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### November 8, 1973

Arkansas Baptist State Convention

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**"Thank the Lord for Children" —  
1974 Thanksgiving Offering  
100% Participation**

November 8, 1973

# Arkansas Baptist

NEWSMAGAZINE



## One layman's opinion

# Victims of 'victimless crimes'



Dr. Grant

One of the current fads among many well-meaning persons in the field of law enforcement is the idea of "victimless crimes." This is a new term being used in the press, magazines and on television, by persons advocating the legalization of gambling, prostitution, public drunkenness, marijuana and homosexual activities.

Their argument appears to be very persuasive on the surface, and goes something like this: One of the reasons police are having such a hard time controlling "serious crimes" where there are obvious victims (like murder, rape, robbery, etc.) is that it takes too much time and money trying to enforce laws against "victimless crimes" where immediately recognizable victims are said to be hard to find.

Norval Morris, director of the Center for Studies in Criminal Justice at the University of Chicago Law School, argues that we are wasting time and money trying to prohibit gambling, public drunkenness, narcotics use and sexual immorality between consenting adults.

The only thing wrong with this argument is that the reasoning is deceptively skin-deep or, to change the word picture, it is an iceberg with four-fifths of its menacing mass invisible below the water's surface. What are loosely called victimless crimes are actually crimes capable of destroying the fabric of society as a whole, if allowed to grow as cancerous sores uninhibited by society's laws.

To legalize such crimes as "victimless" is, in effect, to say that we are not concerned when the ocean liner strikes the invisible mass of an iceberg and plunges all passengers into a watery grave, and that we are only concerned when one person is seen throwing another person overboard. It would make just as much sense to legalize speeding on our highways except when a driver is observed speeding into the back of another person's automobile. Personally, I am thankful that we do not wait until bad tendencies become totally destructive before we outlaw them.

One final word. Isn't it strangely ironic that the real victims of permissive legislation on gambling, drinking, narcotics and sexual immorality, are the weak people in society (morally, economically, socially), whose addiction to any one of these sick practices can destroy not only the one individual but innocent children, wives, husbands and loved ones? Many of those who advocate legalizing "victimless crimes" profess to be supporters of legislation on behalf of the weak and helpless in our society.

Beware of the term "victimless crimes." It is a vicious wolf in sheep's clothing. — Daniel R. Grant, President, Ouachita Baptist University

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# Arkansas Baptist

NEWSMAGAZINE

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ARKANSAS BAPTIST NEWSMAGAZINE

# Children are important to everyone



Editor Sneed

Our Arkansas Baptist Family and Child Care Service feels that children are important. The world of tomorrow and the church of tomorrow will be determined by what is taught the children of today. So, a variety of services are provided to assist children, in the best way possible, to become the kind of people God would have them to be.

Sometime through trained counselors homes are saved. Often parents will come to know Christ as their Saviour, problems will be resolved — providing a normal stable environment in which a child may develop into a strong leader in the church and community.

On other occasions, sickness, death or other insoluble problems may make it necessary for other arrangements to be made for a child's future. Help may be given by placing the child in the Children's Home at Monticello where a stable Christian environment is provided. In other instances a child may be placed in a foster home.

The miracles that are wrought in the lives of the precious children are too numerous and too personal to be related. For this year's Thanksgiving offering, Executive Director Johnny Biggs and his fine staff have

chosen the expressive theme "Thank the Lord for Children."

But all of these services require money. Director Biggs is extremely grateful for the 74 percent of our churches which gave to the Family and Child Care Services last year. He declares "Because Arkansas Baptist churches have cared, we have been able to offer help and Christian direction to many young lives and to see families reunited. Unquestionably this affirms the spirit of love and care that we, as a Convention, share for the tender needs of children and youth."

There could be no better way for our churches to express their gratitude to God for the numerous blessings which he has bestowed on us than by giving a worthy offering to our Family and Child Care Services. To continue to maintain the same needed level of service during the coming year, more money will be required because of inflation.

The goal this year is for 100 percent of our churches to give to the Thanksgiving offering. We believe as churches meditate upon the value of children that this involvement is possible.

As you determine your personal gift and as our churches examine their participation, it might be well for each of us to remember the words of Jesus as he said "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

## Relocating a church building can be a problem

For various reasons it may be sometimes wise for a church building to have a new location. It could be that the population has shifted. It may be that the facilities were badly located when they were originally erected. Or, there might be too many Baptist churches in a particular area.

The relocation of church facilities or the combining of two congregations often are difficult for people to accept. There are at least two reasons for the problem: (1) a misunderstanding of the true nature of a church. (2) an emotional attachment to a piece of property.

What is a church? It is a group of called out, baptized believers banded together for the purpose of propagating the gospel and carrying out Kingdom purposes.

It becomes evident by definition that a New Testament church is not a building. It is a people. A church should be a living, vibrant organism.

As one studies Matt. 16:18 it is clear that Christ will continue the process of building his church until his return to earth. Interestingly enough, there were no church houses at the time Christ was speaking. Neither was there to be any for a number of years to come. The congregation met in homes, caves, or wherever they could.

We empathize with people who may object to a church plant being relocated. We can easily under-

stand when someone says "My father helped in the building of this auditorium." It would be a sad day, indeed, if we did not care for our church property. This, perhaps, in some way relates to our esteem for the total work of the Kingdom.

But there is a larger question involved. Would the effectiveness of our outreach be enhanced? By relocating or combining with another congregation can more people be won to the Master? Can a better training program be developed by the change?

Obviously, a change of location should not be taken lightly. Prayer, study and caution should be exercised at the point of any possible relocation or combining of church congregations. It should, also, be remembered that in some instances a work should be maintained in an inter-city area or a remote rural community which may always remain small. People everywhere need the Good News.

When confronted with the possibility of relocation, we should seek to know the will of God. Wouldn't it be great if we could see our church as the living body of Christ so that when someone asked "Where is the church?" we could honestly say "Our church is doing the will of God. Our members are performing services and witnessing in schools, hospitals, government agencies, etc. They are busy for the Master."

I must say it!

## The Bible, an instrument of unity

(First in a series)



Dr. Ashcraft

Really what holds our twelve million member denomination together? Our strong addiction to the Bible is not the least.

Most Baptist people read and believe the Bible. Horace Greely said, "It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground work of human freedom."

Most of our Baptist people believe the Bible to be the actual Word of God, but they have not all arrived at this conclusion in the same way. The important thing is they have arrived.

Some have come to it almost by inheritance. Some have accepted it almost as a dogma. Some have arrived after prayerful meditation. Some have found it in its sheer, undeniable truths. Some have discovered it through a spiritual experience, undergirded by countless hours of critical research.

While many come to their conclusions from different approaches or various bases the important and amazing thing is they really believe it. They believe it and it brings them closer to those of like belief.

It is indeed impossible to enslave a Bible-believing people and equally impossible to destroy or divide them.

While most Baptists believe the Bible and have come to this conclusion in a different way they do not all believe the Bible the same way. Again the important thing is they believe it and it is a strong instrument of unity, togetherness, cohesiveness and unanimity.

Infallibility and inerrancy are terms with which most Baptists are perfectly comfortable. Those, however, who may not choose these terms or prefer to redefine them believe the Bible no less and often build a case for their faith even more convincing to the intellectuals, critics and dissidents than the latter.

A new seminary or a national publication is not needed to convince people who are already convinced on higher considerations as to the validity of the Bible.

Surely when the elements of common agreement are emphasized and strengthened, the smaller elements of disagreement may prove to be relatively unimportant.

Our Baptist people believe the Bible and we may do well to allow them to do so without interference or confusion. It would be disastrous if a plowshare of unity were fashioned into a sword of division, all within the household of faith.

(to be continued)

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

## Authorities puzzled by death of Mars Hill coed

MARS HILL, N. C. (BP) — College officials and law enforcement authorities here are still trying to piece together and solve the mystery of a coed found dead about two miles north of the campus of Mars Hill College.

Two workmen found Sally Bell Moffitt, 18, of High Point, N. C., lying face down on a bank at the side of a newly constructed highway just out of sight of passing motorists.

An autopsy revealed the sophomore at the Southern Baptist school died of massive internal bleeding resulting from a severe blow on the back, fracturing ribs. One rib punctured a lung and another severed the pulmonary artery.

She had been dead six to eight hours before the body was discovered, fully clothed, at 8 a.m., Friday, Oct. 12.

Miss Moffitt also suffered facial wounds around the mouth and nose, but the autopsy revealed they could not have caused death. The autopsy also ruled out sexual assault.

Authorities, according to a college spokesman, believe someone may have

brought the body to the site at which Miss Moffitt was found because of "indication that a vehicle had stopped on the highway and that her body had been dragged about 30 or 40 yards across fresh dirt. Her shoes left a trail across the dirt."

Investigators have not ruled out murder, the spokesman said, but "are working on the assumption she may have been killed accidentally in a fall from a car or a high place" and abandoned by someone who may have panicked.

She was last seen, leaving her dorm on campus, at 10:05 the previous night. She had not signed out, the spokesman said, probably indicating she had planned to return before midnight, the curfew for sophomore girls.

College officials cancelled classes the following Monday and asked all resident students to stay in their rooms for questioning by county and state law enforcement officials trying to piece together where Miss Moffitt went and what happened after she left the dormitory Thursday night.

After a 2 p.m. memorial service on Monday, classes, which would have been dismissed the following Thursday and Friday for the college's fall break, were cancelled for the rest of the week.

"Some apprehension existed on the part of parents, particularly parents of girls," said Walter Smith, Mars Hill's director of public information. "We doubled our security personnel, although I don't think you could say there's any degree of panic around here."

"We thought that extending the fall holiday would give authorities a week in which to work and perhaps turn up some more conclusive and settling evidence and allow the students to get over the shock," Smith said.

Funeral service for Miss Moffitt, the daughter of Mrs. H. A. Moffitt Jr., were held in High Point with burial there.

## Revivals

**Oak Bowery Church, Conway, Oct. 1-7;** Gray Allison, president, Mid-America Seminary, Little Rock, evangelist. Don Womble, a student of the seminary led the singing; 42 professions of faith, with 34 of these for baptism.

## OBU music fraternity selected for award

The Ouachita University chapter of Sigma Alpha Iota, an international women's music fraternity, was selected for the 1972-73 College Chapter Achievement Award at the annual SAI regional meeting held October 13, at Arkansas State University in Jonesboro.

According to Hwai-Khee Seow, president of the OBU chapter, the awards are given on a regional basis to SAI chapters which best fulfill the objectives set forth by the national organization.

Also at the meeting, Connie Bowie of Augusta, a 1973 Ouachita graduate and past SAI chapter president, received the Province Leadership award for outstanding contributions to the organization.

Attending the meeting from Ouachita were five students: Cindy Floyd of Nashville, Marcie Floyd of Severna Park, Md., Towann Payne of Junction City, Susan Crosby of Little Rock and Hwai-Khee Seow of Penang, Malaysia. Faculty members attending included Miss Evelyn Bowden, Mrs. Frances Scott and Mrs. Marcella Rauch.

Other SAI chapters represented at the meeting included ones from the University of Arkansas at Fayetteville, the University of Arkansas at Little Rock, Arkansas State University, Memphis State University, the University of Mississippi and Drury College of Springfield, Mo.

## News briefs

- First Church, Hampton, recently ordained L. D. Becton as deacon. Pastor O. W. Hogan served as moderator. D. W. Stark, Bearden, brought the ordination message and gave the charge. Chairman of Deacons Harold Hand presented a Bible to the candidate. The ordination prayer was led by Quinton Taggart.

- Spring Lake Church, Williford, recently ordained Carlton as deacon. Lendol Jackson, pastor, Smithville Church, brought the ordination message.

- Gary Everett, 14, the first resident of the Arkadelphia unit of the Arkansas Children's Colony to make a public profession of faith was baptized Oct. 24 in the J. E. Berry Chapel on the Ouachita University campus by Dr. Weldon Vogt, professor of psychology at OBU.



The Concord Baptist Association has elected officers for the coming year. Shown are (from left) Elton Pennington, vice moderator; James A. Griffin, superintendent of missions; Glen Jent, clerk, and Hoyle Haire, moderator. Not shown is Harry Wilson, treasurer.

## Concord Association holds meeting

Concord Baptist Association's 103rd Annual Meeting was held Oct. 15 at Magazine and Oct. 16 at Windsor Park. The annual sermon was by Rev. Don Moore, Grand Avenue, and the Doctrinal sermon by Rev. Lonnie Lasater, retired, former pastor at Greenwood. Greetings from Arkansas Baptist State workers was by Roy Lewis and Ouachita Baptist-Southern Baptist Campaign certificates of participation presented by Jim Tillman.

Elected to serve Concord Baptist Association in her 104th year of service

were moderator, Hoyle Haire, pastor, Booneville First; vice-moderator, Elton Pennington, pastor, Temple; Clerk, Glenn Jent, pastor, Jenny Lind, and Treasurer, Harry Wilson, pastor, West Side Chapel. Organizational leaders include Mrs. Nan Shoppach, WMU; Clayburn Bratton, Charleston First Church, Church Training; Ben Rowell, Paris First Church, Sunday School and Charles Efurud, Greenwood, Music. Office Secretary is Mrs. Wanna Coward and superintendent of missions is James A. Griffin.

## OBU cadets compete

Ten Ouachita University ROTC cadets attended a regional tactics competition, held Oct. 27 at Fort Leonard Wood, Mo.

Teams from colleges and universities throughout Arkansas, Missouri, Kansas, Oklahoma and Tennessee took part in various field training exercises and were scored on their proficiency in solving tactical problems. ROTC staff members from Southwestern Missouri State University coordinated the exercise.

Ouachita cadets participating included Reecie Robinson of Shreveport, La., Stephen Midkiff of Walnut Ridge, Charles Benton of Tulsa, Okla., Ray Williams of Cabot, Walter Williams of Gurdon, Charles Wheeler of Memphis, Tenn., Ronny Yowell of Pasadena, Tex.,

Steven Colwell of Aurora, Mo., Thomas Blackerby of Pratsville and Harry Steele of Wynnewood, Okla.

In addition to Ouachita and Southwestern Missouri State, participating schools include the University of Missouri at Columbia, the University of Missouri at Rolla, Central Missouri State University, Northeast Missouri State University, Washington University (St. Louis, Mo.), Arkansas Polytechnic College, Arkansas State University, the University of Arkansas at Pine Bluff, Southern State College, the University of Arkansas at Fayetteville, Kansas State College, Central State College (Edmond, Okla.), East Central State University (Ada, Okla.), Cameron College (Lawton, Okla.) and the University of Tennessee at Martin.



Gerald W. Trussell, pastor, First Church, Hope, and chairman of the Finance Committee.

LEFT: First Church, Hope

### Convention personality

## Gerald W. Trussell, chm., Program Committee

(Fourth in a series spotlighting current Baptist leaders)

Trussell is a businessman, an organizer, a builder, and, perhaps, most of all, a man who is interested in seeing the lost come to know Christ as their Saviour.

He was born in Garland County, near Hot Springs. He attended grade school at Sulphur Springs School which later consolidated with the Lakeside School System. Part of his high school work was done at Ponca City, Okla., but he returned to Lakeside High School to graduate.

Trussell answered God's call to preach during a college revival led by Dr. Perry Webb at Ouachita University while in his junior year.

It was during his junior year at Ouachita as a college revival was led by Dr. Perry Webb that Trussell answered God's call to preach. In 1936, Second Church, Arkadelphia, ordained him to the gospel ministry.

He entered Southwestern Seminary, Ft. Worth, Tex., immediately following graduation from college finishing his Th.M. degree three years later.

While Trussell was attending seminary he pastored five part-time churches near Sulphur Springs, Tex. During

his last year in seminary he was called to First Church, Clifton, Tex., west of Waco.

During his Seminary days he met the former Elizabeth Tinnin whose father was editor of *The Baptist Message*, the state paper of Louisiana, for 38 years. They were married in 1938.

The Trussells have two children, a son, Eugene, of Shreveport, La., and a daughter, Geraldine Taylor, whose husband is a Captain in the Air Force stationed at the Little Rock Air Force Base. Mrs. Taylor is a graduate of Ouachita University with a major in music.

Upon graduation from seminary Trussell enlisted as a Navy chaplain during World War II where he served four years. The last two of these years he was chaplain on an aircraft carrier which operated in both the Atlantic and Pacific.

Trussell recalls "I shall never forget burying 21 men at one time who died as a result of the ship being hit by a German submarine torpedoes. I buried many others but this was the most at one time. We had to bury them at sea as we had no way to preserve them until we could get back to port. I had

to write their families and get their personal belongings together and send them back home. This was a heart-break."

After being discharged from the Navy, Trussell served as pastor of First Church, Homer, La. Other pastorates include First Church, Warren, and Southside Church, Shreveport, La.

Trussell came to First Church, Hope, Jan. 1, 1967. During these years there have been more than 600 additions to the church.

Trussell had been involved in the building of many church buildings. These include an educational building at First Church, Homer, La.; the erection of an entire new plant at First Church, Warren; and in Southside Church, Shreveport, where the church relocated its buildings, and an entirely new \$500,000 facility was built. Since Trussell has served as pastor at Hope, the church has completed a new educational building, a new pastorium, a home for the music-education director, and is currently building a new education and recreation building.

One of the most significant things in Trussell's ministry has been his



Trussell in 1944

evangelistic success. He has held more than 100 revivals with his brother, Joe Trussell, of Brownwood, Tex., who is celebrating his 51st year in full-time evangelistic singing. During Pastor Trussell's ministry he has conducted over 200 revivals.

The emphasis on evangelism and education program has assisted the Hope church to sustain significant growth. Under Trussell's leadership the budget has grown from \$85,000 to \$175,000. For the past several years the church has exceeded its budget.

Trussell has traveled widely. In addition to his travel in the chaplaincy he has since visited Europe, made two trips to the Middle East and the Holy Land, the last being in June of this year. He has, also, conducted special evangelistic campaigns in Jamaica, Guam and Spain. These crusades were sponsored by the Home Mission Board or Foreign Mission Board of the Southern Baptist Convention.

Trussell has served as the moderator of the Bartholomew and Hope Associations, chairman of the Migrant Mission Center in Hope Association for the past two years while a director was selected and a facility was erected, served six years on the SBC Home Mission Board's Board of Directors, was a member six years of the SBC Radio and Television Commission, and is currently chairman of the Finance Committee for the State Convention.

The Finance Committee is charged with the responsibility for developing the budget for the State Convention. First, the Operating Committee sets up priorities after which the Finance Committee develops the full budget. The budget is then brought to the Executive Board who makes a final study before it is presented to the State Convention during the annual meeting. This process begins in May and is not completed until the annual meeting in November.

Trussell says "One of the impressive things which I have observed during the past two years I've served as chair-

## Woman's viewpoint

# Bottle business can be expensive

By Iris O'Neal Bowen



Mrs. Bowen

If cold drink bottles multiply in your carport till you wring your mop in despair, think of the poor grocerman with a fortune invested in bottles in his back room. This is the fellow who hopes his customers will bring their bot-

tles when they buy cold drinks — and a few of them do, but the majority wait till a pretty Saturday when they all clean house and bring in empties until even the shopping baskets are full.

In addition to this, he has to buy all the bottles the kids have gathered up alongside the road or anger their mothers, who thinks bottle-gathering develops sons' business acumen.

Each day, then, our little sack boy spends an hour or two, sorting the R.C.'s from the Cokes, from the Pepsi's, from the Tru-ades, from the Barqs. He breaks a bottle now and again and throws out a few strays that have crossed over the Texas border and no Arkansas bottler will accept.

What I'm trying to say is that any time your friendly merchant buys your accumulation of bottles, he is doing you a favor and losing money in the deal.

I remember how, as children, my brother and I searched through trash piles in alleys and back yards for discarded medicine bottles. Those we found, we scrubbed and polished and took down to the town druggist, who gave us a penny apiece for them. Soon, I am sure, some sick patient was receiving medication from our returned bottles.

This early experience makes it very difficult for me to turn down bottles from little tow-headed kids so I have bought lots of them. Naturally, the kids soon learn I am an easy mark.

One such little fellow brings me bottles every day or so, knowing I will buy them, even if the back room is running over, and boss has hung out a sign saying, No Bottles Accepted Unless Purchased Here!

"Will you buy just one bottle?" he pleaded the other day. "I will if you won't bring any more till the Judgment Day," I teased.

"O. K." he said, and he hasn't brought one since then!

## Davis serves as interim managing editor



Marlane McLain Davis, interim editor.

Marlane McLain Davis has been named to serve as interim managing editor while Managing Editor, Betty Kennedy, is on a leave of absence.

Mrs. Kennedy has taken a leave to get acquainted with her daughter, Amy Georgiann, who was born Oct. 24.

man of the Finance Committee is the spirit of cooperation among the brethren. This has particularly been true with our Executive Board members."

Mrs. Davis is from Malvern. A graduate of Poyen High School, she received a bachelor of arts degree in journalism from Ouachita University in 1969 and served as news editor of the *Daily Siftings Herald* in Arkadelphia for two and a half years before joining the Women's Department of the *Arkansas Democrat*.

## OBU School of Music receives Allen organ

ARKADELPHIA — The Ouachita University School of Music has received an Allen organ as a gift from Mrs. Ester Masters of Evanston, Ill., according to William Trantham, dean of the School of Music.

The organ is a TC4 model, which means it has full flutes, reeds, strings and diapasons. Over ten speakers are housed in twin cabinets. It also meets American Guild of Organists specifications.

The School of Music presently owns three organs. Installation of the new organ will be by G. C. Tuley Jr. of Little Rock.

The organ was transported from Mrs. Masters' home in Evanston.



So that you may know —

## History and background of Arkansas Baptist Newsmagazine

The purpose of the *Arkansas Baptist Newsmagazine* is to undergird and strengthen the churches of the Arkansas Baptist State Convention. Religious news of local, state, and national interest is featured. It is our goal to inform the Baptists of our state so that they may be more responsive to the cause of Christ.

Except at the very beginning of the Convention and during the Civil War, Arkansas Baptists have provided a paper without interruption. It is felt that the quality which the *Arkansas Baptist Newsmagazine* has maintained across the years will serve as a foundation for future advance.

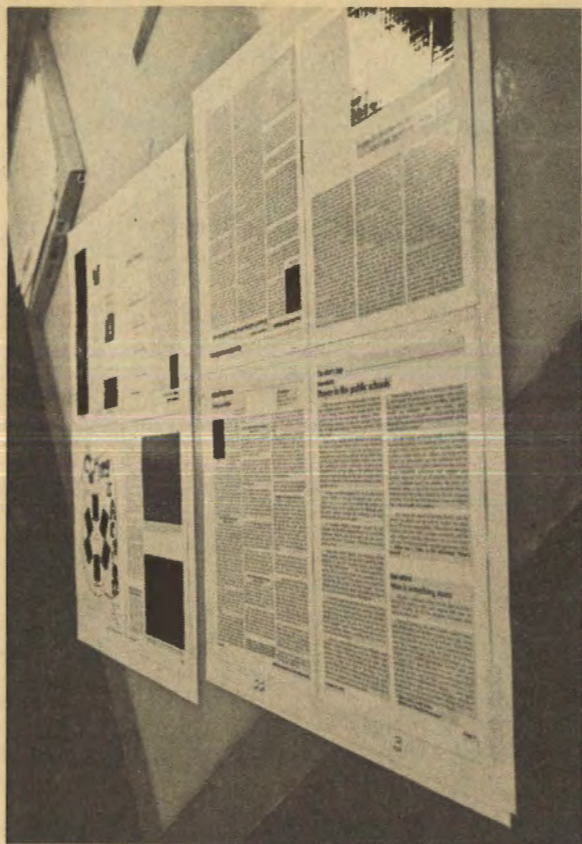
Prior to 1859 there was no Arkansas Baptist paper as such. There was an occasional local or temporary periodical, usually for a single church or association, or of some other limited circulation but not for all the Baptists of the state.

In the early years of the State Convention J. R. Graves attended nearly all of the meetings and was editor of what, for some time, was called the *Tennessee Baptist*, later called *The Baptist*. Many Arkansas Baptists subscribed to *The Baptist* for a number of years. The State Convention endorsed and recommended *The Baptist* at a number of its meetings. Up to 1859 this was the main medium of Baptist news.

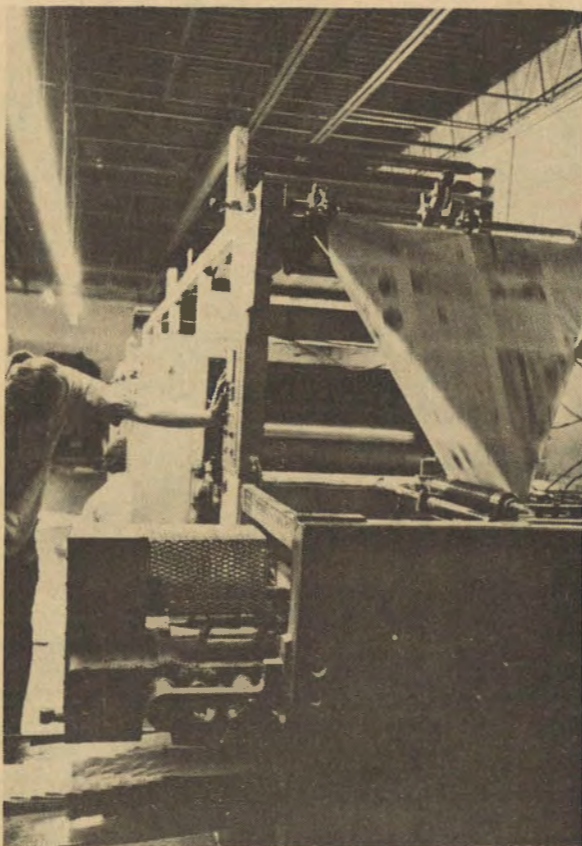
It was in the Convention of 1858 at Charleston that the State Convention voted to establish a state paper and to name it *Arkansas Baptist*. P. S. G. Watson was elected editor.

Other editors of the *Newsmagazine* have included J. J. Hurt, E. J. A. McKinney, J. S. Compere, L. M. Sipes, J. I. Cossey, Lewis A. Myers, C. E. Bryant, B. H. Duncan, and Erwin L. McDonald.

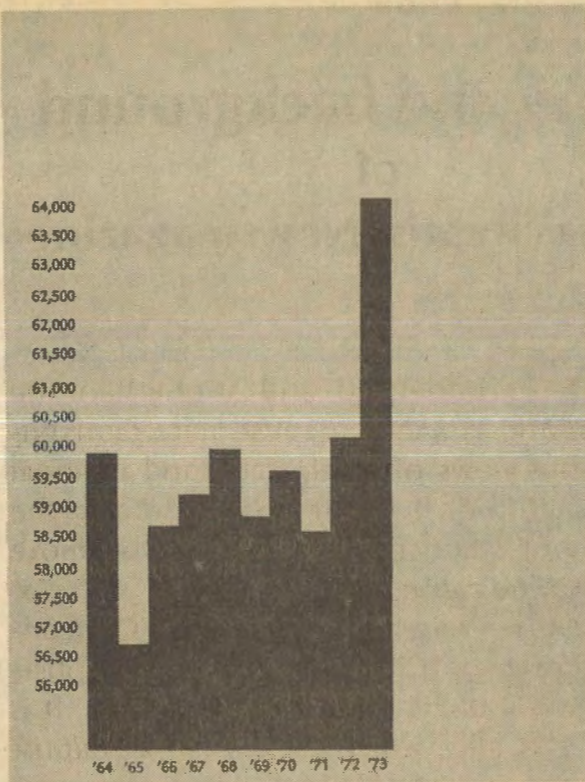
It is our hope to acquaint you with the procedure which is currently utilized in preparing your *Arkansas Baptist Newsmagazine*.



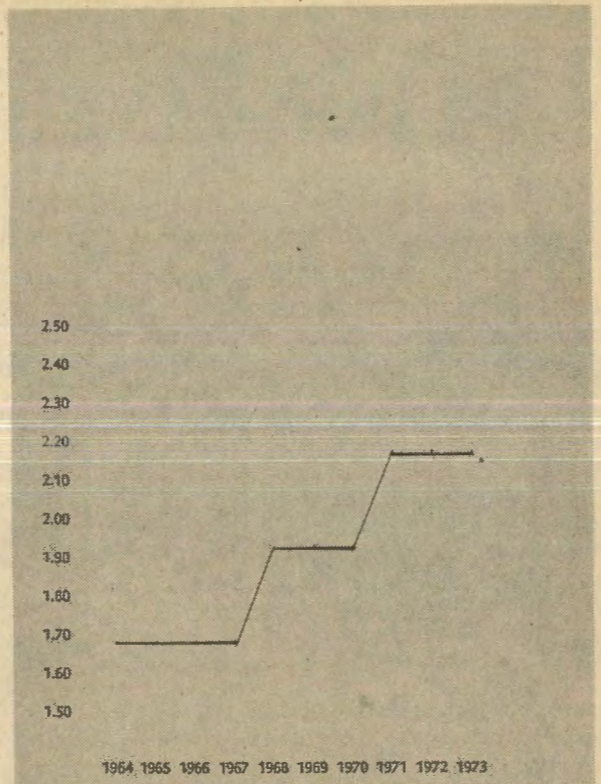
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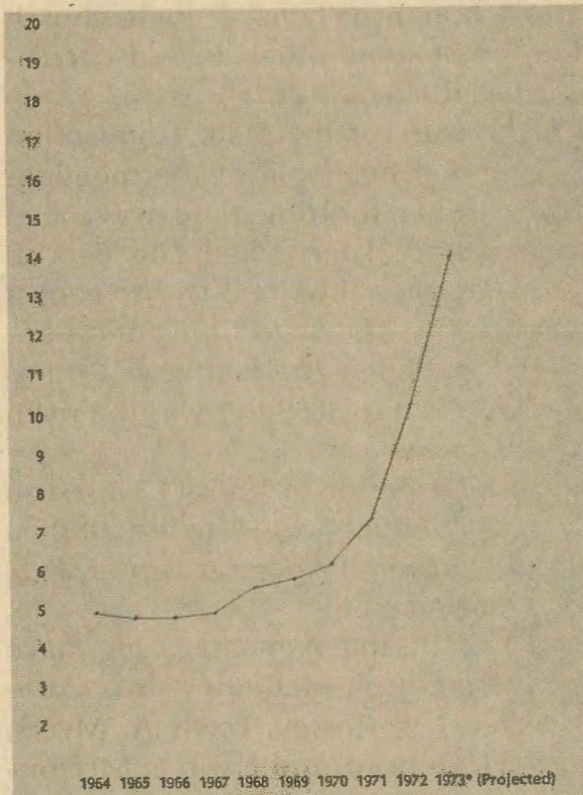
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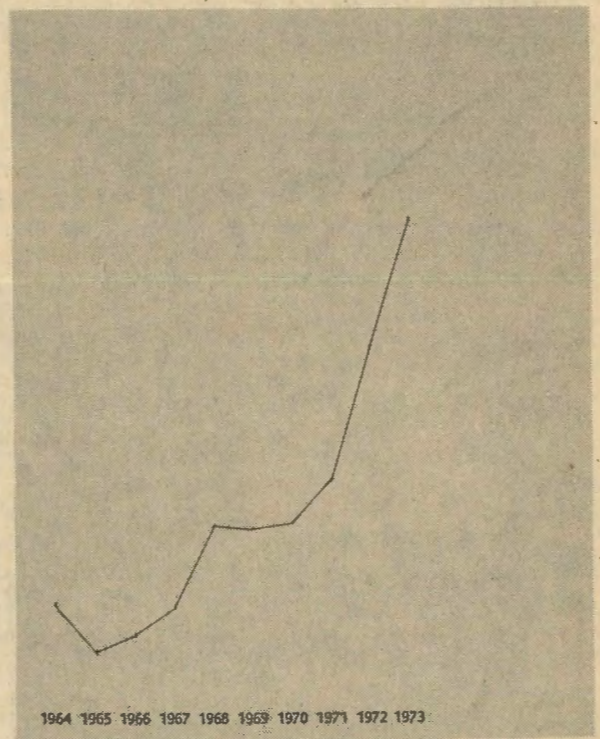
The number of subscriptions relates to the cost of publication. As the number of issues printed increases the cost will also go up.



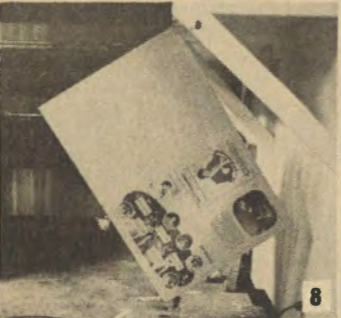
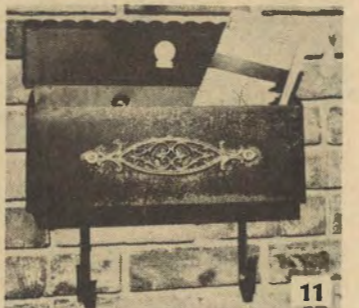
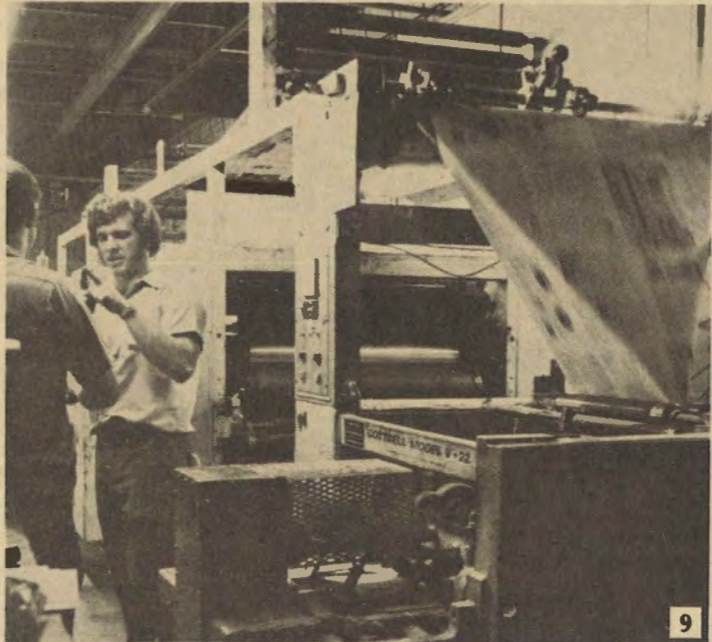
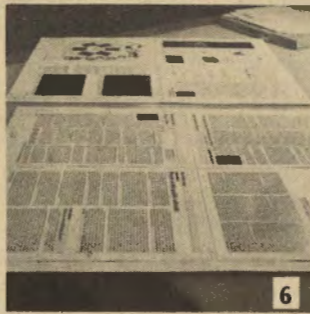
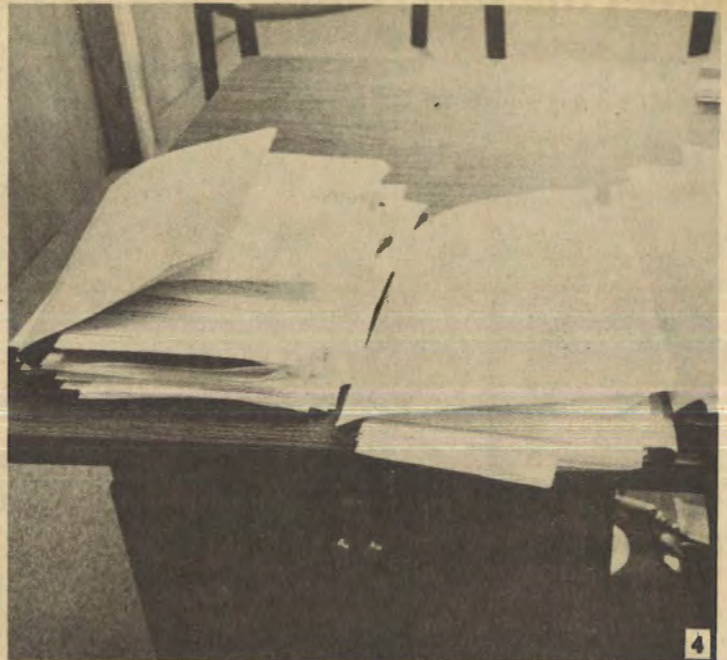
This graph shows only budget subscription prices. The current club rate, where ten or more families take the ABN, is \$2.52 per year. Individual subscriptions are \$3 per year. The main source of our income is through the budget subscriptions.



The fastest escalation of costs confronting the NEWSMAGAZINE at the present time is postage. We are presently on the second step of a ten-year program of postal increase for second class mail users.



Printing costs basically correspond to the increase or decrease in number of subscribers. It is, almost, certain that there will be a substantial rise in the cost of paper during 1974. It is our hope and plan not to increase the subscription cost for the ABN.



1. The news item is mailed.
2. Your letter is received and dated.
3. The material is selected by the editor for printing in the ABN.
4. Copy of all sorts requires editing, rewriting, and final preparation to go to the printer.
5. The extensive mailing list requires constant vigil to keep it up-to-date.
6. After the type has been set the camera-ready paste-ups are made.
7. The negatives are shot.
8. The plates are made for the press.
9. The presses roll.
10. The NEWSMAGAZINE is placed in bundles and bags to go to the post office.
11. The NEWSMAGAZINE is received at your home.

# Meet the staff of the Arkansas Baptist Newsmagazine

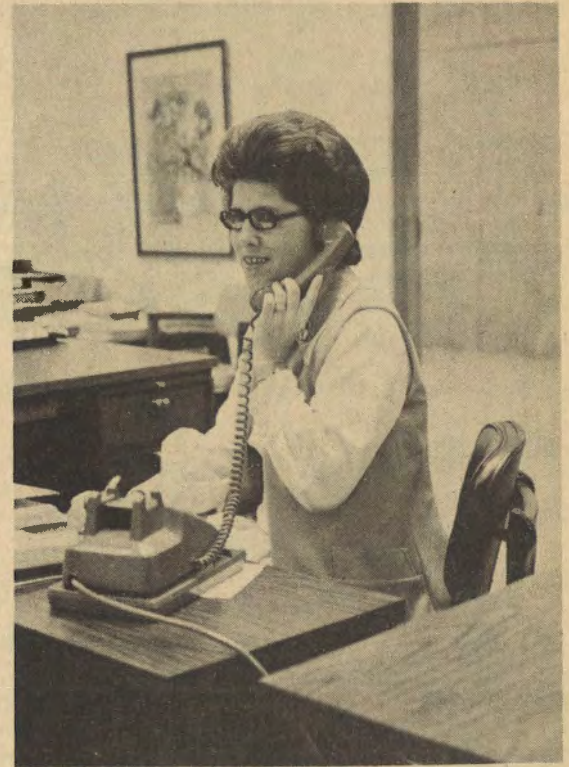
*Editor J. Everett Sneed*



*Ann Taylor, bookkeeper, who also oversees circulation*



*Betty Kennedy, managing editor*



*Mary Giberson, secretary to the editor*

# ARKANSAS BAPTIST EV

January 21-22, 1974

THEME: "SHARING CHRIST



Barry St. Clair

*Jesus the Revolutionary*



Mrs. Robert Fling

*Christianity in Shoes*



"... Not by might, ne  
saith the Lord of hos



Ernest Mosley

*Real-Life Renewal*

*Prospecting for Prospects*

*Pre-college Evangelism*

*Baptist Missions and  
New Towns*

*Evangelist*

*Pianist*

*Pro*

*We*



Kenneth Threet



Dick King



R. H. Dorris



Don Bingham



Yo  
Nurse

# ANGELISM CONFERENCE

Immanuel Baptist Church, Little Rock  
1000 Bishop St. — Dr. W. O. Vaught, Jr., Pastor

OUGH WORK AND WITNESS”



*Bible Study*



Wayne Ward

*A Fresh Wind from Heaven*



Miss Amanda Tinkle

wer, but by my spirit,  
..... Zachariah 4:6

*elism*

*Living Letters*

*Songs and Praises*

*Host Pastor*

*The Fullness of Joy*

*Organist*



Owen Cooper

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Nancy Blair



Padgett Cope



Ervin Keathley



W. O. Vaught, Jr.

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## President's address

# "The best of times; the worst of times"

By Rheubin South  
Pastor, Park Hill Church, North Little Rock

## TEXT — Isaiah 42:1-16

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way — in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only."

The preceding paragraph introduced *The Tale of Two Cities*, a novel by Charles Dickens, written in 1859. The setting is the year 1775, and the two cities are London and Paris, but the parallel to our day screams for attention.

One war has finally ground down, only to see other more potentially dangerous ones breaking out. Nationally, Watergate has flashed new and ominous signals, such as Vice President Agnew's resignation. New doubt is arising daily, with constitutional crisis after constitutional crisis.

Samuel Miller, in his book, *Man the Believer*, evidently has written a take-off on Charles Dickens' statement and brought his interpretation up to 1973 standards. He writes:

"It is a stupendous world, but very stupid;  
It is a creative world, but it can be terribly cruel;  
It is a daring world, and extremely desperate;  
It is a prosperous world, but quite pathetic;  
It is on the march, but unsure of its goal;  
It is full of energy, but empty of faith;  
It is excited with innumerable dreams,  
But harried by nightmares."

Paradoxically, with all of this bad news, there is another side. Life today is like a jet trip to a new and exciting city of affluence, abundance and wealth. We are better paid, we have more time to think and we live longer — due to an advancing science. Where do we stand, as the children of God? Our first need is a saviour of time. We are not to chaff under the desire to choose another generation or another timing for our witness. This is our time: we have no other. Yesterday has her lessons; the future has her hopes; today is our day. May it be said of us as was spoken of one of the old prophets, ". . . after he had served his own generation. . ." Ours is to serve this generation, not to chaff under yesterday's lost opportunities, or to become restless before tomorrow's assignments. An inventory needs to be taken in view of our year of 1973 and 1974. Arkansas Baptists are to respond to the summons to live for Christ in "the best of times and the worst of times."

**As mundane as it sounds, one of the first things the Christian in 1973 needs to do is to take a physical inventory.** It just might be that the Christian of today is suffering from an ancient disease no longer found in medical books. It is

called, "accidie". In the Middle Ages, this was known as the monk's disease. It seemed to be a sort of weariness, or heaviness of heart. It came because of the lack of variety of spiritual exercise. The monk, in his normal duties of attending worship and carrying out the duties of the day, became so depressed and so identified with the days, that he lost his vitality and became subject to tremendous temptation.

Could a Baptist in 1973 be suffering from this "monk's disease?" It just might be so. The rigorous demands of the assignment to properly witness to an athletically oriented year of 1973, require a strong body, a strong mind and a strong set of emotions. Do you have proper rest? If Jehovah God saw fit to take a day of rest at the end of six days of labor, I wonder how we look working seven days a week? Are we not presumptive? Do we think we are stronger than God? Is it profane to suggest such a thought? Scripture has made much of "being weary in well doing." Physically, we need to be strong.

Being alone is one of God's mechanisms to spiritually recharge us. It will revitalize spiritual batteries. I found this the hard way myself recently. After another of those accidents toward which I am prone, an orthopedic surgeon prescribed daily traction for thirty minutes in the morning and thirty minutes in the evening. That was some experience! You cannot read. You cannot turn your head. You can just lie still and think. The truly amazing result was that I not only found this to be productive as far as bone structure was concerned, but it was also invigorating as far as the spiritual makeup was concerned. In "the best of times, the worst of times," let's be sure we do not abuse the body God has given us.

**In the second place, I wonder if we are involved in the most worthwhile of all objectives.** There are objectives and objectives, most of which are good, but are we doing the first things? C. S. Lewis, the great British Christian, left behind much for his progeny. His description of the Christian of this generation will probably be with us for a long time. Said he, "We are half-hearted creatures — fooling around with drink and sex and ambition, when infinite joy is offered us — like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday by the sea. We are far too easily pleased."

As Arkansas Baptists are we primarily centered in evangelism, missions, and Christian higher education? Is this our first call? The very pulse of our life is the Cooperative Program. Is it being fed the rich, vital blood that comes from the local churches. If the Cooperative Program ever becomes an anemic source of energy, Southern Baptists, Arkansas Baptists are truly through! God blessed this. God ordained this. God empowers this. If we, as his children, fail in the field of financial support, we will have failed most miserably.

What about your assignment personally? Are you doing the first job? Negatively, it's interesting to note how the great men of old failed when they were not busy about the big jobs. David, who led armies, built governments, wrote poetry, stands almost alone in the Old Testament. But what about his moment of idleness? His captains are at the battle-front. David is safe at home but soon falls into sin. The idle mind surely is the devil's workshop!

Elijah faced Baal's priests with the roar of a lion. Having won his battle, he runs to the mountains to hide. Is there any wonder that he whimpers in self pity while remaining idle? Our convention must be discriminating and be about the Great Commission. It just might be that our generation is failing God because we are doing secondary jobs.

Vance Havner, in his very clear, pointed way, has said that the great movements of the world have gone through four stages. Many historians would agree with him. Here is his listing: (1) Man; (2) Movement; (3) Machine; (4) Monument. Communism seems to be following this path. Fascism already has. Would we dare say our faith moves this way? This can never happen to the Christian faith unless we deny the dynamic of God's Holy Spirit at work in his people. But it can happen if we resort only to our own efforts. Do we presume to say that we are at the first task, when we may be some long stride away from it? I wonder if we get concerned about position? I've heard that in office assignments in big business, a mahogany desk outranks a walnut desk, which in turn, outranks an oak desk. Is it possible within the spiritual world that we are more concerned about the wood of the desk, or the title, or the position — than the first call to the first job, relative to what God would have us do about his kingdom work. Make sure you're physically adept. Make sure you are carrying out a worthwhile job.

**Should I have to say that a Christian should have a carefully guarded prayer time?** It seems to be necessary. The world demands so much of our time now that even His own children have to be reminded of this need. On the 11th of October, I received a long distance call from a graduate student in one of our northeastern universities. He had tried for two days to get in touch with me and finally admitted he had but one objective in mind. He said, "I want to thank you for telling me about the importance of reading the Bible and praying. I just wanted you to know that this day, two years ago, you gave me a *Living Bible* and wrote an outline in the front of it about how to read two chapters a day." He continued, "You told me this would be a deterrent to the real consuming fire of temptation that was eating away at my spiritual soul. Further, I have followed the reading outline; I have followed the prayer time; and I have not fallen into sin." I thanked him very much for the call. The outline I gave him is not a magic formula. It is the grasping and holding to one of the great promises of God — that if we do pray and saturate our souls in His word, God's Spirit will strengthen us for our witness in "the best of times and in the worst of times." It is truly a sad thing that even God's own have to be reminded of the need for a time of personal recommitment to Him each day. We call this a time of devotion and a time of prayer. God's great men of other days did not presume to face the world apart from their recommitment to God. Certainly, we should do no less. In "the best of times, the worst of times," God's people must be known as a praying people.

**Having watched ourselves physically, spiritually and emotionally, I think we need to remember, too, that we are never alone in our battle.** Those of us who deal with the human mind in its great extremities, find that those in severe depression do strange things because of their terrible "aloneness." A fine lady with a very deep problem said to

me recently, "There has never been anyone with a problem like mine." She later witnessed to the fact that the calm assurance of knowing that no person is ever completely alone, so long as he is in God's will, was sufficient to meet her needs.

Might we turn to Elijah again in his deepest of depressions, perhaps one of the most dramatic recorded anywhere in God's book. He was comforted when he was calling out in a wail of despair to his God. Feeling that he was all alone, he heard God answer, "I have 7,000 knees that have not bowed to Baal, nor lips that have kissed him." In God's business, one of the greatest comforts in all the world is to know that we are in it together with God. No one carries the burden alone. No man stands alone. We might need to know and to abide by the ancient military precept that the best defense is an offense — and to call down the power of our God, remember the communion and the fellowship of the saints, and move forward together under the command of Almighty God.

**As we move on down the way, we contend that in prayer, in physical awareness, in fulfilling a worthwhile job, we need ever again to recommit ourselves to the God who knows no losses; who never knows a defeat.** Quincy Howe has said, "The 20th Century has put the human race on trial for its life." No Christian can stand as a spectator in the stands and watch this terrific drama being enacted in front of his eyes. We are recommitted to our God, the God of the "completes", as one has called him. "Complete" in the moment of greatest pain; "complete" in the moment of greatest disappointment or sorrow; "complete" in the moment of greatest temptation and in the moment of greatest need.

We come to a time of rededication. We rededicate because we believe the God who led our forefathers, the God who saved our souls, the God who called us with holy calling, is still in business. Let the pessimist cry about this being the worst of times. We are His children! We call it the best of times! It's time for the shining light to be at its brightest. It's time for the star of hope to glitter at its purest, and to know that a great people — the Baptists of Arkansas — are a family, joint heirs with Jesus Christ. God, the Father, is our heavenly Father. God, the Holy Spirit, is our strong right arm and our ever living strength. We are truly children of the King. As bearers of his holy and blessed name, we can say to the world about us and to those who might have lost their aim and missed their compass reading, "Beloved, we are the children of God. We know in whom we have believed, and we are persuaded that He is able to keep that which we have committed unto Him against that day!" So, I believe it, and so do you. May God bless you.

Your **COOPERATIVE PROGRAM**



**REACHES  
AROUND THE WORLD**





Rev. and Mrs. Charles E. Purtle

RICHMOND — The Rev. and Mrs. Charles E. Purtle were appointed missionaries by the Southern Baptist Foreign Mission Board here Oct. 9. They expect to be assigned to general evangelism work in the Dominican Republic.

A native of Prescott, he is a recent graduate of Southwestern Seminary at Fort Worth, with the master of divinity degree. He also attended Southern State College, Magnolia, and received the bachelor of science degree from Oklahoma State University, Stillwater.

He worked one year as a Baptist Student Union director in Arkansas and during summers while a college and seminary student, he was a salesman for a book and Bible company in Michigan, Illinois, Minnesota, Pennsylvania and North Carolina. He was also a Southern Baptist Home Mission Board summer worker in Los Angeles County, Calif.

Mrs. Purtle, the former Jane Altom of Abilene, Tex., was graduated from Hardin-Simmons University, Abilene, with the bachelor of science degree and from Southwestern with the master of divinity degree. She was also a HMB summer worker in Chicago and Baltimore and worked two years for the HMB as a US-2 worker in Chicago. US-2 workers are young college students or college graduates appointed by the HMB to serve a two-year term working in missions in the U.S. and her territories.



Rev. and Mrs. Jere A. Wilson

RICHMOND — The Rev. and Mrs. Jere A. Wilson, were appointed as missionaries Oct. 9 during a meeting of the Southern Baptist Foreign Mission Board here. They expect to do religious education promotion in Brazil.

Wilson had been associate pastor of First Church, Bartlesville, Okla., since 1971 when he resigned in June to attend Southwestern Seminary at Fort Worth, to complete the education requirements for mission service.

He also had served as minister of education at First Church, Harrison, and associate pastor, Ocean View Church, Norfolk, Va.

Born in Atlanta, Wilson also lived in New Orleans. He was graduated from William Carey College, Hattiesburg, Miss., with the bachelor of arts degree and from SWBTS with the master of religious education degree.

Mrs. Wilson, the former Joyce Ann Braswell, was born in Aurora, Ill., and lived in Chicago and Ackerman and Greenville, Miss.

She attended William Carey College and SWBTS and worked as a secretary in Hattiesburg, Fort Worth and Bartlesville, and in a bank in Harrison.

They have two children, Bret, born in 1965, and John, born in 1970.

### James Haynes joins Southwestern Seminary

FT. WORTH (BP) — James D. Haynes of Rawlins, Wyo., has been named controller and director of student housing at Southwestern Seminary here.

Haynes succeeds Robert R. Doty who resigned to enter private business.

## OBU School of Music receives memorial gift

A collection of records belonging to the late Edgar Williamson of Little Rock, has been donated by his wife as a memorial gift to Ouachita University School of Music. Included are 65 albums and approximately 100 records. They date from early Fred Waring recordings to Brahms symphonies, according to Dr. William Trantham, dean of the OBU School of Music. Trantham added that many of the records are no longer available.

For fifteen years Dr. Williamson was the director of the department of Religious Education for the Arkansas State Convention. In 1952, under his direction, the Sunday School Department, the Church Training Department, Church Music Department and Student Union work was developed. He continued as Sunday School superintendent and director of Siloam Springs Assembly until his retirement.

Prior to coming to Arkansas Williamson had served as music and education director in strategic churches in several states. Immediately before coming to the state convention he served as pastor of First Church, Paragould.

In 1944, he was awarded the Doctor of Divinity degree by Ouachita University, Arkadelphia. "In as much as Ouachita University conferred the Doctor of Divinity degree on him and our son, Stanley, I felt that it was quite appropriate to present his record library to the University," Mrs. Williamson said.

## Staff changes



J. A. Hogan, former pastor of Haven Heights, Ft. Smith, has accepted the pastorate of Woodland Heights, Harrison. Hogan served the Concord Association as Youth Committee chairman and Property Committee member as well as program chairman of the Concord Pastor's Conference. Mrs. Hogan has served as associational WMU enlargement director along with her responsibilities as state WMU president.

First Church, Cherry Valley, has called Leslie Davis to serve as music director. He came to Cherry Valley from First Church, Harrisburg where he also served as music director.

## Ordinations



Wright

**Chester Wright** was ordained to the ministry recently by First Church, Russellville. Questioning was led by Rev. Eddie McCord, First Church, DeWitt. Floyd Wright brought the ordination message.



Sanders

**Lawrence Earl Sanders** was ordained to the ministry recently by Rowe's Chapel, Monette. Moderator was Zane Gragg, Caraway Church, and questioning was by John Banks, Black Oak Church. Dale Murphy, pastor, gave the charge to the candidate.

Park Street Church, Bentonville, recently ordained **Steve Pelz** to the ministry. Harry Wigger, Bella Vista, led the questioning and Jack Lawson, Greenland Church, gave the charge to the candidate.

## Grand Canyon College inaugurates president

PHOENIX, Ariz. (BP) — William R. Hintze has been inaugurated as president of Grand Canyon College, a Southern Baptist school here.

Hintze, 58, first joined the college faculty in 1969 as an assistant professor of religion and director of religious activities. He was vice president for academic affairs and professor of religion when appointed president.

A former missionary to Ecuador, Hintze has served as pastor of churches in Clarksville, Tex., Dallas, Tex., and Elvins, Mo., and as interim pastor of eight churches in Arizona and Oklahoma.

While on the mission field he served as both professor and director of Ecuadorian Baptist Theological Institute and president and treasurer of the Ecuadorian Baptist Mission (organization of missionaries).

A native of El Paso, Tex., Hintze holds a B.S. degree in chemistry from the University of Texas at El Paso, and B.D. and Th.D. degrees from Southwestern at Ft. Worth, Tex.

Hintze succeeds Arthur Tyson, who joined Dallas Baptist College earlier in the year as director of development.



"Grain," a five-member musical team sponsored by the Foreign Mission Board, will travel to colleges, seminaries, and churches this fall interpreting missions through music, dialogue, and personal sharing. Members are (left to right) Mary Kay Johnson, Steve Cheyne, Jerry Jones, Nancy Crider, and Scott Walker.

## FMB musical team to perform in state

Grain, a five member musical team representing the Foreign Mission Board, will travel to five Arkansas campuses. The group will be at Arkansas Tech on Nov. 26, at Ouachita and Henderson on Nov. 27, at Southern State College on Nov. 28, and at the University of Arkansas at Monticello on Nov. 29.

Two of the group are former Missionary Journeymen, a program for college graduates no older than 26 who work overseas for two years for the Foreign Mission Board. Two in the group are sons of career missionaries. A fifth member has a brother and sister-in-law in Spain.

Stanley A. Nelson, associate secretary

for the Department of Missionary Personnel for the Board, feels that "college students are more provincial than they think they are."

"They need direct contact with people who have had overseas involvement," he said. "People who have had overseas exposure can expand students' understanding of the world."

During the day the students will be in college student union buildings to "rap" with the students. At night they will present an hour performance in the Baptist Student Center on campus. Grain will perform at both chapel services at Ouachita and at the noon meeting of the BSU.

## Organization places students in Churches

ARKADELPHIA — Training students for church-related work and helping place them in churches are the main objectives of the newly organized Religious Activities Placement Service (RAPS) at Ouachita University.

Bill Elliff, RAPS placement coordinator, said that churches around the state are constantly contacting Ouachita concerning student church work.

RAPS sends a questionnaire to these churches regarding their specific needs, recommends a student or group for the job and sets up an interview on campus between the church re-

presentative and the student, Elliff said.

Fifty OBU students were placed in churches last spring, and it is hopeful that even more will be this year, he continued, as 270 students have indicated an interest in church-related fields.

RAPS is now in the process of collecting and evaluating the names of all those who have shown an interest in church work and is also planning activities designed to help train those students.

November 2-3, there will be a lab-retreat to help train students in recreational activities. They are also planning music and youth director labs next spring.



The Arkansas Baptist Home for Children

### Child Care

## Thanksgiving offering for Child Care program

For over 79 years, Arkansas Baptists have responded to the special needs of children through participation in the annual Thanksgiving offering. It is nearing that time of the year again when we reflect on the past year's activities and offer a special thanks to God for his blessings to us. It is a time, when out of hearts of love and thankfulness, we want to share with others and remember those less fortunate than we. We invite you to join with us again this year in the promotion of our annual Thanksgiving offering. Through the years, as the needs of children have changed, we have adapted our child care ministry to meet these changing needs. In order to more effectively serve children, our services have expanded and new methods utilized.

The Arkansas Baptist Home for Children is still the very center of our child care ministry, and we provided care and direction for 92 children at the Home this past year. Most of these children, disturbed by family crises and resulting unmet needs, require more than a roof over their heads, food, clothing and educational opportunities. To bring them in and love them is not enough, although this is of prime importance. They need understanding from our staff as they seek to more realistically understand themselves and unravel their problems. Often their trust in the world about them has been

shattered. As we listen and learn about their past experiences, we can understand the reasons for this distrust. Our staff works to help the child restore his faith in himself and others; and in God.

Our services to a child begin with our interest in listening to, and understanding the child and his problems. The area workers conduct an intake study by involving the child, his family, the school and other community groups who may have been involved. Placement of a child away from his family can be a traumatic experience for the child if done abruptly and without adequate preparation of all parties involved. A child's rights and needs are given priority, and he is involved in the placement process. One facet of child care cannot meet the needs of all children who turn to us for help. Group homes, foster homes and working with a child in his own home, may better meet the needs.

We recognize the significance of the child's family to him. After all, families are what we are all about. As we take a child into care, we try to involve his family, with the goal of helping them work through their problems, to become a stronger unit and to work toward return of the child to his family. Sometimes, this involves short-term care for the child, while other times, long-term and permanent care is needed.

There is developing a real theology of child care. It is one of concern, of redemption, and of service. Our denomination is moving out to serve those who need us. Many children have not heard the good news of Christ, and their environment causes them to be unable to really believe it. Therefore, we must be Christian in our approach, love and understand them for what they are, and what they can be if given a second chance. Your cooperative dollar and your share in the Thanksgiving offering will help in this ministry of love.

"Thank the Lord for Children" is the theme for our annual Thanksgiving Offering. This year, all 1,193 of our churches are being encouraged to have a part in supporting your child care ministry. I am confident that Arkansas Baptists are 100 percent in agreement with the Biblical truths that teaches the value and worth of children and our Christian responsibility to them. We look forward to 100 percent participation of our churches, which will confirm the Christian commitment that we share in meeting the tender needs of children and youth. "Thank The Lord For Children" — 100 percent Participation — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

## OBU-Southern Advancement

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 and Oxford. Plainview; Providence; Sage; Shiloh, Lake Village; South McGehee; St. Joe, First; Viola, First; Woodsprings and Zion Hill, Zion.

The above report represents \$16,658.76 in new pledges. —Jim E. Tillman, Director, Higher Education Development Department.

## The Southern accent Gratitude



Tucker

There was no harder working member among our fellowship than Mary. Short of stature, but strong, she took in washings to support the family. A spineless husband contributed neither substance nor assistance. What she did was done alone for the five children — and him. It would bring fire to her snapping dark eyes to ask why she did not seek public relief and welfare. "Not as long as I can lift my hands and move my feet will my children eat charity food!" Her words echoed her resilient determination. This spirit and work kept the whole family going.

Illness in the form of a tumor demanded surgery. There was no money. As her pastor I arranged for medical care at our state Baptist hospital 160 miles distant. When she had recuperated the hospital sent me a bill made out to her, but rubber-stamped "Paid in full by the Baptists of this state." I took it to her. She rebelled against "charity" and promised the bill's payment. I insisted the bill was paid. She vowed it was not. Even as she accepted it, she resolved to pay it in "her own way."

In the course of time other work claimed me. After 15 years I returned to preach the sermon at the golden anniversary of the church. In the line of persons extending greetings came Mary. She asked me if I remembered her. "How could I forget you?" Pulling a piece of paper from her purse she

held it up to me. "Do you remember this?" It was the hospital bill. "Now it is paid." I turned it over and on the back she had written the names of sick persons for whom she had done laundry at no cost until the value of the services exceeded the amount of her hospital bill. I agreed she had paid the bill in full in her own way — with gratitude. How brightly shines her good deed in a greedy world.

Southern Baptist College is grateful for the principle and the fact of living and working without recourse to government grants and gifts from tax funds. We are determined to stay off relief and welfare. In the lives of trained Christian youth we repay with gratitude every cooperative program offering, every Ouachita-Southern contribution, every personal and sacrificial gift for any purpose. May God lengthen the cords and strengthen the stakes of those upon whose faithful support we depend, with gratitude. — Lawrence A. Tucker

held it up to me. "Do you remember this?" It was the hospital bill. "Now it is paid." I turned it over and on the back she had written the names of sick persons for whom she had done laundry at no cost until the value of the services exceeded the amount of her hospital bill. I agreed she had paid the bill in full in her own way — with gratitude. How brightly shines her good deed in a greedy world.

## The Cooperative Program — a conversion experience

There is nothing really magical about the Cooperative Program, but the changes it can make in our gifts does make it much more than just a good way to finance our world mission program. As we see our gifts changed into actions and programs around the world, we become aware that the Cooperative Program is an excellent way of "putting feet" to our prayers and sharing our blessings with the world.

In our own state we see our Cooperative Program gifts converted into summer camps in which our young people are taught better ways to serve, and many are won to Christ or come to feel His call to serve in some special way. A part of our gifts is converted into the salary of a state evangelist who presents the Good News to thousands of people, another part into materials and salaries of people who teach our church leaders better methods of carrying on their work. We rejoice that, as our gifts are converted into many different services, we can have a part in the preparation of our future pastors, missionaries, and other church workers, as well as the support of those who are serving now.

Through the conversion experience which the Cooperative Program makes possible, each of us can have a part in many different ministries in our state, and our ministry can go beyond our state. As a part of our Cooperative Program gifts are forwarded to the Southern Baptist Convention, they help us to serve through many different ways in

places where we can never go.

Aren't you happy that you can have a part in teaching boys and girls in many states and foreign countries more about Jesus as your gifts are converted into Vacation Bible School supplies and other material to be used by your home and foreign missionaries as they work in different languages and cultures?

Most of us are limited to one language as we try to witness, but our witness can be translated into many languages as the Cooperative Program changes our gifts into expressions of love and concern that people of many languages can understand.

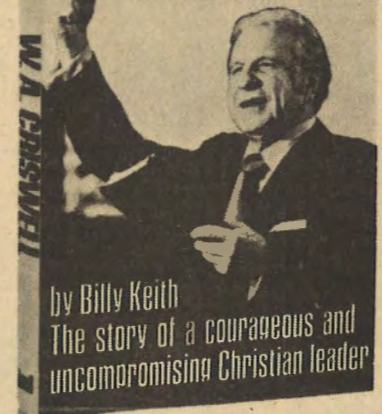
Harry Pattison, a student from Immanuel Church in Little Rock and a staff worker at Siloam Springs this summer, gave his testimony about the Cooperative Program during one of the programs at the camp. He pointed out that the Cooperative Program was a blessing to him because it was an instrument through which he could express his love to a people with whom he could never have the chance of communicating personally.

How can you express your interest in people whom you cannot see, whose language you cannot speak? It can be done as your gifts are converted into many different ministries across the Southern Baptist Convention and in 77 foreign countries. — Gilbert Nichols, Missionary to Paraguay, representing the Stewardship-Cooperative Program Department

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— Billy Graham

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## First Church, Lavaca "Great Day" Winner

Every church that participated in the high attendance emphasis "Great Day in the Morning" was a "winner." Everyone was blessed and encouraged.

However, we believe that there was one church that stands alone. They have really set a record.

We are referring to the First Church, Lavaca in Concord Association. The population of Lavaca is 502. The leadership of the church concluded that the population figure would be a worthy

goal for "Great Day in the Morning." So they prayed and worked, prayed and worked and prayed and worked. Would you believe that on Sunday morning, Oct. 7, they had 523 in Sunday School? They really did!

This confirms a belief that many have had for years; that is, that there are more Baptists than there are people.

We congratulate the pastor, Charles Holcomb, Sunday School director, W. E. Andrews, and all the faithful folks of First Church, Lavaca.

We remain open for any reports that can top it! — Don Cooper, Sunday School department

## OBU singers perform

ARKADELPHIA — The Ouachita University Singers performed as the guest choir at the annual Church Music Institute at Southern Seminary in Louisville, Ky., Oct. 24.

A guest choir from a Baptist-sponsored college or university is presented each year at the institute and the Ouachita group was tapped to sing this year.

The 33-member mixed choir is under the direction of Charles Wright, professor of music.

During the return trip to Arkadelphia, the Singers stopped to perform at Severns Valley Church in Elizabethtown, Ky.

## Brotherhood meetings


District Brotherhood Meetings for this year are now history. The attendance in several areas was small. However, the interest on the part of key associational officers was wonderful.

Hopefully, the associations and churches that have not completed their organizations will do so soon and send in the list of names. We would like to have them to place on the mailing list. Information pertaining to Baptist Men and Royal Ambassador will be mailed to the officers from time to time.

The past year has been a good one for the total Brotherhood program. God has richly blessed in mission outreach with both men and boys.

We are grateful to God that men are becoming genuinely concerned about mission needs and are seeking to meet the need.

Mission opportunities abound in almost every church community. Let Brotherhood help your men and boys to meet the needs through mission activities. — C. H. Seaton, director, Brotherhood Department



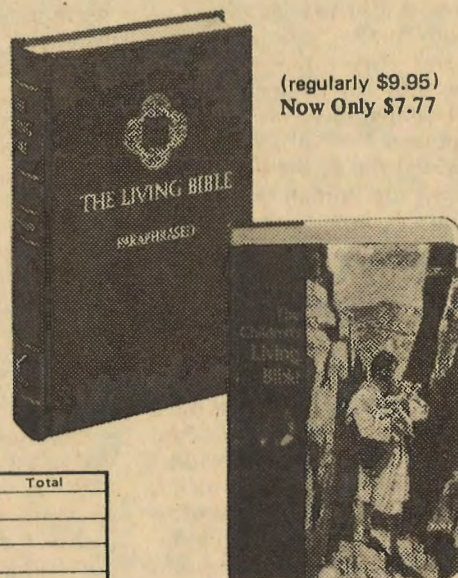
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# Living victoriously in society

By Anton C. Uth Sr.  
Immanuel Church, Pine Bluff

International  
Nov. 11, 1973  
Romans 12:14-21; 13:1



Uth

A Christian has three choices in his relationship to society. One he can withdraw as a spiritual hermit. Or he can integrate with society until he loses his identity as a Christian. Third he can be a Christ-like man in society always giving of him-

self to make Christ known among men. A slang expression, but well said, is "a man either shapes the world or is shaped by it."

Shape the world is Paul's advice for a Christian living victoriously in society. Paul sees his world as one with enemies who desperately need his love.

### A positive response (Romans 12:14, 17-18)

"Bless them" (v. 14) is an imperative which commands a habitual action or to constantly bless. The word itself is "to speak well." Our English word *eulogize* expresses the exact meaning of Paul's term. A Christian is to praise, celebrate with praise, the one who persecutes and curses him. "Curses" is not the present day exercise of profanity, but of calling down divine curses upon some person.

Paul continued the positive response by admonishing the Roman Christian to "provide things honest in the sight of all men." (v. 17) The ancient idiom of "an eye for an eye" was deleted from the Christian's response in Paul's day much as it was when Jesus magnified a Christian's response to evil.

A Christian cannot give back evil or harsh treatment in return. But he must "provide" things of good. (v. 16) Paul uses a challenging word in "provide." This is to perceive beforehand or to reason ahead of time. In other words, a Christian plans deliberately and determinately with careful forethought his manner of life with the purpose of honestly representing a child of God.

A Christian is to plan in being an example to all men. (v. 17) None are excluded. What a response to an evil world! Live at peace with all. (v. 18) "If it be possible" presents an interpretive problem but Paul has begun an idea of witness to all men in peace. The idea is not "if you can" but "if others will allow it." Living victoriously in society, a Christian has no control over the conduct of others but has the

responsibility to have at all times a witness of peace. After all, it is the Prince of Peace who reigns in his heart.

### A positive attitude (Romans 12:15-16)

A Christian doesn't get up in a new world every day but he gets up to face the world in a resounding melody of joy — new joy in Christ.

Paul covers the gamut from the world to the church. In verse 15 he moves inside the fellowship of God. Have joy with those who have joy. Be sensitive in Christ to those who weep. A Christian touches the world but not in the haughtiness and arrogance of the world but in the "same mind one toward another." (v. 16) The love of God shed abroad in his heart mandates the Christian to be sensitive to people but in the right attitude. All caste systems are destroyed. A Christian is to be the companion of the lowly and a friend of the friendless. (v. 16)

"Be not wise in your own conceits" condemns the self-conceit that wrecks Christian harmony and unity. Paul reminded the Corinthians that they had nothing of themselves but only the gifts of God from God. With this in mind, why should a Christian be proud and indignant? How foolish! A Christian is redeemed because Christ has redeemed him. Victory, joy and happiness are doomed in the conceited Christian. His defeat and apathy offer nothing to a sinking world. Ultimately, the Christian must account for his witness to the world. If he propogates self-righteousness and his own wisdom, he is the loser; the desperate world is left void of a witness; God is displeased.

### A positive result (Romans 12:19-21)

Paul addresses his Roman friends with a word of endearment. (v. 19) He had not visited Rome but many there were his personal friends. The world had hurt many of these. Christians are not immune to opposition but forbidden to retaliate. Positive results develop as a Christian restrains from carrying out any vengeance. Paul quoted Deut. 32:35 in giving the assurance that vengeance will be taken and God will exercise it — not man.

However, Paul admonishes a strange kind of vengeance for the Christian.

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

"Heap coals of fire upon the head of the enemy." How? Do good unto him for evil.

Paul draws an analogy of service for the most basic needs — food and water. If the enemy hunger, feed him; if he thirst, give him drink. But the analogy applies to any need of the enemy. How quickly he could become a friend!

But more than a friend! Having had the shame and remorse heaped upon him in the Christian's returning good for evil, the enemy confronts a picture of Christ. What a witness! It is not easy to return the good for evil but where could a child of God be more like Christ? He suffered but never retaliated. Instead at the crux of His rejection and abuse, He prayed, "Father, forgive them..." (Luke 23:24)

### Conclusion (Romans 13:1)

The last verse of the lesson changes tempo but draws to a close the Christian's opportunity to live victoriously in society. In the preceding verses, Paul has centered on the Christian's relation to other individuals; but now he moves to the political and social duty of the Christian. Not just wise strategy but a sacred duty, a Christian lives at peace with authority. (v. 1)

So how does a Christian face society? Run from it; yield to it; or remold it? Paul chose the latter. Christians must choose to present Christ to all men. He is their only hope.

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## Responding to Jesus' call

Bill Bruster

First Church, Siloam Springs



Bruster

This lesson is the first in the third unit on, "An Effective Witness." This unit is entitled, "Why Should I Witness?" Today's lesson attempts to answer that question by saying we ought to witness because Jesus calls us to witness.

When I was a senior in high school an adult Christian friend was helping me run an errand. He was driving me across Oklahoma City. He turned off the main street to show me a section of town I did not know existed. There were a couple of hundred dwellings there. Most of them were little more than cardboard huts. It was in the dead of winter. I saw several children playing outside without shoes on their feet and scantily dressed. My friend mentioned there was no church in that section of town and those people needed to hear about Jesus also. Jesus called me to witness for Him through that experience. I believe the call of Jesus is to witness.

### The call of His early ministry (Matt. 4:17-25)

Jesus began his ministry by calling a group of men to be His witnesses. The phrase "from that time" (v. 17) does not define very clearly the chronology of the passage. But a quick look at the context reveals the time that Jesus called the disciples. Christ had just been baptized and went into the Judean hills for his temptation experiences. He heard about the arrest of John the Baptist and went back to Galilee to begin his ministry.

What kind of men did Jesus call? We discover in verses 18, 21-22 that the men earned their living by fishing. But what kind of men were they?

The Interpreter's Bible indicates they were average men. They had petty ambitions even when they had been with Jesus for many months. They quarreled. They were not outstandingly brave: at the crucifixion they all forsook Him and fled.

They were individuals, not carbon copies of each other. Peter was headstrong. Andrew was homespun and loyal. James and John were sons of thunder. Each was needed to enrich the kingdom-witness. Jesus did not obliterate their distinctiveness. He gathered their several gifts and molded

them into a team.

They were friendly, honest, enthusiastic men. They were capable of leaving home and their accustomed life for a new cause. They were challenged by a leader and a cause.

They were religious men. The Divine call struck a responsive chord in their hearts. They were willing to risk all because of their reverence for God.

What was the call Jesus gave to these men? He challenged them in verse 19 to become "fishers of men." Jesus burned with a passion for the human. If people spoke of the harvest, He spoke of the human harvest (John 4:35). If they mentioned a well, He talked about living waters (John 4:10). These men must have had a longing that was not satisfied in fishing for fish. Jesus challenged them to fish for men. Jesus linked their longings to a cause and they became witnesses of Him and His work.

The content of the call of His early ministry is seen in verses 23-25. Jesus called His disciples to a ministry of teaching, healing and preaching. All three methods of ministry ought to witness of Jesus.

### The call of His popular ministry (Luke 14:15-23)

It is impossible to identify accurately the exact period in which this parable was told but most theologians agree that it was during Jesus' later Perea Ministry. We do know he was headed for Jerusalem (13:22) and stopped to have a meal with a Pharisee (14:3). He had reached at least the half-way point in His ministry and was an extremely popular man. Yet the call of His ministry is the same as it was at the beginning. He is still calling men to come to Him and calling men to witness for Him.

In the Matthew passage only the four fishermen were called to be His witnesses. In this parable He expands the call. This parable was concerned with a King who prepared a big banquet and sent out invitations to many guests. The invited guests did not show up so the king sent his servants out to invite anyone and everyone to come to the banquet.

In the Matthew passage the call was to specific men. In this parable the call was to anyone who would respond to it. Yet the nature of the call is the same.

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

Nov. 11, 1973  
Matthew 4:17-25  
Luke 14:15-23  
Acts 1:4-8

In the Matthew passage Jesus invited His hearers to become "fishers of men." In this parable He invites them to come and eat a banquet with Him. Both invitations were invitations of joy. Those four men loved to fish. But men also love to eat. In a world when recreational activities were limited a banquet was a special event. The call of Jesus was a call to joy. This is significant in the light of those who would make Christianity a joyless religion.

### The call of His post-resurrection ministry (Acts 1:4-8)

Our third passage occurred after our Lord's resurrection (v. 3). The theme of His call is the same as it had always been.

The call on this occasion was delivered to the apostles. The pronoun "them" in verse 4 refers back to the apostles mentioned in verse 2.

The nature of the call is given in verse 8. They were to witness of Jesus in all parts of the world after they had been baptized by the Holy Spirit. Luke indicates this would happen "not many days hence" (v. 5). This could only have reference to Pentecost.

We must be witnesses of Jesus because this is what He called His followers to do in His early ministry, near the middle of His ministry, and after the resurrection. The call always went to His followers. It was always the same. If we are to be obedient to Him we must be His witnesses.

Why then do His followers refuse to witness? The answer is found in Luke 14:18-20. The same excuses are prevalent today.

Some people don't witness because they give priority to possessions. Luke mentioned in 14:18 that one man refused to come to the banquet because he had just bought some new land and had to go look at it. Can you imagine a man buying land without looking at it first? That would be outrageous. This man was simply putting his possessions before God.

Some men refuse to witness because they give priority to their professions over God. Jesus mentioned that man in Luke 14:19 when he talked about the farmer who had just bought a new pair of oxen and had to go try them out. It is likewise ridiculous to imagine a man buying a pair of oxen without first trying them out to see if they could plow. This man just loved farming more

(Continued on page 23)

## Life and Work lesson

(Continued from page 22)

than he loved the Lord. He put his profession before God.

Others refuse to witness because they give priority to people over God. The man mentioned in Luke 14:20 could not come because he had just married a wife. It is not bad to marry, but it is wrong to take a good thing and make something bad out of it. Marriage is a wonderful relationship but it is not intended to hinder our relationship with God. That man deemed his wife more important than God.

The call of Jesus is a call to witness. Are you a witness for Him or do you give priority to your profession, possessions or people?

## Religious bestsellers Clothbound books

1. THE LIVING BIBLE, Taylor
2. THE BECOMER, Miller
3. THE CHRISTIAN FAMILY, Christenson
4. HALLEY'S BIBLE HANDBOOK, Halley
5. IN THE PRESENCE OF MINE ENEMIES, Rutledge
6. THE FAT IS IN YOUR HEAD, Shedd
7. A NEW JOY, Evans
8. DAKTAR, Olsen
9. THE HIDING PLACE, ten Boom
10. SOMEONE CARES, Rice

## Paperback books

1. THE HIDING PLACE, ten Boom
2. SATAN IS ALIVE AND WELL ON PLANET EARTH, Lindsey
3. THE LATE GREAT PLANET EARTH, Lindsey
4. THE WAY, Taylor
5. PRISON TO PRAISE, Carothers
6. POWER IN PRAISE, Carothers
7. THE CHRISTIAN FAMILY, Christenson
8. I'M O.K., YOU'RE O.K., Harris
9. PRAISE WORKS, Carothers
10. HOPE FOR THE FLOWERS, Paulus

## Recordings

1. MARANATHA II, Maranatha Music
2. LOVE SONG, Love Song
3. MARANATHA III, Maranatha Music
4. LIVE AT CARNEGIE HALL, Andre Crouch
5. COME TOGETHER, Jimmy Owens
6. MARANATHA I, Maranatha Music
7. LET'S JUST PRAISE THE LORD, Gaither Trio
8. KEEP ON SINGING, Andre Crouch
9. THE KING IS COMING, Doug Oldham
10. LIVE!, Doug Oldham

## A smile or two

A grade school teacher was instructing the youngsters about the value of coins. She took out a half dollar and laid it on the desk.

"Can any of you tell me what it is?" she asked.

From the rear of the room came the voice of a small boy: "Tails!" — *Good Reading*, 9-73.

\*\*\*

A city child paid his first visit to his uncle's farm. Taken out to the barn to see some tiny lambs, he patted one gently and said, "Why, they make them out of blankets!" — *Parent's Magazine*, 9-73.

## Retired secretary dies

TALLAPOOSA, Ga. (BP) — Funeral services were held here for Charles W. Pope, retired executive secretary-treasurer of the Tennessee Baptist Convention, who died at East Tennessee Baptist Hospital, Knoxville. He was 82.

Pope, Tennessee Baptist top executive for 14 years, previously served as pastor of Concord Church, Chattanooga, and First Church, Jefferson City, Tenn.

He earned both bachelor and master of arts degrees from Mercer and attended Southern Seminary, Louisville, Ky. Two Tennessee schools, Carson-Newman, Jefferson City and Cumberland University, Lebanon, awarded him honorary doctorates.

A native Georgian, Pope moved to Tallapoosa after his retirement in 1956. He is survived by his wife, Mattie Maye Willoughby Pope, and four children.

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## Attendance report

Oct. 28, 1973

Church	Sunday School	Church Training	Ch. adms.
Alexander, First	81		
Alicia	31	25	
Alma, First	451	115	10
Alpena	81	28	
Banner, Mt. Zion	31	20	
Belrne, First	57	30	
Berryville			
First	173	60	
Rock Springs	97	71	
Booneville, First	237	214	2
Blytheville, Trinity	229	85	
Cabot, Mt. Carmel	211	104	
Clinton, Friendship	71	30	2
Concord, First	113	39	
Conway, Second	347	116	
Crossett			
First	495		1
Magnolia	203		2
Mt. Olive	371		4
Des Arc, First	207	78	3
Elaine	176	114	
Forrest City, First	763	140	8
Fort Smith			
First	1331	360	8
Grand Avenue	815	331	2
Moffett Mission	28		
Temple	154	82	
Trinity	181	74	
Windsor Park	729	286	4
Gentry, First	201	65	1
Grandview	79	66	
Gravel Ridge	220	89	3
Greenwood, First	401	131	4
Greers Ferry, Westside	105	56	
Hampton, First	179	102	
Hardy, First	113	54	1
Harrison, Eagle Heights	307	151	4
Heber Springs, First	255		
Helena	258	81	
Hope			
Calvary	199	88	1
First	501	139	3
Hot Springs, Leonard St.	114	94	2
Hughes, First	214	61	
Jacksonville			
First	435	72	3
Marshall Road	324	124	7
Johnson	61	51	3
Jonesboro, Central	519		
Lake Village, Parkway	74	47	
Lambrook, First	116	72	5
Lavaca, First	351		
Lexa	155	90	
Little Rock			
Cross Roads	82	73	1
Crystal Hill	180	82	1
Geyer Springs	737	217	1
Life Line	642	132	2
Martindale	122	57	3
Sunset Lane	240	112	
Woodlawn	106	58	
Magnolia	700	219	6
Melbourne, Belview	159	91	
Monticello			
First	279	72	
Second	259	104	6
Mountain Home	412	141	
North Little Rock			
Baring Cross	595	190	1
Calvary	457	162	
Levy	449	144	7
Runyan	110	52	
Paragould			
Calvary	218	157	
East Side	232	95	
First	508	157	3
Paris, First	418	104	
Pine Bluff			
Centennial	194	65	
First	729	128	
Green Meadows	79	51	
Second	140	38	
Prairie, First	190	93	
Rogers, First	625	128	3
Roland, Natural Steps	91	51	
Russellville			
First	479		1
Second	205	60	1
Saddle	45	21	
Sheridan, First	275	121	1
Springdale			
Elmdale	353	88	
First	931		17
Oak Grove	93	30	
Van Buren, First	546	220	
Mission	31		
Vandervoort	50	10	2
Warren			
Immanuel	289	41	
West Side	78	45	
West Helena	339	112	2
Second	237	108	
West Memphis	132	24	2
Wooster	135	104	



# Operation Blue Thumb brings happier days for the aged

By Larry Jerden

VICTORIA, Tex. (BP) — Baptist men here have found a way, working in co-operation with city officials, to help low-income elderly persons whose homes cannot withstand the elements.

A story in a Sunday edition of *The Victoria Advocate* described the plight of the aging citizens and a sermon on Christian service, using that story as its basis, sparked them into action.

Within two weeks after James Adams, then pastor of First Church, Victoria, urged his people to respond, more than 20 men in the church had launched Operation Blue Thumb, a ministry to the needy elderly.

They had a simple aim — to repair the homes, which city building inspector Don Fox said "won't even turn wind and rain," and bring them up to the city's housing code minimum.

With Fox making specific needs known, one of the laymen, J. C. (Scrappy) King, organized the men into teams of four and planned a Saturday work schedule with one team slated to work each week on a rotating basis.

While the basics seemed simple, Fox pointed out the effort involved more than just picking up a hammer.

"Before the repair work could be done," Fox said, "we had to do our paperwork at the city. Then the individuals had to be qualified as eligible for assistance.

"For one thing, they had to own their own homes — we didn't want to help the slum lords."

But even with selectivity, plenty ranked in the "qualified" category — elderly people, mostly on social security, who owned their homes but lacked

sufficient resources to bring them up to city standards.

Some of the city's builders donated materials for the project, and many of the members of the church donated materials, time and money. The local Jaycee's were also involved in the project for a time. The men stored the materials in a vacant building at First Church, and to King fell the involved job of coordinating teams, materials and projects.

Jack Pace, one of the team captains, described the importance of the coordinator's job.

"You have to have a key layman to coordinate it, or it won't go," Pace said. "If the materials are ready, I can take a crew and work any Saturday, but someone has to prepare and coordinate during the week. That man is the key."

The importance of coordination is also pointed up by the fact that one crew rarely finished a project on one day.

"Since a different team will come in the next week and finish the project, it's important for the captains to be coordinated," Pace said.

Under guidelines established by the city, the Baptist men didn't do any new construction, only outside repair. The work included roof covering, weather-proofing, walls, screens, glazing, some steps and porches.

But even within the limits, the 25 or so men involved feel the project is well worth the effort.

"At first I wasn't convinced we wouldn't end up helping some who

could help themselves," Pace said, "but Mr. Fox spoke to us men at church and convinced us of the need.

"After seeing the needs and taking part, I can only say that I don't know of anything better we could do. It's comparable to visiting in prisons or any other form of mission action.

"It's dirty work and a lot of people don't want to do it, but it's worthwhile.

"We worked on several jobs where people didn't say a word of thanks and others where they knocked themselves out thanking us, but it doesn't matter.

"Our men are busy people who could use their Saturdays to good advantage, but when you see people who can't keep water out, or insects out — old people who could fall and hurt themselves on a broken step — you just know it's worthwhile."

Pace's experience on an earlier project gave the building effort its name — an errant hammer contacted a thumb instead of a nail, and the inspiration for "Operation Blue Thumb" was born.

Guadalupe Association Missionary Victor Nichols plans to spread the idea to other churches in the area, and while he is not pulling for more "blue thumbs," he does hope more folks than ever will have warmer and dryer winters because of some Christian men's concern.

(Larry Jerden is associate editor of *World Mission Journal* (formerly *Baptist Men's Journal*), the Southern Baptist Brotherhood Commission's newly designed publication. This article is adapted from the *Journal's* November issue.)

## Anonymous Donor Gives \$1 Million to University

RICHMOND (BP) — University of Richmond President E. Bruce Heilman surprised a fund raisers' gathering here with an announcement of a \$1 million anonymous gift to the Southern Baptist school.

The contribution brings to \$18,426,389 the amount raised in the university's present \$50 million campaign, launched in March 1972 to provide future resources for the university.

Chairman of the fund-raising campaign, F. Carlyle Tiller, said the university has completed the most successful fund-raising year in its history, receiving an estimated \$5 million.

"The University of Richmond is definitely in the big leagues of philanthropy," Tiller said. In 1969 the university received a gift of \$50 million, the largest individual gift ever made to a Southern Baptist college or university, according to the Education Commission of the Southern Baptist Convention. It is also one of the largest ever made to any institution of higher learning in the United States.

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