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July 1, 1971

Arkansas Baptist State Convention

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J. I. Cossey

Keeping fit at 82

Arkansas Baptist

NEWSMAGAZINE

July 1, 1971

July 4, 1971



ELM

It has been a long time since observing the Fourth of July centered primarily on pink lemonade, red sodapop, watching a county-league baseball game, and, frequently, running for shelter when rain broke up the game. Now there are so many things in the news to give us serious thoughts that it is harder and harder to relax, even for the celebration of a great national holiday.

With so many generation and credibility gaps these days, it is sometimes a little hard to hold onto our idealism, such as is so outstanding in a great document like the Declaration of Independence. But somehow we must.

The Declaration of Independence was ratified, of course, by our founding fathers, back in the summer of 1776. But for it to continue in effect, its principles must be ratified again and again in the hearts of every generation of us.

There has been a lot in the news lately about high government officials withholding information from us ordinary citizens on our national involvement in the war in Vietnam.

In a democracy, what the people do not know about their government can hurt them. At all costs, we must maintain the highest possible level of intelligence. Any deliberate scheme for pulling wool over the eyes of the people must be discovered and revealed.

Whatever restricts free speech is detrimental to the highest national good. This is true whether the restriction comes in the form of government decree, court action, or organized disruption.

When high government statements can be decoded by any Tom, Dick, or Harry merely taking them in reverse, there is something rotten in Washington.

The Big Lie is as out of place in the corridors of government as in the temples of worship.

John Adams, the second president of the United States, had some timely comment:

"Liberty cannot be preserved without a general knowledge among the people

"The preservation of the means of knowledge among the lowest ranks is of more importance to the public than all the property of all the rich men in the country.

"There is but one element of government, and that is THE PEOPLE. From this element spring all governments."

Erwin L. McDonald

In this issue

- J. I. Cossey, former editor of the *Arkansas Baptist Newsmagazine*, recalls some of the tough times for the state paper and tells how the problems were overcome. He also talks about his plans for his 83rd year and beyond. Read about this colorful man, who is featured on this week's cover, on page 6.
- The "Ouachita-Southern Advancement Campaign" is underway and director Alvin "Bo" Huffman outlines the plans for Arkansas Baptist in an article on page 15. See also an open letter from Mr. Huffman on page 14 and an editorial on page 3.
- A special feature on the nation's birthday is found on page 17. "Personally speaking" also has as its subject July 4.
- Sunday School lessons for both July 4 and July 11 are carried in this issue since there will be no newsmagazine July 8.
- Baptist work at one place in Guatemala suffers a setback when opponents burn the newly built chapel. See page 24.

Arkansas Baptist NEWSMAGAZINE

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NO. 26

ERWIN L. McDONALD, Litt. D. *Editor*
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Ouachita University moves into the future

Greatly encouraged by early response to the Ouachita-Southern Advancement Campaign, the board of Ouachita University, in a called meeting last Friday, authorized architects to proceed with plans for the first two units of a new building complex.

The first two buildings, under new and long-range plans, will be a student center and a classroom structure, to be erected on the northeast side of the campus overlooking the Ouachita River. With \$272,024 already pledged to Ouachita, from a preliminary canvass of the University campus and the Greater Arkadelphia area, it is felt that plans can be drawn and actual construction can get underway by early in 1972, Daniel Grant, president of the University, has announced.

Employed to draw plans for the first units and to work with the University on long-range designs was the Little Rock architectural firm of Erhart, Eichenbaum, Rauch, & Blass.

The student center and classroom buildings would be the first step of Stage 1 of the Ouachita campus improvement, which is designed to be completed by 1974. Eventually this mega-structure would include another classroom building and a fine arts building, all of it in horseshoe shape, open toward the heart of the campus.

Other things being considered for inclusion in Stage 1 would be the construction of a pedestrian bridge, joining the campus north of the ravine with the main campus; a new maintenance building, on the north edge of the campus; extensive landscaping and general beautification of grounds; beginning to place utility lines under ground; provision of a football practice field and new lighting of the athletic field; a new roadway around the campus, including a scenic stretch along the Ouachita River; extensive new parking areas, both on the regular and the north campus; clearing out of present trailers back of Bailey Hall and establishing of a new mobile home area.

The cost of Stage 1 projects is expected to range between \$3 million and \$4 million.

Tentative plans, yet to be approved, call for Stage 2, to be completed by 1980. This would include an auditorium with seating capacity of more than 2,000, making it possible for the University to have all students and faculty together for chapel. This building would tie in with the student center-classroom-fine arts complex. Other building would include addition to the science building; adding a wing to the administration building; an overhead passageway linking the science building with the administration building; erection of another classroom building, joining the one in the student center complex; and additional parking space. The estimated cost for this phase is \$3 million, half of which would be for the auditorium.

A tentative Stage 3 of the long-range development calls for construction of a women's gymnasium, additional classrooms, addition to the Verser Speech

and Drama Center; addition to the library; erection of new dormitories for men and for women; addition of a cover to the pedestrian bridge over the ravine; adding of walks and further landscaping. The goal for completion of this stage has been set, tentatively, for 1986, the centennial year for the University.

Perhaps one of the wisest actions to be taken by the Ouachita board in its called session was the adoption of a plan for the expenditure of development funds not designated for specific objects. Two-thirds of undesignated funds, under this policy, will go for building projects and campus improvement, and one-third will go for endowment, instructional improvement, and student financial assistance.

That part of the funds earmarked for endowment will be expended on the formula of 75% for permanent endowment and 25% for such purposes as improvement of the faculty, instructional improvement, scholarship outlay, and lectureships.

Said the Development committee, in making this recommendation: "This recommendation is made in consideration of the facts that buildings must be maintained and that excellence in higher education derives from excellence of faculty and instructional programs, as well as buildings."

The board adopted a policy clarifying for potential benefactors requirements for the endowment of chairs, professorships, lectureships, visiting professorships, and for endowment of the presidency.

Since next year is the time for special emphasis of the Higher Education Development campaign for Ouachita, the fund goal for which is \$3 million, the alertness of the Ouachita trustees in moving ahead with both short-term and long-term plans will surely give strong impetus to the total fund-raising effort. The further fact that the people closest to Ouachita—faculty, staff, students, and residents of Greater Arkadelphia—have already pledged nearly \$300,000 sets a thrilling example for Arkansas Baptists generally.

The year of 1973 has been designated for special emphasis for Southern College, the goal for which is \$1 million. Already plans are taking shape at Southern, where the No. 1 need is for an adequate auditorium.

(For more details on the over-all Higher Education Development campaign, see a special report by Alvin (Bo) Huffman Jr., director, elsewhere in this issue.)

True patriotism

We should behave toward our country as women behave toward the men they love. A loving wife will do anything for her husband except stop criticizing and trying to improve him. We should cast the same affectionate, but sharp glances at our country. We should love it, but also insist upon telling it all its faults. The noisy, empty "patriot," not the critic, is the dangerous citizen.—J. B. Priestly, British author

I must say it!

Reformation — now or never



Dr. Ashcraft

There is hardly a facet of American life which could not stand a complete overhauling. Statesmen are in their greatest dilemma. Thousands of pastors are agonizing for renewal in their churches. Executives are continuously striving for more effectiveness. All things are in a state of change. The units which refuse to adapt today to new situations will no longer justify their existence for another tomorrow.

The man in the street, as well as the President of the land, will tell you there must be a thorough reformation or something must give. So will the true prophet of God. With most everyone agreeing that it is either reformation or ruin, why is it so difficult to change things?

In the sordid list will be found personal ambition and selfishness, littleness and pettiness, political favors which must be returned, jobs of friends and relatives at stake, fear of rocking the boat, retirement considerations, private promises which must be publically fulfilled, career complexes in non-career-type spiritual callings, special egos which must be nourished, pensioners on full pay status, seniority and tenure concepts not normally found in New

Testament procedures, image builders and status seekers, property considerations which limit flexibility in Holy Spirit assignments, and just plain, hard-headed, adamant refusal to do God's will.

No one welcomes ultimatums, threats and judgments but the Bible abounds with them. Our ears cannot silence the ever present, "Repent or perish," "Prepare to meet thy God," "I will remove the candlestick out of its place," "Your houses are left desolate," "The axe is laid at the roots of the tree," "Cut it down and burn it," "Choose you this day whom you will serve," "My Spirit shall not always strive with man," "Believe in the light while ye have the light lest darkness overcome you."

Famous last words include, "I never felt that this could happen to us." The judgment of God will fall on all who resist the wishes of God for renewal in our day. The prayer in Habakkuk 3:2, "O Lord, revive thy work in the midst of the years," will never be answered until God's people (II Chron. 7:14) move over a little and get in step with God. For those who scream when the pinch hits them in reformation procedures should know that a sinking boat carries all occupants to a dark grave, including the ones who did not have the courage to bring the others into line.

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

Baptist beliefs

A public apology

"But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison: and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out"—Acts 16:37

Perhaps the magistrates had heard of the strange happenings the night before (Acts 16:25-34). So they ordered that Paul and Silas be released and sent out of town. Perhaps they had reflected on their rash actions the previous day. But rather than to admit it publicly they wanted to sweep it under the rug.

However, Paul would have none of it. A public offence demanded a public apology. He reminded the officers that being Romans they had been beaten illegally. The "us" in verse 37 suggests that Silas as well as Paul was a Roman citizen. To have beaten them was a serious offence. Roman citizenship was a prized thing (Acts 22:24-28). Paul did not flaunt his citizenship, but he used it to advantage where necessary (see above citation and Acts 25:11-12).

Why he did not escape beating in Philippi by claiming this citizenship is not stated. Perhaps the mob atmosphere prevented it. Or he may have submitted to it in order later to gain favor for the gospel.

At any rate he used this position now. Rather than to be slipped out of town quietly after having been beaten and treated as criminals, they demanded a public apology from the magistrates. And they received it (Acts 16:39). They would not leave behind a concept that they were rabble rousers. Instead they wanted it known that they had suffered for the gospel's sake.

In his first Corinthian letter Paul avowed that he would not demand his rights in the Christian fellowship, if doing so would hurt the cause of Christ (I Cor. 8:1-9:27). But where demanding his rights would clear the Christian cause of shame before a pagan world, he did so. He wanted it known that they suffered not as criminals but as Christians (I Pet. 4:12-19). Thus their suffering resulted in God's glory.

The people speak

'Cover to cover'

I am an invalid and am living in a nursing home in Pine Bluff. I am a Baptist and have been for 69 years. I have always been an active church member until the last few years when my health failed. I am 79 years old but have been able to attend church only once since Christmas.

I read the *Arkansas Baptist Newsmagazine* from "cover to cover" every week and enjoy it so much.

I particularly enjoyed "The Challenge of This Hour," by Dr. Claypool in the June 3 issue and "Two U.S.A. Baptist Ministers Seek Belfast Reconciliation" by Jim Newton in the same issue.

Thank you for editing such a good magazine.—Mrs. O. N. Eubanks, 3400 West 7th, Pine Bluff, Ark.

No paper next week

As is the custom, the *Arkansas Baptist Newsmagazine* will skip the issue of July 8. Sunday school lessons for July 4 and July 11 are included in this issue.

Lake Village calls summer worker



Mr. Tucker

Alan Tucker, Ouachita University junior from Pine Bluff, has been called as director of summer youth activities for Lake Village Church. William Brock Watson is pastor of the church.

Tucker, a licensed Baptist minister, will work with the youth council and the adult-youth coordinating committees in developing and implementing a summer program which will include a coffee house-type youth center on the second floor of the educational building; summer camps and youth retreats; youth choir programs; and the development of a state park ministry.

Mr. Tucker served as a BSU summer missionary to Fairborn, Ohio, in 1970, and recently served as student pastor of Hickory Grove Church, Star City.

Mrs. Tucker is the former Miss Peggy Stedman, Warren, and was last year's BSU president at Arkansas A & M.

The Tuckers reside at 200 North Lake Shore Drive, Lake Village.

Darrell Stone resigns for Kentucky pastorate



Mr. Stone

Darrell Stone, pastor of Lake Hamilton Church for nearly three years, has resigned to become pastor of Mt. Vernon Church, Harisonville, Ky. While serving the Mt. Vernon Church, Mr. Stone will be a full-time student at Southern Seminary.

Mr. Stone is a 1970 graduate of Ouachita University. He has served as pastor at First Church, Kingsland, and Antoine Church. Both he and his wife, the former Judy Buchanan, have been active in youth work on the state and associational levels.

While Mr. Stone has served Lake Hamilton Church the Sunday School enrollment has increased from 137 to 223 and the mission missions giving is up from \$540 annually to \$4,000 annually. The church has had 80 additions, 35 by baptism and 45 by letter. He has introduced missions organizations for men, women and children, and has led the church to adopt a church constitution.

The Stones are parents of a son and a daughter.

Upward Bound students keep busy at Ouachita

ARKADELPHIA — Upward Bound students at Ouachita University are being given first-hand experience in creative thinking this summer. And the success of the new program is surprising even those who originated it.

The Upward Bound students are writing, editing and producing a movie, a play and a literary magazine.

The students are handling every stage of the production on each of the projects, according to Gilbert Morris, one of the program supervisors, who notes that the group "has come up with some very original concepts."

"We're giving them a chance to express themselves on a variety of issues," says Morris, "and some of them are showing a surprising amount of talent."

In the Upward Bound program the emphasis is on getting the high school student ready for college. Students from low-income families who have the potential for college-level work are recruited for a two-year program designed to help the potential drop-out acquire the skills for academic and personal success in high school and college.

The Upward Bound students take a stiff academic load, with classes beginning at 7 in the morning and lasting until 5 in the afternoon.

The movie being produced is entitled "The Road Not Taken" and deals with the life of a typical Upward Bound student. In addition to the writing, students are also handling the directing and filming.

The play "Doorway to America" will feature six acts dealing with the problems of war, race, ecology, religion, family life, and drugs.

"We think we have something to say," explains Upward Bounder Greg Marshall of Arkadelphia, "and this is just our way of helping people realize how serious some of these problems are."

The students are also writing poems and short essays for the literary magazine, which is published weekly.

The new approach to learning through creative thinking is working, according to OBU Upward Bound Director Charles Chambliss.

"At this point our only criterion for judging the effectiveness of this emphasis on creativity is the interest the students are showing," he explains. "And that has been fantastic. The students are really excited about what they're doing."

"The name of the game is involvement," says Chambliss. "In the classes we discuss these social problems, then we give the students the chance to express themselves on film, on the stage, and on paper."



Gilbert Morris (center) and a group of Upward Bound students discuss the dialogue in the play the students are writing.

At nearly 83, J. I. Cossey begins new-type ministry

By the Editor

Now in his 83rd year, and with more than 60 years of preaching to his credit, James Irvin Cossey has retired.

Dr. Cossey — he has been “doctored” by the *Arkansas Baptist Newsmagazine*, which he formerly edited — with Mrs. Cossey will continue to live in Harrisburg, where he has just completed 5½ years as pastor of First Church.

While he will not do any more preaching, because of a rheumatic condition in his legs, Dr. Cossey plans an informal ministry to people of his community who are not being ministered to by any of the churches. Harrisburg has 2000 residents, but the Sunday morning attendance at all of the Harrisburg churches totals only about 700, with up to half of these coming from outside the city limits. This indicates the town is itself a mission field, Dr. Cossey thinks.

Going to school never was easy for this son of the Arkansas hills, who was born Oct. 7, 1888, on his father's farm at Damascus. He readily confesses that he managed to squeeze through Ouachita College and Southwestern Seminary, Ft. Worth, “by the hardest,” with very low grades. But he dedicated himself to God, and God has used him in a marvelous and long ministry.

Dr. Cossey was destined to be the first to promote the financing of the church through the Sunday School, by use of the six-point offering envelopes. He got the idea from some friends in Broadway Church, Ft. Worth, where such a plan was in use while he was studying at the seminary.

A few years after his graduation from seminary, and while serving as secretary of stewardship for the Arkansas Baptist State Convention, Dr. Cossey had some offering envelopes printed, the first to be used in the state. The first church in the state to begin using the new envelopes was First Church, England, he recalls.

Establish offering envelope

In the nearly three years of his work with the State Convention, Dr. Cossey personally conducted stewardship weeks in 88 churches of the state, and his batting average on introducing the newly designed offering envelopes was 1,000.

On the invitation of Arthur Flake, then head of the Sunday School department of the Sunday School Board of SBC, Dr. Cossey introduced the envelope system to Union Avenue Church, Memphis, where Dr. Flake's membership was. Dr. Flake was enthusiastically with the church as it approved the plan. But

when he invited Cossey to write an article for the *Sunday School Builder*, and Cossey wrote on the topic, “Financing the Church through the Sunday School,” the article was turned down by some on the newly formed Executive Committee of SBC. The feeling at that time was that the church should be financed through the worship services.

But it was not long till churches all over the South were adopting the plan. And for a long time now there has been no other plan in use.

Saved state paper

As far as the impact on his denomination was concerned, two other things Dr. Cossey did also rate high on his achievement scale — saving the *Arkansas Baptist* from bankruptcy and helping scores of Baptist leaders-in-the-making to get college educations.

At a meeting of the Executive Board of the Arkansas Baptist State Convention, late in 1932, the financial outlook was very dark. L. M. Sipes had just resigned as editor of the state paper and every effort to find a successor had failed. It appeared that all departments of the Baptist work, except the office of the executive secretary, might have to be closed.

In the middle of the meeting, Elmer J. Kirkbride, then pastor of First Church, Batesville, stood up and said, “I move that we conscript J. I. Cossey to be editor.” This was the first that Dr. Cossey, himself a member of the board and sitting in the meeting, had heard of the proposal.

“You'll have to give me time to think about that,” said Cossey, asserting, “I don't know how to write.”

But the brethren felt he could handle the business side of the operation and they were willing to take a chance on the writing. So they promptly voted to turn the paper over to the new editor, subject to his getting approval from his church, First, Searcy. But the understanding from the start was that the board was to bear no financial responsibility at all, not even for printing.

So J. I. Cossey became editor, effective Jan. 1, 1933, obligated to the printer to pay for a minimum of 4,000 copies each week, but with only 1,000 bonafide subscribers. (He continued to pastor his church through all seven years of his editorship.)

The printer agreed to continue printing the paper, at \$45 per week for 4,000 copies. And the new editor guaranteed personally that the bill

would be paid, but warned that, at first, a little extra time might be required to rake that many shekels together.

Mrs. A. H. Reagan, now a resident of Hot Springs, was employed at \$60 per month, again on the word of the editor that she would be paid. Dr. Cossey gives her much credit for the success of the total operation. She kept a steady stream of promotional sheets going out to the Baptists of the state, urging them to pay their subscriptions and keep the paper in existence.

Enough subscriptions came in, at \$1 per year, to meet the current bills. At the end of the first year, all bills had been paid, Editor Cossey had paid himself \$625 for the year's work, and there remained \$88 in the treasury.

But many people, in the depth of the depression, were just not able to pay even \$1 for a year's subscription. Nearly every day some good lady would write in and say, “I have read the *Arkansas Baptist* for many years, but you will have to take me off the list. I just don't have the money for it now.”

The quilts stacked

Dr. Cossey would answer such a letter by suggesting that if the lady would enlist three or four other women in her church to help her quilt a quilt for the paper that he would put each of them on for a year. This proved so popular with the Baptist ladies that a large table kept in the outer office of the paper was sometimes piled high with their needlework. A man from Second Church, Little Rock, bought the quilts, at \$2.50 each, and sold them at a profit.

Dr. Cossey remembers at least one man who traded him a gallon of molasses for a year's subscription. He was frequently offered chickens for the paper. In such instances, he put the people on and told them he would pick up the chickens later. But he never went back for the chickens.

“We wanted everybody to have the paper who really wanted it,” he recalls. He said the paper frequently went to some one for a full year before the subscriber “kicked in with the cash.”

Helped young people

No one knows how many young people Dr. Cossey has helped to attend Southern Baptist College and Ouachita. A count made when he was 75 indicated he had helped 75 or 80. The books show that during his tenure as field representative for Southern Baptist College, from 1957 to 1966, he raised approximately \$80,000 in student aid for the school.

"You can't do spiritual work if you've got a sick body."

Dr. Cossey and his first wife, the former Miss Lucille Young, Gurdon, had three children — two sons, Bobby and James Irvin, both of whom died in infancy; and a daughter, Mary Helen, a talented musician, who died in what was to have been her senior year at Ouachita, in February 1943, following a long illness.

There is an adopted son, Robert Cossey, Wynne.

Following his wife's death, Dr. Cossey married his present wife, the former Mrs. Lois Van Deusen Nichols, of DeQueen, nine years ago.

Between college and seminary, Dr. Cossey worked among the Indians, in Oklahoma.

His former positions have included the pastorate of Levy Church, North Little Rock; the pastorate of Stop Six Church (now Sagamore Hill Church), Ft. Worth, Tex.; superintendency of Hope Association, Arkansas, and educational directorship of Tarrant County Association, Ft. Worth, Tex.; pastorate of First Church, DeQueen, of First Church, Searcy, and of First Church, Harrisburg.

Secret of long life

A health enthusiast, Dr. Cossey feels

that his long and healthful life has been due largely to the attention he has given to keeping fit. He has a good-sized collection of health books which he has read, and he eats wholesome foods in reasonable amounts and exercises regularly. He still "rides" a \$500 electrically-operated stationary bicycle, works with dumbbells, weights, and does sitting-up exercises.

"You can't do spiritual work if you've got a sick body," he says.

The veteran, minister regards as the biggest regret of his life the fact that he sometimes "had to work with little people." His counsel for such situations: "keep them from ever knowing you think they are little. If you have to feed them hot chocolate, feed them hot chocolate and do it in a way to make them pay for the hot chocolate."

Dealing with snobs

He told his congregation one Sunday about being snubbed by a man on the street. The man had turned his face and looked away, as the two were meeting. Said Dr. Cossey, "I turned when the man had passed, and looked after him. And I said, 'Old boy, you missed an opportunity to speak to a gentleman!'"

To get along with big people, Dr. Cossey advises, "You've got to let them

know all the time that you recognize them as big people."

As to dealing with people who get to be "down" on you, he suggests:

"Find opportunity to write them a letter. Say November is coming around, and Thanksgiving. Write and say that you just wanted to say thanks for their friendship and their kindness. Remember the slightest courtesy they have shown you, and mention it.

"I have never felt that I had a gift to talk successfully with people about things on which we disagreed. So I have kept my contacts on the positive side.

"One of the best things to remember about getting along with somebody who has turned cool to you is to meet such a person with a big smile. Make it a point to have pleasant talk with him. You can always ask him if he got some of that good rain the other day. And when he says he did, you can say, with a big smile, 'That's fine!'"

After a heart-to-heart visit with this man, you almost feel that it no longer "remains to be seen what God can do with one soul wholly yielded to him." J. I. Cossey comes about as near being that completely yielded man as any one we have met.

The cover picture



Stationary cycling for total bodily exercise



Dumbbells for muscle toning



Dr. and Mrs. Cossey look at one of a number of Cossey scrapbooks that blend family and Arkansas Baptist Convention history.

Woman's viewpoint

Vacation Bible School time again!

By Iris O'Neal Bowen



Mrs. Bowen

In the church bulletins and from the pulpit, we are these days hearing pleas for people to help in Vacation Bible School. And if all the educational directors wear the haggard look that ours does, I fear you ladies are not responding too well.

From the mother's angle, I can understand why she would be glad to hie the crew off to Bible School and settle down to another cup of coffee, enjoying to her laziest utmost this last wild fling of loneliness before the summer breaks, full-blown upon her nerves.

There are a lot of good things about sending your kids to Vacation Bible School — besides their absence around the house. For instance, they get fed a small snack and come home a little less hungry than usual. Second, they are kept so busy

they limp in exhausted and just might take a nap in the afternoon. Finally, they will probably soak up some good training and Bible teaching they might otherwise have missed.

So now that I have all you moms warmly agreeing with me, may I say: Mother, your place is not at home, but right up there at church with the little fellows, doing whatever you can to help.

It will be the hardest week you ever put in, but the rewards will more than compensate!

You will find out how eager your children are to learn. You will see, first hand, what the church can do for them, and you may see some little lives changed and added to the Kingdom.

Some time ago, a young man I know lay unconscious for months, the doctors holding out little hope that he could recover. I wondered often in that time if he were saved. When he did return to the land of the living, I asked him if he were a Christian.

"Yes," he said, "I was saved when I was eight years old and went to Vacation Bible School!"

There must be a special star, yet unnamed, for mothers who find it in their hearts to work in Vacation Bible School!



Robert S. Laubach, son of the late "Apostle to the Illiterates" Frank C. Laubach, received an Arkansas Traveler Certificate last week from Lieutenant-Governor Bob Riley, at a luncheon in his honor at Little Rock. Dr. Laubach, president and executive director of Laubach Literacy, Inc., Syracuse, N. Y., was paying his first visit to Arkansas. Congratulating him, left to right, are Arkansas literacy leaders Mrs. Samuel A. Pallone, Little Rock; Mrs. Lela Tisdale, Fayetteville; Mrs. Roy E. Snider, Camden; and Mrs. Paul Galloway, Little Rock.

Homecoming planned

Mt. Olive Church, Crossett, has scheduled homecoming activities for Sunday, July 4. Following the regular morning activities the church will begin the observance with a meal at 1 p.m. Music by the church choirs and other groups will be featured during the afternoon. The activities are open to all members, former members, former pastors, and friends of the church. L. H. McCollough is pastor.

Gets Music Award

David Savage is this year's recipient of the Music Award at Southern Baptist College.

Mr. Savage, the son of Dr. and Mrs. E. F. Savage of the SBC faculty, serves as director of music and youth at First Church, Lepanto. He plans to enroll at the University of Arkansas in the fall.

Gaines Street Church observes July 4

Miss Debbie Patton, Miss Teenage America for 1970, will be a special guest of Gaines Street Church, Little Rock, at the morning service (10:30 a.m.) July 4. Miss Patton is attending Baylor University.

Gaines Street Church for a number of years has sponsored a special Christian patriotic service on the Sunday nearest Independence Day. This year's service will be televised by Channel 11, Little Rock.

Pastor Russell J. Clearman will speak on "The Christian and War." For the past two years he has received awards from the Freedoms Foundation for sermons he has prepared for these special services.

Evangelist singer Jamall Badry will lead the music for the day, and for a 10-day tent crusade on the church's new property at Markham and Hughes beginning Wednesday July 7.

Other participants in the special service include a brass choir from the Arkansas Symphony, Marine color guard and Herbert Hoixe, special agent in charge of the Little Rock FBI office.

Deaths

WINTER PARK, Fla. (BP)—Warren Jones, former president of Union University in Jackson, Tenn., died recently.

Since retirement, Dr. Jones had been an education consultant, helping several Baptist schools in the area of recruitment and accreditation. He was a former member of the Southern Baptist Education Commission.

Kathy Vining named 'Miss Little Rock'



Miss Vining

Miss Kathy Vining, a student at Ouachita University, has been crowned "Miss Little Rock."

Miss Vining is the 18-year-old daughter of Mr. and Mrs. Donald Vining, 6817 Gingerbread Lane. She has three sisters and a brother.

As one of the newly-elected cheerleaders at Ouachita, Miss Vining will be cheering the Tiger games this fall. She was also selected to be the senate representative for the Sophomore Class at Ouachita. She is presently attending the summer session at Ouachita and will participate in the state competition to be held in Hot Springs, July 15, 16, and 17, when a new "Miss Arkansas" will be chosen.

Miss Vining is an education major. She is a member of First Church, Arkadelphia. Her parents are members at Lakeshore Church, Little Rock.

Arkansans contribute to new encyclopedia

NASHVILLE — Sixteen residents of Arkansas are a part of the 643 writers who contributed 1,151 articles to the recently published Volume III of the *Encyclopedia of Southern Baptists*.

Following the same format as the first two volumes, this one was planned and produced by Southern Baptists themselves, working through all their organized agencies and state Baptist bodies.

Volume III is dedicated to the late Davis' C. Woolley, former executive secretary of the Historical Commission. He served as managing editor on the project until his illness in September. At that time, his associate, Lynn E. May Jr., took over the project. May is the new executive secretary of the Commission.

This volume of the set contains information about the history, viewpoint, method, life, and work of Southern Baptists through 1970. It expands and updates the material of the first two volumes.

Contributors from this state are:

Nadine Bjorkman, George Truett Blackmon, Maurice Caldwell, I. K. Cross, Ralph Lee Douglas, J. T. Elliff, Lawson Hatfield, Don Hook, Edward Franklin McDonald, Erwin L. McDonald, Mrs. Lewis A. Myers, Carl Overton, Bernes K. Selph, John Everett Sneed, S. A. Whitlow, and Walter Yeldell.

U of A graduates working by faith in pioneer mission area

Editor's note: Ruth White and Kay Moses, recent graduates of the University of Arkansas at Monticello and active in the BSU there, are at Walton, Ind., seeking a job in order to work in pioneer Baptist missions.

Both young ladies have served as Summer Missionaries. They were contacted by Don Hammonds of the Home Mission Board, on a recent tour of the Arkansas campuses. The work they are doing is called Christian Service Corps. Following are excerpts from letters written by the girls to BSU Director Tom Logue.

June 2. We have been here a week and are looking for summer work and trying to secure teaching contracts. Things look favorable for teaching in Peru, Ind. We have had interviews, and there are vacancies in both of our fields. We hope to know in two weeks.

We have moved our memberships to Walton Chapel, which is a mission of Trinity Church, Peru. Rev. Willie Treedle is our pastor. Originally from North Carolina, he has an upholstery and repair furniture shop here. We have services in a trailer. Last night, Kay, Brother Treedle, and I put cathedral paper on the windows, and we plan to put aluminum siding around the trailer to make the trailer look more permanent.

We would like to be placed on the State BSU mailing list, for we definitely want to keep in touch and informed about the BSU work in Arkansas. Would it be possible for you to have the *Arkansas Baptist Newsmagazine* mailed to us? Our address is Box 312, Walton, Ind. 46994. — Ruth and Kay

June 12. We were so glad to receive your letter this morning. We are thankful that it will be possible for you to send us the *Arkansas Baptist Newsmagazine*.

Summer employment is next to impossible to find. Last week we picked strawberries, hoed strawberries and tomatoes, all of which reminded us of our migrant summer. We are still looking for work. For three weeks in July we will be supervisors for high school students who will be de-tasseling corn.

We should know something about our teaching positions by next week-end, since the board meets next week. We can only wait and pray.

Right now, we do not know where the money is coming from to pay for our rent, but we do believe God will supply our needs. We believe he brought us here and he will take care of us. In the fields we make enough to buy groceries, but that is about all.

God is blessing our mission, and we are growing. A young preacher and his wife from St. Joe, Ark., moved their membership the Sunday after we did, and we believe that God is dealing with others in our congregation.

Our Vacation Bible School will be July 12-17. Summer missionaries are coming for two weeks in July, and they will stay with us in our two-bedroom trailer.

Last weekend, we went to an associational youth retreat in the other Association. It was a great experience, and we never felt closer to the Lord. A BSU team from Tennessee was in charge, and their leader was a US-2 missionary who had had orientation with Jim and LaVerne. (LaVerne Gray was a summer missionary with migrants in 1969 and met her husband Jim on the team.)

Most of our time at the retreat was spent in Bible study (individual) and in prayer. Our campfire service lasted two hours, with students giving their testimonies and praising the Lord. We had students there who were once on drugs but now Christ is real in their lives.

"The harvest is so great, and the workers are so few. So pray to the one in charge of the harvesting and ask him to recruit more workers for his harvest fields" (Mt. 8:37, 38 in *Reach Out*). — Ruth and Kay



Kay



Ruth

Wm. B. Gossett retires from pastorate

William B. Gossett recently retired from the active pastorate from Mt. Zion Church, Rt. 3, Paragould. Mr. Gossett was ordained a deacon by Pine Lawn Church, St. Louis, Mo., in 1940. He was licensed to preach by the same church, in 1942, and served as a licensed minister for several years.

On April 7, 1946, Mr. Gossett was ordained to the ministry by Pine Lawn Church, upon his call to be pastor of First Church, Millersville, Mo.

Mr. Gossett has served as pastor of churches in Missouri, Tennessee, Kentucky, and Arkansas.

Mt. Zion Church presented the Gossetts a plaque in appreciation for his many years of service in the ministry.

Your state convention at work

Biggs promoted to top position with Family-Child Care Services



Mr. Biggs

Johnny Biggs has been named by the board of Arkansas Baptist Family and Child Care Services to succeed Maurice L. Caldwell as executive director, effective July 31.

Mr. Caldwell who was promoted to the position of executive director a

year ago after serving as superintendent for four years of the Arkansas Baptist Home for Children, Monticello, is resigning to accept appointment, with Mrs. Caldwell, as a Southern Baptist missionary to Peru.

Charles Belknap, who was named superintendent of the Monticello children's home last year, will continue in that capacity. Mr. Biggs, who has been director of the Little Rock office of the family and child care services for more than three years, will continue to have offices in Baptist Building, 525 West Capitol Ave., in Little Rock.

Biggs is a native of Hickory, Miss., where he was born April 2, 1937. He was

graduated from Hickory High School, as valedictorian of his class, and was an honor graduate of East Central Junior College, Decatur, Miss. He received the B.A. degree, with major in sociology and minor in psychology, from Mississippi College, and the master of social work degree from Louisiana State University.

At ECJC, Biggs was member of the student Hall of Fame, president of the Baptist Student Union, and "Mr. ECJC." At Mississippi he was a member of the BSU Council and was voted the title of "Campus Favorite."

He served for two summers, during his college days, as a Tent maker, under the Home Mission Board of the Southern Baptist Convention, working in Fortuna, Calif., and in Anchorage, Alaska.

He served a total of two years with the National Guard during the Berlin Crisis.

Mr. Biggs worked for the Child Welfare division of the Louisiana State Department of Public Welfare for 3½ years; and he was a psychiatric social worker for the Veterans Administration hospital, Augusta, Ga., for 2½ years.

Mr. Biggs is currently a member of the Academy of Certified Social Workers; of the National Association of Social Workers, Little Rock chapter; the Emergency School Assistant Advisory Board of the Juvenile Training School department; and the Arkansas Conference on Social Welfare, of which he served last year as a member of the executive board.

Mrs. Biggs is the former Joyce Simms of Meridian, Miss. The Biggs' have two daughters, Jenny Lynn, 9, and Janis Michelle, 7.

Mr. Biggs is a deacon, member of the choir, and former Sunday School teacher at Geyer Springs Church, Little Rock. He also works in Training Union and heads the church's Mission committee.

For a hobby, Mr. Biggs still stays with the family situation, enjoying family outings. But he says that on such occasions he has to forget his role as a professional psychologist-social worker.

He also likes to refinish old furniture.

—ELM

WMU CONFERENCE

Glorieta

July 22-28

Chartered bus

Write state WMU office for plans

Sunday and vacation, seen as time for worshipping God

The proper understanding and use of the sabbath does not mean that one is to escape from God's presence for a day of rest away from Christian responsibilities. On the contrary, it represents a time of more closeness to God so that strength and inspiration can be gained for the days between sabbaths.

In like fashion, vacation time is not a time when church attendance and religious activities should be carefully packed away for the summer. On the contrary, it can and should be a time for becoming more familiar with Southern Baptist mission fields and causes.

Many groups of GA's or RA's or Vacation Bible School classes visit the Baptist Building in Little Rock during the summer. These offices and all of its personnel are supported by the Cooperative Program, and these young boys and girls can see, first-hand, some of the work made possible by their own mission pennies, nickels, and dimes.

Many families like to travel during their vacation time in the summer. The itinerary can be planned to include visits to unusual missionary fields. On Sunday the family might visit some interesting mission point or preaching station.

If your church is a cooperating Southern Baptist church, and if you are contributing your money through your church, then you have a part in all these mission activities. The Cooperative Program makes it possible for us to unite our many small gifts and develop a world-wide, missionary program that would be impossible for any one Christian or church to maintain.

Why not take a look at the way your mission money is being spent? Of course, if you do so, you should also realize that there is a danger involved. It is just possible that the Lord may lay something on your heart that will cause your pocketbook to be opened wider when you return home.

As you travel, point out to your children how their mission money is being spent and let them meet some of the missionaries. Let's not raise in our churches a generation of children who are ignorant of the greatest missionary program in the world. Then, as they mature, they will understand the real meaning of the Cooperative Program. —Roy Lewis, Secretary, Stewardship-Cooperative Department

Liberian missionary Girl's Camp guest



Mrs. Bellinger

Mrs. Robert N. Bellinger, missionary to Liberia, serves as school nurse at Ricks Institute, a Baptist primary and secondary school near Monrovia. She will be a guest at Girl's Camp, Paron, July 26-31. The Bellingers are making their home in Little Rock during this furlough year.

Another, who will be guest at all four girl's camps, will be Carol Christilles, former Journeyman to Korea. While serving as Journeyman under the Southern Baptist Foreign Mission Board, Miss Christilles taught at the Korea Christian Academy, worked with GA's, and taught conversational English to a group of Korean high school and college students.

Camp registrations are still being accepted at the State WMU Office, 210 Baptist Building, Little Rock 72201. Don't delay! Send reservations today!

—Nancy Cooper, Executive Secretary-Treasurer, WMU

Student Summer Missionaries accept Arkansas assignments

The Arkansas Baptist Convention and the Home Mission Board are providing eight Student Summer Missionaries for National and Southern Baptist mission projects this summer.

National Baptist students are Geraldine Shaw; Hattiesburg; Miss.; Betty Jackson, Gould; Bobby Lee; Anderson; S. C.; and Nathaniel Milton, Jackson, Miss. They are working as two teams and, hopefully, will conduct 14 Vacation Bible Schools, assist in four weeks of youth camps, two weeks of youth revival effort and one week of general survey work.

Southern Baptist students are June Thomas, DeLand, Fla.; Marlene Rosser, Dallas, Tex.; Ron Anderson, Kingsport, Tenn.; and Kenneth Jones, Baltimore, Md.

They are also working as two teams, with the ladies doing resort mission work in Caddo River Association and the

men assigned to inner-city missions in Little Rock.

June 10 and 11 was orientation here at the Baptist Building in Little Rock where J. T. Elliff, Jesse Reed, Don Cooper, and I sought to provide the introspection, information, and motivation to help them with their work.

The students will complete their summer's work Aug. 20 and return to their homes for a two-week rest before resuming college classes.

Your prayers for these young people are requested. They are working in the greatest mission field in Arkansas and will be facing challenges every day that are beyond their youthful experience, but they are willing to try and are trusting God to supply their needs. Pray for them as you pray for other missionaries.—Robert U. Ferguson, Director, Work with National Baptists



MISSIONARIES: (seated) June Thomas, Betty Jackson, Marlene Rosser, Geraldine Shaw; (standing) Nathaniel Milton, Ron Anderson, and Bobby Lee.

Baptist Foundation vitally related to State Convention institutions

(Second in a series)

No doubt it will always be necessary for our institutions to have development men who spend a great deal of their time raising immediate cash for their capital needs. Generally, they are after funds for operation and for buildings. In doing this, their interest in finding endowment and trust funds must become secondary.

At this point the Foundation becomes a part of the team to help our institutions. Some might be willing to give a few hundred dollars in cash, and then feel they have fulfilled their

obligation. Yet, these same people might leave several thousand dollars for endowment purposes through a trust. This trust might be a living trust or testamentary.

The Foundation wants to help these institutions in their capital needs and their endowment needs. We all are a part of the family of Baptists and are "all for one and one for all." While we have trust funds to provide scholarships, we never try to decide who receives them. We send the funds to the institutions, and they make the decision.

Consider the motive for going to church

What is your motive when you come together to worship God?

What is the purpose of our singing, teaching, praying, giving, preaching and fellowship?

If it is to bring people to God, it is the right motive. If it is to get us in the mood to leave the four walls of the church house to tell the Good News and help bring people to God, the motive is right. If worship is for worship's sake, perhaps it is wrong.

Sometimes I am convinced we should reverse the order of our Sunday services. Sunday a.m. is formal. At night we loosen up, have requests for songs and seem to enjoy the singing of hymns and gospel songs.

Sunday night used to be the evangelistic service, but not any longer. The lost are not there. Why not make the Sunday morning service evangelistic? We would win the lost when they are there. Many of them come to Sunday School and remain for the preaching service. I am convinced if we would be loose and free Sunday morning, and have warm, compassionate hearts for the lost we could win them for Christ.

A denomination is known by the way it worships. What is our worship doing for us? If it brings people to God, the worship service will never be dull. After all, this is what it is all about. This is "The Name of the Game." Does worship send our people out to serve the Lord, or does the church die as a result of its worship?—Jesse S. Reed, Director of Evangelism

Summer youth director

David E. Parker, son of Rev. and Mrs. Robert A. Parker, is serving as youth director of Severna Park Church, Severna Park, Md., this summer. He recently completed his freshman year at Arkansas College, Batesville, where he has a basketball scholarship. His father is pastor of Cullendale First Church, Camden.



Mr. Parker

Cooperation is the key to victory. As we pull together for the glory of God, we shall have a continuing success in stewardship training.

In the next issue we shall look at our relationship to the churches. —Ed F. McDonald Jr., Executive Secretary, Arkansas Baptist Foundation

AREA SPECIAL MISSIONS MINISTRIES WORKSHOPS

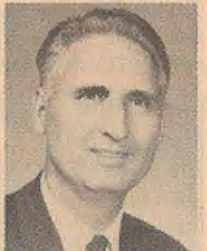
July 19 Baptist Building, Little Rock
 July 20 Calvary Church, Ft. Smith
 July 22 First Church, Camden
 July 23 First Church, Newport



JANICE BALL
 Ass'n. Dir., Special Ministries
 Harmony Association



MRS. NOBLE Y. BEALL
 Consultant for Baptist Centers
 HMB



ROBERT U. FERGUSON
 Dir., Work with Nat'l. Baptists
 ABSC



CHARLES L. McCULLIN
 Associate Secretary
 Christian Social Ministries, HMB



JIMMY MILLIKIN
 Professor of Bible
 Southern Baptist College

PROGRAM

3:15 Song
 Devotional
 Instructions

3:30 Orientation for volunteers J. Everett Sneed

3:45 Testimony on special ministries Janice Ball

4:00 Simultaneous conferences -
 Weekday ministries Mrs. Noble Y. Beall
 Day care Mrs. Adalene Patterson
 Adult and juvenile rehabilitation Charles L. McCullin
 Drug abuse Warren A. Rawles
 Resort ministries Harry E. Woodall & Clinton Watson

5:30 Adjourn for evening meal

6:30 Song
 Message "Evangelism and Special Ministries" Jesse S. Reed

7:00 Conferences continued

7:45 Panel discussion "Special Ministries and Evangelism Working Together"
 Panel members: Jesse S. Reed, Charles L. McCullin, Robert U. Ferguson,
 J. Everett Sneed

8:15 Song
 Message - "Biblical Basis for Special Ministries" Jimmy A. Millikin

8:45 Adjourn



HARRY E. WOODALL
 Ass'n. Dir., Special Ministries
 Central Association



CLINTON WATSON
 Direct Missions Department
 Texas Baptist General Convention



J. EVERETT SNEED
 Director, Special Ministries
 ABSC



JESSE S. REED
 Secretary, Evangelism Department
 ABSC



WARREN A. RAWLES
 Associate Secretary
 Christian Social Ministries
 HMB



MRS. ADALENE PATTERSON
 Day Care Specialist
 Arkansas Welfare Department

Harry Jacobs completes year as Oak Lawn Farms chaplain

Harry G. Jacobs will soon complete his first year as an industrial chaplain on the staff of Oak Lawn Farms, Inc., Pine Bluff, a company that produces and markets poultry and pork products in a three-state area. Jacobs came from a pastorate of 14 years with First Church, Osceola.

He indicates that the past year was for him a rewarding and experience. On the other hand, his ministry provided some lasting benefits both to the company and to the employees.

In the beginning of his work, he says, some of the employees were hesitant to talk freely with him because they did not understand his role in the company. He has seen this change. Now he is welcomed to processing plants and commercial outlets whenever he calls. He is greeted warmly, and employees show little reluctance in sharing their problems and concerns, knowing that whatever they say is held in strictest confidence.

Chaplain Jacobs preaches in some church pulpit practically every Sunday. He also speaks to civic and business groups frequently in various parts of south Arkansas and north Louisiana, where the company operates. His ministry often takes him into the homes of employees and to the hospitals when they are ill.

Mr. Jacobs conducts weekly devotional services in the main office and in the processing plants at Malvern and Oak Grove, La. These sessions offer opportunities to know the employees better and often provide a feed-back regarding moral and spiritual problems.

Jacobs works on a 24-hour basis, being available to anyone in the company whenever a crisis situation develops. "For years I tried to serve God through the relationship of organized churches," he states. "Now I am serving him through my relationship with Oak Lawn Farms. I'm not sure there is any difference."

J. M. Shultz, president of Oak Lawn Farms, points out various benefits of a chaplaincy ministry, such as reducing absenteeism, improving relationships between employees and management and between themselves, and generally helping them do a better job.

Based on his experience during the first year of the program, Shultz said he would recommend the chaplaincy to industry as a whole. He personally hopes that his program will help show other industries that "this is the way to go." — R. H. Dorris, Director of Chaplaincy Ministries

Travis Avenue pastor is September speaker



James E. Coggin, pastor of Travis Avenue Church, Ft. Worth, Tex., will be the principal speaker for the state Sunday School Convention, scheduled for Sept. 27-28. Little Rock's First Church will host the convention.

Dr. Coggin

Dr. Coggin is leading the 6,000-member Travis Avenue Church in a program majoring on outreach, and as a result the church is experiencing phenomenal growth. As of April 1, 172 people had been baptized, more than during all of last year. Their goal is to baptize 400 people this year.

Sunday School attendance is running 300 to 400 higher than a year ago, and the church has been compelled to find space for 17 new departments.

The first and third weeks of each month are designated as outreach weeks, with every phase of the church program being scheduled to keep these visitation weeks clear. During outreach weeks only choir practice, Wednesday night prayer meeting and Sunday School planning meetings are scheduled. Approximately 300 people participate in the church's visitation program.

The enthusiasm generated by the renewal of Outreach has had a marked effect on giving at Travis Avenue. Church gifts this year are about \$50,000 above the same period a year ago.

Dr. Coggin will speak in the evening sessions of the convention, sharing the principles that have transformed Travis Avenue from an inner city church, just holding its own, into a spiritual power in its community.— Lawson Hatfield, Director, Sunday School department.



Chaplain Jacobs (right) visits with maintenance engineer Carl Chote at the egg processing plant of Oak Lawn Farms at Malvern. Mr. Chote, a Baptist minister, is pastor of Faith Church, Central Association.

WMU HOUSEPARTIES
Featuring 1971-72
WMU Plans and Missionaries
OUACHITA UNIVERSITY
August 10-11
SOUTHERN BAPTIST COLLEGE
August 19-20
Send All Reservations to State
WMU Office



ALVIN HUFFMAN, JR.

EXECUTIVE BOARD

ARKANSAS BAPTIST STATE CONVENTION

525 WEST CAPITOL AVENUE TELEPHONE (501) 376-4791
LITTLE ROCK, ARKANSAS 72201

HIGHER EDUCATION DEVELOPMENT
ALVIN HUFFMAN, JR., DIRECTOR

July 1, 1971

Dear Fellow Arkansas Baptists:

There is emerging among Arkansas Baptists a strong conviction that now is the time to undergird our institutions of higher learning with financial and spiritual support necessary to provide even greater academic and Christian excellence.

Our people are recognizing that the benefits and blessings coming from Christian higher education have much more relative significance than the investment we have made in them over the years. It has been clearly documented that church-related colleges have produced leaders in many fields far out of proportion to the number of their graduates and the size of their budgets. They have played strategic roles in training Christian workers who serve all over the world and in developing Christian leaders in professional, commercial, and industrial pursuits.

The report of the Baptist Education Study Task says, "Christian education is not an optional interest of the church, but an important function of its mission. Baptists have established, and they continue to support, colleges because the colleges share, with the church, in the ultimate purpose of the redemptive plan of God for mankind . . . Christian education consists of the search for any and all truth with the conviction that the author and revealer of truth is God, as revealed in Christ." The freedom to proclaim this conviction and its profound implications is among the distinctives of Christian higher education.

Church-related colleges and our tax-supported institutions of higher learning can and must co-exist and be complementary. Each meets specific needs and, together, they are an indispensable part of the American heritage in education. It has been shown that a dual system of higher learning should be maintained because of the inherent dangers connected with an educational monopoly, whether by a private or government organization. Christian colleges and universities are not a luxury but a necessary and vital part of higher education.

The response to our church-centered Ouachita-Southern Advancement Campaign has already been thrilling and inspiring. Ministers and laymen alike have shared in this dedicated enthusiasm. The wonderful people in the Baptist Building, department heads and staff, have gone beyond the call of duty in encouraging and assisting in every possible way. I am convinced that this is going to be a great team effort with denominational leaders, pastors, associational missionaries, and laymen joining hearts and hands as the people of God in this challenging spiritual venture in stewardship.

I am asking you as a concerned team member prayerfully to read the "Summary and Proposed Plan" on the following page. As an interested and informed Arkansas Baptist you will want to be familiar with the plan and I am suggesting that you retain this copy of the Arkansas Baptist Newsmagazine for future reference and use. It is my fervent hope and prayer that this will be more than a campaign for funds. It can and must be a total stewardship commitment that will bring rich spiritual blessings and continue to bear fruit over the years.

Most sincerely,

Alvin (Bo) Huffman, Jr., Director

Summary of plan for the The Ouachita-Southern advancement campaign (The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College)

I. Basic assumptions

Because of the critical need for Christ-centered education for our young people, Arkansas Baptists believe the case for genuinely Christian colleges is greater than at any previous time in their history and that they are ready to provide a dramatic surge of financial support for their senior university (Ouachita Baptist University) and their junior college (Southern Baptist College).

II. The authorization

The Arkansas Baptist State Convention in November, 1970, unanimously approved a three-year campaign emphasizing increased support for Cooperative Program giving in the churches in 1971, and a major fund-raising effort for Ouachita Baptist University in 1972 and for Southern Baptist College in 1973.

III. The goals

The Steering Committee has recommended, subject to approval of the Arkansas Baptist State Convention, a goal of \$3 million for Ouachita Baptist University and a goal of \$1 million for Southern Baptist College.

IV. The general character of the campaign

The campaign is designed to achieve maximum participation and support from all of the 1200 churches in the state without diminishing their Cooperative Program support for continuing missionary and benevolent enterprises. It is designed for a limited time and is not intended to influence churches to continue designated budget giving to the colleges in preference to increased Cooperative Program support.

V. The two major phases of the fund-raising campaign

1. 1972 has been designated as the year when major emphasis will be given to publicity and fund-raising for Ouachita Baptist University.
2. 1973 has been designated as the year when major emphasis will be given to publicity and fund-raising for Southern Baptist College.

It is recommended that the churches use a joint pledge card which provides for an over-all church pledge for Ouachita Baptist University and Southern Baptist College for the 1972 and 1973 campaigns for these two schools. It is recommended that this amount be distributed on the basis of 75% for Ouachita and 25% for Southern, unless the church prefers another percentage formula for distribution.

If a church desires to designate all its gifts to one institution, a pledge card for this purpose will be available.

VI. The plan for the campaign

1. Division organization

The campaign will be divided into an Advance Division and a General Division.

A. The advance division

This division will be composed of approximately 120 churches each of whose 1970 budget receipts totaled over \$50,000.

(1) Goal:

Each of these churches will be encouraged to adopt a goal equal to a minimum of 20% of their 1970 budget receipts to be paid over a three-year

period for an increase in missionary giving of at least 6 2/3% per year to be paid over three years time, or a longer period if desired.

(2) Organization:

A minimum of 20 Advance Division co-chairmen will be enlisted and elected by the Steering Committee. The responsibility of each Advance Division co-chairman will be to enlist his own church to make an early decision on its pledge and to solicit pledges from no more than five other churches in the Advance Division. Maximum early participation by the churches in the Advance Division will encourage other churches to accept worthy goals.

B. The general division

(1) Organization

(a) State organization

The state organization will be headed by the chairman, vice chairman, and steering committee.

(b) Regional organization

For certain purposes of coordination, leadership, and communication, the state will be divided into some eight or ten regions with a regional chairman chosen for each. The regional chairman should be able to enlist others to participate by their own example and enthusiastic support for the effort.

(c) Associational organization

Each association will have (1) an associational chairman, (2) a campaign coordinator, with the associational missionary being asked to serve in this capacity, and (3) a campaign chairman for each church.

(d) Church organization

Each church will have a chairman who works with the pastor and such officers as would be helpful in the promotion to secure support for Christian education in the local congregation.

2. Basis of solicitation

Although the major emphasis of the first year of the campaign is on publicity and fund-raising for Ouachita Baptist University, and in the second year for Southern Baptist College, it is recommended that each church consider making a single, joint pledge to both institutions at the same time, in the fall of 1971. Those churches choosing to make separate pledges are encouraged to pledge to Ouachita Baptist University in the fall of 1971, and to Southern Baptist College in the fall of 1972.

3. Goals

In determining worthy goals it is recommended

(Continued on page 16)

Ouachita-Southern Advancement Campaign

that each church pledge to Ouachita Baptist University a minimum amount of at least 10% of its 1970 income and to Southern Baptist College at least 3 1/3% of its 1970 income, payable in installments over three, four or five years.

4. The extended payment plan

Much of the strength of the campaign will be in the extended payment opportunity to give for Ouachita Baptist University and Southern Baptist College. A one-time cash gift is not encouraged in this campaign. The church which gives

only cash from its resources at one particular time does not match the effort of the least of contributors who pledge periodic sums for the multiple years.

VII. Special area campaigns

Each institution shall be authorized to conduct and finance special area campaigns during its year of emphasis, designed to secure broad alumni and community participation. The local church, association, and region will be credited with each gift contributed by its members, regardless of the level at which it is given.

Beacon lights of Baptist history

Spiritual winds of excitement*

By Bernes K. Selph

Revivals produce exciting times. When earnest prayers are offered, solemn and sometimes vehement sermons are preached, warnings given, touching appeals are made, and personal overtures to individual consciences are made deep impressions follow. Excitement may prevail as God's Spirit moves.

Men of all walks of life are caught up in such movements. Evangelist Jacob Knapp tells of a lawyer's conversion in Oswego, N. Y., during the last century. When this man took a stand for Christ salvation seemed to sweep on with mighty power. Multitudes believed. He recalls a conversation he heard one night as he walked along the darkened street behind two men, (neither of them professors of religion) following the evening services.

"Judge, what do you think of this excitement?" The judge replied, "I like it; it makes religion a reality."

This excitement stimulated a dry goods merchant who became so convicted of his lost condition that sleep departed. His agony became unbearable. Late one night he sent for the pastor of the Baptist church and Knapp to come over and pray for him. After a time of inquiry the merchant told them of defrauding a man out of \$150. When he confessed this and purposed to make restitution he found peace of soul.

This kind of excitement is that found in the New Testament. A kind of excitement that awakened men to the fact of sin, a Saviour, a new life, a hope now and afterawhile. It has been produced again and again by God's Spirit. Many are hoping such winds are blowing again.

*Autobiography of Elder Jacob Knapp (New York, Sheldon and Co., Boston, 1869) p. 67

Baptist social ministries given Vietnamese approval

SAIGON (BP)—South Vietnamese officials and Southern Baptist missionaries have signed an agreement approving the missionaries' program of social ministries in the country.

The agreement relieves the Baptists of some of the high taxes usually imposed on imported materials, offers possible assistance with transportation of materials within the country, eases financial transactions through specified Vietnamese banks, and assigns official recognition to personnel designated to perform duties related to social ministries.

The missionaries agreed to supply, when possible, personnel, materials and services to areas where help is needed,

and they will cooperate with the government and other charitable organizations in avoiding duplication of existing programs.

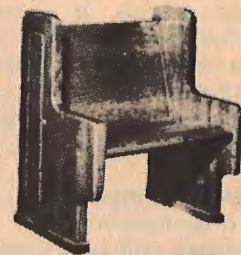
The Ministers of Social Welfare and Finance signed the document for the Vietnamese government. Southern Baptist Missionary Walter A. Routh Jr., represented the Baptist Mission.

Baptists have had social welfare ministries since opening work in Vietnam in 1959. But their efforts were hampered by lack of personnel and of access to facilities for receiving supplies. They also needed official approval for such activities, according to Rondal D. Merrell, mission press representative.



Mrs. Iris O'Neal Bowen, columnist for the Arkansas Baptist Newsmagazine, exhibits a copy of her new book, **Hully Gully, How Many?**, which is just off the press. The book is made up of human-interest, Arkansas stories which Mrs. Bowen wrote about the family of her father, Preacher W. B. O'Neal, and which were first published in the **Arkansas Democrat**. The book is available direct from Mrs. Bowen at \$2.

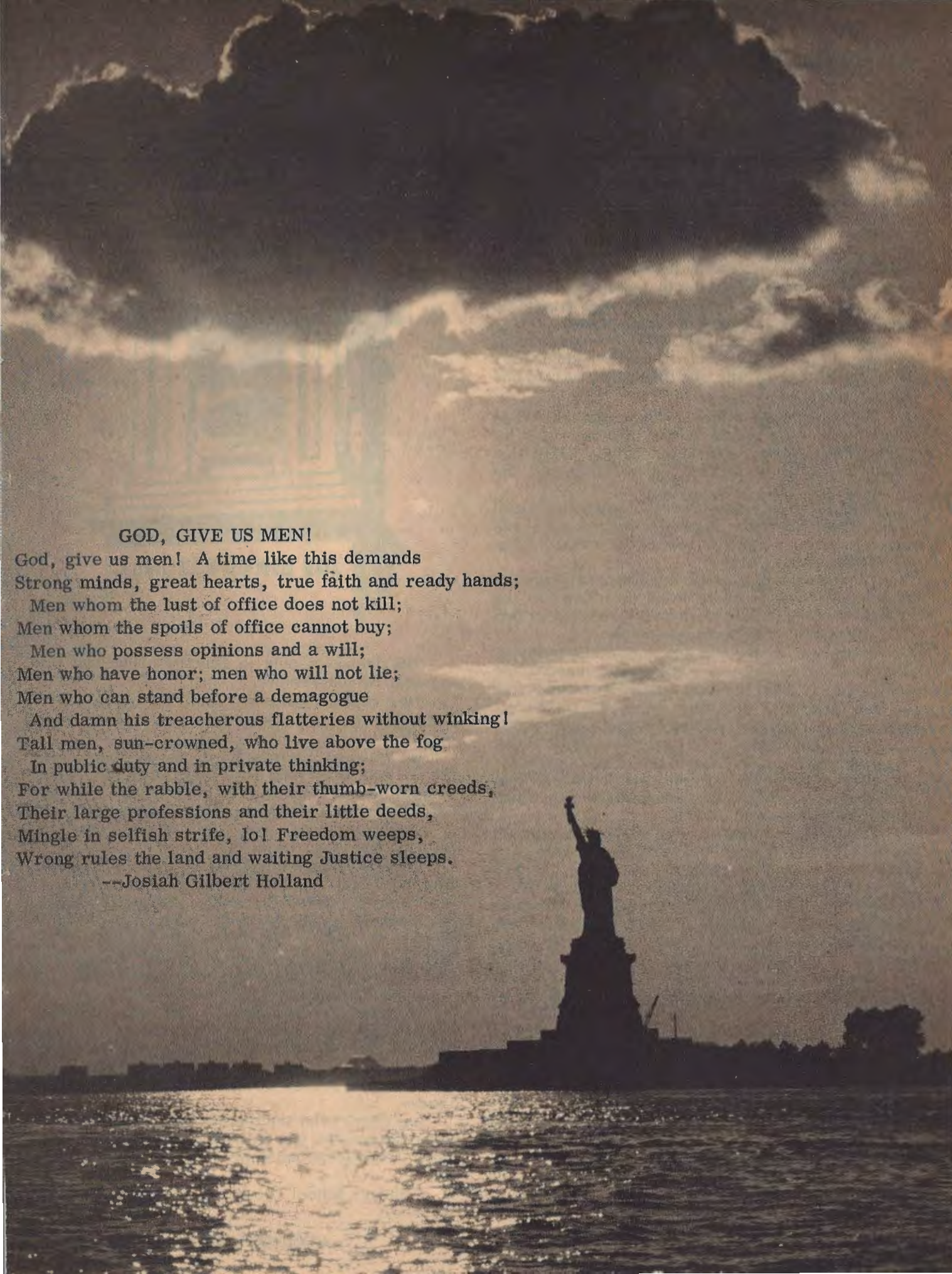
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GOD, GIVE US MEN!

God, give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

--Josiah Gilbert Holland

By Dean Goodson

THE summer sun was bright and hot. The little white church shimmered in the heat by the side of a dusty country road. The air was only a little cooler inside the church. Joe dangled his feet and measured with his toe the distance he had yet to grow before he could reach the floor.

A fly buzzed and droned around Joe's head. It sailed in for a jetlike landing on Mrs. Kent's starched white collar. Joe watched the fly creep up the collar. He smiled as it used a wisp of hair as a suspension bridge and crossed from her collar to her neck.

When Mrs. Kent brushed at the fly, it zoomed off and began to circle again. It landed with a skid on Joe's knee. Joe twitched a little, and the fly flew away to find another playground.

Then Joe heard a few words which seemed to crash into his quiet, warm corner: "Do something for God." Those words were about all Joe heard that whole morning—do something for God—and the words burned themselves into his mind.

Later in the day when he was sprawled in the cool grass under an elm tree, Joe thought of the words and began to wish he could do something for God. What could a boy do for God?

All Joe could think of was the job that Ronnie had. Ronnie, who was sixteen, lived next door to the church. He rang the big black bell that swung so high from the top rafter in the church steeple.

Two times, five minutes apart on Sunday morning, Ronnie would grasp the big iron ring fastened to the end of a heavy rope. The rope dangled from the bell all the way down to a little room beside the front entry way. Ronnie would pull with all his might. Then slowly he would let the ring and the rope go up almost out of his reach and the clapper would strike the sound bow.

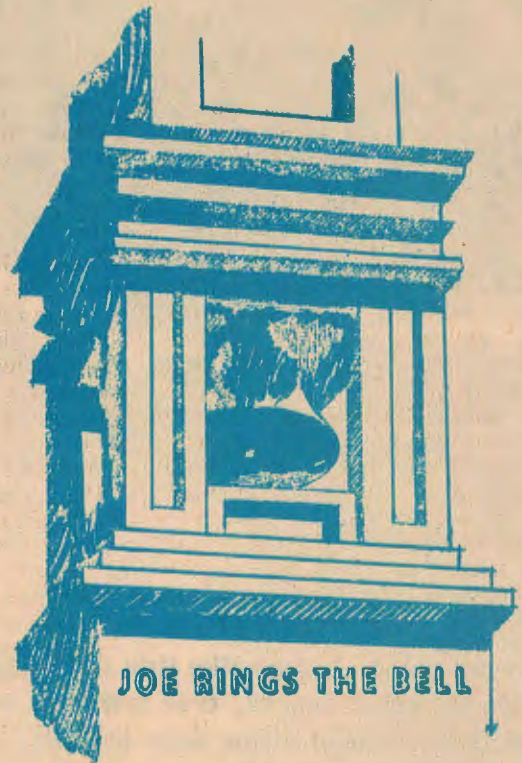
That was Ronnie's job—ringing the big bell to remind the people of the community the time had come to gather at the church.

Once Ronnie had let Joe pull the long hemp rope. As the big bell tipped back, Ronnie had to help Joe a little. When he had released the rope, the big bell had swung back; picking up speed. Joe thought for a moment it would lift him right off the floor. The deep gong sounded so loud as he stood directly under it that Joe thought for a moment it was going to crash down on him.

After that, Joe had a dream. He dreamed he was ringing the bell wildly to warn the people of an approaching storm. He had awakened with wind and rain blowing through his window. His heart was beating so fast that the dream seemed almost real.

On the next Sunday Joe had not forgotten the words, "Do something for God." The boy prepared to go to the church early because Ronnie had promised to let him ring the bell again. Joe excitedly thought about it as he hurried out the gate.

Two boys were playing marbles in the yard next to Joe's. As the gate clanked shut, they looked up and waved. Joe paused for a moment and watched a glass cat's-eye roll into a hole by the sidewalk.



"Hi, fellows. Going to church?" They had just moved in two days before.

"We could, I guess. We could ask our parents." The smaller boy was already up and dusting the knees of his jeans.

Joe frowned. He must hurry. Ronnie had to ring the bell exactly on time. He couldn't wait even a few seconds. Joe was about to tell the other boys to wait until another time, that he would come by again.

"We could hurry, Joe." The larger boy, the one Joe's age, sounded anxious.

Joe looked up the road to the white church and swallowed hard. "Well, I'll wait for you. Hurry."

As Joe sat on the front porch and waited, he heard the clanging of the big bell rolling out over the summer air. Ronnie had waited as long as he could. Joe's heart ached just a little as he and his two new friends hurried off toward the church.

After the other boys were seated beside him, Joe felt much better. When the boy's parents joined them, Joe was happy and surprised. They looked as though they had hurried. They seemed pleased to be sitting there. These were strangers in a new community, and Joe had a part in their being in church their very first Sunday.

Joe didn't even see the fly settle on Mrs. Kent's collar because he was hearing a bell ringing in his heart. He knew he had done something for God after all.

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Set free to serve

By Vester Wolber

Religion Department, Ouachita University

The study for July and August is a search of God's word in human relationships. The first three lessons deal with the Christian's responsibility as a citizen.

The central thrust of this lesson is that although Jesus came to liberate his people from legalistic religious regulations and to liberate us from experiential servitude to sin, he did not release us from all responsibility. On the contrary, he increased our responsibility.

Background passages

1. James and John thought to attain greatness by securing a top position in the kingdom (Jn. 8:31-42), but Jesus said that to rise to greatness in his kingdom one must rise to serve. He just about equates human greatness with human service and fortifies this thesis with the statement that the Son himself "came not to be served but to serve."

2. Jesus spoke another important word on the subject of freedom—this one to a number of Jews who were on the threshold of faith (Jn. 8:31-42). The text says that they believed in him but goes on to indicate that their faith was superficial, perhaps like that of 2:23. At this point their faith was altogether intellectual; they believed that he was the Son of God but had not committed themselves to him. He said, "If you continue in my word, you are truly my disciples, and you will know the truth and the truth will make you free." Two important truths are contained in that line: (1) the evidence of discipleship is that one continue in the word of God; and (2) the result of abiding in the word is that he comes to experience freedom. The conversion experience is in keeping—an exhilarating, liberating experience in which one comes to know freedom and forgiveness.

3. Paul discovered that as a Christian he was at liberty to participate in worldly and fleshly activities, but he was constrained by a higher law—the law of love (1 Cor. 6:12). He went on to say that he had made himself a slave in order to bring other people into his freedom (1 Cor. 9:19-23). His freedom was voluntary but altogether.

The issue: liberty vs. license (Gal. 5:13-15)

Paul is the world's greatest champion of human freedom, but he insisted that freedom be restrained by love. If a man exercises all the liberty that he has he becomes a libertine. Liberty is not the same thing as license, and Paul never encouraged licentious living. The

licentious person, the libertine, is again enslaved by his appetites and ambitious and loses his freedom.

The apostle saw the one way out of this paradox of human misery in which new freedom brings on new restraints: it is the way of love which fulfills all law. For example: select any one of the six social laws of the Decalogue which command respect for parents and forbid adultery, murder, theft, lying, and covetousness; genuine out-going love and concern enable one to meet the spirit of these commands. On the other hand, when love is lacking, men bite and scratch and destroy one another.

The Christian life is like a cleared area in a tropical jungle: so long as one lives in the cleared area and cultivates it he can fight back the jungle quite well; but once he abandons the area or gives up the fight along the borders, the jungle comes back. When true love is missing from a life or from society—whether spurned and ignored, or supplanted by hypocritical love—the jungle comes back to that life or that society.

On some borders of the American clearing we can see the jungle creeping back upon us, and we cannot be certain whether the chief cause is hypocritical expressions of love by some or because love has been denounced by others as a way of life.

The warfare — flesh vs. Spirit (5:16-18)

Paul saw a continuing conflict between the flesh and the Spirit which are set in conflict. That conflict goes on perpetually inside every Christian. We are at all times experiencing an internal struggle between our carnal nature and our spiritual nature, between the flesh and the Spirit. The old nature, which was crucified in Christ, refuses to stay dead and will keep on coming back to haunt us until we depart from this life.

The victory — life in the Spirit (5:16, 25-26)

There is a way out: we can live by the Spirit and successfully combat the desires of the flesh. Having been brought into the new by the Spirit of God, we can walk by the Spirit and drive back the jungle. Jungle fruits such as immorality and other sins of the flesh; or selfishness, strife, and other sins of the disposition, can be terribly enticing to the Christian. If one does not walk carefully he will find himself not only

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International

July 4, 1971
Mark 10:43-54; John 8:31-42;
1 Cor. 6:11; 9:9-23
Gal. 5:13-26

partaking of them, but also producing them. On the other hand, these who "have crucified the flesh with its passions and desires," who are determined to "walk by the Spirit" while fighting back the jungle, can develop some remarkable attributes such as "love, joy, peace," etc.

In Christ we are remarkably free—free to be and free to become. But if we misuse our freedom, we shall lose it.

About people

Bennett C. Cook, former director of the Church Services division for the Northwest Baptist Convention in Oregon and Washington, has been named field representative for the Division of Church Loans of the Southern Baptist Home Mission Board, Atlanta, Ga.


Mr. Cook will visit churches in the Northwest, Utah-Idaho, Alaska and New Mexico conventions, where he will give counsel, advice and guidance, when requested, concerning church loans. The Church Loans division assists Baptist churches, association and state conventions in providing financing for the purchase of church sites and for construction of church buildings.

A native of Marshall, Tex., Cook was education director of Fernwood Church, Dallas, and a staff member of several other Texas churches, before going to the Oregon-Washington convention in 1959.

He has held numerous positions with the Northwest Baptist Convention, and was the interim executive secretary of the two-state Baptist body from January to May of this year when Dan Stringer of Arizona was named executive secretary.

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God, the Christian, and government

By Vester E. Wolber

Religion Department, Ouachita University

The passages under consideration in this second lesson on a Christian's political responsibilities contain massive amounts of solid instruction to aid us in the quest for responsible citizenship.

Background passages

1. In one of the final addresses of Moses, as seen in Deuteronomy, the lawgiver and prophet laid down some basic guidelines for the selection of heads of state, and for their conduct in office (Deut. 17:14-17).

(1) They were to select and install in office the man whom God had chosen — a practice which was followed to the letter in the selection of the first three kings of Israel.

(2) They were to select one of their own citizens — not a foreigner — as king. This practice encouraged self-government.

(3) The king was specifically instructed to exercise self-discipline lest he take advantage of his position to accumulate personal wealth, multiple wives, or build up a war machine.

2. Some men asked Jesus if the law of Moses justified the payment of taxes to Rome (Mark 12:13-17). They were not seriously seeking to know what was right so much as they were hoping to trap him. Jesus' answer was that one must meet his obligations to the government and must meet his obligations to God. The permanent truth for us is that the Christian citizen is not to withhold his support of the government until a perfect one is established, but must faithfully discharge his obligations to the powers that be.

3. Paul urged that his people pray for the authorities that they may promote an era of peace and quiet (I Tim. 2:1-6).

Submission to authority (Rom. 13: 1-5)

Paul was in line with the teachings of Jesus when he directed that every person be subject to the powers that be. In support of his position he argued that:

1. Civil authority is derived from God (13:1-2,4). The first verse has often been misunderstood and has often been misapplied. It does not, for example, support the ancient doctrine of "the divine right of kings." Neither does it mean that whatever government that exists must never be overthrown. What it does mean is that it is God's will for there to be civil authorities. However, government is in the will of God, and chaos is not.

2. A person of good conduct need not fear the authorities (2-4). Paul assumes that government officials will be honest and fair—an assumption which had grown out of satisfactory experiences with Roman officers. It seemed not to have occurred to the apostle that a government could be basically corrupt, because all his life had been spent within the confines of the most honest and efficient government that had existed on earth.

3. Since good conduct and good citizenship are harmonious, the conscience also demands that one be a good citizen (5).

Revenue and respect (Rom. 13:6-7)

"For the same reason" because rulers do not bear the sword in vain but punish rebels, and because God's wrath is directed against the rebellious, and the conscience demands that one comply—the Christian citizen must pay his taxes, show respect for authority, and honor government leaders.

It has been said that a Christian is a citizen of two worlds, the secular kingdom and the spiritual kingdom. That distinction is valid only if those two kingdoms are not thought of as mutually exclusive. One does not withdraw or disengage himself from the secular kingdom in order to participate in the kingdom of God; to the contrary, he can best serve God by involving himself as a redemptive person in the secular state.

In sub-personal order, animals have very simple organizations by which the authority of a leader over his own species is limited to the territory over which he roams. But man must have more complex organizations.

A strong man might seize a position of power and hold it by force or threat of force. Another might inherit such a position as kings did, or as the son of an island dictator did recently. Still another might gain his place through some democratic process and maintain it because of the will of the people. While the democratic system is the best, by far, God can tolerate and work through other systems; and it is not the will of God for his people to be forever in a state of rebellion against imperfect systems of authority. On the other extreme, it is not the will of God that all

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International

July 11, 1971

Deuteronomy 17:14-20

Judges 9:15-18

Mark 12:13-17

Romans 13:1-7

I Timothy 2:1-6

systems be perpetuated forever, unchanged.

Call of public office

During the dark ages of Israel's early history, Abimelech seized control of the government and killed his brothers who might be rivals for his position. One brother, however, escaped to the top of Mount Gerazim where he stood and addressed a fable to the people of Israel below. He chided them for allowing the wicked Abimelech to come to power.

The fable concerned a tree convention in which the trees sought to elect one of their members as king. One after another the choice trees refused to serve until finally a no-good bramble briar was called up. The not-too-subtle implication was that Abimelech was a bramble-briar king, and he reigned because the better trees had refused to serve.

Many communities suffer under poor government because their best citizens refuse to become involved in public affairs. Since it is God's will for men to govern themselves, it must be God's will for God's people to become involved in that government.

News about missionaries

Mr. and Mrs. C. Turner Hopkins, Southern Baptist missionaries who have completed furlough in the States, were scheduled to depart in mid-June for Nigeria (address: P.M.B. 5113, Ibadan, Nigeria). Hopkins was born in Memphis, Tenn., and reared in Marianna, Ark.; Mrs. Hopkins, the former Carlene Densford, lived in Memphis until her late teens, when she moved with her family to Marianna. They were appointed by the Foreign Mission Board in 1962.

Rev. and Mrs. Russell L. Locke, Southern Baptist missionaries who have completed furlough in the States, were scheduled to depart June 22 for Nigeria (address: Baptist Mission, Box 79, Owerri, Nigeria). Born in San Diego, Calif., Locke also lived in Polk County, Mo., while growing up. The former Veda Williams, Mrs. Locke was born in Shirley, Ark., and also lived in Alton, Mo. They were appointed by the Foreign Mission Board in 1955.

Miss Kathryn Price has returned to the States (address: 602 Melody Lane, Jonesboro, Ark. 72401) after completing a two-year term of service as a Southern Baptist missionary journeyman in Beirut, Lebanon.

An ageless problem

By L. H. Coleman, Th.D.
Pastor, Immanuel Church, Pine Bluff

Life and Work

July 4, 1971
Deuteronomy 15:1-11;
John 12:1-9;
Proverbs 14:20-21

This quarter's lessons will deal with four modern issues: poverty, race relations, war and peace, and alcohol. The main emphasis will be to ascertain Biblical teachings on these four topics. These will be extremely hard lessons to present because practically everyone already has his own preconceived ideas on these subjects and thereby is tempted to give his opinions priority over what the Bible has to say. We first should let God speak to us through his word; then we should form our opinions based on the Biblical revelation.

The first topic, which will involve four lessons, to be discussed is poverty. The Lyndon Johnson administration made as a primary theme a "war on poverty." More than any other president, perhaps, he brought about a national consciousness or awareness of the problem of poverty.

A command relating to the poor (Deut. 15:4-11)

The poor are God's special concern. Verse 11 states that a war on poverty will never be completely won because the poor will be with us until the end of time. If God expresses special love for the poor so should we.

Deuteronomy 15 describes the law involving the seventh or Sabbatical year. On the seventh year debts were to be cancelled and slaves released and given freedom.

Please note the commands in this focal passage. Negatively, the Israelites were commanded not to harden their hearts nor shut their hands to their poor brothers. Note the reference to brotherhood ("thy poor brother" in verses 7 and 9 and "thy brother" in verses 11 and 12). Positively the children of Israel were commanded to open their hand, (see verses 8 and 11) and lend liberally to those in need. Sometimes it is easier to give to the poor a token amount than to loan to them an adequate amount which would meet a real need.

Condemnation upon Judas Iscariot (Jn. 12:4-8)

The above passage is interesting and stimulating. The reference to the poor is incidental rather than primary. John 11 gives the account of Lazarus, the brother of Mary and Martha, being raised from the dead. Lazarus' sisters were grateful to Jesus because he had expressed love, performed a miracle, and raised the dead. Mary wanted to express her gratitude in a tangible way. She anointed the feet of Jesus with costly ointment

(three hundred pence in value).

Judas Iscariot advanced the idea that the money involved could better be spent by giving it to the poor. Perhaps to an extent the point is well taken. However several problems immediately are encountered. First, it is easy to pass judgment upon the use of another's money. Second, only God can judge the heart, intent, and motives of an individual. Third, when we are critical of others, we turn the limelight upon our own misdeeds.

In this instance (see verse 6) we learn unmistakably that Judas Iscariot actually did not care for the poor. Did Judas want custody of this money? When did Judas Iscariot become an example of the Christian use of wealth? He was very selfish and later became a traitor.

All of us should submit ourselves to the lordship of Jesus. We should worship Christ generously, sincerely, and consistently. Had Mary and Judas submitted their lives to the lordship of Jesus then part of this devotion would express itself in helping the poor. The great need for everyone is submitting our lives completely to Christ. Then inevitably we shall alleviate human need, express compassion and practice the golden rule. Love for neighbor will mean love for the poor brother.

Helping the poor — The route to happiness (Prov. 14:20-21)

The truth of this proverb is obvious. Mankind basically has not changed. Man is attracted to the person who has material wealth. The great American standard of success is the accumulation of material possessions. Undoubtedly most people in our country, contrary to the teachings of Jesus, believe that a man's life consists in the abundance of the things which he possesses. Our desire is to say, as we look into the mirror, "You are a wonderful, privileged soul because you have much goods laid up for many years."

The epistle of James has a real insight into the privileged treatment of the rich within the context of the Christian community (cf. James 2:1-9). We are not to have respect of persons. We should be as happy to welcome the poor man in rags into our church services as the rich man whom Dr. J. W. MacGorman calls "Mr. Got Rocks".

The proverb tells us that the way to be

happy is to make the poor happy. Our attitude is the basis of our behaviour. We are warned not to have the attitude of hatred for the poor or despisery for them. Helping the poor helps us in several ways. Kindness expressed to the poor and needy brings great inner satisfaction to the helper and relief to the helped. The route to one's happiness is found in making others happy.

Conclusion

Have you had the joy of helping the poor over an extended period of time? Is it enough just to help the poor at Thanksgiving and Christmas? What organization or group in your community is doing the most to help the poor? Is it your church? How can we do more to help those in need in the name of Christ?

New Testaments given at colleges

Six tons of paperback New Testaments in modern English have been given away free to students at Kent State, Kent, Ohio, as part of the rapidly expanding campus outreach of the Free Bible Literature Society of Hawthorne, New Jersey.

Started in the Fall of 1969 as a local effort to assist the witness of evangelical student groups by the provision of a free copy of the Scriptures to every student of Fairleigh Dickinson University in New Jersey, this special project by a small handful of concerned businessmen attracted such an enthusiastic response that they are multiplying their efforts as rapidly as resources permit.

Campuses reached so far this year include Maine State, the University of Rhode Island, Virginia Tech, Roanoke, and Radford Colleges in Virginia, the University of South Carolina, and the State University of New York at New Paltz. Total Testaments given away so far in 1971 exceed 60,000 copies.

Latest in these efforts is a concentrated 3-day distribution campaign on the campus of Kent State University, where 15,000 copies were handed out with the assistance of students connected with Navigators, Campus Crusade for Christ, and Inter-Varsity Christian Fellowship.

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The sin of hardheartedness

By L. H. Coleman, Th.D.
Pastor, Immanuel Church, Pine Bluff

Today's lesson is the second of four lessons on the "Bible teachings on poverty". Last week we thought together about God's commands relating to the poor and the fact that we shall always have the poor with us. Today's study involves basic attitudes. Do we have the attitude of hardheartedness and prejudice against the disadvantaged or the attitude of Christlikeness which demonstrates compassion for all men?

Oppression of the poor (Prov. 14:31)

One way to honor God is to show mercy to the poor. When we oppress the poor, we reproach (mock or insult) our maker. The correct attitude, therefore, is one of kindness and mercy. This is so easy to say but hard to accomplish.

Actually we should make a detailed study of poverty as found in the Book of Proverbs. The poor person sometimes is in the throes of poverty because of indolence, laziness, or lack of organized effort. The solution to this problem perhaps would be industry or work (see Prov. 6:6-11; 10:4a,5; 13:4; 15:19; 19:15; 20:13; 21:25; 23:20, 21; 24:30-34). Poverty definitely brings about great disadvantages (see Prov. 10:15; 14:20b; 19:4-7; 22:7a).

What is the Christian attitude toward those in poverty? The Christian should help the poor to help themselves. We should show them how to overcome poverty. Many of the needy need vocational guidance. Actually kindness can express itself in countless ways other than hand-outs.

The ruthless rich (Amos 5:11)

Amos the prophet was a champion of the poor. One scholar stated that Amos snorted everytime he passed one of the palaces of the rich. The thing that upset Amos was the method of their obtaining their wealth. The poor had been cheated and oppressed.

Prior to his becoming a prophet, Amos was a herdsman from Tekoa. His travels to the wool markets and his conversations with the merchants of his day furnished him with adequate and correct knowledge of how the poor were exploited and oppressed. With deep conviction Amos sounded forth a message of righteousness as he championed the cause of the weak, poor and needy. He pronounced the judgment of God upon the ruthless, selfish, and greedy rich people of his day who accumulated their wealth at the

expense of integrity.

The champion of justice (Amos 5:12)

Amos stood firmly against all forms of injustice. This verse denounces the vile corruption of those charged with administering justice who treated the oppressed with hostility. Money was accepted as a bribe even when murders had been committed. The sad spectacle which caused Amos' soul to convulse within himself was that those who did not have money were given no chance of a hearing or fair trial.

For the correct impact of Amos' message, please read Amos 5:24 which is the key verse of the entire book. The correct translation is: "But let justice roll down as waters, and righteousness as a mighty stream". (ASV)

Compassion put into action (I Jn. 3:17)

Evidently the Christians of John's day were lax in the matter of expressing the Christian spirit toward those in need. Please read I John 3:16. We are to have such love for our Christian brethren that we would die for them. With this as a backdrop for verse 17, please note the punch line: If a believer should be willing to die for another, then surely he should be willing to share his material goods with a brother in need.

The first part of verse 17 does not state nor imply that the one who helps is necessarily wealthy. He states, "But whosoever has a living in the world" or one who has a fair living. The average man (not the one who enjoys comfortable wealth) should first observe that there is a need, then proceed to meet the need. The "brother" mentioned here is a reference to a Christian brother but the principle enunciated would certainly include rightfully any fellowman. Can a person who is filled with the love of God let a brother suffer unattended? Too often we are just plain guilty of turning our backs on those in need and substituting rationalization for genuine Christian concern.

Worshipping wealth rather than God (Mark 10:17-22)

The rich young ruler aptly illustrates the truth presented through this lesson. This is the story of a young man with bright character and a clean record who lacked something spiritually. Although

Life and Work

July 11, 1971
Proverbs 14:31;
Amos 4:1; 5:11-12; 8:4-6;
I John 3:17;
Mark 10:17-22

morally blameless, the young man's soul was unsatisfied and his life void of real purpose. He needed eternal life. The one big thing that came between him and salvation was his worship of wealth and material possessions.

The main command of Jesus was "come and follow" rather than "go and sell." This young man's real problem was his lack of obedience rather than money. Money was only the focal point. His primary problem was that he wouldn't follow Jesus.

As far as we know this man never accepted Jesus as Saviour and Lord. Anything that stands in the way of a person's obeying, accepting, and following Christ is a sin and should be removed. He went away sorrowful (see Matt. 19:22). No man ever goes away from Jesus who does not go away sorrowful. He chose his material possessions rather than eternal life. He would not sell what he had and give to the poor. He was poverty stricken eternally because he was without salvation.

Conclusion

What is our attitude toward the misfortunate about us? Do we reflect the spirit of Christ by helping those in need? The poor need our mercy; we should minister to them physically, materially, and spiritually in the name of Christ.

Civil ceremony for non-religious rites

RALEIGH, N.C. (EP)—The Rev. Oscar Wooldridge, coordinator of religious affairs at North Carolina State University, and the Rev. W. W. Finlator, pastor of Pullen Memorial Baptist church, have written a civil marriage ceremony, devoid of any mention of God, Christ or religion, and made it available to local magistrates for use when couples wish to marry in a non-religious ceremony.

The magistrates haven't said they will or will not use the civil ceremony, but one of them said he had never heard of anybody complaining about the "religious" service now in use.

"We were very happy as clergymen to do this for a large segment of the citizenry who are entitled to a civil marriage. I'm interested in this because I believe in the separation of church and state. And I believe that the recognized civil and religious marriages should be equally honorable," Wooldridge said.

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* * *

Always when I pass a church
 I drop in for a visit
 So that when I'm carried in
 The Lord won't say: "Who is it?"

* * *

During inspection at a Boy Scout camp, the director found an umbrella in the bedroll of a Cub Scout. Since the umbrella was obviously not one of the items of equipment authorized, the director asked the lad for an explanation. The lad neatly countered with this question:

"Sir, did you ever have a mother?"

* * *

Conversation depends as much on listening as it does on speaking.

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The unseamly

A smile or two

Five-year-old son Greg answered the telephone and talked for a while to his grandmother. When his little playmate asked who he'd been talking to, Greg explained: "That was my mother's mother when she was a little girl."

* * *

No rule for success will work unless you do.

* * *

We are punished not so much for our mistakes as by them.

* * *

Wife reading her husband's fortune on a scale card: "You are a leader with a magnetic personality, witty and attractive to the opposite sex. It has your weight wrong, too."

* * *

One fellow read about the new air mail rates and says he wrote his postmaster: "Just fly my letters. Don't show them movies."

* * *

"Women wear pantsuits because they don't want to wear dresses any longer."

* * *

A fellow I know says he once got an invitation to a political party fund-raising dinner which included these words: "One hundred dollars per plate. Roquefort dressing 25 cents extra."

* * *

Income Tax: The fine you pay for thriving too fast.

* * *

Bridegroom: Something they use at weddings.

* * *

The ridiculous man is one who never changes.

* * *

"Tell me," the social chairman of the ladies' group asked the speaker, "do you believe in clubs for women?"
 "Only," he responded, "if kindness fails."

* * *

Some people are never too busy to talk about how busy they are.

Attendance report

June 20, 1971

Church	Sunday School	Training Union	Ch. Adns.
Arkadelphia, Second	201	183	
Banner, Mt. Zion	35		
Berryville			
First	110	30	1
Freeman Heights	119	36	
Rock Springs	95	70	
Blytheville, Calvary	148	72	4
Booneville, First	263	201	3
Camden, First	356	45	
Cherokee Village Mission	125	24	
Crossett			
First	399	166	
Mt. Olive	233	100	
El Dorado			
Caledonia	45	21	
Ebenezer	165	51	1
Farmington, First	95	47	
Forrest City, First	487	209	
Ft. Smith			
Enterprise	40	29	
First	1260	421	13
Grand Avenue	631	231	7
Moffett Mission	28		
Gentry, First	138	40	1
Grandview	67	27	
Greenwood, First	253	84	
Hampton, First	140	44	
Hardy, First	39	21	2
Harrison, Eagle Heights	173	46	1
Hope, First	354	98	
Hot Springs			
Emmanuel	76	25	
Mt. Valley	65	28	
Lakeshore Heights	103	36	
Jacksonville			
First	333	100	2
Marshall Road	323	143	17
Jonesboro, Nettleton	240	110	
Lake Hamilton	73	30	3
Lake Village, Parkway	46	25	
Little Rock			
Geyer Springs	591	250	4
Life Line	515	144	2
Woodlawn	106	57	
Luxora, First	58	12	
Magnolia, Central	536	174	
Marked Tree, First	142	63	
Melbourne			
Belview	135	67	2
First	124	42	2
Monticello, Northside	113	66	
Murfreesboro, Mt. Moriah	38	25	3
Norfolk, First	98	71	2
North Little Rock			
Baring Cross	483	161	4
Southside Chapel	13	10	
Calvary	308	121	2
Forty Seventh Street	143	57	2
Gravel Ridge	159	95	1
Levy	369	82	2
Park Hill	662	158	4
Sixteenth Street	62	43	
Paris, First	335	63	
Pine Bluff			
Centennial	187	54	
East Side	192	97	
First	583	129	5
Green Meadows	53	28	
Second	144	83	2
Springdale			
Berry Street	96	38	
Elmdale	322	99	2
Mission	22		
First	473	191	3
Van Buren, First	393	152	
Mission	56		
Vandervoort, First	57	37	1
Warren, Westside	56	38	2
West Memphis			
Calvary	211	101	
Vanderbilt Avenue	74	39	1

* * *

Be careful about accepting weekend invitations from your friends. It's hard to be nicer-than-you-are for this long!

New Baptist chapel burned in Guatemala

By Ted Lindwall

PANAJACHEL, GUATEMALA (BP)—A newly constructed Baptist chapel in Northern Guatemala was burned to the ground, culminating months of threats and abuse suffered by the young Kekchi Indian Baptist congregation.

The chapel, located in Pocola, was dedicated May 23. That night about 100 members of the non-Christian community gathered around the building, shouting at the Christians inside and breaking the windows with machetes.

They threatened to burn the building with all those who were inside, and they threatened the lives of the missionaries if they returned. In previous weeks individual members of the congregation had been attacked and their houses and possessions damaged.

The chapel, however, was set on fire at a time when no members were present. Not until the next morning did the members discover that the building had been destroyed. They informed Missionary Wendall C. Parker, who was accompanied by Guatemalan law officers to the scene.

Four leaders in the attack upon the church have been arrested so far and await trial. The Guatemalan Constitution maintains separation of church and state and guarantees religious freedom to all its citizens.

Says 'Revolutionists' need local church

RIDGECREST, N. C. (BP) — "Young people who are involved in the so-called Jesus Revolution need to be channeled into the local church," Miss Nancy Carr, Miss Georgia for 1970, said during the Church Recreation Leadership Conference at Ridgecrest Baptist Assembly, here.

"Christian youth who are truly interested in being Jesus people will work through the church," the 22-year-old beauty queen said.

"I hope this awakening (the Jesus Revolution) is real and lasting, but to me it seems to be primarily an emotional experience."

Skeptical of the mass approach of the Jesus Revolutionists, Miss Carr said, "I feel it's more real for a person to witness on a one-to-one basis. My Christian commitment became most real when I served as youth director last summer at Northside Baptist Church in Columbus, Ga."

The mission in Pocola is a product of the "people movement" toward Christ among the Kekchi Indians in Northern Guatemala. In April 1970, four young men from that rural community went into the jungle to help Kekchi Baptist settlers with their planting. During their brief stay, these four youths heard the gospel for the first time and committed their lives to Christ. They soon returned to their community and began witnessing to others.

In the past year, 35 persons have accepted Christ in that area and are awaiting baptism. Leaders of the traditional religion of the area, a mixture of Mayan beliefs and Catholicism, have bitterly opposed the movement. However, the new believers have held firmly to their faith.

In addition to evangelizing their neighbors and relatives, the members of this young congregation got permission from owners of the local coffee plantation to build a chapel on the plantation. They used their own tithes and offerings and donated labor for the building. They asked their mother church to send them a pastor, offering to build a pastorium and support him. It is probable that the church will be able to supply this need.

Southern Baptist missionaries first entered the Kekchi Indian field of Guatemala in 1964. The first Kekchi Baptist congregation was formed early the next year with the baptism of 18 men and women in a coffee-washing tank in Chajcar. Within two years all of these first believers had migrated to the jungle area of northern Alta Verapaz Department (state), establishing Baptist missions wherever they settled.

Today there are about 12 Baptist congregations in this area, and the missionary spirit of the Baptist people shows little sign of abatement.

Southern Baptists currently have two missionary families in Alta Verapaz working with both Kekchi and Spanish-language congregations.

The Richard R. Greenwoods, who transferred to Alta Verapaz in 1967, are able to teach and preach in the Kekchi language as well as in Spanish. Greenwood reported the burning of the Pocola chapel.

The Wendall C. Parker family transferred to Alta Verapaz early this

year and is currently studying Kekchi with Wycliffe Bible Translators Ruth Carlson and Fran Eachus.

The Donnell N. Courtneys are expected to move onto the Kekchi field as soon as they finish Spanish language school in Costa Rica.

When the missionaries were asked to speculate on the probable effect of the persecution of Baptists in Pocola, they said that in the long run it would probably strengthen the work rather than weaken it.

Recently, the Kekchi-speaking Baptists of Alta Verapaz were to have gathered on a river bank in a cleared area of the jungle for their annual conference. They planned their own program and will cover all expenses.

One missionary expressed the belief that at the close of the week-long meeting all of the men would go to Pocola to help the congregation rebuild its chapel and to evangelize the non-Christian families in the valley.

EDITOR'S NOTE: Ted Lindwall is a Southern Baptist missionary stationed in Panajachel, Guatemala. He is a field missionary for the Lake Atitlan area and director of the Paul Bell Baptist Bible Institute, near Santiago Atitlan.

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