Newsmagazine*; T. K. Rucker, State Representative, Annuity Board; Taylor Daniel and Gene Daniel of the Annuity Board of the Southern Baptist Convention.

Myron C. Madden  
principal speaker

## Chaplains' Conference affords inspiration and renewal to workers



Conferees attended sessions at Camp Paron.



Wilson C. Deese  
state director



Jack Clack  
industrial chaplain

Chaplains, having attended the 1974 Chaplains' Conference, eagerly await the 1975 conference and the opportunity to share the fellowship and inspiration of those days. The work of most chaplaincies is a lonely labor and often drains the soul of him who sincerely serves. The conference affords the chaplain the privilege of being fed and refreshed by sharing with his colleagues across the state. — Wilson C. Deese, Director, Chaplaincy Ministries

## Survey of state missions offered at state assembly

A survey of state missions entitled "Arkansas: Land of Missions Opportunity" will be offered during each week of the Siloam Springs assembly this summer.

All adults who do not have faculty or staff responsibilities are invited to the classes which will be held twice daily during the regular teaching periods. Members of church and associational WMU and Baptist Men's organizations are particularly urged to attend.

The Missions Department staff who will be the leaders of the study are Robert Parrish, first week; Tommy Bridges, second week; Wilson Deese, third week; R. H. Dorris, fourth week; and Joe Rubert, fifth week. Each will also be available for conferences and individual counseling concerning missions.

Use will be made of visual aids and printed materials in the discussion of the four basic divisions of work and the 40 outreach ministries fostered by these divisions.

Associational and church leaders are requested to urge adult sponsors attending Siloam assembly to enroll in the survey course for the latest information about missions here at home. — R. H. Dorris, Director, Department of Missions



Dorris

### New state missions tract

A new three-color folder presenting the full program of state missions is now available for use in Vacation Bible Schools, youth camps, mission fairs, and other local church and associational meetings. They may be obtained without cost by writing the Missions Department, P. O. Box 550, Little Rock, Ark. 72203.

## Insurance — church plans

The Annuity Board administers three types of insurance — life, disability, and medical. Two basic systems are used — one for church related personnel and another for agency employees.

### Church plans

1. *Life Insurance* is available under three schedules to churches for their personnel. While this is a form of term life, there is a provision for continuation of reduced amounts beyond retirement at group rates. *Accident Insurance* is included in all church schedules as Accidental Death and Dismemberment (AD & D.) *Dependent Life Insurance* is included in two of the church schedules with \$2,000 for the spouse and up to \$1,000 for minor children.

2. *Disability Income Insurance* in the church system provides a stated benefit in event of total and permanent disability after a six months qualifying period. The amount of benefit available is based on earnings and is paid in addition to any Social Security disability benefit. Such benefits could be paid

for the extend of disability but not beyond age 65. (Non-standard, an exceptional classification, is limited to a benefit of \$200 monthly and a benefit period not to exceed 24 months.)

3. *Medical Insurance* is available to churches for their employees in a choice of four plans. All plans have a maximum benefit of \$250,000 and an individual liability limit from \$600 to \$1,000 per calendar year. Three of the plans are comprehensive (80 percent-20 percent), differing only in the size of the deductible (\$100, \$300 and \$500.) The fourth is a Basic and Major Medical combination. Rates are established by five rating areas, with a state being classified in the area most compatible with its own expense and experience factors. There is a further division of rates for those over or under age 50.

Any individual interested in more information or help in these areas of insurance services please call or write T. K. Rucker, Annuity Secretary, Arkansas Baptist Convention, 525 W. Capitol, Little Rock, phone 376-4791.

## Prayer encampment offers renewal

Outstanding speakers will be heard by the men attending the Baptist Men's Prayer Encampment. They will also participate in interesting and timely discussions.

The encampment is to be held on June 14-15, at beautiful Camp Paron. The encampment will begin on Friday afternoon and close at 1 p.m. Saturday.

Good singing and special music will be a feature of the encampment.

Bible study will be led by Ralph Davis. Davis, recently retired from the Church Training Department, is recognized, by those who know him, as one of the outstanding Bible students and teacher in our state.

Judge William Butler, of the Little Rock City Courts, will be discussing Christian men's responsibility and opportunity in law enforcement and rehabilitation in today's society. He will be presenting a real challenge to men in meeting today's needs in community life.

John Matthews, Grand Avenue Church, Ft. Smith will be discussing the theme "A stitch in time —." John is a fine outstanding Christian young man. He is a graduate of the University of Arkansas, where he majored in engineering. He later entered full-time Christian vocational work and gradu-

ated from Southwestern Seminary.

The weekend encampment will follow a loosely-structured format.

Check-in beginning at 3 p.m. Friday. Relax, swim; play games or just plain loaf in the shade. Supper will be served at 7 p.m. The Friday service begins at 7:45 p.m. Bedtime will be about 10:30 p.m. after a prayer time in cabin groups. Saturday will begin with breakfast at 7:30 a.m. and Bible study at 8:30. Discussion groups and sharing time with testimonies and specific prayer requests will follow.

Information has been mailed to all Brotherhood directors, Baptist Men's presidents, Royal Ambassador leaders and counselors and pastors.

Plan to attend this time of spiritual renewal at the prayer encampment for Baptist Men. — C. H. Seaton, Director

### Did you know . . .

churches are urged to increase each year both the dollar amount and the percentage allocation For Cooperative Program ministries?

## The Southern accent I'm no independent

Occasionally I hear a sad report concerning some pastor who has led his church to sever relations with the great body of Southern Baptists. Invariably, I am saddened that such a step has been taken because it almost always ends in disappointment.

As free and unstructured as Southern Baptist churches are, it is inevitable that differences in viewpoints will arise. The Master told us such would be the case and placed great responsibility upon those "by whom such offenses come." Baptists have no earthly head to unify them, only great beliefs and causes. Their greatest doctrines and their support of missionary institutions have always been the adhesive holding them together. Often the least important doctrinal issues have led to contention and separation.

In our day there is a tendency to make "theological hobbies" of some of our lesser views and we become "nit pickers" who "strain at gnats and swallow camels." Very seldom have I seen controversy arise over great issues. Most of the time we are given to belaboring insignificant issues or misapprehensions.

In the long run, it is tragic for a pastor to lead his church to withdraw fellowship and support from other Southern Baptists and their great world-wide ministry. Sooner or later this man must lay down the helm of leadership and then the church is in a difficult situation. The most capable pastors are often reluctant to go into an independent church situation, so the church then usually has to seek another man with a strong bias and independent position. Most often the successor pastor is far less competent than the man who led the church "out of the fold." He must be even more prejudiced than his predecessor, therefore more poisoned in mind, or else he would not be considered by the independent church. Of course, there are situations where a church sees it's folly after one mistake and tries to drift back into the fellowship, but, even this, usually encounters problems.

Everything we do in Christian service is both a momentary service and a deposit in the bank of the Christian Kingdom of the future. None of us would think of working hard to lay up a fortune and then simply entrusting it to the vagaries of unpredictable people. We would try to put it in trust with those whom we know will take proper care of it for future generations. We should also do this with our ministry through

the church and her service institutions. When we are gone from this world, we want to know that what we did for the Lord and His missionary institutions will be held in trust by trustworthy and permanent hands. This security is not available to the "independent Baptist" who builds his highly visible haystack empire. When he is gone, it is likely that all of his energies will dissipate with time and failing interest on the part of his followers.

After all, Southern Baptists are not

### Happiness is . . . attending GA Camp!

For girls in grades 4-6, happiness is attending GA Camp at Paron. Using the theme "Happiness Is . . ." the camp program will provide activities to help girls learn more about the true meaning of happiness.

At GA Camp, Happiness Is . . .

- being with missionaries
- singing around a campfire
- meeting new friends
- learning through Bible activities
- Honor Cabin for the week
- swimming each afternoon
- having a "quiet time"
- being a contestant in camp relays
- doing a crafts project
- giving to the missions offering
- a campfire-candlelight service
- eating good food at mealtime
- taking a hike
- sharing during cabin devotions
- fun time on Monday night

Yes, Happiness Is — attending a week of GA camp! Each day will bring new and different experiences with much fun and activity. Girls in grades 4-6 should not miss this opportunity in missions education. NOW is the time to send in camp registrations to State WMU Office, Box 550, Little Rock 72203. Don't delay — registrations accepted on a "first come, first served" basis!

#### GA CAMPS

July 15-20

July 22-27

July 29-Aug. 3

**COST: \$24.75**

**Reg. Fee — \$5.00**

**Balance — \$19.75**

all bad on any issue. In fact, the vast majority are extremely conservative and highly dedicated to many great doctrines. Oh yes, I have heard some Baptists say things with which I did not agree, but I felt they still held true to many great ideals of our Baptist heritage and I could remain in fellowship with them. One of the reasons I have been proud to be a Baptist lies in the long tradition of individual freedom we have cherished. I must not deny my brother the privilege to be wrong. I must also realize that there is room in a true democracy for people of extreme viewpoints. How to keep them happy with one another is a different "kettle of fish." — H. E. Williams, President-emeritus and Special Officer for Development, Southern Baptist College

### Workers needed for Lay Evangelism Schools

Thomas Halsell, director of evangelism for the Indiana State Convention, is making an all-out effort to train every pastor and missionary in his state in a Lay Evangelism Leadership Training School. He plans to have 40 Lay Evangelism Schools in Indiana, Sept. 23-27, 1974. This will allow him to provide the local church setting for those being trained.

Since the churches of the Indiana State Convention are small and there is a great lack of funds, those who participate will need to come at their own expense. Arkansas has been asked to provide 10 teachers, laymen or preachers, who have had Lay Evangelism training. It has been suggested that churches might pay expenses for trained person as a mission investment.

The churches of the Indiana area have committed themselves to make good preparation for the schools. There are many in the area who have never had a personal experience with Christ. The Home Mission Board of the Southern Baptist Convention will provide whatever is necessary to have effective Lay Evangelism Leadership Schools.

Those interested in participating in this endeavor should contact Jesse Reed, secretary of evangelism, Arkansas Baptist State Convention, P. O. Box 550, Little Rock, Ar. 72203.

### Did you know . . .

churches are urged to adopt a budget and include a specific percentage for the Cooperative Program?

## Foundation

### Had a Fiscal Lately?



Trulove

No, there is no error in spelling. Just as it is wise to have a periodic physical check up, so it is wise to have a fiscal check up.

Most families discover they are worth more—much more—than they really realized.

Recently a mortgage banker told me that the average family when applying for a mortgage on a \$50,000 to \$60,000 home would give their net worth as approximately \$2,500. After further questioning it would become evident that a large portion of their estate had been overlooked. A figure 10 to 15 times that amount would be more realistic.

A fiscal examination does not have to be complicated. List all assets such as cash value of life insurance, average monthly balance of checking account, balance in savings account, market value of stocks, real estate and other investments, etc.

Personal property such as furniture, jewelry, automobile, crystal, china, silver, etc. should also be included. Use replacement costs for items that are long life, such as jewelry. For items that depreciate rapidly, such as your automobile, use the value that it would bring if you sold it.

Liabilities are also listed. Be sure to include loans on life insurance policies, mortgages, etc.

To determine your net worth, add the column of assets and the column of liabilities then subtract the liabilities from the assets. *The Workbook A Better Tomorrow*, available through the Baptist Book Store, is a helpful tool for analyzing your net worth, setting goals for the future and plans for the proper distribution.

Now that you have completed your fiscal check up and seen how the Lord has blessed you, determine how he would have you distribute your accumulated possessions.

The Baptist Foundation is ready to help you fulfill your dreams in the proper use of your possessions. — Harry D. Trulove, Executive Director

## Foreign mission briefs

**Recife, Brazil** — The Seminary of Christian Educators here began its 1974 school year with 100 young women enrolled in regular courses, an 11 percent increase over 1973. Of the 100 students, 66 are enrolled in the school's advanced course, the largest number in the 57-

## 1,024 summer missionaries include drama, communications teams

ATLANTA — Two musical drama teams are among 1,024 college and seminary students approved by the Southern Baptist Home Mission Board and state Baptist Student Unions for 10 week terms of mission service in student summer missions.

The drama teams will be performing both at Grand Canyon National Park in Arizona and in parks and camps in South Carolina. Primarily they will perform the Christian musical *Jonah and the Whale*, written by Bob Curlee and Ken Flowers.

With 607 sponsored by the HMB and 417 sponsored by the state Baptist Student Unions, the summer missionaries represent 38 states and five foreign countries including Denmark, Mexico, Canal Zone, the Philippines, and the West Indies.

Another special team will begin its second summer working in communications. Last summer they worked at the HMB Atlanta office, gathering materials and learning of the Board's resources. This summer they will work in the pioneer area of the Northern Plains Baptist Convention.

A second communications team will work this summer at the HMB Atlanta office and in the Kansas-Nebraska Convention of Southern Baptists next summer.

Each communications team of three summer missionaries is committed to two summers of service. Each has a college major in the area he or she will be working in — art, journalism, or photography.

Another special group of projects connects the HMB's Department of Church Extension with the Southern Baptist seminaries. Seminary students will be working in 30 to 40 projects designed to grow churches in mobile home communities, blue collar areas, apartment complexes and resort areas. It is the first major effort in summer missions made to utilize seminary students in a project in the U.S. Students will be working in such states as Alaska, Ohio, Illinois, Pennsylvania, North Carolina, and Alabama.

The Backyard Bible Club will continue to be a major tool of summer

missionaries. "It's a creative technique," said Emery Smith of the Special Mission Ministries Department which assigns summer missionaries. "More people can be reached through this in many areas than projects inside the church buildings."

Other emphases this summer will be in resort work, "because we are getting continuous requests for workers despite the energy crisis," said Smith. And because students applying are better able to meet language qualifications, assignments are being made in Spanish, Chinese, Japanese and Indian speaking areas.

The Arkansas students participating in the mission program are Ina Pearl Morgan, Al Ray Taylor, Lloyd David Farmer from the University of Arkansas at Monticello; Lawrence Dennis from Arkansas College; and Mary Frances Robbins, Mike Hill, Susie Meredith, David Fikes, and Sarah Dawson from the University of Arkansas at Fayetteville.

Ted Mettetal and Alice Walser will represent the University of Arkansas Medical Center, and John Thomas Callahan will represent the University of Arkansas at Little Rock. Students serving from Southern Baptist College are Dennis Smith, John Shiohira, Dale Marie Gunn, Robbie Benson, Terry Sue Jones, Harry Black, Allecia Freels, Joel Olive, and George Gibbs.

These students from Henderson State College will be serving: Martha Jean Porter, Deanna Gobert, Lonette Gibbons, and Karen Blakey. Lee Chedester, a student from Arkansas Tech, and Nancy Ann Taylor and Patricia Burns from Southern State College are going.

Summer missionaries from Ouachita University are Jonya Jean Wright, Phyllis Mitchael, Marilyn Metcalf, Ora Sue Higgins, Judy Garman, James Yoder, Nita Frances Stout, Richard Shock, Mr. and Mrs. Terry Purtell, Charles Overton, Richard Orrick, Robert Marple, Robert Lyons, Ricky Hyde, Jackie Hunter, Janie Heffington, Grenae Devine, Richard Edds, and Susan Coppenger.

Other students serving are Hope Vaughns, Helen Jean Shackelford, LaWanda Irvin, Frances Bradley, and Vivian Alexander from the University of Arkansas at Pine Bluff; and Jim Brock, Ron Wynne, Marguerite Beard, Suzanne McGraw, Janice Johnson, Sheryl Brown, Carolyn Gray, Jane Luckie, Mr. and Mrs. John Rushing, and Debra Ann McCustion from Arkansas State University.

# Baptists urged to consider moral issues

Christian morality is at the heart of the faith we embrace, the gospel we preach, and the churches we serve. Particularly important to Christian morality development at this time are a careful consideration of freedom for women, race relations, integrity in government, and economic life.

## Freedom for women

The good news proclaimed by the New Testament is that God has entered history through his son, Jesus, freeing human beings to reach their highest potential. At the beginning of his ministry, Jesus made the cause of human liberation his own, committing himself "to set at liberty those who are oppressed" (Luke 4:18).

The Bible champions human liberation. Paul, in reflecting upon the new life in Christ, wrote to the Galatians, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28.)

Both men and women share the freedom which Christ gives. Historically, men have enjoyed far more freedom than women. Yet, men are not as free as God means for them to be, for when men keep women from being free, then both remain enslaved; and the work of Jesus Christ at this important point is made of no effect.

Injustice toward women persists to some degree in every institution in society: government, business, education, and the church. So imbedded is discrimination against women that it affects not only the hearts and minds of people in society but also the institutions and structures of society itself. Unequal pay for the same kind of work is an example of the injustices against women which ought to be intolerable to Christians. Even in our churches, women often have been kept from assuming places of leadership for which their abilities and their Christian commitment qualify them.

Just as it is sinful for men to discriminate against women, so it is sinful for women to refuse to accept the dignity God has bestowed on them.

To endorse the great concept of the human liberation of women in Jesus Christ is not to endorse the ideas or actions of every person who unfurls the women's liberation banner. Irresponsibility is no respecter of the sexes, and Christians must resist it no matter where it is found.

Encouraging women to achieve their God-intended potential need not be detrimental to the stability of the family and the spiritual health of the church. The home and the church have crucial responsibilities for teaching the equal worth as well as the distinctive roles of males and females.

In response to Christ's call to freedom, we therefore recommend:

(1) That we 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;

(2) That we work to develop greater sensitivity to both overt and covert discrimination against women and that we endeavor through religious, political, social, business, and educational structures to eliminate such discrimination; and

(3) 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.

(4) We recommend that the Southern Baptist Convention's Constitution and Bylaws, paragraph 5 (which is printed on pages 33-34 of the 1973 Annual of the Southern Baptist Convention as follows: "All Convention committees, boards, and commissions shall include both ordained and lay persons as members. Not more than two-thirds of the members of any group should be drawn from either category") of Bylaw 7 entitled "How Board Members, Trustees, Commissioners, or Members of Standing Committees Are Elected," be amended by adding as a move toward more equitable representation the following concluding sentence: *At least one-fifth of the total members shall be women.* (Since this recommendation involves a Bylaw change, it is understood that it requires a two-thirds vote of the Convention.)

(5) We further recommend that this change be begun in 1975 and fully implemented no later than 1980.

## Race relations

A fatigue both of heart and of will

grips the church today at the point of race relations. Not many take the risks of Christian crossbearing and sacrificial action to alleviate racism, prejudice, and injustice. There is a quiet and subtle violence about our retrenched and solidified racism in the middle 1970's. In order to keep tensions from increas-

ing and racial feelings from intensifying, Christians have an obligation to press for justice, brotherhood, reconciliation, and unity in Christ across racial lines. The Christian way in race relations is not apathy but involvement, not despair but hope, not frustration but persistent commitment to do what we can.

In thanksgiving for the evident progress which has been made in the conviction that God is still seeking to lead us into his more excellent way in race relations, we recommend:

(1) That we seek to be increasingly open as God speaks to us regarding race relations, recognizing ourselves as standing under God's judgment concerning the sin of racism, whether red or yellow, black or white, or brown;

(2) That we renew our commitment to the Bible teaching of justice for all human beings regardless of race, and that we work earnestly for racial justice in public education, employment, health care, housing, consumer concerns, and citizen participation in the political process;

(3) That in a society where racial alienation and distrust are painfully evident, we renew our efforts toward cooperation between those who differ racially, ethnically, or culturally, that through communication with God and with each other we may be more sensitive, more patient, more open, and more humble, that together we may bear witness to Jesus Christ, who has broken down the middle wall of partition between races and who calls us into unity with each other and with him; and

(4) That we encourage all Southern Baptist Convention agencies to seek within their program assignments and employment practices to communicate the conviction that racism is theologically untenable, politically destructive, and fatally dehumanizing and that in our total Southern Baptist witness, we seek the leadership of the Holy Spirit in helping us to resist the temptation to practice racially selective evangelism, missions, and ministry and in helping

**(A Christian Life Commission Statement with Accompanying Recommendations.  
To be printed in the SBC Book of Reports and  
presented to the Convention in Dallas on June 11, 1974)**

us to accept the obligation to share Christ's love and Christian fellowship regardless of race.

**Integrity in government**

Integrity in government requires an overarching commitment to fundamental moral principles where honesty is the policy in political practice, where words are consistent with the deeds of government leaders, where ends are not used as an excuse to justify means, and where officials are sensitive to the difference between necessary political concessions and disastrous moral compromise.

Integrity in government requires an open government which is responsive to the citizens where there is a reasonable balance of government's legislative, administrative, and judicial branches and where there is an electoral process free from manipulation by special interest groups, open to all who can and will vote, and accessible to all who choose to seek elective office.

Integrity in government requires the commitment of involved citizens where individuals participating in citizen groups monitor government to keep it honest, and where citizens share in the political process on a year-round basis so as to afford close contact with government leaders and make the opinions of the electorate more important than the vested interests of special lobbyists.

In the strong conviction that Southern Baptists should responsibly relate to government so as to work for integrity at all levels, we recommend:

(1) That, believing our witness should be pastoral, we commit ourselves to pray daily for leaders at all levels of government that we may be delivered from the current malignancy of deceit, distrust, and discord; and that we further commit ourselves to build personal relationships with leaders of government at all levels that Christian fellowship may be experienced, repentance may be matched with forgiveness, and continuing communication encouraged;

(2) That, believing our witness should be prophetic, with the courage of Nathan, who dared to say to the King, "Thou art the man" (II Samuel 12:7), we commit ourselves to the exposure of evil at every level of government; that with the passion for justice manifested by Amos, we commit ourselves to challenge and to bring to justice

any and all who have used government for criminal purposes; and that with the devotion to righteousness evidenced by Isaiah, we commit ourselves to the promises and sound the alarms inherent in the Bible's statement, "Righteousness exalts a nation, but sin is a reproach to any people (Prov. 14: 34.)

(3) That we call upon public officials at all levels of government to follow the spirit as well as the letter of the law, to exemplify respect for and commitment to the ideals and moral principles which must ever be a part of a rightly functioning democracy, and that when there is gross failure at these vital points, legal procedures be scrupulously followed in assessing guilt and removing from office those judged guilty; and

(4) That, responding to Jesus' commission to be the salt of the earth and the light of the world, we commit ourselves to work at every level of government to bring about further reform of campaign financing to the end that elections may be taken out of the hands of big business, big labor, and other special interests and returned to the voting public to whom they rightfully belong.

**Economic life**

Christian morality as it relates to economic life lays upon every believer's conscience a claim not to be ignored. Jesus' teachings contain a broad emphasis on Christian responsibility concerning material things. It is virtually impossible to think of any personal or social problem which is not influenced directly or indirectly by economic considerations.

The New Testament leads us to understand that faithful tithing neither relieves Christians of responsibility for acquiring money by moral means nor gives us license to spend portions of the remaining nine-tenths in ways that continue to add comforts to our conveniences while we neglect the elementary needs of others for basic human existence.

Christians have a responsibility to exert influence through the structures of society and the political process by working for more equitable tax laws, adequate assistance to those who absolutely cannot make it on their own, justice for all who labor, and effective controls on all who would take unfair advantage by causing consumers to pay inflated prices for inferior products

or by forcing those who borrow money to pay exorbitant interest for it.

In seeking to adjust to the energy crisis, we face the fact that our nation, though containing only six percent of the world's population, consumes more than 35 percent of the world's usable energy. A serious consideration of Christian morality labels such action as selfish and irresponsible.

Finally, we affirm our understanding that local churches, denominational agencies, and the Convention itself also are stewards of the tithes and offerings given to God and administered by his servants, so that whether in setting salaries, erecting buildings, investing reserves, or developing programs, we ought to live according to priorities which honor God and help people.

Believing that Christian concern necessarily includes the world of energy and economic resources, we recommend:

(1) That we acknowledge our responsibility as stewards of the energy resources which God has provided, and that we turn from our wasteful ways to embrace an alternative lifestyle, more moderate in its specific energy demands and more Christian in its concern for the welfare of others now living and of generations yet to be born;

(2) That we encourage those in places of authority to discover and disseminate the full facts regarding the current energy crisis, to devise a more equitable plan of distribution of all types of energy, to curtail virtual monopolies recently developing in the vast field of energy, to bring under control excessive profits being gained in substantial part at the expense of those least able to pay, and to enforce existing anti-trust laws as they relate to the energy industry;

(3) That we work to bring about economic justice in our nation by supporting those major reforms in taxation which will close loopholes favorable to the rich and remove unnecessarily heavy demands upon the poor and the near-poor; and

(4) That we encourage those national leaders, including the President, who are seeking to develop a family support plan which will abolish many of the evils of the present welfare system and assist poor people to move toward the achievable goal of being self-supporting and tax-paying citizens.



# 'Associations alive, well, indispensable to growth'

By Toby Druin

RIDGECREST, N. C. (BP) — The Baptist association, oldest organization in Southern Baptist life apart from the local church, is alive, well and indispensable to the continued growth of the denomination, speakers emphasized here at the National Convocation on the Southern Baptist Association.

Sponsored by the agencies of the Southern Baptist Convention (SBC) and coordinated by the Home Mission Board's (HMB) division of associational services, the convocation was attended by some 1,300 superintendents of missions, pastors and denominational leaders.

Designed to consider the future of Baptist associations and evoke ideas as to how to make them more effective, the convocation featured speeches, dialogue, worship and 32 study groups probing areas of associational concern.

All the speakers underscored the importance of the local association in Baptist life and its strategic role for the future.

Allen Graves, director of the conference and research center at Southern Baptist Theological Seminary in Louisville, said he believes "There is a place — an important, continuing place — for effective, autonomous Baptist associations" in the denominational system.

James L. Sullivan, president of the Baptist Sunday School Board, Nashville, said that next to the local church the association is the most indispensable organizational unit in denominational life.

And Arthur Rutledge, executive director of the Home Mission Board, said the association is the starting place in crossing barriers with the gospel of Christ.

Rutledge said there is a need to help Southern Baptists recapture the mission of a Baptist association. He quoted the definition of an association used by the HMB's division of associational services — "A fellowship of churches on mission in their setting." The association must identify the barriers to the gospel in its own setting, he said, and move to cross them.

He cautioned against a narrow understanding of the task faced by Christians.

"It is easy for churches to concentrate on 'our kind of people,' and bypass the hurting, needy, Christless people whom we have grown accustomed to overlooking because they are of a different racial or cultural background or because they live on a different economic or educational level from ours," he said.

Graves, speaking on "The Association and the Churches," said, The associations exist to minister to, for, through and from the churches to the glory of God.

Associations, he said, legitimately serve as a link between churches and conventions, "but they should be more than simply promotional tools to project programs of the larger denominational bodies."

At the heart of all associational programs, Graves said, should be the con-

cern for Christian fellowship, mutual edification and support and doctrinal discussion.

"Two big things that are fundamental to the genius and heritage of the association are fellowship and doctrinal discussion," he said.

Sullivan, speaking on "The Association and Baptist Doctrine," said it is a "must" for local associations to set doctrinal guidelines and withdraw fellowship from churches which have ceased to be "Baptist."

But he cautioned against hasty action that would create even more of a problem than that posed by churches violating doctrinal guidelines and noted that early churches had doctrinal differences but did not sever fellowship ties.

## 10-point statement sums concerns of associations

By Toby Druin

RIDGECREST, N. C. (BP) — Superintendents of missions from most of the 1,189 Southern Baptist associations adopted a 10-point "Ridgecrest Statement" here suggesting their titles be changed to "director of missions" and that emphasis continue on "unity without compulsory uniformity" among cooperating Baptist bodies.

The superintendents, denominational leaders and others attending the National Convocation on the Southern Baptist Association at Ridgecrest Baptist Conference Center here also reaffirmed the historic pattern of cooperation among associations, state conventions and the Southern Baptist Convention (SBC).

"The associations interpret, strengthen and promote support of cooperative Baptist work," the statement said. "The state conventions are primarily responsible for promoting the denominational program, receiving and re-mitting gifts for the cooperative ministries and enterprises supported by Baptists and providing field services for various programs of work.

"The SBC agencies initiate programs, reinforce and strengthen promotional and training events through providing literature, resource persons, field services and national and/or regional conferences."

Presented by Ernest J. Kelley, director of evangelism and missions for the Baptist Convention of the State of Georgia, the "Ridgecrest Statement" was a summation of the sentiments of the chairmen of 32 study groups who, during the convocation, pored over areas of concern to the associations.

Debated for more than an hour before being approved, the statement, in addition to suggesting the title change for superintendents and reaffirming the relationships between Baptist bodies, made the following points:

—Labeled the future of Southern Baptist associations "bright and promising."

—Associations, based on biblical principles, assist and relate churches to each other and the denomination for a broader and more meaningful ministry.

—Major concerns of the association, which identify its role, are: evangelism, missions fellowship, doctrinal soundness, helping churches and providing a channel for training and information.

—The association fosters a fellowship of encouragement, love, acceptance and inspiration and strengthens and encourages fellowship.

—The association provides adequate organization for leadership in cooperative ventures.

—Encouraged the six SBC seminaries to provide courses on both undergraduate and graduate levels on the association and encouraged the Southern Baptist Home Mission Board and state conventions to provide assistance for training associational Baptist leadership.

—Encouraged associations to use public news and other mass media to influence persons with a Christian witness.

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## Criswell will urge name change committee at SBC

DALLAS (BP) — W. A. Criswell, a former Southern Baptist Convention (SBC) president, will present a motion at the 117th annual SBC meeting here, June 11-13, that a committee be appointed to study the possibility of changing the SBC's name and make recommendations.

Criswell, pastor of First Baptist Church, Dallas, told Baptist Press he will discuss his plan at a dinner meeting of former SBC presidents and current president, Owen Cooper, Monday night, June 10, at the Statler Hilton Hotel, the convention's headquarters hotel.

He said no exact wording for his motion has been drafted but that he would probably suggest the name Continental Baptist Convention as a possibility for a committee to recommend as a new name for the nation's largest non-Catholic evangelical denomination.

"I favor Continental," Criswell said in an interview, "because others such as General, National and American have all been pre-empted by other Baptist bodies."

Criswell's concern about the name of the 12.3 million-member, 36,600-church denomination surfaced in an article he prepared for publication in the *Baptist Standard*, news publication of the Baptist General Convention of Texas. It was the last in a series by ex-SBC presidents run by Standard editor, John J. Hurt, who editorially supported Criswell in the same issue.

"The plain and simple truth of the matter is that the Southern Baptist Convention is no longer the Southern Baptist Convention," Criswell wrote. "It is Northern and Western and Eastern as well as Southern."

"We have churches in all 50 states, and we are growing in these areas every day. Why not change the name so that it more nearly describes what we actually are? While President of the convention (1969 and 1970) I would have done it if I could have. I would still do so if I could."

Criswell's *Standard* article stopped short of saying he would make such a motion, although he confirmed in the interview that he would.

In both his article and the interview, Criswell, known a staunch conservative, disagreed with the view he said some hold that the name Southern Baptist Convention does not refer to a geographical location but to a conservative, doctrinal position.

"Tell me honestly," he wrote, "could not the same conservative, doctrinal position characterize us by another name? The old Northern Baptist Convention became the American Baptist Churches, but the people in their doctrinal position remained just the same" as they were before the change, he said.

He said the name Continental Baptist Convention "would include us all from Maine to California, from Alaska to Hawaii and it could include, he continued, those "churches in Canada who cooperate with us . . .

"In doctrine, in faithfulness to the Word of God, in evangelistic outreach and in zeal for the conversion of the lost to Christ, I pray that we shall ever remain the same. But in methods, approaches and abilities to use new and more effective means, I could pray that we be up to the latest minute, abreast of the times, serving our Lord in our generation," he wrote.

Criswell acknowledged in the interview that the "same prejudices (linking 'Southern' to a doctrinal position) which have destroyed our ability to change our name in past attempts" will be a factor in Dallas.

But he said that if Southern Baptist state papers and other media and leaders of Southern Baptist agencies would support the move and explain it carefully, Southern Baptists would appoint the committee to study the possibility and the name change would eventually occur.

Hurt's editorial noted, "Our preference might not be confined to Criswell's 'Continental Baptist Convention' nor do we think it is that or nothing insofar as he is concerned."

But the editorial enthusiastically supported the name change and commented that Hurt had "tried several times" to launch an effort to get action on a name change "without a hint of success."

"Those who deal with the secular press," the Baptist editor said, "have never satisfactorily explained that 'Southern' label on our convention. It is a bit difficult, in fact impossible, to argue 'Southern' is a doctrinal distinction when Webster's dictionary confines itself to geographical terminology.

"Anybody want to join us in urging Criswell to make a motion at the convention for a committee to study and recommend?" the editorial concluded.

## Americans United loses case in Supreme Court

WASHINGTON (BP) — The U. S. Supreme Court ruled in a 7-1 decision that Americans United for Separation of Church and State has no legal right to an injunction prohibiting the Internal Revenue Service from revoking its eligibility for tax-deductible contributions.

Associate Justice William O. Douglas took no part in the decision of the case, thereby creating the unusual 7-1 split.

The decision may not mark the end of legal action involving the tax status of the Washington-based organization. In fact, the decision includes a virtual invitation to Americans United to take its case back to court by applying for a refund of unemployment taxes paid since April, 1969, when the IRS revoked the organization's privilege to receive tax deductible contributions.

When the IRS first informed Americans United its privilege of receiving tax-deductible gifts would no longer be allowed, the reason given was that the organization was involved in excessive lobbying activities. The action also meant that Americans United must pay the federal unemployment tax.

In oral arguments before the high court last January, Americans United challenged the IRS's authority to revoke its privileged status on constitutional grounds. Larger and more powerful organizations such as the Roman Catholic Church, Americans United claimed, were not threatened with adverse IRS action. It further claimed that it was being penalized for activities protected by rights under the First Amendment to the U.S. Constitution.

The IRS argued that the federal courts have no grounds on which to intervene in its procedures in determining the tax-exempt status of organizations. The Supreme Court's action agrees with the IRS position.

As a result of the 1969 IRS revocation of eligibility for tax-deductible contributions, Americans United formed in 1970 a separate organization, Americans United Research Foundation. The IRS promptly granted the new group complete tax exemption, including deductibility for donors.

The foundation, which operates with a separate board of trustees from Americans United itself, engages in research and publication rather than in direct lobbying activities. Although Americans United itself remains free from federal income taxation, gifts to the organization are no longer tax-deductible.

## The cover



*Time: a warm summer morning. Place: a Baptist church in Arkansas. The Action: Enthusiastic children prepare to march into the sanctuary for worship. It is a scene which will be repeated hundreds of times this summer as Vacation Bible Schools are held. Churches should make plans now for VBS. (See editorial on page 3.)*

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## Randall Lolley elected Southeastern president



Lolley

WAKE FOREST, N. C. (BP) — Randall Lolley, pastor of First Church, Winston-Salem, N. C., has been named to succeed Olin T. Binkley as president of Southeastern Seminary here, Aug. 1.

Lolley, 42, a Southeastern alumnus, was elected unanimously in a special session of the seminary's trustees here.

A native of Troy, Ala., Lolley graduated from high school in Samson, Ala., earned a bachelor of arts degree from Samford University, Birmingham; bachelor of divinity and master of theology degrees at Southeastern Seminary, and a doctor of theology degree from Southwestern Seminary, Ft. Worth. He was awarded an honorary doctor of divinity degree from Wake Forest University in 1971.

Lolley held student pastorates in Alabama and North Carolina, and served as associate pastor of both First Church, Greensboro, N. C., and Broadway Church, Ft. Worth, before becoming pastor of the Winston-Salem 2,500-member First Church in 1962.

Active in Southern Baptist denominational life, he has served since 1969 as a member of the Executive Committee of the Southern Baptist Convention, and was chairman of the SBC resolutions committee in 1970. He is a former president of the North Carolina Baptist Pastors' Conference and a member of the board of trustees of Campbell College, a Baptist school in Buies Creek, N. C.

At Southeastern as a student, Lolley maintained a grade point ratio of 3.0 on a 3.0 scale and served as president of the student body.

As third president of Southeastern Seminary, one of six seminaries operated by the Southern Baptist Convention, Lolley will succeed Binkley, Southeastern's president since 1962. The seminary's first president was the late S. L. Stealey.

"In addition to the academic qualifications, Dr. Lolley has demonstrated competence in relating Christian scholarship to the pastoral dimensions of the Christian ministry, especially in dynamic urban centers in the South," said Binkley, commenting on Lolley's election.

## SBC president

From page 24

we should have an "employment agency" to help graduates find secular employment in places where they can serve Christ.

Another hope is that we will go all out in carrying the gospel to the Northeast section of the country. If you drew a line from Chicago to St. Louis and over to Norfolk, Va., you'd take in about one-sixth of the land area of the country, but one-half of the people. And I'm told that 45 percent of those people are unchurched.

**Q—Would you comment on your view of the Cooperative Program's role in Southern Baptist life today, particularly in light of the coming 50th anniversary of the Cooperative Program in 1975.**

My understanding is that of the undesignated dollar that comes into a church, 91 cents stays in the local church; six cents of it goes to the Baptist state convention and three cents goes to Southern Baptist convention causes.

The Cooperative Program (unified budget of Southern Baptists) has proved to be the most effective way of channeling our support for our mission agencies and other agencies of the convention. I think the average church needs to review its giving through the Cooperative Program. After all, these agencies of the SBC and states are just extensions of the local church.

And when the local church cuts the Cooperative Program, you just reduce the number and effectiveness of our foreign or home mission commitment for Christ. Personally, I believe that a

church should give at least 10 percent to the Cooperative Program.

I trust that by 1975 when the Cooperative Program will be 50 years old, we will be giving \$150 million that year through the Cooperative Program to sustain these great mission and evangelistic and training agencies of the Southern Baptist Convention.

**Q—How much time and travel has the Southern Baptist Convention presidency taken?**

A—I made myself available in the fall of 1972 almost full time for this task. Before the SBC in Dallas, Mrs. Cooper and I will have visited each of the 50 states and we've been on five continents. I estimate I've been averaging about 400 miles a day.

**Q—What are your plans after leaving the SBC presidency this year?**

A—I will re-retire, and then will review the situation. I am working with the Baptist World Alliance men's department, trying to help strengthen that organization. I am president of the Pan American Union of Baptist Men and I will be giving more time to that.

I am very much interested in India, and the Lord willing, I hope to participate in some programs that will bring the gospel to more people in India. I will continue serving on the board of directors of several companies.

Mrs. Cooper and I now want to travel "leisurely." We want to enjoy our children and grandchildren and our local church. Maybe I'll play a little more golf. (BP)

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## Senate acts to delay postage increases

WASHINGTON, D.C. (BP) — By a vote of 71-11, the U.S. Senate passed and sent to the House of Representatives a bill designed to stretch out proposed postal rate increases for second-class publications.

The new measure, which was considered in committee for over a year before being brought to the Senate floor, passed overwhelmingly with very little debate. Sen. Gale McGee (D. — Wyo.), the bill's floor leader, said his was "a bill designed to benefit the general public by strengthening the free press."

McGee also said much of the bill's benefit would go to non-profit mailers, such as churches, fraternal organizations and charities.

Proponents of the measure pointed out that the action was needed to insure the survival of thousands of journals, periodicals, and newspapers which otherwise might be forced out of business due to escalating postal rates.

In a speech on the Senate floor favoring passage of the measure, Sen. Edward M. Kennedy (D. — Mass.), summed up the problem, "The trouble began with the Postal Reorganization Act of 1970, which created the postal service and imposed a general requirement that the mail should pay its way." Kennedy charged the independent U.S. Postal Service with "disregarding other equally important requirements in the act" in determining to become financially self-sufficient.

Earlier in the current session of Congress, Kennedy and Sen. Barry Goldwater (R. — Ariz.), introduced a stronger measure than the one passed by the Senate. Kennedy stated on the Senate floor that while he had hoped for stronger legislation, he was joining in support of McGee's measure because it accomplished the primary goal of his bill, phasing in postal rate increases over a longer period of time.

The original 1970 act setting up the postal service as an independent agency decreed that regular second-class publications should pay their own way within five years and nonprofit second-class publications within ten years.

Under the new Senate measure, regular second-class patrons would be granted another three years' extension, or until 1978, while nonprofit second-class customers would have an additional six years, or until 1986, before being forced to pay their own way.

Sen. Gaylord Nelson (D. — Wis.), who also favored a stronger bill, stated that the Senate measure "does not go far enough to remove the threat" to the quality and even survival of "small periodicals and independent journals

## 'Old-time revival' has strong ethnic flavor

By Tim Nicholas

HARTFORD, Conn. (BP) — It was almost an old-time "camp meeting," reminiscent of early Baptist "revival" days in a little church here.

There was a lot of foot stomping, "a mening" and the hymns had more choruses than usual.

Who Then, would expect to see 200 blacks, Poles, Russians and Latin Americans, among others, all congregated in one building for three hours of "old-fashioned" Baptist worship? But there they were.

The evangelist was Earl Sizemore, an Anglo American. A church of blacks, Greater Hartford St. Paul's Baptist Church of Deliverance, was host. The 45-voice young peoples' choir from Shiloh Baptist Church of New London, Conn., was made up entirely of blacks.

It was the first service of a week-long crusade, led by Sizemore and sponsored by the Southern Baptist Home Mission Board's division of evangelism with the Baptist General Association of New England. Sizemore is director of missions for the New England association.

Toward the front of the tiny sanctuary sat a group of women — dressed in black and white — and men — in black suits and reddish bow ties — from the Slavic Evangelical Baptist Church, led by home missionary Michael Januskiewicz.

They were joined by a group from the Ukrainian Baptist Church and a Polish group from New Haven, Conn., led by Peter Gordiejew.

Added to special music in English and Polish was the guitar and vocal music of First Spanish Baptist Church in Hartford, led by Juan Rodriguez.

Among the 200 in the congregation for the three-hour service were representatives from the Anglo congregations of Naugatuck Valley Baptist Chapel in nearby Waterbury and First Baptist Church of East Hartford.

The different national and racial flavors made surprising blends. An observer said, "It was like eating

of opinion." He quoted the publisher of a small periodical as saying that the bill would merely "mean postponement of the death sentence."

Nelson said that he had decided not to introduce stronger legislation in the current session because a number of publishers feared such a bill would not pass now. He promised, however, to introduce "considerably stronger legislation" next year.

neapolitan ice cream in the dark. No one knew what flavor would come up next."

The "total involvement" music of the black choirs was interspersed with "soulful solos" from the Spanish and Anglo groups, and the Polish chorus sang "smoothly" in their native tongue.

While everyone in the congregation didn't say "amen" and "that's all right," as some did, it was a participatory worship service.

"This is what the Lord meant for us to do —" said the host pastor Leroy Davis, "come in and be fed and go out to do his work." Sizemore said, in his message, "I feel the Holy Spirit has truly been here today."

## SBC nursery care information

DALLAS (BP) — The chairman of the nursery committee for the Southern Baptist Convention which meets here, June 11-13, said that the large number of inquiries he has received indicate information on child care facilities hasn't gotten around the country.

Dean Willis, comptroller for Buckner Baptist Benevolences, Dallas, reminded messengers that the First Baptist Church, Dallas, will provide pre-school child care during the annual meeting.

The nursery service will be limited to children of persons attending the sessions from outside Dallas County.

The facilities will be open 30 minutes prior to each SBC session and will close 30 minutes after each session is concluded.

Willis said a nominal fee will be charged per child, with extra charges for those children picked up late and for food, should the child not have a sack lunch.

He said there should be some identification on each child and his or her belongings. Entrances to the child care facility will be on Patterson Street. Nursery care will be on the church's second floor, with the beginners on the fourth floor, he said.

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# A church's witness

By Ray W. McClung

Director of Activities, Pulaski County Association



McClung

Church members frequently speak with pride about "my church" or "our church." It means something special to them. What reputation do people ascribe to the church of which you are a member?

In this lesson the apostle Paul was so impressed with what he had heard of the witness by the church of the Thessalonians that he called them models for believers far and wide. Read verse 7 of I Thessalonians 1. He was proud of them and thanked God for their example. How well-known is your church for its witness?

**Witness — a work of faith, a labor of love, a patience of hope (I Thes. 1:3)**

Paul remembered the little group of believers he and Silas left after witnessing in that bustling pagan city of Thessalonica on his second missionary journey. They were converted Jews, "a great many of the devout Greeks and not a few of the leading women" (Acts 17:4.) Then persecution came and Paul and his co-laborer were forced to leave them. Don't you know he was concerned? But when word came that their witness among all this resistance held firm, and he sent Timothy to confirm what he had heard he rejoiced and gave thanks for their "work of faith."

Witness is a work of faith. The Thessalonians rejoiced that God had counted them worthy of their election of God and stood fast in that faith amid persecution of unbelieving Jews, resisted the influence of those who practiced idolatry, were shining lights in a sea of multi-nationals such as Greeks, Roman colonists, Orientals, and a large settlement of Jews. Nothing but strong faith born of God could have sustained them. But in living for Christ their influence glorified Christ and witnessed for Him. That is the kind of faith that is called for today. Is it not the kind our churches need in their effort to witness effectively in today's increasing paganism in your town and mine?

Witness is a labor of love — first to Christ Jesus who bought salvation for all men. Next, Paul's preaching to them endeared the Apostle to the new Christians at Thessalonica. They heard him point to the promised Messiah in the

Old Testament scriptures, proving it was he who "was to suffer, and to rise again from the dead," and affirming that "this Jesus," whom he preached was indeed the Messiah. Paul's example of love no doubt influenced their faithfulness. Paul rejoiced that "ye became followers of us, and of the Lord" (V. 6.) The Thessalonians loved Paul. But they more loved and followed after Christ. And in so doing their witness spoke of him.

The patience of hope is the endurance which hope inspires. This is not passive endurance. Charles R. Erdman speaks of it as "heroic perseverance and manly constancy." They had a confident expectation of the future as their hope was fixed upon Christ whose imminent appearing is a great reality of the writers of this epistle. We quote Erdman again: "The 'work of faith' is the work which faith accomplishes; the 'labor of love' is the effort which love prompts; the 'patience of hope' is the endurance which hope inspires." Would this make a good formula for a witnessing church?

**Witness in the power of the Spirit (V. 5)**

Jesus gathered his faithful band of followers about him just before his ascension and said, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) And so it was when Peter preached on the Day of Pentecost that men of many nationalities heard him and turned to Christ. Another time God appeared to this same Apostle and directed him to witness to Cornelius the Centurion, and the door opened up for the witness to the Gentiles as well as to the Jews. Of a truth, it is God who gives the power in witnessing — through the Holy Spirit. And his Church is to be a witnessing body. Paul reminded the Thessalonians that "our gospel came not unto you in word only, but also in power, and in the Holy Ghost." Can you say that yours is a witnessing church? Are you a witnessing member of a witnessing church?

**Witness backed up by example (vv. 6-10)**

"What you do speaks so loudly I can't hear what you say" is an oft-quoted

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homily. Here in the middle of a pagan, cosmopolitan city, in the very infancy of the Christian era, the Thessalonian believers were so possessed of the gospel, and so impressed and inspired by the example of Paul and his fellow-workers, as to be recorded in holy Scripture to inspire us in the closing part of this twentieth century. Why shouldn't Paul rejoice in those whom he said "became followers of us, and of the Lord"? Are you aware that someone may be following your example as a believer? What of the example of all the members of your church?

This example was to the many about them. The difference in their way of life spoke eloquently of their faith in Christ. Patience in persecution stood out boldly in contrast to the pagan and worldly practices of their time. What is the difference in what they endured in their day and ours? Plenty, of course. But many are the challenges for witness in our day, too. Isn't there a strong need in our day for Christian witness to be lived out in flesh and blood contacts with the world? Think of some ways you can do this.

Finally, the impact of the Thessalonian example was extensive. It reached out beyond the limits of Thessalonica to the believers of all Macedonia, and into Achaia. These early-day Christians embraced the gospel as soon as it was preached to them. They forsook their idolatry and old traditions and gave themselves up to God, the living and true God. They set themselves to wait for the Son of God from heaven.

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## Treating everyone right

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



Brockwell

A rural school teacher taught her third graders the terrible effects of discrimination by dividing them into two groups according to the color of their eyes. When favors were given one group over the other, the favored group felt arrogant and proud while the disfavored group felt depressed and rejected. It was a powerful lesson.

Discrimination is an explosive concept. Violence and rebellion rise up wherever it exists. Families fly apart when parents show partiality to one of their children. Churches break into factions when members are lifted above others. Businesses lose sales when employers do not treat all employees fairly.

All of this proves that the writing of James is up to date for his book speaks of this very word: discrimination. Obviously, he saw it in action in the church at Jerusalem. It was revolting to his Christian conscience and he spoke out against it. Yet in doing so, he did not just shout it down with fancy words. He challenged his brothers in Christ to respond to human need by treating everyone right.

### Five questions

The government will not let you discriminate against people on the basis of age, race, religion or sex. Laws exist to erase these differences as far as public action is concerned. Organizations abound to make certain everyone gets his share of the pie. Civil rights and equal rights will always be promoted among men of every generation. But what about human rights in church? Who is going to police that? Who is going to guarantee that people will be treated as individuals in the sanctity of God's house? James placed it squarely before each Christian to act according to his faith in Christ where people are concerned. "My brothers," he said, "stop trying to maintain your faith in our Lord Jesus Christ, the glorious presence of God on earth, along with acts of partiality to certain ones" (James 2:1, Williams.) The two, faith in Christ and partiality to people, simply do not go together.

1. Are you partial to the person with many talents to the neglect of the one talent member?

2. Are you partial to those in regular attendance to the neglect of those who seldom come?

3. Are you partial to the businessman to the neglect of the day laborer?

4. Are you partial to the "smartly dressed" person to the neglect of those in "shabby" attire?

5. Or do you reverse these and go out of your way to be partial to the minority?

James declared either one to be inconsistent with faith in Christ. The phrase, "respect of persons", is the translation of a single Greek word which literally means "receiving the face." It means to deal with a person on the basis of appearance rather than reality. It was used of Judges who dispensed favors instead of justice. It represents the worst kind of prejudice because it elevates one person above another without regard to the individual. It means treating some as "non-persons" while looking upon others as "Persons" with a capital "P". It has nothing to do with credit where credit is due. It deals with showing favor to persons on account of external advantages such as position, wealth or power.

### Five errors

James says there are five glaring errors the Christian makes when he fails to treat people right.

1. You contradict your faith in Christ. The plain truth is, when you accept Christ, you accept all his relatives. Jesus accepted each person as an individual without regard to outward appearance. In God's eyes, all are people; nothing more. Yet when you make one person feel his importance and another his unimportance, you go against the very gospel you received.

2. You divide your personality. Part of you knows that "God is no respecter of persons" (Acts 10:34) and part of you acts like he should be. So you take matters into your own hands and end up regulating your conduct by false principles. The end result is hypocrisy.

3. You go against the purposes of God. The poor are the special objects of God's concern. He has chosen them, enriched them with faith, and made them heirs of the kingdom. A person is not saved because he is poor but he does have a much better chance to

## Life and Work

June 2, 1974

James 2:1-13

enjoy God's good life than one who is rich. That is true because all must come to Christ out of need. The riches of wealth or power give one a sense of false security which is a barrier to recognizing need. We may appoint Scribes and Pharisees but God often calls Publicans and sinners.

4. You work against your own best interest. Looking up to some people while looking down on others destroys your witness to both. The Christian must show neither partiality nor resentment to the rich. Some may have more wealth or power than others but God treats them all the same.

5. You violate the royal law. Jesus summarized the horizontal dimensions of the law as loving your neighbor as yourself. If you interpret that to mean your rich neighbor only, you commit sin (James 2:9.) You are just as much a lawbreaker as the one who commits murder. The law is one because the Lawgiver is one. Do not make a habit of judging others for one day God will judge you.

One question remains.

Do you and your church care for the privileged AND the underprivileged; management AND labor; the rich AND the poor; the racial majority AND the racial minority?

The answer is found in the way you treat people.

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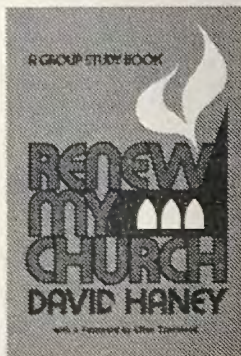
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**A smile or two**

Some 4th-graders in Edmonds, Wash., were recently asked about first aid. The answers are either cheering or disheartening, depending on whether or not you are a prospective patient:

For fainting: "Rub the person's chest, or if a lady, rub her arms above her head."

For fracture: "To see if the limb is broken, wiggle it gently back and forth."  
For head colds: "Use an agonizer to spray nose until it drips in the throat."

For snakebite: "Bleed the wound and wrap the victim in a blanket for shock."

For nosebleed: "Put the nose lower than the body."

For asphyxiation: Apply artificial respiration until the victim is dead."

—ROBERT W CREAMER, *Sports Illustrated*

\* \* \*

"We have a lot of lazy people around here," said a resident of a small town. "The worst of them all — Will Knott — lives next door."

"Why do you think he's lazier than the rest?" asked the visitor.

"He never writes his name in full," was the reply, "just signs it 'Won't.'"  
— *Good Reading*, 12-73.

\* \* \*

Love makes the world go round, but it never has solved the problem of how to make both ends meet.

\* \* \*

The Hit-And-Run Driver was brought to trial. His lawyer pleaded eloquently in his behalf. "Your honor," he concluded. "the plaintiff must have been walking very carelessly. My client is a very careful driver. He has been driving a car for 15 yrs." "Your honor," shouted the counsel for the plaintiff, "if experience is an argument, my client should win this case. He has been walking for 45 yrs."

\* \* \*

Nowadays, its around the cloverleaf, over the bridge, under the underpass, and through the viaduct to granma's house.

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**Attendance report**

Church	May 19, 1974 Sunday School	Church Training	Ch. adns.
Alexander, First	68	57	
Alpena	81	18	
Alma, First	362	96	
Augusta, Grace	88		1
Bentonville, First	246		
Berryville			
First	183	104	
Freeman Heights	123	47	3
Rock Springs	107		2
Booneville, First	253	228	1
Camden, First	443	114	1
Concord, First	95	34	
Conway, Second	323	83	5
Crossett			
First	500		
Mt. Olive	398		
Des Arc, First	185	62	
El Dorado			
Caledonia	41	28	
Trinity	130	41	
Ft. Smith			
First	1228	345	14
Grand Avenue	798	276	8
Moffett Mission	16		
Temple	147	70	5
Windsor Park	750	197	3
Garfield, First	78		7
Gentry, First	188	73	
Grandview	111	70	
Greenwood, First	275	79	
Hampton, First	154	54	
Hardy, First	148	60	2
Harrison, Eagle Heights	317	106	
Heber Springs, First	279	34	
Helena, First	246	108	
Hope			
Calvary	199	84	
First	422	85	1
Hot Springs			
Grand Avenue	387	205	1
Leonard Street	94	59	1
Park Place	380	126	
Hughes, First	200	55	
Jacksonville			
First	381	63	
Marshall Road	296	115	2
Jonesboro, Nettleton	229	91	
Lavaca, First	285	104	
Little Rock			
Crystal Hill	149	54	2
Geyer Springs	943	227	11
Life Line	589	145	
Martindale	93	54	
Shady Grove	83	47	5
Sunset Lane	220	75	5
Woodlawn	111	30	
Magnolia, Central	586	173	
Manila, Westside	129	80	
Melbourne, Belview	137	105	
Monticello, Second	323	94	1
Murfreesboro, First	143	56	
North Little Rock			
Calvary	390	103	4
Gravel Ridge	219	89	1
Park Hill	704		
Runyan	75	40	4
Paragould			
East Side	181	100	4
First	450	112	
Paris, First	354	70	1
Pine Bluff			
East Side	204	93	3
Watson Chapel	314	73	3
Prairie Grove, First	123	63	
Rogers			
First	598		1
Immanuel	478	111	5
Russellville			
First	431		1
Kelley Heights	46	22	
Sheridan, First	272		
Springdale			
Berry Street	126	35	
Caudle Avenue	150	40	
Elmdale	361	83	2
First	1015		5
Vandervoort, First	53	25	
Warren, Immanuel	274	105	1
West Helena, Second	167	68	
Wooster, First	103		



# Cooper views years as SBC president

By Baptist Press

(A Baptist Press interview with Owen Cooper, president of the Southern Baptist Convention, 1972-74. Cooper is a retired industrialist from Yazoo City, Miss.)

**Q—What in your view are the greatest accomplishments of Southern Baptists during the past two years?**

A—The fact that Southern Baptists for the third consecutive year have baptized more than 400,000 people is a noteworthy accomplishment. We had an all-time high in the number of foreign missionaries under appointment. We are maintaining the same number of home missionaries. With the exception of one year, we've had the greatest enrollment in our seminaries we've ever had. The income last year in aggregate was over \$1.2 billion.

On intangible accomplishments, one of the things most pleasing is the growing interest of laymen to become meaningfully involved in the total denominational program, not just in the local church but beyond that.

And I see a quest on the part of many Baptists to try making a greater place in their life for the Holy Spirit. I think this is needed in Southern Baptist life ... that we should make a greater place for the direction and leadership, filling, power and strength of the Holy Spirit.

**Q—What do you think will be the key issues at the SBC meeting in Dallas, June 11-13?**

A—The matter of evangelism and missions is going to be paramount in the minds of the people. It is my understanding that a motion will be presented to take the evangelism division out of the Home Mission Board. I think also there is going to be a motion that will have something to do with the ordination of women as deacons or ministers. I don't know what form it will be in, but I have been in communication with one man who says he intends to make such a motion on women. I have an idea it will be debated.

I would hope there are enough "issues" to maintain interest but not enough to push us off into any acrimonious debate.

**Q—What about the controversy between so-called conservatives and so-called liberals among Southern Baptists with reference to the "Baptist Faith and Message" statement adopted by the SBC in 1963? Should Southern Baptists be greatly concerned about this, especially in light of the Concordia**

**Seminary and Lutheran Church-Missouri Synod controversy?**

A—Basically, 99.44 percent of Southern Baptists would subscribe to the (Baptist Faith and Message) statement adopted by the convention in 1963. But that doesn't mean every one of us will interpret any verse of scripture just exactly alike. When we all begin to think exactly alike we are going to stagnate.

Actually, a "liberal" Southern Baptist in the classical sense is somewhat of a conservative himself. We just have varying degrees of conservatism.

A few years ago it was the less conservative people who were coming to the SBC annual meetings in an organization and creating quite a little comment. Now it is the more conservative people who are coming.

I do not look at either of these as threats at all. Those who are less conservative among Southern Baptists are always challenging us to broaden our horizons and maybe to a little greater involvement in social ministries and programs.

And then there are those who always call us back to the "fundamentals" of the Bible.

I do not see either of these forces assuming the proportions that they will be actually divisive to any substantial extent among Southern Baptists.

**Q—Do you have any regrets about things that have happened in Southern Baptist life within the last two years? Or do you see any trends in Southern Baptist life that you don't like?**

A—My biggest regret would be that Southern Baptists have not become more meaningfully involved in the program of "reconciliation through Jesus Christ" sponsored by the Baptist World Alliance. Almost 100 Baptist groups are involved in the program.

Southern Baptists have the greatest reservoir of know-how and techniques in evangelism and missions of any religious body in the world. This isn't something we should hoard but should share with others.

One way to share it is to get involved in the programs that cross denominational lines, such as this one.

I would have wished our baptisms this year (1973-74) would have exceeded the most we've ever had. I look forward to the time when we have one-half million baptisms. But we're going to have to work hard on it. The population

decline means there will be fewer children from Baptist families and homes to baptize in the future.

**Q—What hopes do you have for Southern Baptists' future?**

A—My hope is that we will measure up more nearly to our potential. I think probably Southern Baptists' greatest enemy is success, not theological differences.

My hope is that we will reverse the trend of giving a smaller proportion of our income. Ten years ago, we were giving 2.2 percent of our income, and the last figures I saw we were giving about 1.9 percent.

We've got to give more to offset inflation and to expand.

I also hope we can increase the areas in which we have missionaries and increase the number of missionaries at home and abroad. We have the resources and potential to claim the lives of more people and to send more people out as missionaries.

Then I have great hopes for the involvement of multitudes of lay people. These people are available. We have 80,000 people who retire every year. Great numbers of students are graduated from Baptist colleges. I feel that

## See SBC President

on page 19

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