

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1970-1974

Arkansas Baptist Newsmagazine

---

11-29-1973

### November 29, 1973

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_70-74](https://scholarlycommons.obu.edu/arbn_70-74)



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

---

#### Recommended Citation

Arkansas Baptist State Convention, "November 29, 1973" (1973). *Arkansas Baptist Newsmagazine, 1970-1974*. 80.

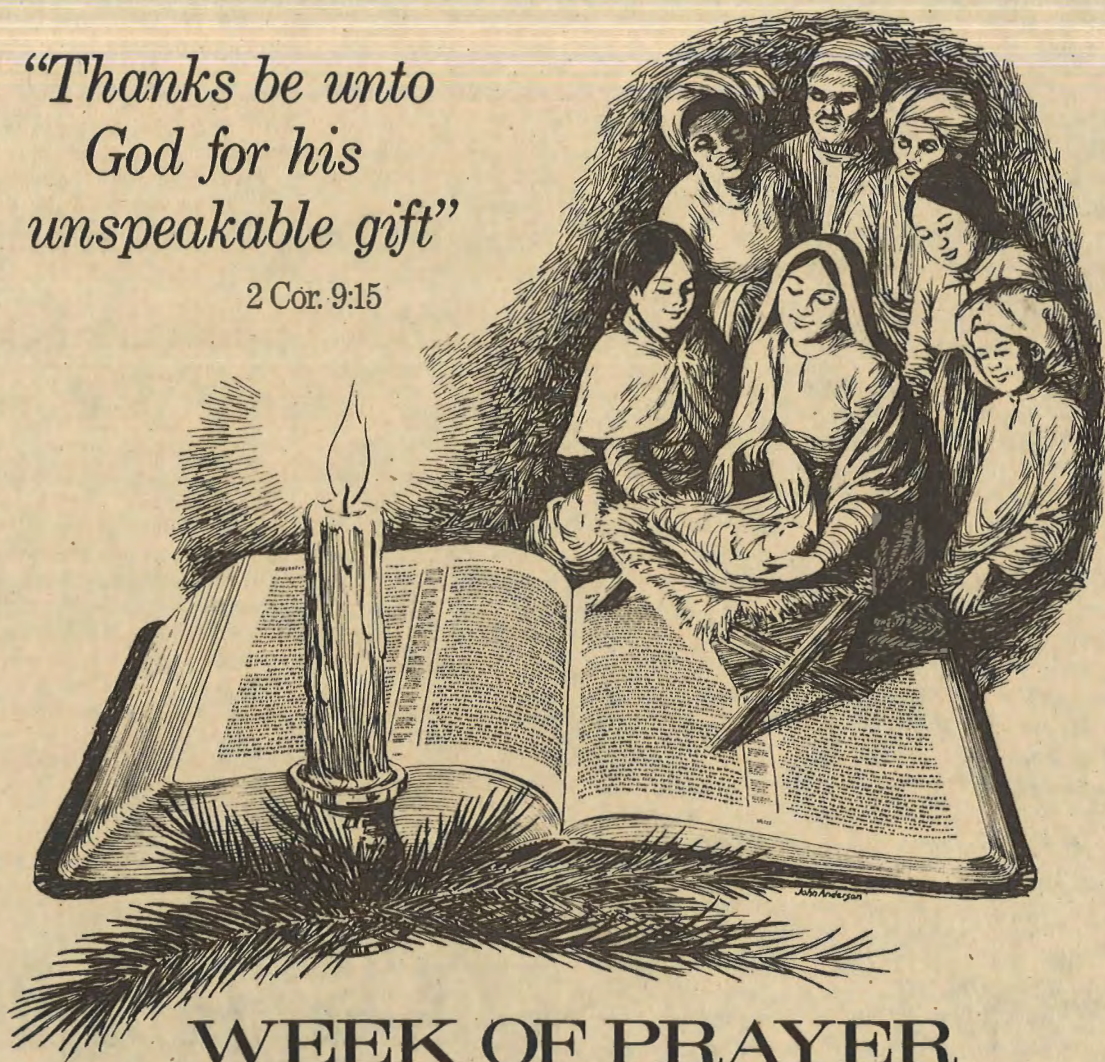
[https://scholarlycommons.obu.edu/arbn\\_70-74/80](https://scholarlycommons.obu.edu/arbn_70-74/80)

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1970-1974 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

# God's gift ...unspeakable

*"Thanks be unto  
God for his  
unspeakable gift"*

2 Cor. 9:15



**WEEK OF PRAYER  
FOR FOREIGN MISSIONS  
December 2-9, 1973**

**LOTTIE MOON CHRISTMAS OFFERING GOAL: \$20,000,000**

November 29, 1973  
**Arkansas Baptist**  
NEWSMAGAZINE

## One layman's opinion

# Determinism vs. freedom



Dr. Grant

An old, old controversy was given new life recently with the publication of a book, *Beyond Freedom and Dignity*, by Harvard behavioral scientist, B. F. Skinner. Skinner says that freedom is a delusion and that human behavior is entirely determined by heredity and social setting. This flies in the face of the Christian view of ultimate freedom of choice for all men, and that "whosoever will" may come into a miraculous new birth experience with Christ.

Recently I had occasion to rethink this question of whether one is a total slave to his environment and his genetic endowment. Bill and Linda Cates, Christian musicians, were visiting in our church and on the Ouachita campus, and Mrs. Grant and I had them in our home one night for fellowship with a group of students. We twisted their arms and they agreed to play and sing just a little before leaving. Linda sang two numbers that were in sharp contrast with each other and that were written for a new musical entitled "Mountain Light," I believe. The setting for both was the pitiful, grinding poverty of a mountain settlement, with much disease, illiteracy, and economic blight. One was a song voicing all of a woman's bitterness and pessimism that might be expected from such a hard life. The other was a beautiful song of another woman expressing gratitude to God for the love, beauty, and enjoyment she found in her relationship to her family, neighbors and God, in spite of the poverty. Aside from the beauty of Linda Cates' singing, I was impressed with the reality of ultimate freedom of choice, even in the common setting of what we call "cultural and economic deprivation." There is a spark planted deep inside each human, called the image of God, and even though it escapes the test tube of Harvard scientist B. F. Skinner, it is nevertheless there. Skinner is unfortunately correct in observing that an overwhelming statistical majority in this world have not made the free leap of faith to escape this enslavement to heredity and environment, but the law of averages should never be mistaken for absolutes.

One other illustration walks into my office frequently these days. He is Dr. Ed Coulter, my administrative assistant who stands 6'7" tall and who is compelled because of his height to go through life looking at the dusty tops of cabinets, shelves, and door frames that most people never see nor bother to clean. You might say that Ed lives in a different and dirty world because his level of vision is 12 inches higher than that of most people. Far from being victimized by it, his happiness level is well above average and he shows no sign of being tied to some different view of an unclean world.

Both as a card-carrying social scientist and as a Christian, I continue to cast my vote for a significant amount of freedom of choice in the life of every human being. — Daniel R. Grant, President, Ouachita Baptist University

## In this issue

### January Bible Study 3, 5

*The editor gives a discussion.  
A complete listing of basic materials.*

### Alaska music mission project 6-7

*Report of a recent trip to Alaska by Arkansas musicians.*

### Baptists launch port ministries 10

*Report on the ministries which have been developed for sailors of other countries.*

### Broadman releases new revised Vol. I 11

*The final revised Volume I of the Broadman Commentary has been released.*

### Meanwhile, back on the mission field 15

*Information on the Week of Prayer for foreign missions.*

# Arkansas Baptist

NEWSMAGAZINE

VOL. 72

NOVEMBER 29, 1973

NO. 47

J. EVERETT SNEED, Ph.D. .... Editor  
BETTY KENNEDY ..... Managing Editor  
MARY GIBERSON ..... Secretary to Editor  
ANN TAYLOR ..... Bookkeeper

525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Church budget, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

## Preparation for January Bible study



Editor Sneed

The strength of Baptists lies in our dependence upon and understanding of the Bible. Today, Christianity is confronted by the occult. It is significant that in our January Bible Study we will take the Book of Colossians, which deals most directly with these false beliefs.

All of these false religious ideas, whether astrology, witchcraft, mysticism, or primitive taboos, deter from the supremacy of Christ. Paul

magnificently declares the pre-eminence of Christ. Christ is all in all.

It is probable that Ephesians and Colossians were written from Rome about the same time, 61 or 62 A.D. There is a similarity of material and yet a distinctly different emphasis. Someone has said "Ephesians teaches us of the church of Christ, whereas Colossians emphasizes the Christ of the church."

Heresy had broken out in the church at Colosse. Some of the young believers were engaging in the worship of angels (Col. 2:18), while others were insisting on observance of special Jewish days and rites. (Col. 2:16, 21.)

It is likely that the root of the false teaching was the Gnostic philosophy which promoted two ideas: (1) That all matter is evil. Hence, they said Jesus only appeared to have a body. (2) That all matter is eternal. The creation, therefore, never occurred.

Paul, in answering, stressed that Christ was completely human, as well as totally divine. Jesus was

present in creation and the Father's instrument in bringing the total universe into existence. Paul, thus, stressed that in Christ dwells all the fulness of the Godhead in bodily form. (Col. 2:9.)

It may seem strange at first that Paul chose to direct a letter to Colosse, as it was small and unimportant. Some have observed that it was the most unimportant town ever written by Paul. But if allowed to have gone unchecked these false doctrines would have wrecked Asian Christianity.

Those teaching Colossians will find a significant challenge. Dr. William Barclay, professor of Divinity and Biblical Criticism at the University of Glasgow, Scotland, states that there is no more difficult Book in the New Testament. However, we will find ample help in our Book Store. The basic textbook is *Colossians — Christ Above All*, by Harold Songer, which provides an excellent treatment. His tape will give additional aid. A complete listing of the January Bible Study age level books are to be found on page 5.

We urge every church to have an in-depth study of Colossians. This great letter contains some of the richest thought in the Bible. It, also, will serve as a deterrent to the awesome threat of the occult.

Pastors will wish to begin their planning for the study now. Qualified teachers for all age levels should be obtained. Preparations for attendance should be made. Churches may wish to sign up their members in advance for this meaningful study. Let's do everything possible to make this year's January Bible Study a real meaningful time.

## Characteristics of a servant of God

It is sometimes worthwhile to review the lives of some of our great contributors to Christianity. In so doing we often can discover meaningful objectives for our own lives.

One of the major factors which precipitated the Reformation was the distribution of the Bible in the vernacular (the language of the people.) One of the most important of these translations was made by William Tyndale.

His desire to see the people of England have the Bible in English began while he was quite young. As he sat at the table of Sir John Walsh, whom he served as a household chaplain as well as the children's tutor, he exposed the ignorance of some of the supposedly learned theologians. These doctors of theology could lecture brilliantly on the physical characteristics of an angel. They could debate ably on how many angels could dance on the point of a pin. But none of these men knew the Lord's prayer or where it could be found. Because of the embarrassment and pressure brought to the Walsh family, Tyndale eventually left their home.

After a time he found a place to preach at St. Dunstan's-in-the West, London. It was a poor situation where he could hardly make ends meet. But he had no time for work on the translation of the Bible which he had already begun in secret.

In 1524 he obtained a loan of 10 pounds which enabled him to leave England. He didn't dream that he was never to return as he landed in Hamburg, Germany.

The long arm of those opposing the Bible being placed into the English language reached into Germany. Tyndale was imprisoned. But even while behind bars he completed his work. The keepers family, all of whom he had won to the Lord, brought him candles for the evening, writing paper, a Hebrew Bible, Grammar and Dictionary.

In Vilford Castle, the state prison of the Lower Countries, he completed his work. On Oct. 6, 1536, he was publicly strangled and his body burned. He was said to have prayed just before his death "Lord, open the King of England's eyes."

(Continued on page 4)

Tyndale's prayer was to be answered for in 1611 the King James Version of the Bible was completed. The translation in large measure retains the vigorous wording of Tyndale's work.

There are some characteristics of this man's life which could be profitable to us.

- He had a desire to place the Word of God in the hands of the people. Even though the Scriptures are accessible today, all too often people are not properly confronted with its message.

- He had a boldness which enabled him to stand

**I must say it!**

## The Baptist faith and message an instrument for unity

(Fourth of a series)



Dr. Ashcraft

No denomination, society, church, fellowship, lodge, fraternity or club which recruits members or accepts funds can long endure without laying it on the line as to what it is and what it stands for.

Southern Baptists have done this in adopting the revised *Baptist Faith and Message* in the 1963 Kansas City convention. This instrument states the case for more Baptists than any other, except the

Word of God. Most Baptists accept this statement as a general guideline but not as a creed.

Great danger is eminent when the *Baptist Faith and Message* is treated as a creed, as equal to the Word of God or exceeding it. Baptists reserve the right to interpret the Word of God for their own personal and corporate lives and the same right no less to interpret the *Baptist Faith and Message*.

Accepted as a guideline it will contribute to a wholesome unity. Enforced as a creed it becomes the curse which leads to division, heartbreak, a fragmented witness and a backward step in the direction to the inquisition.

## Scottish Baptists have cited increased membership, discrimination

GLASGOW, Scotland (BP) — Increased membership and baptisms have reversed a downward trend for churches of the Baptist Union of Scotland in 1973, delegates to the annual assembly were told here.

The Scots also heard reports on "religious discrimination" against Scottish Baptists and learned they had exceeded their annual budget target for the first time in several years.

Ian Mundie, a Scottish Baptist pastor reporting for European Baptist Press Service (EBPS), said membership in Scottish Baptist churches reached 16,475, an increase of 56 over 1972. Baptisms for 1973 were 532, compared with 469 last year.

In an address to the assembly, Tom Houston, director of communications

for the British and Foreign Bible Society, noted that Baptist Union membership figures showed an increase for the first time in 15 years.

"No one is working harder and coming nearer to halting the downward trend in statistics than Scottish Baptists," Houston said, referring to an overall national decline in membership in church life and activities.

In a business session, Baptist Union Secretary Andrew MacRae decried "religious discrimination" against Scottish Baptists.

According to EBPS, MacRae spoke of an act governing changes in education committees, affected by regional development in Scotland, and of protests to the Secretary of State for Scotland that the act discriminates against

against prejudice and oppression of those in high places.

- He had a dedication which enabled him to place the Word of God above even his own life.

Each of us who lives in a nation where everyone can easily possess a Bible should follow the admonition of Paul as he told Timothy "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.)

The pages of church history are replete with religious groups which have flourished into great movements only to disintegrate at a certain point into forgotten splinter groups.

Place a microscope upon that certain point and you will find self-interest, personal ambition, vain-glory, a will to power, and a claim to super-enlightenment. While God has at times vested more enlightenment in one man than the composite vision of the greater whole he has never made any arrangement for flesh to glory in his presence nor for any Christian to compress another Christian into subservience.

Those who have achieved freedom through the Word of God will not accept the chains of a creed with the attendant enforcers, never. Baptists will not trade bread for a stone, nor will they exchange a fish for a serpent.

They are too mature to bow before the broken altars of deposed gods. They will not allow the *Baptist Faith and Message* to wreck the largest evangelical witness God has ever assembled upon this earth.

A guideline, yes; a creed, never.

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

non-Church of Scotland Protestants.

The act provides statutory places (on the committees) for representatives for the Church of Scotland and of the Roman Catholic Church but doesn't provide guaranteed places for other church groups, according to EBPS.

Baptists and other denominations have been unsuccessful so far in their bid for a third statutory representative on education committees from among their church members, EBPS said.

McRae advised assembly delegates to nominate church people to local authorities for election to the education committees, even where no guaranteed places exist. "While there is objection to social, racial and even sexual discrimination in this country, we find ourselves as victims of religious discrimination," he was quoted as saying.

John McCrudden is the new president of the Baptist Union of Scotland, succeeding Ramsey G. Small.

## Thanks for gifts

The generosity of Arkansas Baptists in their gifts to the Cooperative Program is deeply appreciated by your Radio and Television Commission. Our portion of the funds distributed by the Executive Commission for 1972-73 came to a grand total of \$1,728,244.28, of which \$56,507.79 came from Arkansas Baptists.

Every dollar of this gift from Arkansas Baptists was stretched to the utmost, as we sought to make the largest possible contribution to the kingdom of God. Cooperative Program funds are used in the production of the radio and television programs we offer the broadcasting industry in the name of Christ. This industry responded with public service time valued at more than eight million dollars during this same 12 month period. How grateful the staff and trustees of this missionary agency are for these gifts.

Your state has benefitted from the ministry of the Radio-TV Commission in a direct and wonderful way. One Arkansas television station gave time valued at \$8,500 to Commission programs and 69 radio stations gave time

valued at an estimated \$138,000. That's a total of \$146,500 worth of free time these programs received for Arkansas Baptists in 1972-73!

These figures will give you an indication of the scope of the electronic missionary ministry your people support through their contributions to the Radio and Television Commission.

Please do accept our heartfelt gratitude. — Paul M. Stevens

## Offering response

There are so many things to rejoice about in the times of distress in all areas of life. I am especially excited about the response to the Dixie Jackson offering for state missions.

In the recent travel over Arkansas in District WMU meetings so many expressed excitement of going over the goal for state missions. Many believe that goal of \$99,999 will be met.

Remember, friends, we have the hundredth thousandth dollar given by Theo Patnaik, associate secretary of the Baptist World Alliance.

It would be much more exciting if 999 churches would participate in this state mission offering. Surely someone in every church could encourage prayer and giving.

As the time approaches in the completion of this \$99,999 let's be grateful for opportunities, provisions and praise God for his leadership. There is a definite renewal in the area of evangelism and missions. These cannot be separated.

As president of Woman's Missionary Union let me say "Thank you" pastors and churches for your part in meeting this goal of \$99,999. Also, let me assure you again I am also involved in and am for the total church. I'm so glad of the times of prayer for state, home and foreign missions with the privilege of giving above the tithe and regular week by week giving, plus a special time to pray for associational missions.

It is great to be in a fellowship like the Arkansas Baptist State Convention. — Mrs. J. A. Hogan, president, Arkansas WMU, 517 S. Locust, Harrison, Phone 743-2129

## Woman's viewpoint

### God's supply and demand

By Iris O'Neal Bowen



Mrs. Bowen

Most prices, they tell us, are settled by the law of supply and demand. Say there is an overabundance of lettuce, but everybody has gone on a grapefruit diet, then lettuce gets very cheap. But have you noticed how the price of eggs jumps just before the Easter bunny makes his annual rounds? I sometime think the hens know about the Easter rabbit and want to give him trouble!

Right now, prices are high and due to keep ascending, but we are suffering a shortage of many items on the grocer's shelf. If we at the store have the good luck to get in a few boxes of raisins, we are sure to find the price has sky-labbed since the last raisin order!

No one is happy about the law of supply and demand right now, but I have found there is one area where it works perfectly, and this is where we have a need for God's love and care —

and God is able to provide that love and care, all we need, at no cost, with no waste nor left-overs.

God also provides strength in time of trials and sorrows, in proportion to how much the Christian needs, and how much we call on Him.

I have a relative who, through the years, has lost several members of her family — a small child died in an accident, a grown daughter lost her life in a car wreck, a son was killed in the war.

How did she maintain her sweet and strong Christian character through all her troubles, I wondered, without getting bitter or blaming God?

Finally, the years of experience revealed it to me: That fine lady received God's special strength and encouragement reserved for His children when they need it. She did not find them in short supply, nor priced out of reason when she needed them.

Paul tells us in Second Corinthians 12:9, that Christ assured him, "My grace is sufficient for thee."

God's supply is always equal to the demand. All we need to do is ask!

## January Bible Study Books

**Adult:** Colossians, Christ Above All, by Harold Songer

**Youth group:** Book Alive, by John W. Tresch, Jr. and Catherine Griffin

**Older children:** In the Land Where Jesus Lived, by Lillian Moore Rice

**Younger children:** The Story of Joseph, by Betty Mason

**Older pre-school:** God's Plan for People, a magazine article that will be featured in the Oct.-Nov.-Dec. issue of Guide C for pre-school teachers. This is not a book for sale in the Baptist Book Stores. Copies of this article may be secured by writing: Material Services, Baptist Sunday School Board, Nashville, Tenn. 37234

**Younger pre-school:** My Church, by Willa Ruth Garlow  
The supplementary materials may be purchased at the Baptist Book Store.



We got in about all the flying time we wanted for a while. Shown here are some of the team members in flight. R. L. Powell is in the left front. Seated behind him is Jim Little and Ural Clayton. Across the aisle is Wayne Edwards, and right behind him is David Tate.



Morris Ratley is seen here entertaining the Arkansas group in the waiting area of the St. Louis Airport. This flight on to Seattle was one of the few times we had enough time between planes to relax.

## Alaska Music Mission Project Report

By Ervin Keathley

Secretary of Church Music Department

Friday, Oct. 26, began as a beautiful day for the group of Arkansas Baptists who were involved in the recent Music Mission Project in our largest and most pioneer state. Day was just beginning to break as most of us began to gather at the Little Rock airport for our long journey. For some it was more exciting because it was to be their first flight. An accident near the airport gave a few anxious moments for those caught behind in heavy traffic, but all arrived in time for departure. Jim Tillman, who was the inspirational leader in our training sessions, even made the sacrifice and came out at the break of day to see us off.

Our flight was very pleasant and uneventful until we realized we were going to arrive in Seattle barely in time to catch our plane to Anchorage. What a sight! Twenty-eight Arkansans trying to figure out how to get from one side of a giant airport to the other in the shortest time. The underground tram did the trick for us.

When we arrived in Anchorage we were met with a familiar sound. Allen Meeks and some of the others who were familiar with the ways of Arkansans, met us with a loud and clear "calling of the hogs." There was no doubt about it, we were among friends!

From the airport we were transported to the Alaska Baptist Convention Building for orientation and assignment to homes for the night. Troy Prince and all of his co-workers just gave us the royal treatment. They only failed in one res-

pect. They did not have any snow on the ground for us. We just knew it would be knee deep. Before the week was over, it got pretty deep for some of the team who moved on to the north.

On Saturday, team members flew on out to their assignments and most of them were busy in the work they had come to do by Saturday night.

Without exception, the reports which the team members have turned in have been very positive. They indicate they were well received everywhere and that the people were eager to have them share their knowledge and abilities with them.

Fred and Norma Bridges report they were involved in a revival during the first week at Soldotna. Hollis Bryant, superintendent of missions of the Chugach Association, was the evangelist. The church has a relatively new organ with no one to play it, so they especially appreciated Norma's playing. Their second week was spent in conducting a Music Clinic. Others on the peninsula were invited to attend the clinic. The Bridges left an autoharp, several copies of music and several graded choir instruction books with the church. They also turned the love offering they received into a record player and several records which they left.

Jim Little is a volunteer music director from Heber Springs. He served the churches in Kenai and Seward. He reports that his best work was done among the children in Kenai. He was also involved in some personal witness-

ing which led to a decision by a young married man. The week at Seward was spent in revival. Though the response was not great, Jim felt the church was strengthened through personal visitation with members and prospects.

David Tate served the church at Petersburg both weeks, one week in a local revival and one week in the logging camps. David and the pastor flew to these camps and conducted music and preaching services when they could. He requests our prayers for these people who live ungodly lives and make it difficult for a professing Christian to live among them.

Larry Earhart worked in the St. John Church in Anchorage the first week. The choirs from St. John and other black churches in the area surprised him by presenting a musical on Sunday evening. Larry spent the second week at Friendship Mission in Fairbanks. The highlight of the week here was meeting and having fellowship with Grandma Tucker, a 115 year old Eskimo lady who arises each day and immediately goes outside and looks up to see if Jesus is coming.

Dennis and Martha Coop were at Eielson Park Church in Fairbanks the first week. They were kept very busy giving voice and piano lessons, conducting a choral workshop, working with Sunday School and Church Training leaders and teaching people to play the autoharp which they presented to the church. Their second week was spent at New Hope Church in

Anchorage. Here they conducted rehearsals for the choir as they learned their Christmas music. They were very impressed by the beauty and spontaneity of the worship services.

Charles and Gloria Mayo spent both weeks at Juneau. They assisted in a city-wide evangelistic crusade the first week at Glacier Valley. They also assisted the youth in preparing to present "Celebrate Life." Gloria taped the piano accompaniments for them, to use in their presentation. Charles also held a beginning music readers class, conducted a hymn-sing and assisted the church in drawing plans for a new organ chamber. Assistance was also given to age group leaders in Sunday School and children's choirs.

Wayne Edwards and Annie Mary Wilson served in Fairview Church in Anchorage in a stewardship revival during the first week. During these services, Wayne used special features to show ways to plan more meaningful services with a small group. During the week, he helped them to make plans for expanding their ministry and for future growth. One of the projects was plans for beginning of a children's choir and teaching the workers to play the autoharp which was presented to them. During the second week, Wayne helped the pastor at Sunset Hills church to organize a music ministry. Evenings were spent in rehearsals with the youth and adults of the church who responded well to suggestions in organization and types of music. During this time they began some work on their Christmas music. He shared some worship service preparation ideas with them and assisted the children's choir workers with methods and materials for improving this area.

Fred Helms spent both weeks in very small native villages above the Arctic

Circle. He worked mainly with the Children in the villages of Kiana and Selawik. The area missionary, Miss Valeria Sherard, worked with Fred since these mission points have no pastor. They are missions of the First Church of Kotzebue. Fred saw more of the real Alaska as we think of it. He reports that they had several feet of snow and transportation was almost exclusively by snow machine. He was also the only one of the group who was delayed because of weather. Because of the snow storm on Thursday, Fred was unable to reach Anchorage to fly home with the team. He finally got out of Kotzebue on Monday and arrived home on Tuesday. The rest of the team arrived on Saturday.

Ervin Keathley worked with Troy Prince, Executive Secretary for Alaskan Baptists, in a revival at East Third Street Baptist Church in Anchorage during the first week. The pastor, Willie Johnson, is the only Eskimo pastor in the state. It was thrilling working with this wonderful group. They love to sing, as was indicated by the 50 to 60 minute song services each evening. Several significant decisions were made this first week. The second week was spent with the Faith Church where Ervin conducted a choir clinic, a song leading class, and gave personal help to several other music leaders.

As you can see by these reports, our time was spent doing the things which we really went to do; sharing ourselves and our abilities with Alaskan Baptists. But Alaska is a beautiful state with many wonderful things to share in the way of natural beauty. As time allowed, our hosts were very generous in showing us the wonders of this great northland.

As we stated earlier, we did not have any snow in Anchorage or to the south, but those going to the north found

plenty. In fact, Fred Helms found so much in Kotzebue that he was unable to return with the rest of us. He spent two weeks in the very pioneer, even remote, areas of Kiana and Selawik. Fred saw nothing but snow the entire time. We had arranged for Harley Shield, pastor at Kotzebue, to fly him in and out of these bush areas, but we had not planned for a real snow storm in Kotzebue on Friday when he was to fly on to Anchorage. Fred was stranded for a few days, but he arrived in Little Rock on Tuesday morning just three days behind the rest of us.

This mission effort would not have been possible without the support of the churches here in Arkansas where these men serve. Many of you went the second mile and provided autoharps, tape recorders, music material and many other things for these men and women to take and leave with Alaskan Baptists.

Please be assured that your generosity in sending your Minister of Music and all of this other material has been deeply appreciated by individual churches and by the Alaskan Baptist Convention as a whole. They were overwhelmed by your generosity.

We helped to meet a great need in many areas, but we didn't get it all done. We can't go back again anytime soon, but we can undergird these fine churches and their noble pastors and people with our prayers. I know at least 28 people who are much more aware of the needs of our friends to the north, and who can pray more intelligently about these needs. Please join us in praying that God will take our small efforts and multiply them as only He can do through the work of His Holy Spirit.

(To be continued next week)



Annie Mary Wilson and Ervin Keathley are shown here in the reception area of the Alaska Baptist Convention Building. The totem pole is symbolic of the state's culture and enhances the authentic and attractive decor of the entire structure.



Mr. Allen Meeks, Director of Education for Alaska Baptists, is shown making housing assignments on our arrival at the Baptist Building. Others in the picture are Mr. and Mrs. Charles Mayo on the left, Mrs. Ervin Keathley and Mrs. Hollis Bryant who is director of work with Mission Friends in the Chugach Association. Mrs. Keathley and Mrs. Bryant spent the two weeks in Mission Friends conferences throughout the area.





Dr. Gerald Martin, president of Hannibal-LaGrange College, preaching to more than 4,000 high school students in Seoul, Korea. Several hundred indicated they were accepting Christ as personal Saviour. Left to right at pulpit: Korean pastor, Choy; Missionary Rolla Bradley, and Dr. Gerald Martin.

## Martin holds evangelistic crusade in Korea

Gerald Martin, new president of Hannibal-LaGrange College, Hannibal, Mo., recently participated in an evangelistic crusade in Seoul, Korea, where 14,000 decisions for Christ were made in 27 churches during a period of one week, four thousand of these in the church services.

This Korean Crusade was under the direction of Missionaries O. K. Bozeman and Sam Choy, along with Korean Baptists and other missionaries. Southern Baptists, 175 strong, enlisted by World Evangelism Foundation and W. H. "Dub" Jackson, went into these 27 churches to witness, to testify, to pray, to love, to preach, to sing, and to be

used of God as the Spirit of God impressed. "Thrilling," say these Southern Baptists who witnessed the outpouring of God's Spirit like unto Pentecost, and the sweeping into the Kingdom of God so many souls in so few days.

Martin states, "I did the 'craziest' thing I have ever done while in Korea. In one week the Korean Baptist Press printed 5,000 copies of my manuscript on the Holy Spirit." The title of this book is *How to be Filled with the Holy Spirit*. Copies are available by making a contribution to the Korean Church Development Board or World Evangelism Foundation and mailing it to Hannibal-LaGrange College.

cal troupe designed to communicate personal belief to others found fertile ground in the minds of two dozen other students on the university campus, and in late 1967, the concept exploded into reality.

Listening to the beat of a different drummer, the members of the "Sound Generation" found many other people, young and old alike, ready to listen to the group's message.

The young people in the group believe in a living God! They believe that Jesus Christ came to provide the way for us to know the Lord in a real and intimate way.

## "Sound Generation" to be in Little Rock

"The Sound Generation," a musical group from John Brown University, Siloam Springs, will appear in the Sylvan Hills First Church, North Little Rock, at 7 p.m. Dec. 1, and in Brookwood First Church, Little Rock, at 7 p.m., Dec. 2.

The group is under the direction of two young men, John Coates and Roger Byrd, who were both students at John Brown University when the group was formed. The theory of a traveling musi-

## News briefs

- Fitzgerald Church, Wynne, had as guest speaker recently, Lucy Ching, a blind missionary from China.

- First Church, Henderson, ordained the following as deacons recently: George Camp, James Weeks, Harold Lindsley, Fred Rhodes, Jesse Cohea, Bob Burfield, and John Blasingame. Pastor Gerald Harlan delivered the ordination message.

- Open Door Church, Rogers, held a groundbreaking service Nov. 11, at the site of the church on West Oak and 24th Streets. A facility which will serve 450 is being constructed on the 10-acre property at a cost of approximately \$250,000. Rex Easterling is pastor.

- Grand Avenue Church, Hot Springs, broke ground Nov. 11 for a new educational building. The building will be a two-story complex with classrooms on the bottom floor and multi-purpose recreational facilities on the top floor. Cost of the building will be approximately \$120,000. The church also purchased two lots adjoining the church property to be used for parking. The church has plans to build a new auditorium with a seating capacity of 1,500. Glenn C. Riggs is pastor.

## Sand Springs pastor, Clifford Lyon, dies

Clifford R. Lyon, pastor Trinity Church, Sand Springs, Okla., died Nov. 8 at Muskogee.

A native of Ft. Smith, Lyon had been pastor at Trinity for two years. He graduated from Ouachita and Southwestern Seminary at Fort Worth and has served churches in both Arkansas and Oklahoma.

He was a board member of several Arkansas and Oklahoma Baptist Associations and was president of the Lyon Families of America.

He is survived by his wife, a daughter, his mother, a brother and a grandchild.

## 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	

## Southern sets Bible conference



Mrs. Rice

The Church Efficiency Conference will be held on the campus of Southern Baptist College Dec. 3-5. Theme for this year's conference is "Thy Word — A Light."

A feature of the conference will be the appearance of Mrs. Ann Rice of

and on the campuses of the state. Mrs. Rice was a soloist during the recent sessions of the Arkansas Baptist Convention.

Speakers for the conference include Adrian Rogers and Bobby Moore of Memphis, Tenn., Everett Sneed, *Arkansas Baptist Newsmagazine*, and Jim Tillman of the Ouachita-Southern Campaign, Little Rock. Jimmy Millikin, a favorite in other years returns again this year.

Free housing is provided on campus by SBC. Guests remaining overnight should bring their own bedding and towels.

The director of the conference is Billy Walker, pastor, College City Church on campus. For additional information write or call him, P. O. Box 281, SBC, Walnut Ridge, Ark. 72476.

Little Rock as featured soloist in the sessions on Tuesday, Dec. 4. Mrs. Rice, a member of the First Church, Little Rock, has sung with the Arkansas Symphony Orchestra and in opera productions of the Arkansas Art Center and the University of Arkansas at Little Rock. She is a frequent soloist in churches

## Evelyn Stanford retires

Miss Evelyn Stanford, who served 26 years with the Home Mission Board, left Elizabethton Aug. 10. Although she is retiring, it's not the end of the line for the missionary, as she plans to go to Houston, Tex., and do volunteer mission work with a friend.

Miss Stanford was born in Horatio, Ark., where she attended elementary and high school. Then the depression came, and she worked as practical nurse, did some farming, and was employed in a defense factory.

She attended Ouachita and while engaged in her first college studies, she became very active as a student missionary, doing summer mission work and working in Negro missions. Feeling God's leadership in her life, she applied for a second year of summer mission work, and was sent to the Bayous of Louisiana to teach French-speaking Indians. After the second summer's work, her dreams were fulfilled when she entered the New Orleans Seminary. From there it was mission assignments to Good Will Centers, Rescue Missions and street services in French markets and in the slums.

Her greatest compensation comes when she witnesses the amazing changes in the lives of the individuals with whom she works daily. Hers must be a patient work, as the changes do not come overnight, but only after many hours of prayer encouragement and work.

Her advice to a young missionary, and to any Christian, for that matter: "Do a lot of praying and lean heavily upon the Lord. Do anything you can to reach them . . . even if it means hoeing in the garden with them or helping them fill a pail with blackberries," both of which she has done.

One does not wonder why her favorite Scripture verses are John 3:16 and Matthew 28:19-20. For thus, she loves sacrificially, and she has certainly answered the Great Commission of "Go ye therefore, and teach all . . . to observe all things."

## New subscribers:

### New Budget:

#### Church

Rea Valley, Flippin

#### Pastor

J. H. James

#### Association

White River

## And some evangelists . . .

(Ephesians 4:11)

### R. L. Spain



Spain

R. L. Spain, Paragould, began his evangelistic work in 1939. He conducted revivals for five years before becoming a pastor.

Spain attended the Baptist Bible Institute, New Orleans, La. He has served churches in Arkansas, Oklahoma and California. He has preached on the Missionary Bible Hour, Ft. Smith, and the Bread of Life Hour, Tulsa, Okla. He has conducted numerous revivals across the years.

Robert G. Lee, pastor emeritus, Bellevue Church, Memphis, Tenn., states "This is to say that Brother R. L. Spain of Paragould, Ark., is a servant of Jesus — in my evaluation of him and the work he has done.

"He has done fine work in a mission which he sponsored himself. The Riverside Church of Memphis started in his home.

"I believe that you can trust Brother Spain in all matters. He seeks to make his life count for God."

Huston Seaton, pastor, First Church, McLoud, Okla., gives the following statement: "It is indeed a privilege to say a word of recommendation for Brother Bob Spain. Our personal friendship has exceeded 10 years. We were co-laborers in the First Southern Baptist Church of Burbank, Calif., which sponsored a mission on Victory Avenue with Brother Bob serving as mission pastor. . . My prayer for him is that God will give him many more years in which to serve him."

Spain may be contacted at 721 S. 6½ Street, Paragould, Ark. 72450, Ph. 236-8477.

## Associational minutes

Southwestern Seminary requests that each association place them on the mailing list to receive a copy of the associational minutes each year and to mail a current copy to:

Joel Sturtevant  
Serials Librarian  
Southwestern Baptist  
Theological Seminary  
P. O. Box 22000  
Ft. Worth, Tex. 76122



Filipino seamen get hearty welcome to "The Beacon" Christian Seaman's Center in Ft. Lauderdale, Fla. On the porch shaking hands with them are Mr. and Mrs. Harold Botts. Botts, who directs the ministry was being introduced at the center's dedication service by A. L. Dawson (far right) superintendent of missions for the Gulf Stream Baptist Association which sponsors the ministry, when the seamen came to visit and were applauded by the dedication crowd. (photo by Tim Nicholas)

## Baptists launch port ministries for seamen from other countries

By Tim Nicholas  
for Baptist Press

During the solemn moments of a dedication service on a front lawn in Ft. Lauderdale, Fla., a group of young Filipino sailors approached nervously from behind the crowd.

The audience of 50 turned and began to applaud the young seamen, motioning them up onto the front porch of "The Beacon," an International Christian Seaman's service center.

Sailors are the primary reason for the center, located just inside the main gate of Port Everglades, a deepwater port at Ft. Lauderdale. The recent dedication officially opened the center for fulltime operation.

The concept of seamen's ministries as an outlet for world missions is spreading with centers and ministries popping up all over the United States.

Mack Mobley, Southern Baptist foreign missionary in Kobe, Japan, who directs "Harbor Evangelism" there, lists 23 Baptist affiliated seamen's ministries in the United States, plus "contact" ministries in Japan, Canada, Bermuda and Korea.

To follow up contacts with sailors, as they move from port-to-port and back to their home countries, Mobley and the Southern Baptist Home Mission Board compile addresses of ministries

and persons who can continue relationships begun in other ports.

The Home Mission Board is also compiling a resource booklet for groups interested in starting a seaman's ministry.

The booklet will give advice on how to make initial contact on ships and how to get around language barriers to communication. Suggestions will be included for social gatherings (fellowships), relationships at church and at home, also for follow up.

The Florida center, operated by the Gulf Stream Baptist Association, is the culmination of three years of part-time volunteer work by Howard Botts, a self-employed apartment contractor.

Botts initially used his own home as a base of operations, inviting the often lonely seamen for fellowship. Sensing the need for additional ministry, the association bought a bus 18 months ago for him to transport men to churches and members' homes in the association.

Interest in the ministry boomed, and now Botts directs the shipboard visitation; Charles Loveday, a retired Navy man and ordained minister, supervises the center.

The center, situated in the former home of the port manager, has a full kitchen, a record player and television, ping pong and billiards. The facility is manned on a voluntary basis five nights a week by volunteers from the 35 associational churches. The buses run from ships to the churches on Wednesday and Sunday nights.

At the dedication service, Lt. Cmdr. David Halverson, of the Naval Ordnance Lab in Ft. Lauderdale wished the group success.

Paul de Mariano, director of operations for Port Everglades, gave the center the key to the port.

Success in a dilapidated building in Baton Rouge, La., prompted the Judson Baptist Association to invest in a new seaman's center to be dedicated in December, 1973.

The center, directed by James Buie, who also directs a language ministry, will provide a more attractive place for recreation and relationships.

Sailors have visited the Baton Rouge center after learning of it from ministries in other ports. Most persons working in seamen's ministries consider follow up of prime importance.

Charles Lawhon of Jacksonville, Fla., directs Baptist ministries to internationals, which includes military and students, but 75 percent of visitors to the Jacksonville association's International Fellowship House are seamen.

Lawhon illustrated the importance and effectiveness of such a ministry.

He recalled that only one seaman came to the house on a recent night. The seafarer had been visited in 1967 by a church group and their witness had influenced him. The man accepted Christ that night, Lawhon said.

John Vandercook, who operates the New Orleans Baptist Seamen's Service, says similar incidents are highlights of his 10-year ministry. The radio officer of a Colombian freighter recently told Vandercook, who operates solely from donations, that he needed to talk with someone.

Over coffee, the man told Vandercook that his daughter was lost.

Vandercook made a call and was able to locate the daughter.

The two men read together in the Spanish Gospel of St. John where it says, "You were sad, God made you happy." The man responded, "God sent you to me."

Vandercook estimated that through his ministry more than 2,500 persons have made professions of faith and 9,000 have attended worship services in New Orleans.

"Through the ministry on ships I visited 95 countries in 1972 alone," Vandercook says.

In another incident, a Sunday School class in Ft. Lauderdale invited an entire

Turkish ship's crew to dinner at a local cafeteria. The crew's captain reciprocated by inviting the class on board the ship for a full-course Turkish dinner.

Meals are often a central focus for seamen's ministries, especially when the ministry has no center of operations, and home cooking is one thing seamen miss no matter where they're from.

Running across open fields and pitching horseshoes, are among other things lacking during long sea voyages. Realizing this, Mrs. Fern Powers opened her farm to seamen from the port of Olympia, Wash., as did other members of First Baptist Church, Lacey, Wash.

Not only do the seamen enjoy home cooked meals and sight-seeing trips, but the farm gives them opportunities to play volleyball, see crops growing and even ride horses.

The ministry, headed by Mrs. Powers, is only one of many in the Washington-

Oregon area.

Integral to most seamen's ministries is the distribution of international language Bibles. Jim Wright, pastor of Highland Avenue Church, Jamaica, N.Y., says that men who participate in his church's ministry ask for Bibles in their own language. The church has given out Bibles in several languages including German, Indonesian and Chinese.

Wright asks the sailors to fill out cards which are forwarded to the SBC Foreign Mission Board for missionary follow up.

If other churches with similar ministries could "link up, their effectiveness could be greatly increased," Wright said.

Vandercook admits that "follow up is one of our weakest points. The expense of it makes it not feasible for us, with 50 ships coming into port each day."

## Five men join faculty and staff at Southeastern Seminary

WAKE-FOREST, N.C.: (BP) — Five men, including Wayne E. Oates of Southern Seminary, Louisville, have joined the faculty and staff of Southeastern Baptist Theological Seminary here.

Besides Oates, current professor of the psychology of religion at Southern Seminary, they are Robert L. Richardson Jr., who will serve in three capacities; J. Colin Harris, assistant professor of Christian education; Dwight L. Baker, furloughing Southern Baptist foreign missionary, visiting professor of missions and history; and David W. Lee, superintendent of building and grounds.

Oates will join the Southeastern faculty in August, 1974, as distinguished professor of psychology of religion and pastoral counseling.

Author of 21 books in the field of

pastoral care, Oates, a native South Carolinian, has served as an instructor at Wake Forest College and visiting professor of pastoral counseling at Union Theological Seminary, New York, and Princeton (N.J.) Theological Seminary.

He has also served as a pastor, religious counselor and chaplain and theological consultant for hospitals and a clinic.

Richardson, current assistant professor of religion at Atlantic Christian College, will serve as associate director of field education, assistant professor of field education and director of advanced professional studies at Southeastern Seminary.

A native of Stuart, Va., he is former director of religious activities and associate professor of religion at Belmont College, Nashville, and has done pastoral work in Virginia.

Harris, a native of Decatur, Ga., comes from Meredith College, Raleigh, N.C., where he has served as a member of the instructional staff of the department of religion and philosophy. He has held church staff positions in Georgia and North Carolina.

Baker, a native of Bolivar, Mo., is on furlough from Israel, where he serves as director of Christian service training and editor of the Arabic language Baptist paper, Al-Jama'ah at Haifa.

Lee, a native of Danville, Va., has served as an assistant buyer and office manager with Thalmers Department Store, Richmond, Va., and as an associate pastor for a church in Winchester, Va.

Harris, Richardson and Lee are all graduates of Southeastern Seminary.

## Cunningham to speak at Alma

Glenn Cunningham, who set many athletic records, will be the guest of First Church, Alma, Dec. 2. Cunningham's life story is one that is filled with tragedy in the early part when a gasoline explosion took his brother's life and almost cost him the use of his legs. But because of the power of God and his determination to overcome this tragic handicap, Cunningham went on to be one of the greatest milers of all time.

Cunningham's story has been a remarkable achievement in reaching out to many children. He has cared for 8,000 boys and girls who have been dishomed for various reasons opening his home and resources to show them love and concern.

## Staff changes



Hamilton

**Thad Hamilton** has assumed duties as pastor at Second Church, Searcy. He came to Searcy from the First Church, Beebe, where he served as associate pastor in charge of music and youth.

A native of Salisbury, N.C., he graduated from Mars Hill College, Mars Hill, N.C., and is currently a student at Mid America Seminary at Little Rock.

## Broadman releases new revised volume I

NASHVILLE (BP) — The final volume of the 12-volume set of the Broadman Bible Commentary, a revision of Volume I, has been released by Broadman Press through Baptist and general book stores throughout the country.

This revision was published in response to actions of the 1970 and 1971 Southern Baptist Convention messengers as these actions were interpreted by the elected trustees of the Sunday School Board and implemented by the administrative officers of the board.

The 1970 action called for rewriting of Volume I "with due consideration of the conservative viewpoint." The following year, convention messengers asked the board to "obtain another writer" to rewrite the volume.

Clyde T. Francisco, professor of Old Testament interpretation at Southern Seminary, Louisville, was enlisted to replace British Baptist scholar G. Henton Davies as writer of a new commentary on the book of Genesis for Volume I.

Barclay M. Newman Jr., a translator for the American Bible Society, was invited to write a new article on "The Scriptures in Translation." The first writer of that article, Robert G. Bratcher, translator of the Today's English Version (Good News) of the New Testament for the American Bible Society, requested that his work not be used in the revised volume.

The commentary on the book of Exodus by Roy L. Honeycutt Jr., academic dean and professor of Old Testament and Hebrew at Midwestern Seminary, Kansas City, Mo., and all other general articles are identical with those in the volume published in 1969.

"We have made an earnest effort to publish the volume as directed by Convention action, recognizing that no book can be written that will be satisfactory to everyone," said James W. Clark, director of the board's Broadman division.

## Southern Student Missions Committee raising funds for foreign Missionaries

LOUISVILLE, Ky. — Mission-minded students here are trying to raise \$7,000 to send 14 Southern Seminary students overseas in the largest student missions emphasis to be promoted by the Student Missions Committee.

The committee is seeking to send several students overseas to minister in Baptist missions next summer. The \$7,000 being sought by the group will be used to defray transportation expenses of the missionaries. The students will receive no pay and their room and board will be furnished by the foreign missionaries with whom the students work.

Annette Hall of Virginia was appointed by the committee three years ago to serve in Gaza. Since Annette's graduation from seminary she has been sent back to Gaza as a Foreign Mission Board missionary. She is the only missionary to have been sent by the committee until this year.

The foreign missions program is not to be confused with the home missions ministry being performed by seminary students in cooperation with the Home Mission Board. The home missions program allows students to serve during the summer in pioneer missions areas.

Eight seminary students are being recruited for the home mission ministry.

Unlike the home mission plan, the foreign missions program is directed entirely by the student missions committee and receives its financial support completely from free-will donations. W. Bryant Hicks, seminary missions professor and committee sponsor explained, "Funds for this project come from voluntary contributions, donations from churches, work project in which students volunteer their time and donated honorariums from students who speak in local churches concerning missions. No seminary or Cooperative Program money is used in this project."

Individuals and churches desiring to contribute to the program should send gifts marked "Student Foreign Missions" to the seminary treasurer, 2825 Lexington Road, Louisville, Ky. 40206.

## Extension centers offer good learning answer

NASHVILLE — What causes good learning?

19 percent on business. . . Among those citing inflation as the top problem, many single out food prices specifically. . . The last time economic worries played as important a role in the thinking of Americans as they do today was during the recession of 1958."

*(The Nashville Tennessean, Sept. 27, 1973)*

- **HIGH HOSPITAL COSTS** — The cost of being sick — never a bargain — is getting worse all the time — about 14 percent worse each year, if you're hospitalized. "In 1950, one could expect to spend just under \$17 for a day in the hospital. By 1970, that cost had risen to an incredible \$81 per day. Hospital administrators claim that the rising costs are attributable to higher hospital expenses like labor." However, not many nurses, practical nurses, orderlies, janitors or maintenance personnel have seen their salaries increased 20 percent per year.

*(News and Views, Vol. 22, No. 30, Oct. 12, 1973)*

## Chaplains Conference

May 13, 14, 15, 1974 — Camp Paron

Dr. Myron C. Madden, Chaplain and Director of Pastoral Care, Southern Baptist Hospital, New Orleans, Louisiana, will bring four inspirational addresses. Dr. Madden will deal with the question: "Did You Get the Blessing?"

Chaplains—Institution, Industry, Hospital, Military (Active and Reserve) volunteer, or part time — and interested pastors are encouraged to make reservations now. Mail reservations to Wilson Deese, Director of Chaplaincy Ministries, Box 550, Little Rock, Arkansas 72203.

## Revivals

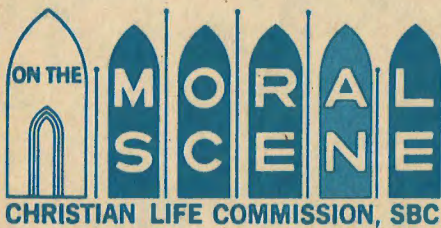
**First Church, Henderson, Oct. 22-28;** Rev. Troy Melton evangelist, Palmer Foley music director; Five for baptism, 2 by letter 55 rededications. Gerald Harlan is pastor.

The Seminary Extension Department of Southern Baptists' six seminaries offers at least seven guidelines which suggest how learning is established.

Learning is enhanced, the Seminary Extension Department says, when: (1) It is related to the problems and felt needs of the learners. (2) It takes place in the locale in which application is to be made. (3) The learner is appropriately involved in setting goals, planning processes, and evaluating results. (4) The methods used are consistent with the goals and abilities of the learners. (5) Both course materials and the personal experiences of learners are used skillfully as resources in achieving the learning objectives. (6) It is consistent with and improves the self-concept of the learner. (7) The learner is encouraged and assisted in using what he has learned in real-life situations.

Centers are normally under direct sponsorship and supervision of a local responsible group, such as an association or Baptist college. Strong academic disciplines are maintained. Centers use approved curriculum resources provided by the Seminary Extension Department, and offer training through either study or independent study or both.

Step-by-step guidance in establishing a Seminary Extension center is available from Seminary Extension Department, Southern Baptist Convention Building, 460 James Robertson Parkway, Nashville, Tennessee 37219.



- **ECONOMIC CRISIS** — (Princeton, N. J.) A Gallup poll conducted during the period Sept. 7-10 established concern over high prices, or inflation, as the chief worry of the American people. "Concern over economic problems is greater today than at any other time since the job-less years of the late 1930's when one-sixth of the total working force was unemployed. Presently inflation is also easily the top problem in each of the four major regions of the country. . . Inflation has important political implications. In a recent Gallup survey 46 percent of the public blamed the federal government for inflation whereas 25 percent placed the blame on labor and

## OBU speech clinic treats disorders

ARKADELPHIA — Treatment for a variety of communications disorders in persons of all ages is currently being provided by the Ouachita University speech pathology clinic under the direction of Mrs. Patsy Dickens.

Assisting Mrs. Dickens are 10 students clinicians who are all speech pathology majors at Ouachita. Beginning their junior year, speech pathology students are allowed to work with the clinic's clients under Mrs. Dickens' supervision.

"This allows students to put classroom theory into practical experience as a part of their training," Mrs. Dickens said. "Students are also encouraged to do graduate work in this area for further preparation for careers in speech and hearing clinics, public schools, hospitals and private practice."

Twice a week, Mrs. Dickens and her clinicians visit the public schools to work with students having communications disorders. Adults and other clients not in the public schools receive treatment in the clinic at OBU twice-weekly for 30 minute sessions.

According to Mrs. Dickens, the types of disorders treated include: simple articulation (leaving out sounds or not being able to say sounds); delayed speech and language problems (including mental retardation, learning disabilities, emotional disturbances or just normal delays in language because of late maturity); stuttering; aphasia (language impairment due to brain damage); voice problems (too high or low pitched or hoarse voice quality); and problems due to Laryngectomies (surgical removal of the larynx), cleft palates and cerebral palsy.

Mrs. Dickens said that Ouachita is engaged in a cooperative program with Henderson State College, so that students at both institutions may take advanced courses not offered at their own school.

A 1970 graduate of Ouachita, Mrs. Dickens did graduate study at Southern Methodist University, receiving a master of fine arts degree. She was recently awarded a Certification of Clinical Competence after passing a test administered by the American Speech and Hearing Association.

**THE WHOLE WORLD**  
needs the  
**COOPERATIVE PROGRAM**



November 29, 1973

# ...BIG MONEY



## \$1,000,000,000.00

\$1 Billion given by Southern Baptists for all causes in 1972

## \$42,000,000.00

\$42 Million needed in 1974 from the Cooperative Program and the Lottie Moon Christmas Offering to Support the foreign missions efforts of Southern Baptists.

## \$2.94

The average gift of Southern Baptists last year to support the work of 2500 foreign missionaries in 77 countries


# BIG MONEY?

Big money talk can give us the erroneous impression that we are doing all we should.

Remember that big money statistics are relative to the number of persons giving and to the extent God has blessed them.

Southern Baptists spend millions of dollars annually for foreign missions because they know the money is needed to support the Christian ministry of their missionaries. And the missionaries are continually grateful.

But is \$2.94 per person really "Big Money?"

 Foreign Mission Board, SBC

## Your state convention at work

### Woman's Missionary Union Praise and thanksgiving!



Miss Cooper

mission support as hearts are bowed in prayer for foreign missions . . . as minds

"Praise and thanksgiving" are hallmarks of the season as again Southern Baptists engage in the observance of the Week of Prayer for Foreign Missions!

Observance of this vital period is endorsement of the basic principles of

are focused upon learning more about foreign missions . . . as preparation is made for a special offering for foreign missions . . . as people hear and heed any possible bent to foreign mission service.

There is no record that Arkansas participated in the historic 1888 offering made in response to Lottie Moon's appeal, but history does reveal that in December 1889 1,000 envelopes were mailed out by the Central Committee of Arkansas WMU (now known as the executive board of Arkansas WMU) "to aid in collecting the first 'Christmas Offering.' Nine societies responded with an offering of \$32.45."

In 1973, 84 years later, 375,000 promotional and informational pieces have

been hand counted and packaged for the near 1,200 churches in Arkansas. Of that number 210,000 were special Lottie Moon Christmas Offering envelopes. The national offering goal is \$20,000,000. The state's goal is "a worthy increase" over the \$575,555 total of last year. For most, to be "worthy" the offering must be greater, much greater!

Those who wish the very latest foreign mission information and prayer requests may call the Foreign Mission Hotline. Callers will receive a 3-minute message for the cost of a station-to-station call to Richmond, Va. Messages are changed each Tuesday. The number is (804) 355-6581.

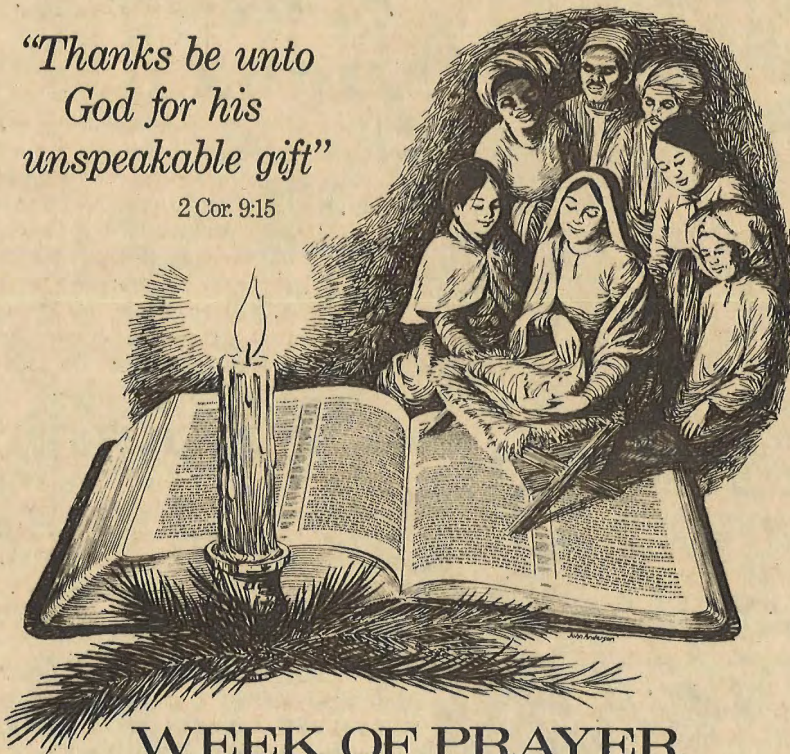
The theme for the Week of Prayer is "GOD'S GIFT . . . UNSPEAKABLE," one to keep our hearts tender and call us to commitment! — Nancy Cooper, Executive Secretary and Treasurer

### The cover

# God's gift ...unspeakable

*"Thanks be unto  
God for his  
unspeakable gift"*

2 Cor. 9:15



**WEEK OF PRAYER  
FOR FOREIGN MISSIONS  
December 2-9, 1973**

**LOTTIE MOON CHRISTMAS OFFERING GOAL: \$20,000,000**

### Laymen have missions prayer breakfast

DALLAS (BP) — A national prayer breakfast for Southern Baptist foreign missions will be held Nov. 30 in the ballroom of the Statler Hilton Hotel here.

About 3,000 laymen and their pastors from churches west of the Mississippi River have been invited to attend.

Extending the invitation were Owen Cooper of Yazoo City, Miss., president of the Southern Baptist Convention; Baker James Cauthen of Richmond, executive secretary of the Foreign Mission Board; and Glendon McCullough of Memphis, executive director of the Brotherhood Commission, who is spearheading the effort.

The breakfast, which officially kicks off the week of prayer for foreign missions, will feature a visual presentation of Baptist mission efforts in 77 countries around the world.

Cauthen, who has just completed 20 years as chief administrative officer of the mission board, will address the men.

Special guests at the breakfast will include state Brotherhood directors, state Baptist editors, state Baptist convention presidents and executive secretaries from states west of the Mississippi River.

The Dallas breakfast is the second McCullough has guided in eight months. A similar breakfast, emphasizing home missions, drew 1,000 laymen and pastors to Atlanta in March.



Acteens members have a big job for the Week of Prayer and Lottie Moon Christmas Offering for Foreign Missions. Their assignment is to decorate their churches with eye-catching reminders about praying and giving. Patti McDow (left), Vicki Joiner, and other Acteens have almost covered the First Church, Columbiana, Alabama, with bulletin boards, displays, maps, and mobiles. Their artistic efforts carry out the Week of Prayer theme, "Ask of me. . ."

## Meanwhile, back on the mission field . . .

By Catherine Allen

Next week Baptists are kneeling in prayer for the Week of Prayer for Foreign Missions and are dipping into their pockets to meet the \$20,000,000 goal for the Lottie Moon Christmas Offering. Meanwhile, 2,536 missionaries in 77 countries are coping with national crises, are skimping to keep ahead of inflation, and are calling for reinforcements.

"Prayer is the best way we can aid missionaries in high tension spots of the world," said Alma Hunt, the executive secretary of WMU. She called Southern Baptists to intelligent prayer for missionaries. Several missions outposts have urgent prayer needs.

Missionaries to the Middle East are likely in difficulty as battle lines move in the current war. Twenty-seven Southern Baptists serve in Israel and 65 serve in Arab nations. Baptist hospitals are on emergency standby. In these tense territories missionaries are endangered not only by war, but also by embarrassing political statements made by Baptists in America.

In Uganda, most missionaries recently had to withdraw in the face of government pressure to rid Uganda of foreign influence. Two missionary couples and relatively inexperienced Ugandan pastors are left to keep church doors open.

In Chile, missionaries have been working and sleeping in earshot of gunfire. Some Baptists have been swept into prison mistakenly. The political fortunes of the country have been uncertain, but since the recent coup, optimistic mis-

sionaries have called for reinforcements.

Next door in Argentina, a volatile political climate could threaten the role of the missionary.

In Mexico, Baptists are coping with the effects of an earthquake which damaged properties of churches and church members.

Missionaries caught in such crossfires can best be aided by prayer, but money helps too. While financial support through the Cooperative Program and the Lottie Moon offering has generously increased in recent years, runaway inflation in some countries is nipping at buying power.

Maintenance of 2,536 missionaries requires high finance — \$68 per minute, and \$98,155 per day last year.

Owen Cooper, president of the Southern Baptist Convention, has repeatedly urged Baptists to exceed the \$20,000,000 goal for the Christmas offering not only to cushion the inflation bite but to keep up missions expansion.

"A missionary to Ivory Coast told me that his grocery bill alone was greater than the total amount of support he received last month," Cooper said. "Imagine feeding a family of five when a can of tomatoes costs \$1.24 and a gallon of ice cream costs \$16. Imagine the strain on missions funds to keep ahead of such prices.

"Ivory Coast might be typical of many other countries tomorrow. Inflation will depreciate our dollar about six percent this year. If we do not increase the of-

fering more than six percent, we're not keeping up with our purchasing power," Cooper said.

Cooper, who has traveled among foreign mission fields extensively since becoming SBC president, said that Baptists have more money to give than they did ten years ago, but that percentage-wise they are not giving as much. Ten years ago Southern Baptists gave 2.2 percent of their total income to all church and convention causes. Last year the percentage had drifted down to 1.8 percent.

"We should not be losing ground like this," Cooper insisted. "Twelve million of us ought to exceed the offering goal without having to be prodded."

Though percentage figures show that Baptists are not giving as generously as they once did, their combined gifts do make it possible for the Foreign Mission Board to keep the lead position among missionary sending bodies. While other denominations are having to cut back on foreign missions because of lack of funds, Southern Baptists can expect to field 250 new missionaries this year, and can hope to have a total of 3,000 under appointment by 1980.

The only problem is that these appointments will fall far short of missionaries' pleas for reinforcements.

According to Baker J. Cauthen, executive secretary of the Foreign Mission Board, 900 new missionaries are needed right now in the Baptist network. But even if funds were available to send 900, volunteers are not available.

Having missionaries available makes possible expansions such as the opening of the seventy-seventh Southern Baptist mission field. Last August Mr. and Mrs. Jerold Palmer arrived in the Niger Republic to establish a Christian trade school. They hope not only to fill a need for vocational training in this developing African nation, but to provide an understandable Christian witness among the Muslim population.

Volunteers are urgently needed to relieve the desperate medical personnel shortage at the Baptist Hospital in Yemen, according to Cauthen. The hospital has opened Yemen to Christian witness for the first time in 1300 years, but the field is extremely isolated and imposes great demands on the missionaries.

Once a missions volunteer is ready for his assignment, it costs an average of \$7,545 to get him to the field and support him for one year. This figure may be much higher in some countries.

Hopefully, prayer, offerings and decisions for mission service will coincide to alleviate the most pressing needs of missionaries.



## "I'm not always right — neither is the pope"

By Dr. H. E. Williams

When I was a young pastor, I heard of the doctrine of "Papal Infallibility." It didn't take me long to discard that concept as utterly untenable. My inbred prejudices, born of many strong stories about the errors of the Middle Ages and inspired by the glow of the Protestant Reformation, aided me in deciding that I should have no part in the theory that a mere man was presently "God incarnate," and therefore, could do no wrong in theological matters. I determined then I would never believe that any man was "head of the church" — that honor belonged to Jesus Christ.

However, it was not long until I began to consider my own ministerial authority in the pastorate. Did not the Bible indicate that I was the "bishop of the flock?" Did it not say something about the pastor "having rule over" someone in the Christian community? Also, I began to wonder how I could seek converts if I did not believe, without question, and declare with absolute authority? How could I face my congregation if I was not certain that I was right? All of this naturally led me, the young pastor, to an authoritarianism I was not quite capable of assimilating philosophically. It led to distortion of my theology. I had to be right. There was just no mid-

dle ground, or at least I could not see how one could stand on it if it existed.

Each religion assumes that it is right. All religions have this element, even the false ones. Sometimes the more wrong the religion is, the more dogmatic are its proponents. So I found myself in a real dilemma. I knew I had to be right because I had found the right religion and therefore, could be guilty of no wrong.

Taking a long look at my position I saw that I had disavowed "Papal Infallibility" and had substituted "Pastoral Infallibility." Both are dangerous and basically damnable doctrines. I am of the strong opinion that many will be in Hell because of the damage incurred by these theological errors.

When I felt "infallible," I would never allow a member of the church to make strong suggestions about the program of the church. That would have been a threat to my assumed sovereignty, and to have allowed one suggestion to rise about my leadership, I thought, would prove fatal to my professional position. I could not possibly have been more wrong.

Later, I learned to listen to good and sincere people in my flock, especially

a sage man, experienced in the world of business and human relations. To my surprise, this proved no threat to my professional existence. Amazingly these people were a real help. I am now indebted to countless people who have been "my counselors" through the years. Sometimes they were kind, and sometimes they were cutting, but all of them were helpful.

I also learned to lead "from behind" by letting others do most of the talking. A leader can do the thinking and planting of ideas and let others do the selling. Of course, he will get the credit. That's not important — getting the right thing done is.

We not only fall for the doctrine of "pastoral infallibility," but also that of "professorial infallibility" and "editorial infallibility." After my experiences in life, I have come to doubt these two doctrines as well.

The young minister then asks, "What can you be sure of?" "What can you preach with certainty?" My answer is, "Only the Word of God in the full meaning of the original language in which it was inspired, without error, by the Holy Spirit." Just what the Holy Spirit said in Greek and Hebrew is what we can preach with absolute authority. Even then we should not hazard an imaginative guess when we don't know. There is so much in the Bible that is clear, even in the English translations, that we should have no need for more. Theories, mine or others, are worthless — only the Bible is the Word of God. I am glad I have learned the difference; I hope the Pope learns it also.

## Can the church be relevant?

LOUISVILLE, Ky. — The Lord intends His church to be a mighty spiritual force establishing its claims upon the society in which it exists. Churches are intended to be on the cutting edge of society, pressing the redemptive claims of Christ.

For 21 years Dale Cowling has preached this belief to the congregation at Second Baptist Church in Little Rock, where he has been pastor since 1952. He shared the message with students at The Southern Baptist Theological Seminary during the fall Gheens Lecture in Religious Education.

"How well have we done in America" in presenting the claims of Christ? "In early America the vital functions of the community took place in that (church) building. But now we have a phoney separation of church and community."

"It seems inconceivable that a church composed of redeemed persons would not feel obligated to redeem the community in which she exists."

"Is it easier to divert people's attention with such matters as demons, demons, demons or santanism than to do battle with the demons of racism, social injustice, or the demonism of 'prophet at any price'?"

"How long has it been since your church attempted anything she could not do?"

"Does seeing the ministry of your church ever inspire a lost world to accept Jesus Christ?"

"Is it our job to protect the church, or will we protect our church to death?"

"The only reason why Second Baptist still exists in downtown Little Rock is because she has a miracle-working

Heavenly Father who keeps his promise."

Cowling outlined three needs of the church today:

"Ministers must become real men. A bland role-playing person can never be an effective Christian minister."

Also, we "must lead our church members to understand to whom the church belongs. We've been preaching the heresy that the church belongs to the people for so long that our people believe it. The church belongs only to the Lord."

"We must help our people to understand the mission of the church. Our mission is to minister to the needs of the whole man in the name of Jesus."

Cowling said the church will effectively minister to the needs of men when she stops being obsessed with herself.

**Child Care**

**Meeting the needs of children**

The Juvenile Court worker called to refer 13-year old Bobby, who was in Juvenile Hall for breaking into a neighbor's house. This was his second offense. He felt that we would be in a better position to help this family than the court would at this point, and wondered if our worker could interview the child and his mother, and help them develop a plan for his care.

A pastor called to refer Janetta, a young teen-age girl, for help. She had run away from home four times, and the family needed someone who would listen with understanding and resources and offer direction for both the child and her family.

We were contacted by another agency in town to assist in placement

planning for Jamie, an 11-year old girl. Jamie was the product of a forced marriage whose mother had rejected her all of her life. Her mother described Jamie as "animal-like."

Although these names are fictitious, Bobby, Janetta, and Jamie represent actual cases from our files from the past. One can readily identify with these needs and want to help heal these hurts. This takes time, patience, love, prayer, understanding, discipline, professional direction, and a Christian purpose for being involved. These qualities of care are applied to these young lives by our staff to help troubled children feel whole again.

Many children today are abused, misused, neglected, and unloved. When

faced with these needs, I am reminded of the words of Jesus who said, "Let the little children come unto me." Jesus had a compassion and a caring attitude toward all children and all people. Many children look to Arkansas Baptists for the fulfillment of their needs and the healing of their spirits.

To the typical Christian parent, the suggestion that children are neglected by their parents is rejected and viewed without foundation. The very first principle of parenthood is that a child is wanted, is welcomed in the family, is loved and cared for with unfailing devotion. However, there are facts to support the conclusion that there is widespread neglect of children all across our land.

The neglect of children is so prevalent in our society that the once-in-a-decade White House Conference on Children gave this theme thorough study during their recent conference. A world recognized authority on family and child relations insisted that "America's families and their children are in trouble, trouble so deep and pervasive as to threaten the future of our nation." This is due to "a national neglect of children in those primarily engaged in this area — America's parents."

We are grateful that Arkansas Baptists have always been concerned about the hurts of children and support a child care ministry to meet these needs. The Thanksgiving Offering is one of our main sources of support. We are asking every church in Arkansas to have a part in supporting our ministry to children. "Thank the Lord for Children" is the theme for our annual Thanksgiving love offering. I am confident that Arkansas Baptists are 100% in agreement with the Biblical truth that teaches the value and worth of children and our Christian responsibility to them. We look forward to 100% participation of our churches, which will affirm the Christian responsibility that we share in meeting the tender needs of children and youth. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



**Arkansas Baptist Assembly**

**Siloam Springs**

Five big weeks for 1974!

Week	Date	Suggested Attendance by Districts	Speaker
1	June 24-29	4-7	Nathan Porter
2	July 1-6	1-2-3	H. D. McCarty
3	July 8-13	6	Jack Nicholas
4	July 15-20	5	Wayne Allen
5	July 22-27	8	Jim Tillman

Rates will be published in early January.

**CAUTION ...**  
**COOPERATIVE PROGRAM DOLLARS AT WORK!**



# Operation One Commitments

Operation One is a three year convention-wide emphasis on increasing mission giving by at least 1 percent through the Cooperative Program, and increasing associational gifts according to local recommendations. Those churches already reporting a commitment for a Cooperative Program increase of at least 1 percent and in some cases considerably more than 1 percent, are:

Ahsley County Association, Mt. Olive; Boone-Newton Association, Grubbs Springs; Calvary Association, First, Beebe, First, Judsonia, First, Pangburn; Carey Association, Manning; Central

Association, Leonard Street, Percy; Clear Creek Association, Second, Clarksville; and Concord Association, Phoenix Village, Trinity.

Delta Association, Collins, Shiloh; Faulkner Association, First, Wooster; Green County Association, Light; Harmony Association, Greenlee; Liberty Association, Maple Avenue; Mississippi County Association, Trinity, Blytheville; Mt. Zion Association, Bowman; and North Pulaski Association, Second, Jacksonville, Marshall Road.

Ouachita Association, Dallas Avenue, First, DeQueen; Pulaski County Association, Chicot Road, Crystal Hill; Red River Association, First, Arkadelphia, First, Prescott; Searcy County Association, Morning Star; Washington-Madison Association, Calvary, Huntsville, First, Prairie Grove; White River Association, Midway.

Others have reported an increase of less than 1 percent, but presumably will reach the full 1 percent during the three year emphasis. Those are:

Black River Association, First, Newport; Conway-Perry Association, First, Perryville; Harmony Association, First, Pine Bluff; Pujaski County Association, Immanuel, Little Rock.

The above names represent only a partial list. Some churches have not yet taken action on their 1974 budget, but have already indicated that they plan to be a part of Operation One. Other churches will participate in the second or third year of the emphasis. Additional lists will be published periodically as commitments are received. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

## Evangelism

### Cooper to speak



Cooper

Owen Cooper, layman from Yazoo City, Mississippi and President of the Southern Baptist Convention will speak twice at the Statewide Evangelism Conference 1974. The conference will begin at 1:45 p.m. January 21 at the Immanuel

Baptist Church, Little Rock and close Tuesday night January 22, 1974.

Cooper received a B.S. degree from Mississippi State College in Agriculture in 1929; M.A. degree, University of Mississippi, in Political Science and Economics, 1936. In 1960 Mississippi College, Clinton conferred upon him an LLD degree.

Cooper has been Director, Mississippi Chemical Corporation and involved in many businesses in Mississippi. He is also Vice President, Baptist World Alliance and President, Pan American Union of Baptist Men. He is former President, Mississippi Baptist Convention; former Chairman, Board of Trustees, New Orleans Baptist Seminary and served as Chairman, Executive Committee, Southern Baptist Convention.

Cooper is widely used as a speaker over the Southern Baptist Convention. He has done a superb job as President of the Southern Baptist Convention and is constantly challenging our people to do more missions and evangelism not only in our convention but around the world. He will bless your heart. He will speak Monday night, January 21 on "Christians as Living Letters." He will also close the Convention Tuesday night, January 22 with a message of his own choice. — Jesse S. Reed, Director of Evangelism.



The Cooperative Program  
**TAKES NO REST!**

## From the man who brought you The Late Great Planet Earth.\*

You read his million-copy bestseller, *The Late Great Planet Earth*.

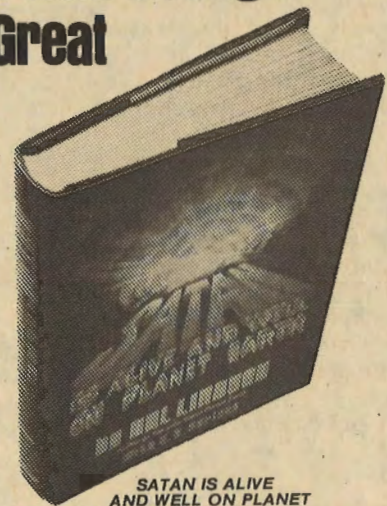
Now follow Hal Lindsey into the frightening realm of the occult and other-world spiritism.

Is there a netherland of wandering spirits? Is it possible to contact that world? What about the phenomenal rise in satanism? Demon possession? Witchcraft?

You'll find these and other subjects uncovered in incredible detail in the chapters: Perilous Tide From the Other Side; Birth of the Black Prince; "D" Day Earth; Angels of Light; plus many more.

*Satan Is Alive And Well On Planet Earth* by Hal Lindsey with C. C. Carlson. A stunning, authoritative report that is certain to make a believer out of you.

At bookstores everywhere in Cloth, \$4.95; Paper, \$2.25; Supplementary 32-page study guide, \$.75.



**SATAN IS ALIVE AND WELL ON PLANET EARTH** by Hal Lindsey

\* **THE LATE GREAT PLANET EARTH** by Hal Lindsey with C. C. Carlson reveals your worst fears, your most optimistic hopes, in a fantastic outline of Scriptural prophecy for this generation. At bookstores in Cloth, \$3.95; Paper, \$1.95; 32-page study guide, \$.75. Nearly 2 million copies in print.

at your Baptist Book Store  
**ZONDERVAN PUBLISHING HOUSE**



## Special emphasis for children

The emphasis for the Children's division for the second quarter of the 1973-74 Sunday School year is Perfect Attendance. What a great goal, to try to have all the boys and girls in the first-sixth grades who are enrolled in your Sunday School to be present every Sunday in January, February and March. This would mean 13 hours of concentrated Bible study.

Have you ordered your free "Perfect Attendance" wall charts? These are available, as many as you need, from the Sunday School department. Write

me and tell me the number you need, and they will be mailed in mid-December. There is space on each chart for 30 names. You will need at least one for each department. Order yours today.

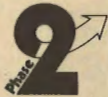
In *Children's Leadership* and in teacher's periodicals, suggestions will be made for special recognition of the children who are present in Sunday School each Sunday of the thirteen-week period.

The curriculum materials will further undergird this emphasis with a special section, "Learning is Fun," in each pupil's quarterly. *More* and *Adventure* will provide an attendance checklist for each child to record his attendance.

At the close of the quarter we will have a Certificate of Recognition for each pupil who has perfect attendance. Directors or workers will need to supply me with this list of names by April 8th. The ensuing issues of the *Arkansas Baptist Newsmagazine* will carry a list of these boys and girls.

Let's not only accept the challenge of being present every Sunday, but be a prepared worker, ready to share the story of Jesus from his Book.

Order today from: Harold Vernon, P.O. Box 550, Little Rock, AR 72203. — Harold Vernon, Sunday School Department



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

### Progress Report

By Jim E. Tillman, Director

The Ouachita-Southern Advancement Campaign continues to move toward the goals set by the Arkansas Baptist State Convention in 1971. We are nearing the three-million dollar mark in pledges through the churches with \$2,964,720.41 pledged. Six hundred churches are involved in the Advancement Campaign thus far.

The last progress report appearing in the *Newsmagazine* revealed 21 churches entering the Campaign in the past 90 days. It is a joy to report the following 19 churches have joined the ranks of the participating congregations within the past 30 days:

Alma, First  
Brown's Chapel, Manila  
Excelsior  
Keiser, First  
McCormick  
Marion, First  
Marshall, First  
Midway, Judsonia  
Mt. Zion, Huff  
Oxford  
Plainview  
Providence  
Sage  
Shiloh, Lake Village  
South McGehee  
St. Joe, First  
Viola, First  
Woodsprings  
Zion Hill, Zion

The above report represents \$16,658.76 in new pledges.

### Vernon's Bus Sales

New & used buses  
28th Street & Kibler Road  
Van Buren, Ark.  
Phone 501 474-3755

### THE LIFE OF MISS LOTTIE MOON

A Biographical Account  
On 50 Minute Cassette Tape

Promote your Christmas Offering with this tape as part of your pre-Christmas missions program.

Send only \$4.95 and this ad to:  
CHRISTIAN CASSETTES  
P.O. Box 10755  
Kansas City, Missouri 64118

Give a year-long  
Christmas  
gift



The Arkansas  
Baptist Newsmagazine

Only \$3 for a full year  
(\$2.75 additional subscriptions)

Please send a gift  
subscription in my name to:  
(please print)

Please indicate new ; renewal

Name \_\_\_\_\_

Street/P. O. Box \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP Code \_\_\_\_\_

From \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP Code \_\_\_\_\_

Mail with check or money order to:  
Arkansas Baptist Newsmagazine  
P. O. Box 550  
Little Rock, Ark.  
72203

# Leadership Training Seminar to be held in Little Rock Feb. 14-15



Holley

Leadership training is one of the greatest needs confronting most Southern Baptist churches. To help the churches of our state deal with this need more effectively, a Leader Training seminar will be conducted on Thursday and

Friday, Feb. 14-15, 1974. The seminar, to be held at the Baptist Building, is planned especially for pastors, ministers of education, church training directors, leader training directors or others who have responsibilities for enlisting and training leaders in a church.

This is to be a compact seminar type experience designed to help key leaders in a church:

(1) To learn one or more effective processes for discovering persons in their church who have leadership potential.

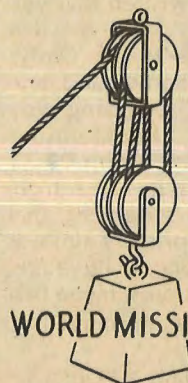
- (2) To learn to enlist these persons into training and other preparation activities.
- (3) To learn to recognize basic training needs of leaders and potential leaders.
- (4) To know what training resources Southern Baptists have produced.
- (5) To learn how to select from these resources those appropriate to training needs of their leaders.
- (6) To learn how to plan and conduct one or more leader training projects.

The seminar will be directed by Jimmy P. Crowe, consultant, Church Training Department, Baptist Sunday School Board. Crowe is the author of the *Church Leader Training Handbook* and is a very able conference leader in this area.

The seminar will begin at 10 a.m. on Thursday and end at noon on Friday. The total cost will be \$10 which includes

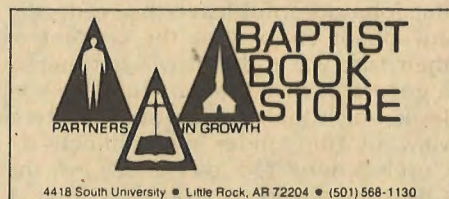
registration, conference materials, a library of resource materials, a banquet on Thursday night and a diploma with a group picture.

For additional information, write Church Training Department, P.O. Box 550, Little Rock, Arkansas 72203 — Robert Holley, Church Training.



The  
**COOPERATIVE  
PROGRAM**  
multiplies the  
lifting power  
of  
**YOUR GIFT**

WORLD MISSIONS



## PASTORS, MINISTERS OF EDUCATION . . .

*Here's a special Christmas offer for your church  
on the world's most readable Bible*

Baptist Book Store invites you to make these two editions of **THE LIVING BIBLE** available for purchase in your church at special prices.

Use the handy order form to order as many copies of the *Living Bible Specials* as you feel you can distribute in your church. We request that returns of Bibles not sold be made by January 15, 1974.



(regularly \$9.95)  
Now Only \$7.77

(regularly \$4.95)  
Now Only \$3.95

BAPTIST BOOK STORE, Please send:

Quantity	Item	Price	Total
	The Living Bible, deluxe cloth, <del>\$9.95</del>	\$7.77	
	The Children's Living Bible, <del>\$4.95</del>	\$3.95	
Bill my credit card account <input type="checkbox"/> Open account <input type="checkbox"/>		Sub total	
Baptist Book Store Acct # _____		Sales tax, if applicable	
BankAmericard # _____		Add 75¢ for postage and handling	
Expiration date _____		(\$1.25 foreign)	
Master Charge # _____		TOTAL	
Expiration date _____			
4-digit bank # _____			
Enclosed \$ _____			
NAME _____			
ADDRESS _____			
CITY _____ STATE _____ ZIP _____			
SIGNATURE _____			



# Why the gospel of John?

By James D. Dwiggins  
First Church, Van Buren



Dwiggins

John says, "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31, RSV). It is clear from this statement that the primary aim was to encourage faith. That must mean that

the work was designed as an evangelistic instrument.

It was, in fact, essentially a "Gospel." But John does not leave the readers in any doubt as to what the content of their faith was to be. It was not merely a general faith but a particular view of Jesus which John sought to inculcate, a view of Him under two distinct, yet closely connected ascriptions — the Christ and the Son of God.

### The testimony of John the Apostle (John 20:30-31)

There are three things we want to see in these two passages: (a) a selection, (b) a presentation and (c) a salvation.

(1) First we want to see a selection. The word sign is a unique word in John. In the New Testament there are many different words for miracles. There is a word for instance that stresses the power of a miracle. There is a word that stresses the wonder produced by the miracle. There is a word that stresses the glory of God in the miracle. But this word stresses not the event itself but it conveys a spiritual meaning. Certain truth is to be seen in these miracles. They are earthly events that have spiritual significance. So in every one of the signs in John's Gospel we are to see in them spiritual significance. This tells us John has made a selection of certain miracles to show truths that lie behind each miracle.

(2) Notice next he says that "these things are written that ye might believe that Jesus is the Christ, the Son of God." John makes a presentation. He presents Christ as the Messiah the Son of the Living God. He presents Christ so that we might believe this fact. Now John does not only want an intellectual assent to the fact of Christ but he desires a volitional surrender to this fact. There must be a surrender of the total person to the fact of Christ as the Son of God. It isn't enough for us to stand in church on Sunday morning and say we believe in Christ. We prove our faith by the

life that follows our confession.

(3) The third thing John wants us to see is that in believing the signs as to the person of Christ, we gain eternal life. Those who believe on the Lord Jesus Christ experience a new birth and become new creations endowed with eternal life. These believers become part of the family of God by virtue of their new life. A new union is set; the union of man and God. A new position is attained; a position in Christ. All of this and so much more is included in the new life in Christ that John's gospel presents to us.

### The ministry of John the Baptist (John 1:6-13)

This one whose name was John was "sent from God." What better credentials could anyone have or ask for? John the Baptist was not the Messiah. He never claimed to be. In fact, he confessed openly that he was not the Christ (John 1:20). Yet, many in his day supposed him to be the Messiah. He did admit gladly that he was God's messenger to prepare the way for Christ.

The writer of the gospel of John did not have as any main purpose of disproving that John the Baptist was the Messiah. But in proving that Jesus was the Christ, the Apostle John first showed that His forerunner, the one who introduced Him to the national Israel, was indeed not the Christ.

After the statement regarding John's being sent from God, it is said, "The same came for a witness, to bear witness of the Light" (v. 7). This was his ministry — to be a witness to and to bear witness to Christ, or the Messiah. His was a work of preparation of the minds and hearts of the people of Israel to receive Jesus, the Messiah promised in the Old Testament Scriptures.

In verse 10 we see that Jesus Christ was involved in the Creation. Here we are told clearly that God the Son was at work in creation. In a repetition and an enlargement of verse 3, we are told, "He was in the world and the world was made by Him, and the world knew him not" (10).

While in the world, Christ performed many miracles and made many claims, but still He was rejected. The world did not love or approve its own Maker.

Christ came into the world and he came to the very ones He had created. Yet "his own received him not." There is a difference between the meanings

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

### International

Dec. 2, 1973

John 20:30-31, 1:6-13,  
17:1-3

of the two words translated "own." The first refers to Christ's own things, His own land. The second relates to His own people, the Jewish people.

In verse 12-13 a contrast is here stated. Many did not receive Him, but there are those who did receive Him, those who have received Him since His incarnation, and those who will receive Him. All these are given power to become the children of God. Believing in Christ or receiving Christ as personal Saviour, results in one's being placed in the family of God. What an honor to be called a son, or a child, of God.

### The prayer of Christ (John 17:1-3)

John 17 records the high-priestly prayer of Christ. The prayer was prayed at the conclusion of the Saviour's upper room discourse. The Saviour proceeded to pray to His Father what He had taught His disciples. The prayer divides into three parts: Christ prayed for Himself (17:1-5), for His disciples (v. 6-19), and for all who would believe on Him because of His disciples (v. 20-26). The first three verses of Christ's prayer for Himself may be divided as follows:

(1) His approach in prayer (John 17:1a). There is a twofold approach in His prayer. First, the Son addressed God as "Father." This must have thrilled the heart of God. Second, Christ approached His Father in prayer by agreeing with Him that the hour of His death had come.

(2) His appeal in prayer (John 17:1b). He prayed "Glorify thy Son, that thy Son also may glorify thee." To glorify means to honor or to exalt. The appeal of Jesus for glory for Himself was not a selfish appeal. As in all His life, so in His death, the Saviour wanted and did the Father's will. He prayed for glory through His death so that in turn the Father who had sent the Son would receive great glory.

(3) His authority in prayer (John 17:2-3). Christ's basis, or His authority, for His requests rested in the fact that He and the Father are one. The Son gave eternal life and gives eternal life to all who are given to Him by the Father. The Son has been given power over all flesh.

Why the gospel of John? Stated simply and concisely, John's purpose was to reveal Jesus Christ to men as "the Lamb of God, which taketh away the sin of the world" (John 1:29). Why does God leave the believer here in this world? Is not one of the main purposes so that he might reveal Christ as the Lamb of God to a lost world?

## The joy of witnessing

By E. E. Boone, Wynne Church



Boone

This chapter, portraying God's love and grace, has been called, "The gospel in the gospel." Joy is its dominate theme. Joy is pictured comparatively in the parable of the lost sheep, positively in the parable of the lost coin, and in contrast in the para-

ble of the two sons. Perhaps no other chapter in the Bible is so well known and so dearly loved as this fifteenth chapter of Luke's gospel.

Those who have known the joy of strong family ties can more easily understand God's joy in recovering his people and their joy in being restored.

### The setting (Luke 15:1-2)

Verses one and two give the reason for the three parables which follow. "Now all the tax-gatherers and the sinners were coming near Him to listen to Him. And both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them." (v. 1-2 ASV)

The Pharisees severely criticized Jesus for association with sinners (those who did not keep the law). Their attitude toward "the people of the land" (as the Pharisees regarded them) was: "There is much joy in heaven over one sinner who is destroyed." Jesus' attitude was: "There is much joy in heaven over one sinner who repents." (v. 10) These two attitudes were irreconcilable. The Pharisees neither understood nor desired to understand God's sorrow over one person's lostness, or his joy over one sinner's repentance. Their bitter criticism of Jesus in his compassion toward the people provided the parables which follow: Jesus, with deep compassion, uses these parables to woo and win the Pharisees to a different attitude toward others. And to their great need for being found in their own lives.

### The shepherd's joy (v. 3-7)

Having ninety-nine safe in the fold did not lessen the concern for one that was missing. Love knows the value of one. With initiative and perseverance the shepherd searched until he found the stray. (v. 4) Placing him upon his back he carried him home with rejoicing. (v. 5) Upon arriving home he called in the neighbors to rejoice with him. (v. 6) God, Angels and Christians rejoice over sinners brought home to

God through faith in Christ.

The sheep was lost through curiosity, carelessness, drifting and some degree of stupidity. Sometimes a man, like an unthinking sheep, drifts away from the church, the Bible, and fellowship with God through careless or senseless behaviour.

### The woman's joy (v. 8-10)

The theme is repeated. The value of one, the search for the lost, and the joy of recovery. Here the emphasis could rest upon the diligent search by the woman for that which was lost.

Picture the scene: (v. 8) A mud hut with little light, a dirt floor covered with straw and a small coin lost. The woman carefully removing the straw and gently sweeping the dirt floor hoping to catch a glimpse of the lost coin.

What if it were your wedding ring? Or something precious and irreplaceable? Would you diligently seek for it, even to the sweeping of dirt floors? How much more precious and irreplaceable is the soul of a sinner, who, if not found, will be lost forever.

Imagine the joy of recovery. (v. 9) She called in the neighbors and excitedly related the incidence that they might rejoice with her. Now, imagine the joy of the heavenly family when a lost child is recovered. (v. 10)

Some are lost as the coin was lost. Through the carelessness of someone else. Many are led astray by others. Though each is responsible for his own condition and thus accountable, how many have been pushed away from God and salvation?

### The joy of a loving father (v. 11-32)

It is wrong to glorify a wayward son and his sins as many have done with this passage.

The father is the main character in this parable. He seeks both sons who were lost to him. His love was offered to both, but love can only be offered, it cannot be imposed. The younger son was recovered, the eldest son gave no sign of being a true son.

At the selfish demand ("give me" v. 12) of the young son the father gave him his inheritance. This "prodigal son" represents sinners and publicans who are trying to find life in the far country of riotous living. The "elder brother" represents scribes and Pharisees in the far country of self-righteousness and contempt.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

## Life and Work

Dec. 2, 1973  
Luke 15:1-32

Sometimes a man is lost like the prodigal, not through carelessness or the neglect of others, but deliberately, willfully and consciously. Such an attitude usually leads to waste, want, dissolution and shame. (v. 16)

"When he came to himself" (v. 17) he determined to return home to ask his father to use him as a hired servant. (v. 18, 19). His "give me" of v. 12 had turned into "make me" in v. 19. The proper attitude of a repentant heart.

Seeing him afar off, the father ran to meet him, welcomed him, called for the best to be brought. A robe to cover his unrighteousness, a ring to certify his position and authority, and shoes to show his sonship. Then the father prepared a great feast of rejoicing over this son "who was dead, and is alive again; and was lost, and is found." (v. 32)

Unrestrained joy is the dominate theme of these parables. How precious is the salvation of one sinner in the eyes of God. And how great the joy of that one God uses to bring another to life eternal.

We ought never cease to thrill at the spiritual possibilities of God's people. Just think, God has entrusted us with the salvation He has provided for all men. "All things are of God, who hath reconciled us unto Himself by Jesus Christ, and hath given to us the ministry of reconciliation." (II Cor. 5:18 KJV; Isa. 52:7-8; Isa. 61:1-2; John 20:21; Rom. 10:14-15; II Cor. 3:5-6 and many others.)

In the end it will not be the worldly honor you have won, of offices you hold (including church) that will bring the deepest satisfaction. It will be the eternal souls who, through your concern and interest, were led to Christ that will fill you with joy.

### Entertainment for Church groups

Puff the magic clown  
Magic shows for all ages  
\$40 plus travel  
(501) 767-3202 (Hot Springs)

### Custodian Needed West Little Rock church

Full or part-time  
Call: 663-8303

## A smile or two

Father (in drugstore): "I want to buy this fountain pen for my boy's birthday."

Clerk: "It is a surprise, I suppose."

Father: "Yes, he's expecting a new convertible coupe."

Clean used church buses

**J & M Motors**

Hwy. 65, South  
Conway, Ark.

329-6634 or 329-5135

## WANTED USED HANDBELLS

Contact:

Lakeshore Drive Baptist Church  
21 Lakeshore Drive  
Little Rock, Arkansas 72204  
Phone 565-8284



# To Rule The Night

by James B. Irwin

with William A. Emerson, Jr.

This is the warm and inspiring story of Col. James B. Irwin, Lunar Module Pilot on Apollo 15, as he describes his long, round-about journey into the space program, his historical journey to the moon and back, and his deeply personal story to find himself and his God.

To Rule The Night is real and sensitively told . . . and it will serve as a meaningful guide to others in their own personal journeys.

16 pages of photographs. \$6.95

Available at your  
Baptist Book Store

Harold: "I understand John's wife is an excellent authority on parliamentary law."

Michael: "She ought to be. She's been 'speaker of the house' ever since they got married."

\*\*\*

Soph: "But I don't think I deserve a zero."

Prof: "Neither do I, but it's the lowest mark I'm allowed to give."

\*\*\*

A tourist stopped where a farmer was erecting a building. "What are you building?" he asked.

"Wal," answered the farmer, "if'n I can rent it, it's a rustic cottage, an' if'n I can't, it's a cow shed."

**SPIRES** **LIGHTS**

**BAPTISTRIES**

Write for free information kit Dept. J3

Originator of the fiberglass baptistry.

**Wiedemann Industries, Inc.**

P. O. Box 672 Muscatine Iowa 52761 • Phone 319 263 6642

## Used pews for sale

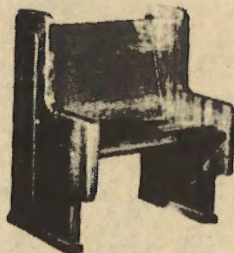
excellent condition, with cushions  
36 pews 13', 22 pews 12', 20 pews 6'  
can be seen at

First Baptist Church  
1201 Louisiana  
Little Rock, Ark.

Contact:

Central Mfg. Co.  
P. O. Box 695  
N. Little Rock, Ark. 72115  
Phone: 374-6008

## CHURCH FURNITURE



At

A

Price

Any Church Can Afford  
**WAGONER BROTHERS  
MANUFACTURING CO.**

Write or Call

Phone OR 5-2468

**BOONEVILLE, ARKANSAS**

## Attendance report

Nov. 18, 1973

Church	Sunday School	Church Training	Ch. adns.
Alexander, First	80	41	
Alma, First	367	89	
Alpena	63	28	1
Beirne, First	51	22	
Bentonville			
First	262		
Mason Valley	84	38	
Park Street	61		
Berryville			
First	151	65	
Freeman Heights	118	46	1
Rock Springs	112	67	
Camden, First	452	114	2
Clinton, Friendship	68	29	
Concord, First	104	24	
Conway, Second	304	106	3
Crossett, First	514	178	1
Des Arc, First	170	73	
Elaine	137	67	
El Dorado, Caledonia	37	21	2
Forrest City, First	603	125	8
Ft. Smith			
First	1226	326	6
Grand Avenue	715	264	7
Moffett Mission	32		
Temple	149	76	
Trinity	181	83	
Windsor Park	695	213	4
Grandview	100	68	
Gravel Ridge, First	177	76	
Greenwood, First	314	139	1
Greers Ferry, Westside	103	47	
Hampton, First	135	64	
Hardy, First	106	62	3
Harrison, Woodland Heights	78	40	1
Heber Springs, First	264	61	
Helena, First	249	87	
Hope			
Calvary	181	84	3
First	450	128	1
Hot Springs			
Grand Avenue	278	163	7
Leonard Street	97	58	
Park Place	363	106	
Jacksonville	350	97	
Marshall Road	259	119	4
Johnson	57	47	1
Lake Village, Parkway	44	25	
Lavaca, First	309	110	1
Lexa	142	80	
Little Rock			
Cross Road	76	66	
Crystal Hill	125	54	
Geyer Springs First	595	210	
Life Line	471	125	7
Martindale	93	60	
Shady Grove	107	48	
Woodlawn	76	36	
Magnolia, Central	650	290	2
Marked Tree, First	136	43	
Melbourne, Belview	150	91	
Monticello, First	256	74	6
Mountain Home, First	332	121	11
Nettleton	251	95	5
North Little Rock			
Calvary	347	122	
Levy	348	118	3
Park Hill	568	148	5
Paragould, Calvary	180	142	
Paris, First	372	82	3
Pine Bluff			
Centennial	132	63	
First	530	132	
Green Meadows	50	16	
Prairie Grove, First	212	101	3
Rogers, First	577	98	8
Russellville, Second	151	71	
Sheridan, First	222	99	
Springdale			
Berry Street	98	48	
Elmdale	355	96	1
First	939	4	
Oak Grove	90	30	
Uniontown	77	68	
Van Buren, First	478	175	
Mission	26		
Vandervoort, First	47	23	
Warren			
Immanuel	250	70	1
Southside Mission	43	31	2
Westside	69	46	1
West Helena			
Second	195	89	
West Helena	237	51	
W. Memphis, Vanderbilt Ave.	122	57	
Wooster	118	63	



# Dramatic results seen in evangelism movement in South Korea

By Mary Ann Ward  
for Baptist Press

A spirit of evangelism permeating Korea has displayed itself dramatically during recent months.

Southern Baptist missionaries and other evangelical groups are seizing every opportunity to share Christianity with Koreans who seem eager and have made "decisions for Christ" in great numbers.

"The evangelistic climate has never been better in Korea," reports Oscar K. Bozeman Jr., chairman of the Korea Mission (organization of Southern Baptist missionaries). "Our people have never been more united and have never had greater vision than right now. The possibilities of great outreach and ingathering are almost staggering," he said.

The fact that more than one million Koreans attended evangelist Billy Graham's crusade last summer, the largest crowd of Graham's career, is only one indication of an increasing interest in Christianity among Koreans.

"Every area of Korean life is responsive to the gospel, with servicemen and student groups showing the most responsiveness," Bozeman said. "We have open doors in television, radio, schools, universities, factories, military bases and prisons. We are limited only by personnel, time and physical factors."

The evangelistic efforts have resulted in thousands of decisions for Christ. The Graham crusade, for example, attracted 4,648,000 Koreans, who registered 81,939 decisions of various types.

"Decisions registered in a land like Korea vary from expressions of interest in the gospel to profound conversion experiences," explains Winston Crawley, the Southern Baptist Foreign Mission Board's overseas division director. "We are grateful for these expressions of Christian belief and interest."

Southern Baptist missionaries and Baptist nationals will be among those involved in follow-up activities resulting from the Graham crusade.

Another successful evangelistic venture, resulting in 14,000 decisions, occurred in October when 173 laymen from Southern Baptist churches in Texas, Colorado, Tennessee and New Mexico spent over a week in Korea, working with missionaries and nationals.

Traveling at their own expense, the laymen and the pastors who accompanied them were sponsored by the World Evangelism Foundation, an organization based in Dallas.

The Americans spent each afternoon teamed with a Korean Christian, sharing their personal testimony in schools, jails, factories, shops and banks. They also encouraged people they met to attend services held each night in Korean Baptist churches.

The strength of this emphasis seemed to be that it was church-centered and the Korean laymen could identify with the American laymen.

The excitement in the Seoul churches has spread to other areas of Korea. Bozeman says that the Seoul Baptist Association will "do the same thing with one of the rural associations in Korea."

Missionary Billy R. Peacock in Taejon plans for Seoul laymen to come and team up with Taejon laymen in a similar witnessing effort.

The day-by-day witness of 77 Southern Baptist missionaries assigned to Korea underlies all these evangelistic efforts.

Of 3,000 junior and senior high school students in Shin Than Jin, a small factory town near Taejon, only 200 attend any Christian church, according to Missionary Don C. Jones. During a recent youth revival in the town's Baptist church, 40 more of these students professed faith in Christ.

Baptist missionaries have also had a strong outreach to Korean military personnel. Missionaries visited Korean troops stationed along the Demilitarized Zone during Christmas of 1972, delivering gifts and conducting services.

Some visited as few as 20 men in sea-side bunkers; others preached to over 1,000 gathered on the larger bases. During the one-week evangelistic blitz, 1,500 decisions were recorded.

In the Korean armed forces today, almost 30 percent have professed faith in Christ, as compared to only 10 percent of the general population, according to Jones. Missionaries seek to relate the new Christians to local churches.

James L. Wooten, missionary associate, says that 25,000 men in the Korean military heard about Christ in 25 meetings conducted in July by six missionaries and several Korean pastors. About 3,000 decisions were registered.

Missionary H. Cloyes Starnes baptized about 500 Korean soldiers in a river north of Seoul, one of many mass baptisms missionaries have participated in, he said.

Missionaries have been working with base chaplains in the follow-up work

with new Christians. One tool used is a Bible correspondence course, enrolling more than 6,500 servicemen as of last December.

Southern Baptist missionaries are encouraged by the spirit of evangelism in Korea. Current signs indicate that the effectiveness of evangelistic efforts in the east Asian country will continue indefinitely.

**(Editor's Note: Miss Ward is a staff writer for the Foreign Mission Board press office. Though written in Richmond, the information for the story came from various sources in Korea.)**

## Scriptures now in 1,457 languages

NEW YORK, N.Y. (EP) — Twenty-six more languages and dialects last year were added to the list having at least one book of the Bible, making a total of 1,457 since the invention of printing in the 15th century.

Receiving the Scriptures in their tongue in 1971 were such groups as Finnish gypsies who speak Romany, Bantu tribesmen in Namibia (Southwest Africa) who speak Dhimba, Eskimos in Alaska who speak a dialect bearing the name of their locale — the Kobuk River, and Montagnards in Vietnam who speak Chau.

The 1971 report, issued by the United Bible Societies, said countries with first-time complete Bibles in previously listed languages include: Angola—Chokwe; Cameroun—Bassa and Beti; and India — the Angami dialect of Naga.

### Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

525 West Capitol Ave.  
Little Rock, Ark. 72203  
ARKANSAS BAPTIST NEWSMAGAZINE