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Arkansas Baptist Newsmagazine

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11-30-1972

### November 30, 1972

Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE



Another Arkansas church  
is 100 years old  
page 6

## One layman's opinion Singing the old hymns



Dr. Grant

I thought I knew all the reasons for singing only the old and familiar hymns at church, and for avoiding the new and unfamiliar ones.

But a recent revelation came to me while I was trying to "sing a new song unto the Lord." Or at least that's what I should have been doing.

Our minister of music at First Church of Arkadelphia, Don Edmondson, had the audacity to ask the congregation to sing as the opening hymn something I had never seen or heard before. I am usually very broad-minded about such things, but it soon became obvious that he had made an unreasonable request of us, and particularly of me. For it is during the opening hymns that I am able to check the congregation to see who is present, what they are wearing, which Ouachita students have made changes in their friendships, whether the choir will have enough men to balance out the sopranos today, and who has arrived late.

It suddenly dawned on me that it is impossible to do all these things with your head in the hymnbook trying to learn a new hymn. This is only possible while going through the motions of singing a familiar old hymn.

In one of those rare flashes of honesty and self-criticism, I had to admit that my unhappiness at being forced to labor with the new hymn was for reasons somewhat less than the best. A new hymn demands my undivided attention to the melody and the message, while an old familiar hymn requires very little attention to the melody and the message. In short, it seems clear that new hymns are incompatible with the congregation's inalienable right not to worship during the first 15 minutes of the worship service, and their right to let the mind wander without interruption.

Lest my tongue and pen get me in more trouble than I can handle, I must point out the other side of the story. Old and familiar hymns are beautiful reminders of rich religious experiences, personal commitments and decisions, and days of spiritual mountain peaks. They can be aids to genuine worship, prayer, praise and renewed commitment by the singer. They do not have to cause or permit the mind to wander from worship. I do really prefer the old familiar hymns.

But even the old familiar hymns were once new and unfamiliar. They found their way into our hymn books because they expressed some spiritual need more surely, more personally, and with a more fresh melody and message than the old ones.

So I really do believe in learning new hymns and Gospel songs, provided there is a reasonable waiting period for the congregation to visit and check up on who's present.

*Daniel R. Grant*

## In this issue

- On the cover this week is another Arkansas church celebrating a centennial. See a story and photos on the East Point Church on page 6.
- One dozen resolutions were approved at the recent state convention. These resolutions, in their entirety, are found in this issue. See page 8.
- Another of the actions taken at the state convention was the naming of new members for boards and committees. These are listed on page 10.
- Southern Baptists are not just one ethnic group, and do not minister to just one ethnic group. A look at "Our ethnic pattern" is given in an article by Home Mission Board head, Arthur B. Rutledge. See page 17.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 71

NOVEMBER 30, 1972

NO. 47

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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.

# The tongue, instrument for good — or evil?



JES

Two men were discussing a woman who always seemed to have a comment on every subject — whether in public or in private. One of the men commented to the other, who had been a victim of the lady's tongue, "Go home, enter your closet, get down on your knees and thank the Lord that she is not your wife."

The statement could have been applied to many men just as easily as to this lady. The truth is, that too many of us fail more miserably in controlling our tongues than in any other area of our lives.

James, the half-brother of Jesus, deals with the danger which the improper use of our speech can produce. William Barclay in *The Letters of James and Peter* declares "No man can say that he has not been warned of the dangers of the tongue, and no man can say that he has entirely avoided them."

In describing a person's speech James declares that one who does not fail at this point is truly mature. (King James uses the word "perfect," James 3:2.) Spiritual maturity can be gained only through surrender to and confidence in the Lord Jesus for victory.

The tremendous destruction which can be

wrought through rumor, innuendo, gossip, and half-truth can hardly be over-emphasized. James graphically emphasizes how a small thing can destroy much. He uses the picture of a great fire to depict the awesome effects of a deceitful tongue.

Sometimes our speech is a paradox, for from the same mouth comes forth blessings on Sunday and curses on week days. All of us will readily agree with James that this should never be the case. (James 3: 9-10.)

The speech of an individual gives an excellent insight into his real nature. While all of us must deal with the Adamic nature, there are some positive steps which should prove helpful to each of us.

- We should ask God to assist us in controlling our speech.

- We should be certain when we speak that we won't hurt another person. It is essential that we treat others as we desire to be treated.

- We should always be certain we know all the facts when we speak. Someone has said "The only mental exercise some people get is jumping to conclusions." It is easy to contribute to a rumor by not being properly informed.

- Above all, we should pray that God would make us positive blessings to others. Such guidance will greatly assist us in the proper use of our tongues.

## Frustration in the home

The father comes home tired. The four children have troubled the mother all day, as the rain has forced them to stay indoors. The atmosphere is tense. Tempers flare. This scene is reinacted many times in our society today, with the final result being divorce.

In 1971, 768,000 American marriages ended in divorce. This phenomenal number is comparable to the entire population of a city the size of Philadelphia.

What are the major factors responsible for the disintegration of the home? Marriage counsellors suggest that there are several warnings which should indicate that a marriage is in danger: (1) Common courtesy is no longer practiced; (2) The partners begin to say "I," instead of "We"; (3) They stop complimenting each other; (4) When they get angry, one or both of the mates refuse to talk; (5) They no longer express love for each other; (6) They feel independent — they no longer need each other; (7) They stop enjoying recreation together; and (8) They no longer pray together.

Added to these dangers is the fact that many enter into marriage on a trial basis. Many young couples seem to agree "If it doesn't work out we will get a divorce."

The Bible indicates that marriage is the most important step in the lives of two people. In Genesis 2:24 we read "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

There are several implications in this passage.

The two are to "cleave" to each other. The partnership is to possess permanence based upon equality, love, and stability. It means that the couple is to be closer than parents, friends, job, or even their children.

The scripture stresses that they are to be "one flesh." This is the physical expression of marriage. The sexual act within marriage is both normal and beautiful in God's sight.

Some of the following suggestions should help families facing tension:

- Ask God daily to bless your marriage and give guidance to you. The old adage "The family that prays together stays together," is still true today.

- Show love. True affection is one of the cures for a troubled family.

- Recognize that every family has some tension and disagreement. When they come families should talk things over and try to find solutions which are mutually acceptable to the whole family.

- It will help if a family can maintain a sense of humor. Life must not be taken too seriously.

- Retain your love and romance. A couple should keep themselves attractive for each other.

- If the difference persists, a good qualified Christian marriage counselor can be very beneficial. Many times, too, a pastor is able to be of assistance.

- The greatest resource is our faith in God through the Lord Jesus.

**I must say it!**

## Have a nice trip



Dr. Ashcraft

The nearest thing to blasphemy I have heard is the notion that the conversion experience can be produced or duplicated by the use of hallucinatory drugs. Many who have become entrapped and addicted have done so in a quest to be released from the lower to a higher level of feeling.

There is evidence that there is the obscure hope of a trip to higher reality. While one may seek essentially what the Christian experience is, repentance and faith are not easily blended in a pill, nor does a drop or so of God's grace fit well into a test-tube. The conversion experience, therefore, remains a very personal experience between a repentant sinner and a loving God.

There are indeed many levels and grades of emotions, the highest of which are to be found in Christ. Forgiveness of sins with the accompanying delight of cleanliness is a fine emotion which comes only from Christ.

Finding God's perfect will for an imperfect life is an excellent emotion, only to be found in Christ. To bring a friend to an experience of salvation by an effective witness is ecstasy of the highest order only to be found in Christ. May I suggest a worship experience as another source of exalted and refined motions, found only in our Lord.

There is one set of emotions which a person in sheer silence and utter aloneness with God can enjoy. There is another galaxy of emotions which are yielded to those who assemble in corporate worship with the

family of God.

John, all alone on Patmos, could see things, feel things, and know things as he found himself in the spirit on the Lord's Day. There are so many other emotions which only come as the brethren sit together in heavenly places in Christ.

Those who feel they can live for God apart from the family of God are cutting out over half of the highest emotions of which the human heart is capable. They are blacking out the greater part of the 360 degree horizon, setting limits on how high and how far their trip can be. Those who come to church in proper attire on Holy Day at the appointed time will see more of the mysteries of God which have been hidden from the foundation of the world than those of private devotions only.

Those who find their seat in quietness, refrain from chatter with their friends, and give themselves to God in worship for an hour will hear the angels sing over sinners coming to repentance and will leave with the song of the Lord in their souls.

Those who enter into the true spirit of worship will indeed take a trip outside of themselves, hearing, feeling, and knowing things which would be too wonderful and incredible for non-worshippers to imagine.

They join hands with the ages, spanning centuries and generations, past and future, as they sit in heavenly places with their Lord in His church. Church is where a trip can be taken into the wonders and glories of God's grace to emerge radiant and strong to make the wonders and glories of God's grace more real to those of lesser devotion.

Christ affords the highest emotions of which the human heart is capable. Those who still have room for more of God in their lives will find it at the Sunday night place. Have a nice trip.

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

## Woman's viewpoint

### The rain barrel ran over

By Iris O'Neal Bowen



Mrs. Bowen

Back before home clothes dryers were the "in thing," I suffered the woes attendant to the bi-weekly efforts of getting the laundry dry for a family of seven.

On rainy days, my clothes made do many trips to the clothes line and back to chair backs, headboards and the tops of doors that they nearly developed permanent lumps and bulges that the children were hard pressed to explain at school.

I had never heard of our ever-present shortage of rain then and it seemed a

lot of my wash days were "You wash; I'll rain" affairs.

After one particularly horrible week of rain, the morning Gazette's "Our Town" Column published what may have been my first verse to curtesy to public acclaim, and it went something like this:

The rain is raining all around  
On hill and vale and cot.  
It's raining harder on my wash  
Than any other spot!

This last week has been a re-run of our damper and nearly forgotten days and people have been pretty miserable about it. Our bread and milk salesmen were especially unhappy, for they had to drag their wares from truck to store and had no time to bother with cumbersome rain apparel. A few trips into

stores and they could have weighed in a good 25 pounds heavier.

I didn't mention it, for they were miserable enough, but they reminded me of the old hens back on the farm, locked out of the barn in the rain, dripping wet and squawking their sad laments in off-key hen language.

I did remark that it was hard to tell the just from the unjust, for sure enough, it was raining on both kinds.

A couple of men were discussing the downpour and the fact that we were probably still behind our average rainfall.

One of them, whose labors were curtailed, since he worked outside, said it for us all.

"We may need the water," he said, "but we sure don't need this rain!"

## Between parson and pew

# Convictions of the young

By Velma Merritt



Mrs. Merritt

church has not been caught up in either

The Jesus Movement is sweeping our land. We read about it and see it on television. We hear stories about churches where the youth have caught on fire for God and their enthusiasm has changed the very lifestyle of the church. The average

movement, however, except for posters, pins, necklaces, and bumper stickers. The evidence of deep conviction about Christianity seems to be lacking among the young.

After working with youth on many occasions I am appalled at the attitudes many of our young people have. I hear that...

"It really doesn't matter what my neighbor believes as long as he's sincere about it."

"It really doesn't matter if I marry a Christian so that I can have a Christian

home."

"It really doesn't matter if I go to church — there's always something going on up there."

"It really doesn't matter if I occasionally see a filthy movie, read dirty magazines or hurt my best friend."

The list is endless of things that really don't seem to matter.

What have we succeeded in teaching in our youth departments? Do we try to see that every age group has a teacher regardless of what they teach? Is it better to have ten teachers — one for each age group — or two teachers who have strong convictions and can get them over in a positive way to adolescents?

Are these attitudes a reflection of our society in general? Are they an image of mother and daddy at home who may go to church but live other lives in front of the kids?

It is interesting that the churches in America which are growing the most rapid are those who stress that their members must believe and perform according to strict teachings. Could this be evidence that perhaps the young are wanting people to stand authoritatively on what the Bible teaches?

We might excuse all of the lack of conviction by thinking that our youth are only going through the normal inconsistencies of adolescence. Youth is, of course, a time of searching but it should also be a time of finding answers to the problems of life.

Adolescents need to find in their church leaders and parents strong convictions to Biblical teachings so when they have difficulties they can turn with assurance to these adults who can tell them what they believe and why they believe it.

## Doctrines of the faith

# The doctrine of last things

By Jimmy A. Millikin

Southern Baptist College



Dr. Millikin

These doctrinal studies have brought us finally to the doctrine of last things. This area of Christian doctrine is called eschatology. It comes from the Greek word *eschaton*, which means "last" or "end." Hence, eschatology is a study of last things.

The *Baptist Faith and Message* contains the following article of "Last Thoughts":

"God, in his own time and his own way, will bring the world to its appropriate end. According to his promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resur-

rected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord."

One can see from this statement on last things that the doctrine of eschatology deals with a number of subjects. It deals with such matters as death and what happens afterwards, the second coming of Christ, the resurrection, the question of the millennium, the judgment, and the final destinies of both the saved and the lost-heaven and hell.

In some circles the doctrine of last things is minimized. It is thought that these matters are too "other worldly" to be taken seriously by modern man. The great emphasis is social action. Life in the present is the all important thing. The watchword is the now. The future is of no concern; it will take care of itself. Eschatology is berated as a "pie in the sky by and by" theology.

To those who take the Bible seriously the doctrine of last things is of importance. It is important because it is a part of our salvation. Salvation, to be sure, is a present deliverance from guilt and bondage of sin. However, our salvation is not complete until God consummates it in the future. The Bible has a great deal to say about this consummation. To neglect eschatology or berate it is to admit that a great part of the Bible is of no consequence.

Fortunately, there is a revival of interest in eschatology today. Much is being written on the subject today. Some of the best selling religious books deal with some aspect of last things. This is a welcome return to a significant biblical doctrine.

Certain aspects of eschatology have been the source of much disagreement among biblical interpreters. This is especially true in the area of millennial studies. Most Baptists have never made the millennial question a test of fellowship. Different views are held within our fellowship.

Disagreement over some aspects of last things does not mean, however, that the Bible is unclear on all matters dealing with eschatology. Nor does it mean that there is no agreement among Baptists on other aspects of last things. While in this series on last things we will not hesitate to deal with the controversial, we will emphasize those things we have in common.

## Powers accepts call



Powers

Edward L. Powers has accepted a call to First Church, Prairie Grove.

Powers attended Ouachita University and Southwestern Seminary in Ft. Worth, Tex. He has pastored at North Vale Church, Nimrod, Batavia, Grubb Springs, and Bellefonte Churches in Arkansas. He has also pastored at Wayne Road Church in Wayne, Mich. He has been pastor at First Church, Yellville, where he served for the last six years.

He and his wife, Phyllis, have two children, Sarah, 15, and Phillip, 12.



*The youth choir, who wore period dress, presented the special music for the celebration.*

## 100th anniversary celebration held at East Point Church

East Point Church, Russellville, celebrated their 100th anniversary Oct. 22. A feature of the morning was a message by former pastor Glenn Kauffman.

The featured speaker for the afternoon service was Pastor Jack Davis who spoke from John 3:14-21 on "A Conquering Church in a Changing World."

Other events included a memorial for deceased pastors, testimonies by members and friends of the church, special music by Vernon Whorton, and a

history of the church, by Sunday School Director W. A. Sims.

The church was organized in 1872. The land was purchased from John Smith in 1872 for \$5.

The first reference to the church in the Russellville Associational Minutes was in 1882. The associational record states that there was a total membership of 25. E. D. Landers was the pastor of the church and Z. A. Hughes was church clerk.

The original building was a large one-room frame structure, which was

located on the east side of the road from the present building.

This building was replaced in 1930, during the depression. The work was done by volunteer labor and money was donated by those who were interested in seeing a new building erected who had jobs.

During the construction of the building, services were held under a large oak tree in the cemetery and in a brush arbor just south of where the present building stands.

The north wing of the building was added in June, 1942. The final addition to the present plant was added early in 1956 when additional classrooms were added and the auditorium was extended.

O. H. Reid served as pastor during 1901-1911. Twenty-two baptisms were reported, \$78.90 was given to mission causes. R. L. Loyd began his services as pastor in 1918. In 1928 illness forced him to resign as pastor. He served as part-time interim pastor through the years returning in 1932 on a full-time basis. He served the church until 1944 when illness forced him into permanent retirement.

During the 100 years the church has maintained a continual witness for Christ. The church has consistently supported mission causes and maintained a witness both at home and around the world.



*On display was this hymn book used in the early days of the church.*



Pianist Earl Whorton plays without music. He has memorized several hymnals. Just call the number.

## The cover



The present building of the East Point Church was begun in 1930. Two additions were added later.



W. A. Sims is a former pastor, now Sunday School Director.



Jack Davis is the present pastor.



R. L. Loyd served 22 years as full-time pastor, many more as interim.

Rev. and Mrs. J. Wayne Fuller, missionaries, have completed a short furlough in the States and returned to Lebanon (address: Box 5232, Beirut, Lebanon). Fuller, a native of Minnesota, was born in Remer and also lived in Walker while growing up. Mrs. Fuller is the former Frances Anderson of Wynne, Ark. Before they were appointed by the Foreign Mission Board in 1963, he was pastor of First Southern Baptist Church, Hemet, Calif.

Dr. and Mrs. Marion G. Fray Jr.,

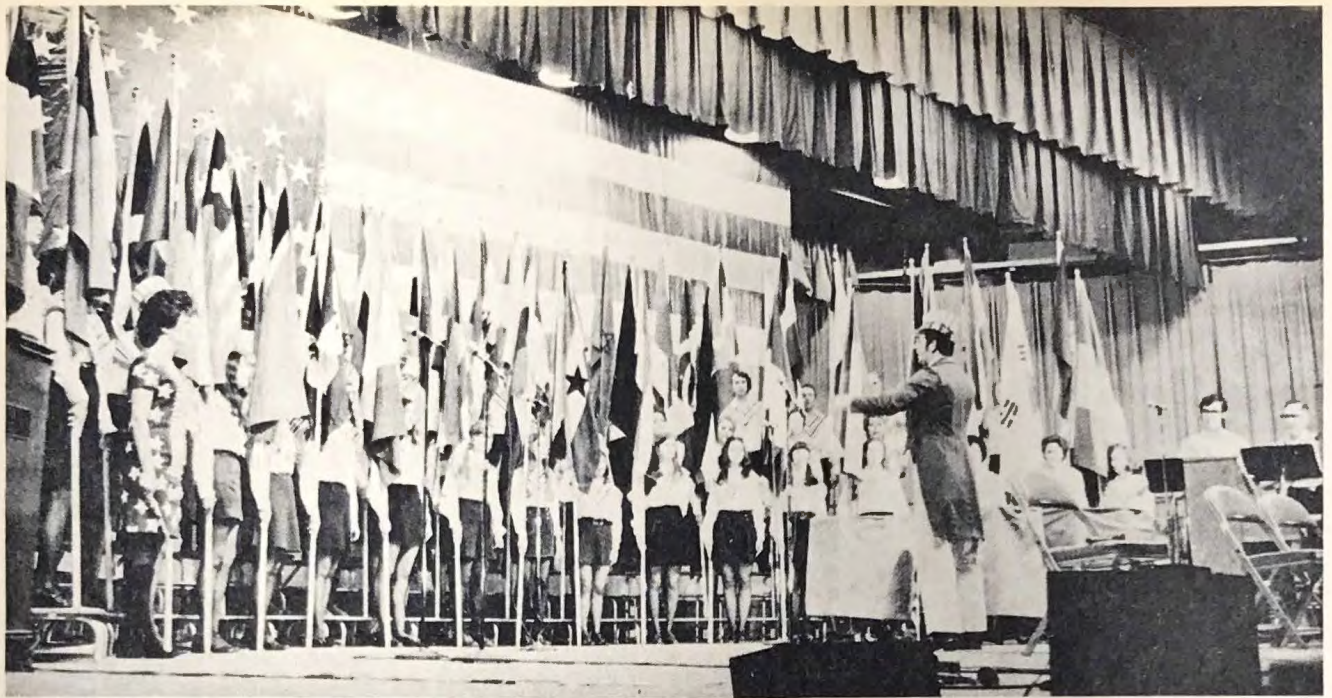
missionaries, may now be addressed at Box 560, Gwelo, Rhodesia. He is a native of Kennett, Mo.; Mrs. Fray, the former Jane Dawley, was born in San Antonio, Tex., and grew up in Nashville, Ark. When they were appointed by the Foreign Mission Board in 1957, he was pastor of First Baptist Church, Bynum, Tex.

Mr. and Mrs. Henry S. Whitlow, missionaries, were scheduled to leave Hong Kong on Nov. 1, the official date

of their transfer to Mexico. They will go to language school in January, but may currently be addressed at 1128 Jefferson St., Malvern, Ark. 72104. Whitlow is a native of Shreveport, La. Mrs. Whitlow, the former Betty Krudwig of Arkansas, was born in DeQueen and also lived in Malvern while growing up. When appointed by the Foreign Mission Board in 1965, he was a student and an assistant in the cataloging department at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

## News about missionaries





*A musical presentation by Immanuel Church, Little Rock, set the stage for a message by Baker James Cauthen.*

## Convention messengers adopt one dozen resolutions

Messengers to the Arkansas Baptist State Convention adopted 12 resolutions. These were submitted by a committee composed of John McClanahan, chairman, Bill Bruster, Alvis Carpenter, John R. Hagan, Don Harbuck, Wilbur Herring, and Don Hook.

(1) WHEREAS the Second Baptist Church of Hot Springs, Arkansas, has graciously extended all of its facilities and services to the Arkansas Baptist State Convention meeting in the city of Hot Springs, November 14-16, 1972, and

WHEREAS the city of Hot Springs has served as the host city for the Arkansas Baptist State Convention for its 119th Annual Session, and

WHEREAS all the Southern Baptist churches in and around the city of Hot Springs have joined to make our stay a most pleasant one,

BE IT THEREFORE RESOLVED that we express our genuine thanks to the host church, the host city, and the host association for all the individual and collective courtesies which have made our convention one set in attractive surroundings with most thoughtful people.

(2) WHEREAS the Ouachita-Southern Advancement Campaign has been greatly blessed of the Lord by dedicated and capable leadership, and

WHEREAS over four and one half million dollars has been pledged for Ouachita Baptist University and

Southern Baptist College by this united effort, and

WHEREAS the Arkansas Baptist State Convention desires to pursue this campaign to full completion,

BE IT THEREFORE RESOLVED that this convention commend Alvin "Bo" Huffman, Jr., for his splendid leadership as director of the campaign in Phase I, and

That this convention pledge our support to Jim Tillman as director of Phase II of the campaign, and

That this convention express our appreciation to W. O. Vaught, Rheuben South, and their corps of workers who have so willingly given of their time and strength in this great cause for Christian Higher Education in the State of Arkansas.

(3) WHEREAS the number of persons baptized into the congregations of the Arkansas Baptist State Convention has increased for the third consecutive year, and

WHEREAS all the agencies of the convention have contributed to and benefited from the success of this evangelistic outreach,

BE IT THEREFORE RESOLVED that this convention commend Brother Jesse Reed and all other personnel in the Baptist Building for their continued leadership with the churches in the important field of evangelism.

(4) WHEREAS the presentation of

Foreign Missions at the Wednesday evening session of this convention was unusually stirring and meaningful,

BE IT THEREFORE RESOLVED that we express our appreciation to Dr. Rheuben South, Dr. W. O. Vaught, Dr. Baker James Cauthen, and all other participants for this outstanding service. We would further encourage all our churches to give generously to the Lottie Moon Christmas Offering for Foreign Missions.

(5) WHEREAS the Baptist Student Union of the Southern Baptist Convention is currently celebrating fifty years of Christian ministry to and through college and university students across the nation, and

WHEREAS the Baptist Student Department of the Arkansas Baptist Convention has shared generously and faithfully in the campus ministries of the B. S. U. during forty-eight of these fifty years on Arkansas college campuses, and

WHEREAS the Baptist Student Union in Arkansas is creatively and effectively ministering to thousands of students on twenty-one Arkansas campuses, thirteen of which have Baptist Student Centers.

BE IT THEREFORE RESOLVED that we commend Dr. Tom Logue, Secretary of the Student Department for the Arkansas Baptist Convention, his staff, and the B. S. U. Directors and associates on the various campuses for their outstanding service to countless students and their inspiring leadership in evangelism, missions and Christian leadership development among some of our choicest Christian youth.



Baker James Cauthen  
Wednesday evening speaker

**World peace and drug control**

(6) WHEREAS an equitable and lasting settlement of the war in Southeast Asia, and a solution to the problem of drug abuse in our nation are two major concerns of Arkansas Baptists and all conscientious citizens of our nation,

BE IT THEREFORE RESOLVED that we commend President Richard M. Nixon and his staff of advisors for their work in the areas of world peace and drug control. We also encourage their continued effort toward bringing the war in Southeast Asia to a just and lasting peace. We further encourage their continued persistence in seeking to control and eliminate the abusive use of drugs in American society.

BE IT FURTHER RESOLVED that a copy of this resolution be sent to President Richard M. Nixon.

**Tax aid to private and parochial schools**

(7) WHEREAS during this election year several men seeking or holding public office have advocated the use of tax monies for the support of private and parochial schools, and

WHEREAS Baptists have historically interpreted such action to be a violation of the cherished principle of the separation of church and state,

BE IT THEREFORE RESOLVED that this convention re-affirms its conviction that public monies should not be used for the support of private or parochial education.

**Consumption of alcoholic beverages on state property**

(8) WHEREAS the State Laws of Arkansas forbid the consumption of alcoholic beverages on the premises of property owned by the state, and

WHEREAS certain groups are bringing pressure upon the administration of the University of Arkansas for the right to drink such beverages on the campus, said property being owned by the state,

BE IT THEREFORE RESOLVED that this convention make known its support of the present law forbidding the drinking of alcoholic beverages on state property.

BE IT ALSO RESOLVED that a copy of this resolution be sent to the President and Members of the Board of Trustees of the University, and to the Governor of the State of Arkansas.

**Highway safety**

(9) WHEREAS the number of highway fatalities has increased significantly during the past year in the state of Arkansas, and

WHEREAS transportation forecasts indicate that there will be an increasing number of motor vehicles on the highways of our state in coming years,

BE IT THEREFORE RESOLVED that we encourage all our residents to recognize the moral responsibility of their driving habits and to demonstrate Christian principles of courtesy and caution therein.

BE IT FURTHER RESOLVED that we commend our law enforcement officers for their efforts in behalf of highway safety, and particularly for their efforts to remove the drinking driver from our roadways.

BE IT ALSO RESOLVED that we urge our elected representatives in the State Legislature to initiate and support legislation which will deal more forcefully with offenders who are charged with driving while intoxicated.

BE IT ALSO RESOLVED that copies of this resolution be sent to the newly elected President of the Senate and the Chairman of the House of Representatives in the Arkansas State Legislature.

**Opening dates for hunting season**

(10) WHEREAS the State of Arkansas has become a center for all types of outdoor sports activities, and

(Continued on next page)



SBC President Owen Cooper  
Concluding Speaker



Martha Branham  
Featured soloist



Dan Grant  
Ouachita President



H. E. Williams  
Southern Baptist College President

WHEREAS the management of our natural wildlife resources by the Game and Fish Commission has been performed with unusual professional competence and with regard for all sections of the state and all groups of sportsmen,

BE IT THEREFORE RESOLVED that we commend the Game and Fish Commission for their superior management of our wildlife resources, and that we pledge them our support in these worthy endeavors and urge them to observe the practice of not setting the opening day of any hunting season on Sunday.

BE IT FURTHER RESOLVED that a copy of this resolution be sent to the officials of the Game and Fish Commission.

#### Commending public school educators

(11) WHEREAS the public schools in the State of Arkansas have been passing through a time of great transition and sociological change, and

WHEREAS we believe in the right of every child to receive the best possible education,

BE IT THEREFORE RESOLVED that we commend these public school officials — administrators, faculty, and students — who have provided responsible moral leadership in time of great stress.

#### Abortion

(12) WHEREAS in recent years the State of Arkansas has adopted laws which have broadened the base for securing legal abortions, and

WHEREAS these changes in the law have increased the potential for misinterpretation and abuse, and

WHEREAS grave dangers are attendant upon improperly regulated abortions, and

WHEREAS it is essential to the welfare of society that the sacredness of human life be affirmed and protected in all of its aspects,

BE IT THEREFORE RESOLVED that all agencies and personnel responsible for authorizing abortions be urged to give scrupulous regard to the letter and intent of the new laws, and particularly we request that they give every resistance to making abortions available simply on demand.

BE IT FURTHER RESOLVED that the convention President appoint a committee to assemble authentic materials on the complex abortion issue and make this information, along with the present resolution available to our churches and to medical personnel, societies, and agencies in Arkansas, as well as to governmental agencies, officials, and legislators in the state so that Christian insights on this subject may be more widely disseminated and influential.

## New members of boards and committees

The following is a list of those named to boards and committees by action of the Arkansas Baptist State Convention meeting in Hot Springs.

#### Executive Board

Terms to expire in 1975:

\*Don Fuller, Brinkley, Arkansas Valley Association; \*C. J. Holiman, Crossett, Ashley County; David Crouch, Warren, Bartholomew; A. C. Uth, Searcy, Calvary; Delton Cooper, Almyra, Centennial; Oscar Golden, Benton, Central; Billy R. Usery, Clarksville, Clear Creek; \*Henry Oliver, Ft. Smith, Concord; D. Hoyle Haire, Booneville, Concord; Paul G. Stender, Corning, Current River; W. L. Williams, Ola, Dardanelle-Russellville; Mason Craig, McGehee, Delta; Walter Hill, Pine Bluff, Harmony; Leo Hughes, Texarkana, Hope; Loyd Hunnicutt, Magnolia, Hope; \*Dr. John H. Miller, Camden, Liberty; Tommy Robertson, El Dorado, Liberty; Harold Brewer, Ashdown, Little Rock; E. A. Boyer, Osceola, Mississippi County; \*Paul Owens, Lake City, Mt. Zion; Al Sparkman, North Little Rock, North Pulaski; J. C. Myers, North Little Rock, North Pulaski; Paul Sanders, Little Rock, Pulaski; \*Andy Setliffe, Little Rock, Pulaski; Thomas A. Hinson, West Memphis, Tri-County; Henry Applegate, Harrisburg, Trinity; Mrs. Ervin H. Hodges, Hot Springs, District 5; Mrs. Roy Hilton, El Dorado, District 8.

Terms to expire in 1974:

Leslie Riherd, Newport, Black River; James E. Hill Jr., Hot Springs, Central; \*J. P. Cheatham Sr., Eudora, Delta; H. D. McCarty, Fayetteville, Washington-Madison; Bob Wright, Harrison, Boone-Newton; Ronnie Noles, Mountain Pine, Buckville.

Terms to expire in 1973:

Harold Taylor, Marvell, Arkansas Valley; Ray Wells, Smackover, Liberty; Eugene Hughes, Concord, Little Red River; Alvis B. Carpenter, Blytheville, Mississippi County; Derrell Whitehurst, Jonesboro, Mt. Zion; \*John E. Miller, Melbourne, Rocky Bayou; Don Warford, Springdale, Washington-Madison; Ruffin Snow, Sparkman, Carey; Mrs. Clayburn Bratton, Charleston, District 4.

#### Arkansas Baptist Family and Child Care Services

Terms to expire in 1975:

Mrs. Helen Snarr, Monticello; Emil Williams, Jonesboro; \*Dr. Otho Hesterly, Little Rock; \*Ardell Martin, Mansfield; \*Dr. Charles Ainley, Paragould; \*Arthur Melson Jr., Siloam Springs.

Terms to expire in 1973:

\*Julius Miller, El Dorado.

#### Arkansas Baptist Foundation

Terms to expire in 1975:

\*Jesse Porter, West Helena; \*Williford Pruett, Benton; Jack Clack, Russellville.

#### Arkansas Baptist History Commission

Terms to expire in 1975:

Burton Miley, Springdale, District 1; Lonnie Lasater, Greenwood, District 4; J. M. James, Lonoke, District 6.

Term to expire in 1974:

Hugh Owen, Malvern, District 5.

#### Baptist Memorial Hospital, Memphis

Terms to expire in 1975:

\*Neil Puryear, Jonesboro; \*J. H. Spears, West Memphis; Thomas A. Hinson, West Memphis.

Term to expire in 1974:

Ray Langley, Eureka Springs.

#### Baptist Student Union-Advisory

Terms to expire in 1975:

\*George Tharel, Fayetteville, District 1; \*Frank Huckaba, Mountain Home, District 2; Norman Sutton, Lewisville, District 7; Billy R. Usery, Clarksville, District 4; \*Todd Landes, Magnolia, District 7; Robert A. Parker, Batesville, member at large.

Term to expire in 1974:

Bill Burnett, Searcy, District 6.

Terms to expire in 1973:

David George, Stuttgart, District 8;

\*Dr. Jerry Muse, Piggott, District 3.

#### Christian Civic Foundation of Arkansas Inc.

Terms to expire in 1975:

Padgett Cope, Little Rock; K. Alvin Pitt, North Little Rock; \*Harold Burns, Ft. Smith; J. Everett Sneed, North Little Rock; \*Sam Pintado, Glenwood.

#### Ouachita Baptist University

Terms to expire in 1975:

\*Harold Echols, Arkadelphia; Mrs. Clarence Anthony, Murfreesboro; \*George DeLaughter, Sparkman; \*Robert Moore, Arkansas City; \*Jess Odom, Little Rock; John McClanahan, Pine Bluff; Loyd Cloud, Hot Springs; George T. Blackmon, Arkadelphia.

Term to expire in 1974:

Mrs. Bill (Erlene) Carter, Fayetteville.

Term to expire in 1973:

Jeral Hampton, Booneville.

#### Southern Baptist College

Terms to expire in 1975:

\*Edward Maddox, Harrisburg; C. D. Peoples, Ft. Smith; Phelan Boone, Texarkana; \*Norman Kelly, Paragould; \*Charles R. Newcomb, Blytheville; Clayburn Bratton, Charleston; \*J. K. Southerland, Batesville; \*Harold Stocks, Little Rock.

#### Constitution and Bylaws Committee

Terms to expire in 1975:

Gerald Trussell, Hope; James Zeltner, Ft. Smith.

#### Convention Program Committee

Term to expire in 1975:

H. D. McCarty, Fayetteville.

\*Indicates laymen

## Campaign honors former director

Alvin (Bo) Huffman Jr., former director of the Ouachita-Southern Advancement Campaign, was honored at the dinner. In accepting a plaque in appreciation of his services, Huffman said, "Thank you, Dr. South, for your gracious and generous words. I am grateful indeed for this handsome plaque and the beautiful inscription upon it, but most of all I am grateful for the Christian love and warmth that provided it. I shall cherish it forever!"

"Someone has said that there is nothing so powerful as an idea whose time has come. It is a well known fact that the time had come for Arkansas Baptist in a most strategic hour to make new commitments in support of Christian Higher Education. I am grateful that I was chosen to be the catalyst — the human agent — to bring this great team together, under God, to provide the capital funds needed so badly by our institutions of higher learning.

"As I have said on many occasions, this has been one of the most exciting and rewarding experiences of my life. Working in a close relationship with you, Dr. Vaught, Dr. Ashcraft, the Steering Committee, and our two splendid Presidents, Dr. Grant and Dr. Williams has added a new and meaningful dimension to my life. Our colleagues and fellow staff members in the Baptist Building have been a vital source of encouragement and assistance and the *Arkansas Baptist Newsmagazine* has performed and continues to perform in a great supportive role. This has been Christian camaraderie at its best!

"Phase I of the Campaign has been completed and I am tremendously pleased to know that Phase II is being directed by my dear friend J. E. Tillman. Jim Tillman, as a pastor and dedicated team member was, and is, a man of Christian stature, well qualified through background, experience, and personality to lead the Campaign in reaching its full potential and complete victory, I am convinced that he is God's man for the hour. Our Lord will continue to go before us, walk beside us, come after us, and dwell within us.

"I shall ever be grateful to you, Arkansas Baptists, for giving me the blessed privilege of serving in this challenging spiritual venture. In concluding, I paraphrase the Great Apostle:

"I give thanks to Christ Jesus our Lord who has given us strength for our work.

I thank Him for considering us worthy and appointing us to serve Him.

To the Eternal King immortal and invisible, the only God — to Him be honor and glory forever and ever. Amen."



The OBU Ouachitones was one of the groups providing music at the dinner.



W. O. Vaught, general chairman of the campaign was one of the speakers.



Bo Huffman made his acceptance speech after receiving an award.



The Southernaires and Southern Belles from SBC also had a part on the program.

## Association's mission support recognized

Carroll County Association, in northwest Arkansas, was recognized at the annual meeting of the Arkansas Baptist State Convention for having all of its churches contributing to the support of missions through the Cooperative Program with ten percent or more of undesignated receipts.

With the limited records available, the association is believed to be the first and only one in the history of the Arkansas convention to achieve such a distinction, and possibly the first in the Southern Baptist Convention.

The association is small, having only eight affiliated churches. It has no associational superintendent of missions and a limited program of associational work, but has received public recognition on several previous occasions for outstanding records in missionary support through the Cooperative Program.

The latest honor came as the result of a challenge issued earlier to the association by state stewardship secretary, Roy F. Lewis. He attributed the accomplishment to unusual missionary vision and aggressive leadership on the part of the pastors and several laymen.

The presentation was made by Stanley Williamson, Director of Stewardship Promotion for the SBC Stewardship Commission.



Mrs. Nadine Bjorkman, Administrative Secretary to the Executive Secretary, took the official minutes at the convention.

## Home Mission Board begins high school evangelism effort

ATLANTA (BP) — Five recent college graduates have committed themselves to a three year pilot program of high school evangelism called "Reach Out."

Developed by Barry St. Clair of the youth evangelism office at the Southern Baptist Home Mission Board here, "Reach Out" will seek to train volunteer leadership to work through local churches to minister to high school students through a three-fold outreach.

The approach features: (1) a "touch ministry" designed to establish contact with the school's students, teachers and administration; (2) a family disciplining ministry where small groups work together to reach Christian maturity; and (3) "joy explosion," which will consist of youth revivals, crusades and mission action projects.

The first group of "Reach Out" staffers consists of Rod Minor of Birmingham, Ala., Tom Alford of Gadsden, Ala., both graduates of Samford University; Linda Harrington of Fort Pierce, Fla., a graduate of Florida Atlantic University; and Vicki Walker from Carrollton, Ga., a graduate of West Georgia College. These four will work at

First Church in Newnan, Ga., with youth director Ronney Davis.

Tom Lowry of Atlanta, a graduate of the University of Georgia, will work at Greenstreet Church in High Point, N. C., with youth director Jarrell Rial.

While St. Clair serves as advisor, supervisor and policy maker, the youth directors will cooperate unofficially as trainers of the "Reach Out" staff which expects to expand to 50 next year.

The first year of the three year program gives training in a church with a successful youth program. During this year staffers raise their own salary of \$60 per week through sponsors at their home churches and receive \$15 a week and living quarters from participating churches. The Home Mission Board reimburses staffers for special expenses and materials.

The second year, "Reach Out" staffers will serve as paid staff members of a church wishing to develop a youth program. The third year will be spent in that church training other "Reach Out" staffers to carry out a youth evangelism program.

Minor, working in Newnan, Ga., said that he eats lunch in the local high school and makes himself available to talk to students then, before and after school several days each week. He said that the administration is open to his ministry.

On Tuesday nights at Newnan, Minor leads a Bible study program open to anyone. One night a week is "family disciplining" featuring prayer and fellowship for Christian growth for about 10 kids.

At Newnan First Church, Minor teaches Sunday School in a department where classes are based on spiritual growth. His class is for new Christians who learn the basics of Christian faith.

"Kids are tired of playing games — the days are gone where you could pass out the ping pong ball and open the soft drink machine and call that a ministry," said Minor. "Reach Out" is geared to truth — living Christianity in a consistent and effective way."

## Convention Wives receive advice

Children should be disciplined by spanking, Mrs. Joe Ford, legislator's wife from Little Rock, told Convention Wives at their luncheon meeting. "The Bible said to use a rod," she said, and suggested that a paint stirrer is excellent in administering punishment. She stressed that all discipline must be followed with love.

In her talk the layman's wife told the group of religious workers' wives that they needed to stay in touch with God and that their positions did not insure proper fellowship with the Creator. She spoke of the problems that may exist between a pastor and his wife.

An introduction of the program theme, "The Fascinating Woman," was made by each woman telling something of another lady in the group from an information card filled out as she entered.

In a brief business session officers for next year's Convention Wives luncheon were chosen. Mrs. Al Sparkman, North Little Rock, was elected president for 1973. Other officers chosen for next year were Mrs. Dale Merritt, vice president; Mrs. Wilbur Herring, secretary; and Mrs. Padgett Cope and Mrs. Jesse Reed, co-social chairmen.

### PRAYER CALENDAR

for

#### SUPERINTENDENTS OF MISSIONS

WM. M. BURNETT ..... DEC. 2  
Calvary Association

LEO HUGHES ..... DEC. 3  
Hope Association

HAROLD WHITE ..... DEC. 26  
Harmony Association

## Children's music seminar

A seminar for children's music leaders will be held in Nashville, March 12-16, 1973.

Helen Kemp from Westminster Choir College will be a guest clinician. Mrs. Kemp was associated with Choristers Guild for a number of years, but she is now a member of the music faculty at Westminster Choir College in Princeton, N. J. She will work in the area of vocal and choral techniques for children and will actually demonstrate with groups of boys and girls.

Dr. Jerold Bauch, a child psychologist who is associated with George Peabody College for Teachers in Nashville, will be in charge of a session dealing with "How Children Learn." Dr. Bauch is highly qualified and will make a significant contribution to the seminar.

Flo Raymer, a first-grade teacher in the Metropolitan Nashville Public Schools, will demonstrate the technique of programed instruction in teaching music to children. In this session, seminar participants will "walk through" approximately 50 programed musical

activities. Opportunity will then be given to see how programing is done and to question Mrs. Raymer about its use.

These are just three of the many experiences that will be afforded the seminar participants. Registration will begin Monday afternoon, March 12. The first session will be a banquet at 6 p.m. The final session will be at 11:30 a.m. on Friday, March 16. Only 40 persons will be enrolled — on a first-come, first served basis.

Each participant will pay his own transportation, lodging, and meals. A registration fee is charged for the Monday evening banquet, one day's lunch with the Church Music Department personnel, and for the materials that will be needed.

A seminar for adult choir directors and one for handbell choir directors will be held here at the same time.

For further information, contact The Church Program Training Center, 127 Ninth Avenue, North — Nashville, Tenn., 37203.

## Church Training

### Ten commitments for leaders

In the August, 1972, issue of *Church Training* Dr. W. L. Howse has an article on "Ten Commitments for Leaders" which I hope you will read. Here are his 10 points:

1. A leader must be fully committed to Christ.
2. A leader must be committed to the Bible.
3. A leader must be committed to his church.
4. A leader must be committed to reaching more people for Christ.
5. A leader must be committed to continued personal growth.
6. A leader must be committed to learn from his critics.
7. A leader must be committed to work at his job.
8. A leader must be committed to cope with change.
9. A leader must be committed to manage his time.
10. A leader must be committed to the importance of his cause.

### Doctrinal Emphasis Week

Doctrinal Emphasis Week is a week set aside on our denominational calendar for special attention to some great doctrine of our faith. This week is for the total church family. Adults will study a new book, *Take the Stand: A Theology*

of *Witnessing*. Youth, too, will study a new book, *From Experience to Expression: A Theology of Witnessing for Today's Youth*. Children and Preschoolers will use a selected unit from their regular curriculum. The suggested date is April 16-20, 1973.

### January Bible Study books recommended

The following books are recommended for study during January Bible Study Week, 1973:

Adults — *Galatians: Freedom Through Christ*, by Howard P. Colson and Robert J. Dean.

(Also available for use with the above book are a workbook, a teaching guide, and a filmstrip, all bearing the same title as the book.)

Youth — *Now Listen, My Friend*, by Dan G. Kent

Older Children — *Men Who Told His Story* by Johnnie Human

Younger Children — *The Story the Bible Tells*, by Mrs. Carl Clark

Older Preschoolers — *God's Care in Autumn and Winter*, by Polly Hargis Dillard

Younger Preschoolers — *Animal Friends*, by Elizabeth Hutchens

## Missions

### Industrial chaplain serves as team member



Deese

As I arrived at the office this morning a long distance call came. It was a pastor in South Arkansas and he said, "On the extension we have the superintendent of a plant and we want to ask some questions about the industrial chaplaincy." We are

always happy to have inquiries about any area of the chaplaincy, and this was especially good because of the interest of the plant superintendent. Every pastor should be, and usually is, interested in new ways that he can serve people of any faith or of no faith. But when management becomes interested in providing spiritual resources to meet the spiritual needs of employees, then the stage is set for a chaplaincy program.

Service agencies are speaking of the "whole man concept." America's business and industry have for many decades shown a keen interest in the total needs of the whole man. Gifts to fund campaigns of all kinds serve to indicate this concern. Expressed concern is for the mental, moral, ethical, social and the spiritual.

An industry should expect its chaplain to visit and to be visited. He will seek to learn the time that he can best move through the plant and get acquainted. Plant personnel will be informed of the time when and a place where they can see the chaplain for private counselling. Hospital and home visitation can be scheduled. Professional referrals can be made. The chaplain is available to assist in the great crises of life. Devotional services may be an important phase of his work. No chaplain should serve unless he has strong denominational connections and support, but his services in industry must be strictly of a non-denominational nature.

The industrial chaplain sees himself and wants to be seen as a member of the team. He does not stand alone, and he renders his best service when he provides the assurance to the employer and the employee that they also do not stand alone. — Wilson C. Deese, Director, Chaplaincy Ministries



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

## Here come the cards

By Jim Tillman, Director

The U. S. Mail continues to be a vehicle for advancing the kingdom of God. Your Advancement Campaign Office has mailed hundreds of letters during this campaign, but none with any more urgency than the recent mailing in regard to Phase II.

I attempted to set out in the letter the unfinished task facing us in Phase II and also a new challenge for "total involvement." Pastors are responding to the task and challenge by returning the self-addressed, postage paid survey card entitled "Phase II — OBU/SBC Advancement Campaign 'Involvement Card.'"

Seeing these cards returned and hearing glowing testimonies continue to make my task a joyful service. Many pastors have shared with me the blessing the Campaign has been to their churches. One such pastor returning to Arkansas said he had been serving in a state where it had been said, "it can't be done." He was excited about being back in Arkansas "where it is being done."

Among many churches entering Phase II of the Campaign is the First Church of Horatio. Pastor Russell Armer informed me that the Horatio church was unable to enter Phase I. A new look at the local situation revealed that they could enter Phase II. "The church has pledged \$25 a month until their suggested goal is reached."

I will continue to refer to individual churches in the future as space permits. Your church will be making a real contribution to Phase II of the Advancement Campaign for Ouachita and Southern by taking a moment to return your survey card; so, "keep those cards and letters coming in . . ."

## Revivals

**Grandview, First**, Nov. 12-19; Clyde Leonard, evangelist, Bob Mizer, song leader; six professions of faith, six for baptism, one surrender to the ministry, one surrender to full-time service, many rededications. Bob C. Neely is pastor.

**First, DeQueen**, Nov. 12-19; Rick Engle, evangelist, Darrah Smith, song leader; 30 for baptism, 14 by letter, 56 other professions of faith. Joe Denton is pastor.

## Thank you for love offering

The Thanksgiving offering is all about caring. This theme has been before all the Baptist churches in Arkansas, who participate in the Thanksgiving love offering. We have deep feelings of appreciation and gratitude for your interest, concern, and your sharing that makes possible our ministry to children and their families. For those churches and individuals making monthly contributions, please accept this note as a special "thank-you" from our children.

This offering supplements the funds received through the Cooperative Program and monthly contributions made by some of the churches to provide food, clothing, housing, education, medical, and other ministries

to our children.

Arkansas Baptists have had concern and compassion for "their" children all through the years. Because of this intense interest, the Arkansas Baptist Family and Child Care Services has grown in its ministry to boys and girls and is recognized for its multiple services.

It will be helpful to us if we can receive this offering from the churches by Dec. 31, 1972. Thank you, Arkansas Baptists, for your continuing concern for your child care ministry. A list of these contributions by churches will be published in the *Arkansas Baptist Newsmagazine*. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

## Your state convention at work

### Evangelism

### Guest music director for conference named



Dr. Reynolds

Dr. Reynolds is a graduate of Southwest Missouri State College, Springfield, Mo.; North Texas State University, Denton; Southwestern Seminary, Ft. Worth; and George Peabody College for Teachers, Nashville.

A composer and arranger of sacred choral music, Reynolds is also the author of three books *A Survey of Christian Hymnody*, *Hymns of Our Faith* (a handbook to Baptist Hymnal), and *Christ and the Carols*. He was a member of the hymnal committee for the compilation of the *Baptist Hymnal*. Reynolds is a member of ASCAP, the National Academy of Recording Arts and Sciences, and of the executive committee of the Hymn Society of America.

He had charge of the music for the Baptist Youth World Conference in Toronto in 1958, Beirut in 1963, Berne, Switzerland, in 1968, and also for the 1960 congress of the Baptist World Alliance which met in Rio de Janeiro. In 1960 he was the recipient of the B. B. McKinney Foundation Award for "outstanding service to Southern Baptist church music."

Dr. Reynolds wrote the popular song,

### Stewardship

### New filmstrip available

The word "stewardship" usually brings to mind money or tithing, or some aspect of financial stewardship. However, stewardship in its broadest and truest sense involves considerably more than finance.

"The Unfinished Task" is a new filmstrip now available through the Stewardship-Cooperative Program Department or from your local associational missionary. The filmstrip presents the Great Commission as an unfinished task and as a motivating factor in every aspect of Christian stewardship.

The filmstrip deals with many aspects of stewardship, including not only tithing, but also sacrificial giving over and above the tithe. It also deals with time, talents, and ecology.

It is an excellent filmstrip, effectively done, with good photography.

A new innovation is the use of a standard size cassette rather than the phonograph record used in years past. Any reasonably good cassette player can handle the cassette with much less difficulty than the old records.

The filmstrip has 62 frames, and it comes with a full written script along with the cassette. It is available without charge on a loan basis from this office or from your associational office. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

"People to People." This will be used a great deal in the conference.

The conference will begin Monday afternoon, Jan. 22 and close Tuesday night, Jan. 23. The public is invited.

—Jesse S. Reed, Director

## Brotherhood Help keep our mailing list current

To keep our file and mailing list current it is necessary to revise it each year. At this time we are in the process of preparing the list for 1973.

We would like to have the name and address of every Brotherhood officer on the list. This includes, Brotherhood director, Baptist Men's president, Royal Ambassador leader, and all counselors.

From time to time information regarding the Brotherhood program of work is mailed to all officers. This material will assist the officers in the performances of their duties.

Some weeks ago a postal card for sending the names of Brotherhood officers was mailed to each church. Check to see if your church has returned the card. If not, please send it soon. This will help us very much.

It would be wonderful to have a 100 percent report. This can be true in your church reports.

The response to the mission project for the camp in Brazil is good. However, there is still a need for more gifts to reach the amount needed.

It would be a blessing to each chapter to have a part in this great mission project. If each chapter in the state would respond with the cost of one cold drink per member we would reach the goal.

Let us prove that Arkansas Royal Ambassadors really care about boys in Brazil.

Make checks or money orders payable to, Brotherhood Department, and send to C. H. Seaton, Brotherhood Department, 525 West Capitol Avenue, Little Rock, Ark. 72201.

Be a blessing — Receive a blessing . . . —C. H. Seaton, Brotherhood Department

## So you are facing . . . The service

By L. H. Coleman  
(Ninth in a series)

The vast majority of today's young men in the United States will enter some branch of the armed services. Whether you fit into the category of a volunteer or draftee you are facing experiences far different from those in civilian life.

Life to a great extent is what you make it. The young man (or woman) who decides that he is not going to enjoy his days in the military will make things difficult for those he meets and for himself. He will make life miserable simply by taking the wrong attitude. On the other hand, thousands are making the most of the situation and are happy because they decided to have a cheerful, positive outlook on life.

Why does our country have armed forces? What is the purpose of the military? The freedom of this country did not come at a cheap cost. The price of freedom is bought with the currency of vigilance, persistence, effort, courage and sacrifice. Our freedom did not just happen. Through the years of America's heritage men have fought and died so that this country could be the great land of freedom it is today. Love for this country means devotion and devotion leads to courage. Courage results in sacrifice.

Without the sacrifice of folks like you this land soon would belong to someone else. May she ever be free under God!

Be grateful that you are giving yourself to a cause greater than any individual. Whether expressed or not you are serving a grateful nation. You are one reason this nation is the envy of other nations — yes, the greatest nation in the world without any question. (If you doubt this or have any reservation about this great land, perhaps you should leave and go live in another land.) A

sense of patriotism, therefore, is essential if you are to be happy in your new career.

While in the service you would be wise to take advantage of every educational opportunity. Surely you will leave more intelligent than when you enrolled. Yours can be the rewarding experience of travel, which in itself is broadening; keeping physically fit; and learning the art of getting along with people. The service is a proving ground in the skill of human relations.

Write home often. Family ties are important and give a person some sense of security and belonging. Your family can bear up better under the vacancy you left temporarily in the family circle if you communicate with them regularly. Letter writing is worth the effort.

Never do anything that would bring reproach upon your country, your church, your family, or yourself. Leave off the "wild oats" because, "A man's harvest in life will depend entirely on what he sows." (Galatians 6:7b, J. B. Phillips' Translation). Just because others are playing the fool why should you? Don't you have the courage to stand by your convictions? Anyone can go with the crowd. Only a man of principle and character can stand for the right.

Attend church regularly. Satan will give you many excuses not to attend. His favorite rationalization will be the awareness that no one who really counts in your life will know it if you do not attend each Sunday. Sunday uniquely belongs to God and is a day of public worship. Without respect for the Christian Sabbath this country can not long endure. This principle of worship is a safe-guard to our precious freedom.

Decide as soon as possible on your chosen vocation. Make your future plans and then walk confidently toward your expressed goal. Whether you will make a career of the military or not, a person is more at peace with himself if he finds the calling in life which is best for him.

Have you enrolled in the army of Christ? Paul enjoined every believer to fight the good fight of faith. (Cf. I Timothy 6:12). Paul pictured the Christian life as a struggle against Satan and the forces of evil. Paul's advice was: "Put up with your share of hardship as a loyal soldier in Christ's army." II Timothy 2:3 (J. B. Phillips' Translation).

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## Tennessee Board elects Norton Executive Secretary



Norton

BRENTWOOD, Tenn. (BP) — Ralph E. Norton, pastor of Red Bank Baptist Church of Chattanooga, Tenn., for the past 24 years, was unanimously elected executive secretary - treasurer of the Tennessee Baptist Convention in a called session of the Executive Board here.

Norton, 59, will begin work with the convention Dec. 1, and assume full responsibility on Jan. 1, 1973, following the retirement of W. Fred Kendall, who has served 16 years as executive secretary-treasurer.

Kendall said he would spend much of his time after retirement writing a history of the Tennessee Baptist Convention.

Norton, a native of Chattanooga, has been pastor of the Red Bank church in

his hometown since 1948. He previously had been minister of education and youth for Central Baptist Church of Chattanooga, which ordained him to the ministry.

For six years, he was pastor of Union Church, Cynthiana, Ky. He is a graduate of Southern Seminary, Louisville, and Carson-Newman College, Jefferson City, Tenn. He taught math in a Chattanooga high school immediately after college graduation.

Active in denominational affairs, he was president of the Tennessee Baptist Convention in 1956, and has also been chairman of the state Executive Board. He has been a trustee for Carson-Newman College and Southeastern Seminary, and has served on numerous denominational committees.

## Texas Executive Announces Retirement

ABILENE, Tex., (BP) — T. A. Patterson, executive secretary of the Baptist General Convention of Texas, told messengers to the annual convention here he plans to retire at the end of next year after 13 years as head of the nation's largest Baptist state convention.

Patterson, 66, will retire Dec. 31, 1973. He will reach the retirement age of 68 in April, 1974.

Under a procedure recommended by a special study committee in 1969, the Executive Board of the Texas convention would appoint a special 14-member nominations committee to select a successor to Patterson. Final decision on selection procedures will be made when the board meets Dec. 12.

During a 43-year career in the ministry, Patterson, a native of Floyd, Tex., has held seven pastorates in Texas and Oklahoma. Before assuming the top Texas Baptist post in 1961, Patterson was pastor of First Church, Beaumont, Tex.

Previously, he had been pastor of churches in Dallas, Ft. Worth, Colorado City, Roscoe, and Whitesboro, Tex., and in Hollis, Okla.

He has held many responsibilities on local, associational, state and national Baptist levels, and was president of the organization of Baptist state executive secretaries.

He is a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Seminary, Ft. Worth, where he earned the doctor of theology degree. Hardin-Simmons has also granted him an honorary doctorate.

## Ford to Huttig

Acie L. Ford recently accepted a call to become pastor of First Church, Huttig. Ford was ordained to the ministry in 1965 by Bisco Church, Bisco, La. He attended Grand Rapids Bible College and the Tennessee Temple Seminary. He served Crossroads Church, Farmersville, La., for four years. His wife, Marolyn is a native of Holland, Mich. They have a daughter Sharon who is four years old.



Ford

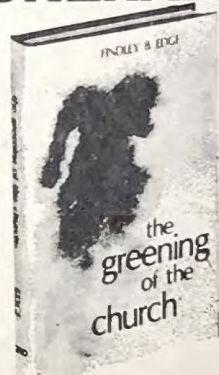


Smith

## Smith to Malvern

Jamey Smith recently accepted a call to become minister of music and youth of First Church, Malvern. Previous places of service include First Church, Marmaduke; Fair Oaks Church; and First Church, Augusta. Smith attended Southern Baptist College, Walnut Ridge and Arkansas State University, Jonesboro.

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Would it surprise you to know that 1,800 Southern Baptist congregations have memberships composed of persons of minority ethnic groups? There are 1,000 Spanish language congregations, 400 Indian congregations, 250 European, 50 Oriental, and over 100 Negro. In addition 750 other churches, comprised chiefly of Anglo-Saxon members, minister to language culture persons through Bible classes, departments, or translation systems. Countless other churches have members of differing ethnic origins.

By latest count there are 111 black churches in the Southern Baptist Convention, located in 20 or more states, including Maryland, District of Columbia, North Carolina, Florida, Tennessee, Kentucky, Illinois, Missouri, Texas, and New Mexico of the older state conventions; and Alaska, Oregon, California, Colorado, Nevada, Massachusetts, Michigan, Pennsylvania, New Jersey and New York among the younger state conventions. At least 769 other churches include both white and black members.

From its beginning in 1845 the Home Mission Board has shown major interest in minority ethnic peoples. The convention itself, as well as the young Domestic Mission Board, expressed concern for Negroes in its earliest meetings in the 1840's. In 1855 the convention's homeland missions agency was renamed "Domestic and Indian Mission Board." For 18 years the word Indian remained in its official title.

In early years Louisiana presented opportunities of witness among the French. The convention's growth in the southwestern states presented opportunities of work among people of Mexican descent. Expansion into the west in the 1940's opened additional doors of ministry among Mexicans and Orientals. The more recent development of Southern Baptist work in the Great Lakes states and north-eastern states has opened vast additional opportunities of witness and ministry among Europeans.

Work among minority ethnic groups is one of the major thrusts in missions today. The board encourages churches, associations and conventions to minister to such people through their regular services and to establish and support ministries outside the local churches where these seem to be the most effective approach. Beyond this the board joins with state conventions in employing missionaries to serve in this area.

## Our ethnic pattern

By Arthur B. Rutledge  
Executive Secretary, Home Mission Board



About two-thirds of the Home Mission Board's nearly 2,500 missionaries are jointly supported by a state convention and/or an association or church, while the HMB provides sole support for about one-third. There are more than 1,000 home missionaries involved in the language missions program. They work among one or more of the 30 ethnic groups and 35 Indian tribes served through some type ministry.

Many of these missionaries come from the ethnic group they serve, though the majority are Anglo-Saxon. The same is true of work with Negroes where 89 home missionaries serve. The program of Christian social ministries, with 264 missionaries largely serving among disadvantaged persons, touches many people of ethnic and culture backgrounds.

The 1972 budget has designated \$2,815,580 for the work of the Language

Missions Department and \$534,564 for work with National (Negro) Baptists, besides the \$1,308,470 allocated for Christian social ministries. Since most of this work is sustained jointly with the 33 co-operating state conventions, additional funds have been budgeted for such work by various state conventions.

It is conservative to estimate that the board and the state conventions combined will invest over \$3.7 million in language missions and approximately \$1 million in work with Negro Baptists during this year.

This is not a one-year crusade. Without fanfare essentially the same amounts have been spent during each of the past two years, with gradually increasing amounts over the previous 20 years leading to the present level.

This sizeable investment of funds and personnel not only emphasizes the importance of work among minority people; it also underlines the fact that such people are responsive to a loving gospel witness. Indeed, many churches are finding that their most challenging and most fruitful outreach ministries are those which relate to minority people in their midst.

Such reports should not be surprising if we will only take a good look at who we Americans are. There are 120 ethnic groups in the United States plus more than 260 Indian tribes. Eighty-five languages are spoken in the nation; the Census Bureau recognizes 68 of these as significant. Newspapers and magazines are available in this country in 70 languages.

In addition to 22.5 million Negroes, 75 million people in this nation identify themselves as ethnic, according to recent surveys. These groups account for 47 per cent of our national population.

Even a capsule view of our racial composition, such as I have tried to give above, speaks of the urgency of our concern for people of all races, black and white and red and yellow and brown.

We must learn to treat all human being as persons regardless of race or color or culture. We must learn to work with all people for the solution of the pressing moral and social problems which are a heavy burden to all of us. We must cultivate Christian understanding between believers of all ethnic backgrounds.

We must seek to point to Christ people of our own race and other races, as we live for Christ in this nation which is indeed "an ethnic tapestry."

# Court studies unlawful money for private schools

WASHINGTON (BP) — A by-product of the Pennsylvania Nonpublic Elementary and Secondary Education Act that was declared unconstitutional last year has been argued before the U. S. Supreme Court here.

The unconstitutional Pennsylvania law authorized payment from public funds to private and parochial schools for the teaching of certain secular subjects, through the purchase of educational services from such schools.

The question now before the court in *Lemon v. Kurtzman* is whether the state of Pennsylvania is obliged under a law that has been declared unconstitutional to pay for services in parochial schools that were provided by those schools before the law was declared unconstitutional.

Alton J. Lemon and others brought suit in a Pennsylvania district court against David H. Kurtzman, superintendent of public instruction of the Commonwealth of Pennsylvania.

The suit sought a court action prohibiting Pennsylvania from paying approximately \$24 million to the private schools for secular services rendered before June 28, 1971, when the Supreme Court declared the Pennsylvania law unconstitutional.

A three-judge district court in Pennsylvania ruled that the state must pay the parochial schools their claims for 1970-71 even though the act was later declared unconstitutional. The decision was appealed to the U. S. Supreme Court which heard arguments in November.

The state superintendent of public instruction and a number of Roman Catholic and other private schools claim that the payments for 1970-71 should be made because of "contracts" and understandings that were in effect prior to the ruling on constitutionality.

William B. Ball, an attorney from Harrisburg, Pa., argued before the Supreme Court that these payments should be made because (1) the cause of justice will be served, and (2) there is no excessive entanglement between government and religion involved.

On the other hand, David P. Bruton, a Philadelphia lawyer, argued that no valid contracts existed between Pennsylvania and the private schools, that all parties knew that a challenge to the constitutionality of the law was in process, and that the payments were in reality "subsidies" to parochial schools rather than in fact payment for services rendered.

Bruton explained to the Supreme

Court that he was not asking for reimbursement to the state by the private schools for monies paid to them for the 1969-70 school year. However, since no payments have been made for 1970-71, he argued that these should not be made under a law that had been declared unconstitutional on its face by the Supreme Court.

If the Supreme Court sustains the district court ruling, the State of Pennsylvania will be obliged to pay an average of approximately \$20,000 each to 1,181 nonpublic schools.

Conflicting arguments were presented to the Supreme Court justices by Bruton and Ball. Bruton said that under the now defunct Pennsylvania law, there was no requirement that a

parochial school add new teachers or programs or record-keeping. The only requirement, he said, was that the courses for which the schools were to be paid were to be secular in nature.

Thus, Bruton charged, the schools were being reimbursed for teaching what they were already doing if the subsidy had not been available.

On the other hand, Ball told the court that the parochial schools had been out expenses incurred by the addition of new teachers, replacement of religiously oriented textbooks with secular books, revamping of teaching procedures, separate accounting systems for the four secular subjects and the alteration of administration procedures.

The Supreme Court now has the case under advisement and a decision will be announced sometime before the end of the spring term in June 1973.

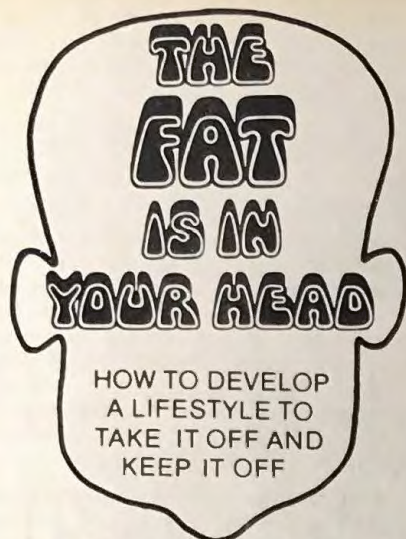


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## Continental Baptist Women's Assembly draws record crowd

By Catherine Allen

TORONTO (BP) — More than 2,500 women attending the continental assembly of the North American Baptist Women's Union here were urged to become messengers of reconciliation and fellowship across political, racial and denominational lines.

The record crowd more than doubled the previous attendance at meetings of the North American Baptist Women's Union, a part of the woman's department of the Baptist World Alliance.

Although most of the 2,500 persons were Southern Baptists, the crowd included women from more than 15 Baptist bodies from throughout Canada, the United States, and the Caribbean. As many as 400 came, for example, by bus from Virginia.

Major speakers emphasized the reconciliation theme and told of plans for an international program called the World Mission of Reconciliation through Jesus Christ sponsored by the Baptist World Alliance throughout 1973-75.

Kenneth L. Chafin, pastor of South Main Baptist Church in Houston and North American coordinator for the reconciliation emphasis, urged the women to create peace and fellowship among their fellow Baptists, and to become ministers of reconciliation in their own communities.

"When we think of reconciliation, we should think not of slogans, banners and budgets, but of people within our reach in need of help," Chafin said.

The president of the Baptist World Alliance, V. Carney Hargroves of Philadelphia emphasized that reconciliation through Christ is not so much a campaign as it is a way of life.

"We need world-wide reconciliation — reconciliation in the family, the community, the school and the church," Hargroves declared.

The goal of the Baptist World Alliance is to help Baptists balance the stress of freedom and independence with a feeling of unity, Hargroves added.

The president of North American Baptist Women's Union, Mrs. I. Judson Levy of Wolfville, Nova Scotia, called on the women present to enlist voluntarily

in the work of reconciliation, and to stress reconciliation in the Nov. 6 Baptists Women's Day of Prayer.

"It is thrilling to see that the day of prayer has become a great force of unity, binding together women from different conventions, classes and races," Mrs. Levy said.

Messages from three leaders from three continents — Asia, Africa and America — emphasized the need for fellowship, especially for Baptists living under conditions of political restrictions.

Mrs. Louise Paw, a Burmese Baptist now serving with the American Baptist Foreign Mission Society in Valley Forge, Pa., told the women, "You don't know how hungry you can be for fellowship until you are without it."

Mrs. Paw, who served as the Baptist World Alliance vice president during a period when travel in and out of Burma was prohibited, said that today Christians are a major force in influencing the direction of the Asian revolution.

Mrs. Atinuke Bamijoka, a Nigerian who is president of the Baptist Women's Union of Africa, reported that African women are increasing their participation in Christian involvements despite trends of materialism and nationalism.

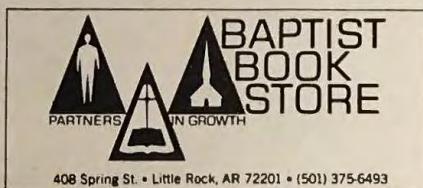
She said that more African nations are represented in the Baptist women's organizations this year than ever before. She challenged Americans to put away their excuses and match the commitments of Baptists in non-Christian countries.

Mrs. R. L. Mathis of Waco, Tex., president of the BWA women's department who has just returned from trips to South Africa and East Germany, said that women in these nations, despite limitations of education and freedom, are emerging as leaders of reconciliation.

Mrs. Mathis, also president of the Southern Baptist Women's Missionary Union, said she was the first Baptist leader from the United States in 20 years to be granted a visa to visit East Germany. "They granted me a visa because I am a woman, and they thought I was harmless," she quipped.

Churches in East Germany, she reported, are packed with young people. Teenagers at one church sang in English, "We Shall Overcome," she added.

"These Baptists are greatly committed to the work of Christ," she said. "They want to do many things that they can't do, while we don't do many things that we are able to do."



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# Jeremiah and his times

By Lawson Hatfield, Director  
Sunday School Department



Hatfield

Starting with this lesson we have three months of studies in "Prophets of Judgment and Hope." Four prophets are included in this series, Jeremiah, Ezekiel, Zachariah and Haggai.

This lesson and five more are from Jeremiah, whose ministry extended forty years from about 626 B.C.

Jeremiah's period was one of national turmoil. His message was one of judgment on a faithless and covenant breaking generation. The nation was sure to collapse, captivity was inevitable. However, beyond the dark clouds of predicted doom, the bright promise of restoration was his sure word of prophesy. This new hope of grace and forgiveness was grounded in the eternal and sovereign purpose of God. Both judgment and hope are cast on redemptive lines.

A great advantage of studying biblical history and divine revelation in the Old Testament is to see present day problems in miniature. More important, we can see theological solutions.

If we try to see and solve today's problems apart from the lessons of history, we are apt to fall into traps we could otherwise avoid. If we attempt to solve the problems without God, we too can expect judgment.

Global difficulties characterize the world in which we live. We have the tendency to think our world today with its technical advantages is different from all past experience. It is different only in intensity, not in nature.

Human nature is constant. God too is the same yesterday, today and forever.

## Chapter 1 Jeremiah's call

God calls or selects his leader for each specific place of need. God is the direct source of call, message and power.

Often God's leaders must face difficult days. Despair and defeat may dog the trail of God's man. Discouragement could be his daily diet except for one thing, "Be not afraid of their faces: for I am with thee to deliver thee, said the Lord."

God promised Jeremiah he would select his place of ministry, give him the words to say and be present with

him. Verse 8 is an Old Testament promise paralleled to that given by Jesus in Matthew 28:20, "Lo I am with you, always . . ."

Because of this presence God's man takes courage and presses on.

God's leader can be assured of his call. Jeremiah was conscious that God knew and selected him for a special task.

Another reassurance is a factor we may call the Divine touch, "The Lord touched my mouth."

God's man has a two-pronged ministry. One is a negative statement, "to root out, tear down, and to destroy." The second is positive, "to build and plant."

## Jeremiah 26 Jeremiah's courage

The prophet's "temple sermon" is recorded in chapter 7. The reaction to that sermon is in chapter 26.

The temple sermon, in the main, is outlined as follows:

- I. Root out, tear down, God's judgment
  1. This house of God will be destroyed.
  2. Our city will be leveled.
- II. Build and plant, man's hope through repentance
  1. Stop wicked thoughts.
  2. Be fair.
  3. Stop exploiting orphans, widows, foreigners.
  4. Stop murder.
  5. Stop worship of idols.
  6. Stop adultery, lying.

God told Jeremiah to preach, but to quit praying. Judah is obstinate.

They build fires, make cookies and burn them to false Gods. For some, such worship seems childish and shallow, not worthy of the harsh judgment pronounced by the prophet. However, this "innocent idolatry" led the people into radical worship. They built ovens in the valley of Hinnom, they burned to death their small sons and daughters. Therefore, divine judgment is not viewed as a jealous monarch lashing out against his subjects. It is redemptive action, love's discipline to correct deep perversion.

For national survival, idolatry must be purged. There is really no choice. It's either national suicide or divine judgment.

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## Uniform Series

2 Chronicles 36;  
Jeremiah 1:26  
Dec. 3, 1972

The temple will fall, the city will be destroyed was Jeremiah's warning.

The temple officers hated the prophet. They cried for his blood.

The congregation on the temple steps changed its mood, it became a senseless mob.

Jeremiah would have died had not some level-headed laymen remembered history. They, at this point, intervened for his life.

Jeremiah was rejected by the people and told by God his ministry would fail, yet Jeremiah was a leader of outstanding love and courage.

Jeremiah was God's called leader. Jeremiah was God's courageous leader.

Next week read Jeremiah 2 through 5.

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## When temptation strikes

By Don Cooper, Associate  
Sunday School Department



Cooper

Sin is real. Temptation is real. Temptation to sin is a reality.

Who is responsible when temptation strikes? Who must take the responsibility when we fail to withstand temptation?

It is true of human nature that we do not like to admit our responsibility for failure and sin. We feel better if we can blame our failure or sin on someone else. It is quite popular to say our offenses are due to heredity. So we blame our parents.

Another popular escape is to blame our environment. How can we be expected to do any better with evil all about us? We hide behind that old expression, "Everybody else is doing it."

Still another escape for us is to blame God. God made man; therefore, God must be responsible for man's weaknesses, failures, and even sin. We say, "God permits all things to happen." Therefore, God must be responsible.

All of our escapes are no good. We are individually responsible for temptation and sin in our lives. James 1:13-14 makes clear the responsibility for temptation and sin. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man; but each man is tempted, when he is drawn away by his own lust and enticed." (ASV)

In all honesty, we must admit that temptation comes from within.

Our studies are about faith! What kind of faith do we need when temptation strikes? We need a faith that will produce the kind of results we see in the life of Joseph.

We studied last week about "Life Falling In" on Joseph. The entire unit deals with the persevering faith of Joseph. The scenes we are studying from his life picture for us what it means to trust God "in the hard times."

### Gen. 39:1-6

#### Doing good in a bad situation

It always pays to do right! Reward for doing right may not always come in the form of material blessings or personal recognition. We can however always be assured of a sense of integrity and peace with God as a sure reward for doing right.

Joseph had been rejected by his own "flesh and blood" and sold into slavery. This kind of outward trial could have made him an easy victim for an inward temptation. There is often a close connection between some outward trial and inward temptation. When we do not stand successfully in face of outward testings, we often surrender to inward desire to commit open transgression.

An Egyptian captain, Potiphar bought Joseph from the Ishmeelites and made him a servant in his own house.

Any man of faith seeks no personal acclaim. He knows that whatever he has is of the Lord. He knows that it is not necessary to make a great show of his faith. A man of faith has the ability to take what life offers and as he does, his faith shows.

God was with Joseph. Potiphar saw that God was with Joseph. With the help of God Joseph was doing good in a bad situation. By so doing, others could tell that God was with him.

### Gen. 39:7-18

#### Faith stronger than temptation

Man can win over temptation! Joseph proved that it was possible. Faith is an essential quality in any victory. Faith makes the help of God available. Man cannot overcome alone.

Joseph was a strong man. Although still young, he proved himself to be a man of maturity.

It is not difficult to see how Potiphar's wife would be attracted to Joseph. He was a successful young man. The scripture describes him as "handsome and good-looking." Potiphar's wife yielded to her own inward desire. She did not have victory over her temptation.

Temptation was strong and persistent. Joseph was only a slave in Potiphar's house. Her invitation to Joseph was more like a command. But Joseph's faith was stronger than temptation.

Joseph gave his reasons for not yielding. In the first place he did not want to violate the trust of Potiphar. Joseph recognized that he was just a slave, but he had been given freedom and responsibility in the household. Second, she was Potiphar's wife and he could not violate his respect for the home. Joseph's third reason was that it was sin against God. He could have stated

this as his first reason, but he knew that it would mean nothing to his temptress.

Joseph and his faith won. Potiphar's wife and her desire failed. She could not take that kind of defeat. She had to make sure that Joseph would suffer. Her lie to Potiphar was that "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me" (v. 17.) It was a very serious charge. Potiphar had to accept his wife's story. However, he knew the character of Joseph and was not unmindful of the ways of his wife.

### Gen. 39:19-20

#### Victory looks like defeat

The righteous do suffer! Because of his faith Joseph won a big victory, but he was put in prison anyway. Joseph is continually on his way from "riches to rags" or "rags to riches." There are two giant truths that overshadow all of his experiences: (1) "The Lord was with him" and (2) He possessed persevering faith.

#### Identification

Personal integrity is still important! The permissiveness of our day does not alter this truth.

Temptation is not new. It began with Adam and continues even to today. Others have had our problems.

God's people of faith sometimes suffer for doing right.

Faith in God is the key to victory over sin.

Next week we continue our study of Joseph with the subject, "When Life Passes You By."

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# Attendance report

November 19, 1972

Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	52	40	
Alicia	51	44	
Alma, First	269	73	
Alpena, First	61	29	
Banner, Mt. Zion	27	20	
Bentonville, First	194		5
Bella Vista Mission	24		
Berryville			
First	126	54	
Rock Springs	77	45	
Blytheville, Gosnell	176	83	
Booneville, First	229	191	2
Cabot, Mt. Carmel	176	78	1
Camden, First	464	80	
Crossett			
First	477	128	2
Magnolia	169	101	
Mt. Olive	273	162	2
Des Arc, First	181	68	
Farmington, First	77	30	
Forrest City, First	683	203	8
Ft. Smith			
First	1093	379	12
Oak Cliff	190	77	
Trinity	209	72	
Gentry, First	82	46	
Grandview, First	74	62	6
Greenwood, First	273	102	
Hampton, First	121	24	
Harrison			
Eagle Heights	220	103	
Woodland Heights	82	47	
Helena, First	250	78	7
Hope			
Calvary	169	90	5
First	482	361	1
Hot Springs, First	413	145	
Jacksonville			
First	400	78	2
Marshall Road	274	107	4
Jonesboro			
Central	459	159	1
Nettleton	295	120	
Lake Village, Parkway	42	30	
Lincoln, First	166	58	
Little Rock			
Crystal Hill	131	68	
Geyer Springs	671	277	5
Life Line	573	163	4
Martindale	90	42	1
Nall's Memorial	97	36	
Woodlawn	95	42	
Magnolia, Central	600	338	
Melbourne, Belview	162	91	
Monticello, Second	175	97	
North Little Rock			
Baring Cross	543	137	
Gravel Ridge	180	76	1
Levy	408	90	1
Park Hill	766	119	4
Sylvan Hills	301	110	
Paragould, East Side	190	92	
Paris, First	393	89	
Pine Bluff			
Centennial	176	77	4
Dollarway	188	50	
East Side	183	124	3
First	608	139	
Green Meadows	56	24	
Prairie Grove, First	134	80	
Rogers, First	449	111	2
Roland, Natural Steps	77	48	
Russellville, Second	202	88	
Springdale			
Berry Street	92	42	2
Caudle Avenue	123	54	3
Elmdale	264	51	
First	616		3
Van Buren, First	497	206	
Mission	41		
Vandervoort, First	25	15	
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## A smile or two

A somewhat belligerent business executive had some publicity photographs taken at a portrait studio. Forgetting that he was not dealing with a subordinate, he complained bitterly about the quality of the pictures and wound up his tirade with "... and furthermore, they don't do me justice."  
 "Listen," said the photographer, "you don't need justice. You need mercy."

\* \* \*

A little girl had been given \$20 for her birthday so she could open her first savings account. Filling out the bank application, the youngster came to the line which asked the name of her previous bank. In big, bold letters, she printed, "PIGGY."

\* \* \*

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## Southern Baptist datelines



*ASSOCIATES IN RENEWAL EVANGELISM* attended an equipping session at the Georgia Baptist Assembly in Toccoa. These volunteers are a key to a two-year effort to provide 50,000 resource persons for churches, associations, and state conventions in renewal evangelism as promoted by the division of evangelism of the SBC Home Mission Board. (HMB photo by Knolan Benfield)

## Volunteers in Renewal pledge two-year effort

TOCCOA, Ga. (BP) — Plans for a two-year period of concentrated effort in renewal evangelism were outlined at the Georgia Baptist Retreat Center here before 38 new associates enlisted by the Southern Baptist Home Mission Board as volunteers in renewal.

Reid Hardin, a layman who became associate director of the Home Mission Board's Division of Evangelism last May to specialize in renewal evangelism, said the 38 are among 100 people committed to be equipped as associates starting in January.

Hardin said he expects the 100 to be the nucleus for the training of 50,000 others in the field of renewal evangelism.

The 100 associates will be trained and equipped through quarterly meetings in 1973 and 1974 led by Hardin, Findley Edge of Louisville, Leonard Sanderson of Alexandria, La., and Bill Clemmons of Nashville.

The associates will commit themselves to equip 10 others in renewal evangelism, and these in turn will consult with local churches in experiencing renewal initially through lay renewal weekends, lay-led revivals, and church renewal conferences, Hardin said. They will also encourage continuing efforts with churches for a 12 to 24-month period.

"We think we can see not only the laity alive, but churches and individuals developing a whole new life style," said Sanderson, secretary of evangelism for the Louisiana Baptist Convention. His major role in the equipping process will be the definition and development of a life style of evangelism.

Hardin said that Edge, director of the Vineyard Conference Center in Louisville and long-time leader in the Christian renewal movement, will lead in a special emphasis on overall renewal strategies.

Clemmons, a staff member of the Baptist Sunday School Board in vocational guidance, will encourage the use of personal disciples for continuing spiritual growth.

The 11 associates, who will be paying their own way and receiving no salary, grew out of a small group of 31 called together by Hardin last August at Southern Baptist Theological Seminary in Louisville. At that time they committed themselves to a two-year effort in renewal.

Edge, a member of the initial group, said at the Toccoa meeting that in the past renewal emphasis has been personal and mostly at meetings outside the churches, but now a new dimension has been added — that is the institutional, the role of the church

itself.

"We see now that really the action is in the local church. In the past if you wanted to show courage you got out of the church. Now it is a mark of courage to stay in the church," Edge said.

"I have heard laymen say, 'If only we could get the pastor fired up.' Then on the other side, the pastor says, 'If we could get the people fired up.' God is trying to get through to a real spiritual awakening," Edge said.

Hardin added the associates will be a "hard core" group who will work with interested laymen and pastors. In addition to the core of associates are 15 catalysts, who will attend a yearly training session at the Vineyard and be "on call" to serve as leaders in renewal events.

"Most everyone at this conference has been involved in some type of lay renewal, either as a pastor or in their company or business; we don't want to 'piggy back' these, but to plug into these same areas. The associates will not be involved in lay ministries themselves, but in training individuals in their local areas," Hardin added.

A projected goal, Hardin said, is that the 10 people equipped by each of the associates will form a team of regional resource persons, who then will train and recommend to the churches 50,000 local resource people.

The ultimate team of 50,000, Hardin said will facilitate renewal evangelism through training lay teams; orientation and consultation for associations, churches, and state convention agencies; resource for state and local renewal evangelism strategies; and grass roots ministry of experimentation and evaluation.

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