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November 2, 1972

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE

Clear Creek centennial
page 10



November 2, 1972

One layman's opinion

Plea for more gamblers



Dr. Grant

"If at first you don't succeed, buy, buy, again."

This was the sign on a large billboard that greeted me recently as the airport bus took me from La Guardia Field toward my hotel in mid-town New York. It looked innocent enough on first glance at that billboard. In that first fleeting second I thought perhaps it was a sign erected by the Chamber of Commerce for New York mer-

chants, urging housewives to keep on buying merchandise until they got the right thing. But at the bottom of the sign were four words: "New York State Lottery."

My casual curiosity turned at once to shock, disgust, and then a depressing sadness. Apparently the government of the state of New York has decided there are not enough gamblers, and has adopted Madison Avenue advertising techniques to encourage more people to patronize their legal state lottery!

How ironic that a wise saying emphasizing dogged determination and hard work ("If at first you don't succeed, try, try again") would be distorted in this way to promote the idea of getting something for nothing by means of buying state lottery tickets. And isn't it sad that a shortage of gamblers is so great in New York that billboard advertising is required to make the state lottery system "succeed."

It seems to me I can recall strong, self-righteous arguments by the advocates of legalized gambling to the effect that, "If people want to gamble, why not let them go ahead and exercise their free choice; one group should not impose their moral views on another." Now look who's imposing their moral views on someone else, and with the help of a billboard campaign to turn an increasing number of citizens into habitual gamblers. It would seem that the New York State Lottery operators are interested in free choice only so long as it is a choice to buy more and more lottery tickets.

Recently I noticed a small, one-inch news item buried in the back pages of my morning newspaper:

"New Jersey, whose state lottery has been suffering from competition with the lotteries of neighboring states, has introduced a *daily* (italics mine) lottery with a \$2,500 top prize and more than 3,000 lesser prizes."

State legislatures in every state are under increasing pressure to legalize the state lottery and open the door to massive Madison Avenue pressure to make habitual gamblers out of those least able to afford it.

I, for one, do not believe it is inevitable that we will become a nation that officially encourages habitual gambling. But we will if we sit back and say that politics is not for the Christian, that it is none of my business.

Daniel R. Grant

In this issue

- On the cover this week is the unveiling of a marker at the site of the organization of Clear Creek Association. A story and photos on the observance of the centennial of the association begin on page 10.
- A report on the state Baptist Student Convention and the accompanying "Jesus Festival" are found on pages 8 and 9.
- Ouachita University has been awarded a grant of \$300,000, provided the funds are matched through the Ouachita-Southern Advancement Campaign by the end of this year. See page 5.
- Baptist family meets hippies. Hippies meet Jesus Christ. See a Baptist Press feature on page 16.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

NOVEMBER 2, 1972

NO. 43

J. EVERETT SNEED, Ph.D. Editor
MRS. WILLIAM L. KENNEDY Managing Editor
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Looking ahead to the convention



JES

Recently, your editor has had the exciting opportunity of visiting in four associations and of hearing from numerous others. In each of these areas we have noted a substantial growth in baptisms, finances, Sunday School enrollment, etc. All of this points up the blessings which the Lord is providing for us.

With this as the backdrop, our forthcoming convention promises to be a delightful event. Seldom in the history of the Arkansas Baptist Convention has there been such unity as we see at this moment. The convention will be a working session. There are many reports to be considered such as the largest budget in our history, housing allowances for retired ordained ministers, the 1973-74 emphasis — "Share the Word," etc. All of these matters will require prayerful consideration and we must dedicate ourselves to the accomplishment of these goals.

The convention will certainly have its great

moments of inspiration. Such dynamic speakers as Dr. W. A. Criswell, pastor, First Church, Dallas, Tex.; Dr. J. W. "Jack" MacGorman, professor of New Testament, Southwestern Seminary, Ft. Worth, Tex.; Dr. Bernes K. Selph, pastor, First Church, Benton; and Dr. Rheubin L. South, president of the Convention and pastor, Park Hill Church, North Little Rock, will be here to thrill the hearts of our people.

The days of Nov. 14-16 will provide a vast amount of inspiration on every area of our work. We will have reports from the state Executive Board, a message from the Home Mission Board, the Foreign Mission Board by Dr. Baker James Cauthen, a theological address by Dr. John Ed Steely, and a message by our Southern Baptist Convention President Owen Cooper.

Under the able direction of President Rheubin L. South, the business session will provide ample opportunity for all messengers to receive complete information on all the subjects to be considered, as well as adequate and fair time to express their views.

As we approach the 1972 convention, let's pray that God will enable us to find his will so that we may have a great victory in 1973.

Your vote is important

"I don't like what they are doing down at the church. They never do the right thing," complained an inactive Baptist.

The absurdity of such a statement is evident. We lose our voice and right of expression when we fail to participate in the actions of our church. The same principle would apply to our local, state, and federal

government. Nov. 7 marks the day of our national election.

The Bible is clear that the Christian has a responsibility to his nation. Each of us should learn the issues, and inform ourselves of the character of the people seeking various offices, and above all we should seek God's will. Remember, if we don't vote; we have forfeited our right to criticize.

Conflict in the church

A noted minister tells of trying to heal a breach which had occurred in a church, long before he became pastor. Learning that the conflict had centered around the location of the piano, he sought to resolve the problem by visiting one of the offended parties. It didn't take much effort to discover that the inactive church member had long since forgotten the substance of the dispute but not his animosity. "Hey, Maw," the old man cried when questioned, "Where did they put that dad-burned piano anyway?"

Rather than uniting the people, however, he merely stepped into the line of fire. The result was that the pastor was soon dismissed.

Conflict in the church is not new. It dates from New Testament days. The Jerusalem congregation heartily debated Peter's being a guest in the home of an uncircumcised Gentile. (See Acts 11.) The people at Corinth were divided over which preacher they

should follow. (See I Cor. 1:12.) Paul and Barnabas parted after an argument over John Mark. (See Acts 15:37-40.)

It would be well for us to analyze some of the things which produce disagreement in our contemporary churches. Someone has said that it is "people." It is true that conflict comes when there is a personality clash or when there is a deep conviction that some change is wrong.

There are some personality types which very often produce conflict. There is the negative person who opposes change and progress because of his desire to preserve his own standing. This is not to say that all negative attitudes are bad. Sometimes one must oppose an issue because its passage would not constitute progress. Seldom, however, does one who seeks to guarantee his personal security do the right thing.

(Continued on page 4)

A second nature which frequently produces conflict is that of the individual who finds excitement in turmoil. This attitude is well illustrated by a certain church business meeting in which there was a serious dispute over the pastor in progress. Tempers erupted and it was apparent that some were approaching physical violence. A guest pleaded for orderly conduct. One man, who, by his own admission, had not been to church in seven years, arose to declare "This is the most exciting thing I have been involved in in a long while, let's get on with the firing of the pastor."

The most important consideration is the manner in which the conflict is to be handled. To begin with, the congregation should sincerely seek God's will in

prayer. Unfortunately, we sometimes over-emphasize our democracy to the exclusion of the fact that we are to be led by God, in whom there is no division.

Again, it is important to have all the facts straight. Many conflicts grow out of incorrect information. Sometimes everyone would reach the same conclusion if they properly understood the entire situation.

Finally, don't over-react. Always give the same consideration to others which you would expect for yourself. In a Christian community, above all other places, God's love should be evident. Perhaps all church conflicts would end if everyone would evidence true Christian love.

I must say it!

Boldness to witness or self admiration



Dr. Ashcraft

All spiritual awakenings are the result of the initiative of the Holy Spirit. There are no renewals within the structure of the Christian faith apart from this.

The highest manifestations of the Holy Spirit in renewal appear to be (1) the convicting of the world of sin, righteousness and judgment which arouses the sinner to repentance and faith in Christ, (2) the implementation of God's work

of grace in the hearts of believers causing them to grow in grace, knowledge and holiness, and (3) the empowering of the Christian to a bold witness.

Some feel that speaking in tongues is an evidence of renewal in our advanced day. This is not so. Speaking in tongues may be considered by some as a witness to other Christians or to themselves but the lost man needs a clear, audible, intelligent and compassionate word of witness and encouragement. This is not found in unknown tongues in which even the speaker requires an interpreter.

Some in every generation designate themselves as the recipient of more grace and blessing than their equally ardent fellows. They claim a closer relationship to Christ because he has presumably endowed them with a gift, a second blessing or a higher experience. The supreme test of any religious exper-

ience is how far it gets from the point of its happening.

When it gets only from oneself to himself or to another equally befuddled Christian the lost man is still the loser. Any religious experience which causes a person to consider himself better than others never reaches the lost.

Any experience which reflects away from the witness to the glory of the One for whom the witness is given makes for real awakening and the lost man gets on the inside. The Lord is the hero of the story.

The weakest link in the chain of all Christendom today is timidity at the point of personal testimony. Only the Holy Spirit can give boldness. The Holy Spirit can give boldness to the meekest and the weakest. Timidity can be conquered by the Holy Spirit. This is the greatest need of this hour in Christian history.

Beware of the person who dwells on cloud nine, soars to the seventh heaven, entangles himself with mysteries even angels avoid, and assumes a piosity which frightens even the saints, but who never has a clear, plain, compassionate word of testimony and encouragement for the seeking sinner.

One can be so heavenly minded he is of no earthly good. Better is boldness to witness than a mutual self admiration seance. "... if our gospel be hid, it is hid to them that are lost" (II Cor. 4:3.)

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

New subscribers

New budget:

Church

Eagle Heights, Harrison

Pastor

Kendell Black

Association

Boone-Newton

One month free trial:

Evening Shade

Leonard Muston

Rocky Bayou

Baptists pioneer TV programs for children

With the new television season underway the networks have begun to provide some educational programming for children. Well, pardon our pride and excuse us for saying so, but Baptists — through their Southern Baptist Radio and Television Commission in Ft. Worth — pioneered children's television programming in 1968 with the creation of "JOT."

Letter to the editor Bouquet from ELM

The circulation of the *Arkansas Baptist Newsmagazine*, I have just learned, on personal inquiry, is nearly 2,000 more than it was a year ago — 60,567 as compared with 58,594. Congratulations, Mr. Editor, both to you and to those who have joined your circle of readers.

Throughout the 15 years I had the privilege of editing the *Newsmagazine*, I kept urging Baptists of Arkansas to read their state paper, along with their Bibles. Now that I am in the category of former editors, I feel no different about this than I did while in the editor's chair.

There simply is no substitute for Baptists for their state paper, for this paper is the only channel of information open to keep Baptists fully informed on Baptist news, views, and aspiration. The state paper is also one of the best sources for Baptist faith as well as practice.

If I were a pastor, nothing, not even the fact that some Baptists make it a practice of throwing their state paper away without reading it, would cause me to drop even one name from the active mailing list of the church. I would go ahead sending the paper through the church budget to every active family, and I would do everything I could, with the help of the paper's editor and staff, to get my people to read it.

If the financial situation of my church became so acute that something had to be dropped, I'd drop the Sunday School quarterlies, or cut the associate pastor's salary, before I'd see the paper dropped from the budget. If worse came to worst, I'd have my own salary cut to keep the paper coming. —Erwin L. McDonald, North Little Rock

Editor's note: Thanks, ELM. We are thankful to God that we now have a record number of subscribers, the previous high having been 60,528 in November of 1964.

PRAYER CALENDAR

for

Superintendents of Missions

| | |
|-----------------------------------------|---------|
| Hugh Owen | Nov. 5 |
| Central Assn. | |
| Elva Adams | Nov. 11 |
| Buckner Assn. | |
| Paul E. Wilhelm | Nov. 22 |
| Clear Creek Assn. | |
| J. Russell Duffer | Nov. 23 |
| Current River and Gainesville Assns. | |
| John D. Gearing | Nov. 24 |
| Mississippi County Assn. | |
| Cecil Guthrie | Nov. 25 |
| Black River Assn. | |

Arkansas all over



C. D. Forrest, Mabee Foundation trustee, announced the matching grant. (ABN photo)

\$300,000 matching grant will put Ouachita construction ahead of plan

Ouachita University has received a matching grant of \$300,000 which has boosted the Little Rock Area Ouachita Advancement Campaign over its goal of \$1 million. The grant from the Mabee Foundation of Tulsa, Okla., was announced Oct. 17 in a Little Rock press conference. The money must be matched by new Ouachita-Southern Advancement Campaign pledges by Dec. 31.

In announcing the matching grant, C. D. Forrest, a trustee of the Foundation, noted that the money would go toward the construction of a fine arts center, the third major project to be built with the \$6 million OBU hopes to raise by 1973.

Forrest explained that "The Foundation is interested in doing all we can to enable institutions such as Ouachita to offer their students, faculty and administration the very best facilities in their academic pursuits."

Dr. Ben Elrod, Vice President for Development at OBU, said that the matching grant will enable Ouachita to start construction of the Fine Arts Center ahead of schedule, with work to begin next spring.

OBU President Daniel Grant noted the dual significance of the grant. He

said that it pushed the Little Rock Area Campaign over its goal, and that this new challenge came at the time that an area campaign is being launched in El Dorado. (The reason given for the Little Rock Area effort being credited with the grant was that the success there convinced the Mabee Foundation of a "growing confidence" in church-related education.)

According to Dr. Grant, the grant is the largest gift in Ouachita's history, other than bequests. He said that it brought upon the school a heavy responsibility to use the grant and all others effectively to strengthen educational and Christian commitments at Ouachita.

Enrollment increases at Southern Seminary

LOUISVILLE, Ky. — Total enrollment for the fall semester at Southern Seminary is 1,197. This figure represents an increase of 73 students over last year's total enrollment.

Students at the seminary this year come from 39 states and 13 foreign nations, representing six continents.

A total of 28 students listed Arkansas as their home state.

Your superintendent of missions at work

Benton County Association finds downtown office valuable

The Benton County Southern Baptist Association held its 86th annual session at Harvard Avenue Baptist Church, Siloam Springs, October 16-17. The association has 25 churches and one mission. It has carried on its program without financial help from the State Convention for a number of years.

Harry C. Wigger has been superintendent of missions since Jan. 1, 1965. The association provides a housing allowance which has enabled the missionary to own his home. For a time the associational office was located in the missionary's home, but in 1967 office space was provided in a downtown location. It has proved to be valuable in identifying the office of the superintendent of missions and the association with the community and the county, both Baptist and non-Baptist.

All of the churches in the association have multiple rooms for educational space. The last church to build additions to its one-room building was Twelve Corners near Pea Ridge, the oldest church in the association. Constituted in 1842, it is still serving the Lord in a rural area, having regular services, Vacation Bible Schools, and baptizing people. Incidentally, Missionary Wigger emphasizes the need and value of Vacation Bible Schools in all of the churches.

As in other associations, the superintendent of missions endeavors to help all the churches to have information and inspiration to function as churches should. The association does not exist for itself but to assist the churches in their tasks and furnish a means of fellowship for pastors and members.

The need for church-type missions is recognized. First Church, Bentonville, is sponsoring the Bella Vista Mission. Bella Vista, a resort/retirement area located in Benton County, has over 1,250 permanent residents, with more moving in each month, and many visitors annually. The association is working with the church in this task by permitting the superintendent of missions to give pastoral leadership in the initial stages and by giving money on the building program.

The Bus Ministry has expanded in the association in the past year. At present, 12 churches are operating 26 buses. A

great growth in Sunday School enrollment and attendance has been noted. First Church, Rogers, recently had 1,079 in Sunday School. Baptisms have increased. Because of the Bus Ministry, Vacation Bible School enrollment increased 40 percent over last year. The missionary, in counseling with pastors

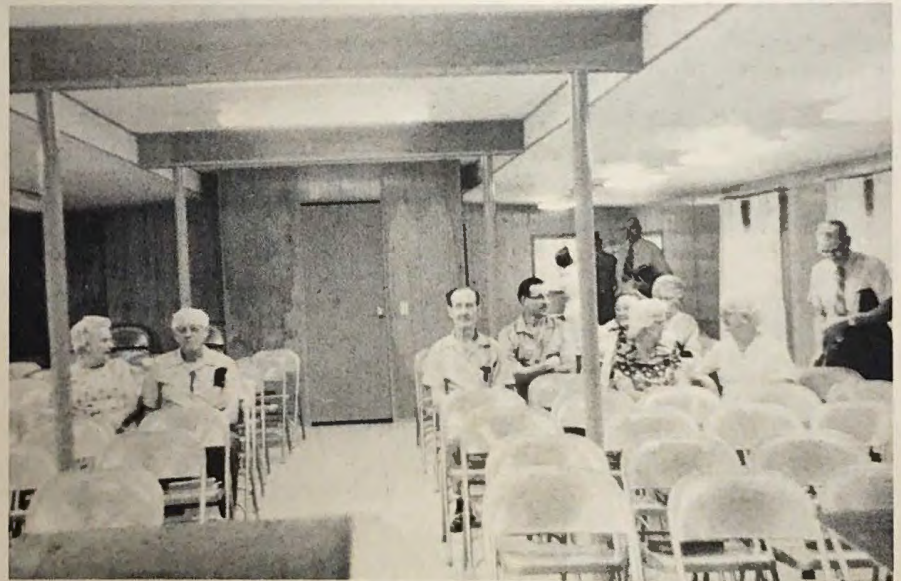
and churches about the Bus Ministry, endeavors to point out that "It works if it is worked properly. It does take work."

Missionary Wigger has had 28 years of preaching and pastoral experience besides 23 years as superintendent of missions in Missouri and Arkansas. He is a graduate of William Jewell College, Liberty, Mo. and Southern Seminary.

He feels that the missionary's job is more than a desk job (and there is plenty of that) but that it is also a "driving" job, that is, out in the field visiting the pastors and churches.



The association has found that the downtown location for an office helps the community identify with the work.



The Bella Vista Mission of First, Bentonville, receives aid from the association and uses the portable chapel owned by the State Missions Department.

Arkansans to join 'The Centurymen'

Two state men have been invited to join "The Centurymen," a select singing group composed of 100 ministers of music from 24 states across the Southern Baptist Convention.

They are Raymond Thomas Holcomb, chairman of the Church Music Department at Ouachita University, Arkadelphia, and James W. Burleson, formerly of Benton, now minister of music and youth at First Baptist Church in Henderson, Ky. In addition to his duties at Ouachita, Mr. Holcomb is part-time minister of music at Calvary Baptist Church in Little Rock.

All members of "The Centurymen" are qualified conductors in their own right, and most have impressive credits as career vocalists.

"The Centurymen" was organized in 1969 by the Southern Baptist Radio and Television Commission. It is featured weekly on the Radio-TV Commission's "The Baptist Hour," heard on 415 radio stations throughout the United States and in several foreign countries.

The choir has appeared on national television several times, has sung at the Southern Baptist Convention in Philadelphia and is an annual attraction of the Abe Lincoln Awards program in Ft. Worth each February.

Holcomb is working on his doctorate in voice. He and Mrs. Holcomb have two children, Tim, 10, and Laura, 7. They live at 118 Leewood in Arkadelphia.

Burleson, who is a voice instructor at Henderson, Ky., Community College, was graduated from Ouachita University and attended graduate school at the University of Missouri in Columbia and Southwestern Seminary, Ft. Worth. He and Mrs. Burleson have three children, Jimmy, 14; Marcy, 9, and Christy, 2.

First, DeValls Bluff holds note-burning

Recently, First Church, DeValls Bluff, conducted a note-burning service commemorating the full payment of their indebtedness. The last payment was made July 1, 1972, one year earlier than had been anticipated.

First Church was organized in 1902 under the leadership of State Evangelist R. C. Medaris. In 1913 the present sanctuary was erected.

With the continued growth of the church, a pastorium was built in 1954. In 1961 plans were made to build an extension on the church to be used for Sunday School rooms and also as a fellowship hall. The building was completed in 1963.

In 1969 plans were made to restore the present church building and to install a central heating and cooling system. This work was completed in 1970.

Doctrines of the faith

The ordinances: baptism

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

Jesus committed certain rites or ceremonies to his churches which they are to observe and perpetuate until he comes again. These are called ordinances. Some people refer to them as "sacraments." Actually neither term is used in the New Testament to refer to these ceremonies, but since sacrament carries with it the idea of saving merit, Baptists have preferred to call them ordinances.

These ordinances which Christ left his churches are two and only two: baptism and the Lord's Supper. Since baptism comes first and is prerequisite to the Lord's Supper we will consider it first. We will discuss this ordinance around five points of emphasis.

(1) The obligation to observe baptism. While the great majority of Christians agree that baptism is a definite obligation of every Christian, some deny that it is — namely, the Quakers. But the command of the Lord is plain on the matter (Matt. 28:19.) Also Peter's exhortation leaves little doubt about the obligation (Acts 2:38.) In addition to these definite commands, it is clear that the New Testament churches universally observed the ordinance of baptism (Acts 2:41; 8:12, 38; 9:18; 16:15, 33; 18:8; 19:5.)

(2) The proper mode of baptism. Christian baptism is the immersion of a believer in water. By immersion is meant the total submersion of a person in water, and, of course, raising him out again. That this is the New Testament mode of baptism is plainly indicated by the meaning of the word "baptize," and the descriptions of baptism recorded in the New Testament. Baptism comes from the Greek word *baptizo* which means to "dip under," "plunge," or "sink." All the descriptions of baptism in the New Testament are in keeping with this meaning (cf. Mark 1:9-11; John 3:23; Acts 8:38-39.)

(3) The proper subjects of baptism. Who should be baptized? The New Testament teaches that only believers are proper candidates for baptism. In the great commission Jesus states that we are first to make disciples and then baptize them (Matt. 28:19.) The cases of baptism in the New Testament demonstrate that the New Testament churches followed this order. All the cases mentioned in the New Testament imply an act of belief and repentance, or some such personal experience which indicated conversion and profession of faith. The consistent pattern found in the New Testament is hearing and believing, and then being baptized (cf. Mark 1:4-5; John 4:1-2; Acts 2:41; 16:14, 15, 33-34.)

(4) The proper administrator. Who should baptize? One must admit that the New Testament is not as clear on this point as the others discussed here. However, there are two scriptural facts about baptism which cause us to conclude that the responsibility for administering the ordinance rests with the local church.

First, Christ's commission was given to the disciples as a group (Matt. 28:19-20.) Baptism is not an ordinance which may be administered by an individual Christian simply at his own discretion. Even Peter had to get the approval of a delegation to baptize Cornelius and his household (Acts 10:47-48.)

A second fact to note is that baptism is a means of publicly confessing Christ and identifying oneself with the local congregation of believers. If this is true, then baptism is not purely an individual act. It is a church ordinance and a church responsibility.

(5) The design of baptism. What is the meaning of baptism? The teaching of scripture is that baptism is a symbol. Its purpose or design is not to save or help save. Its purpose is to symbolize or picture three things: (a) the believer's faith in a crucified, buried, and risen Saviour; (b) the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ; and (c) it expresses the hope of the final resurrection of the dead (Rom. 6:1-5; Col. 2:12.)

Wheelus to Texas

Paul Wheelus has resigned the pastorate of Elmdale Church, Springdale, to accept the North Park Church in Sherman, Tex.

During his pastorate of more than nine years, the Church received into its membership almost 1300 people.

Property evaluation increased from slightly over \$100,000 to almost \$500,000 and there were added four fulltime staff members, plus a radio program, and child care and kindergarten ministry. He has held offices in the Washington-Madison Association and is currently serving on the operating Committee of the State Convention.



One of the seminars offered the students was on the Black worship experience. The leader was John Corbitt (right.)



The "New Californians" demonstrated the use of puppets as a vehicle for messages.

When about 400 Baptist students came to town Oct. 20 for the annual state convention their agenda called for group worship, seminars, musical presentations, speakers, a report on summer missions work, and fellowship.

This year's Baptist Student Convention was held at Lakeshore Drive Church, Little Rock, and the University Medical Center. Sessions were planned Friday night through Sunday morning, with Saturday afternoon reserved for a "Jesus Festival," a first-of-its-kind evangelism-through-music event.

The speakers were Dan Blake, pastor, First Church, Arkadelphia; Grady Nutt, Baptist layman and professional entertainer from Louisville, Ky.; Charles Rosell, Secretary for National Student Ministries, SBC; and Rheubin South, currently President of the Arkansas Baptist State Convention.

Students could choose from seminars such as "Faith Sharing on Campus," "Politics and Religion," "The Black Worship Experience," and "Puppet Ministry."

Other features of the program were music by The New Creation from University Church, Fayetteville, and reports on the work of summer missionaries.

Presiding over this year's sessions were Randy Shipman, OBU, president; Amy Bowers, UALR, secretary, and Dennis Berry, U of A, vice president.

Student convention attracts 400

Among the speakers were (left) Charles Roselle of National Student Ministries, SBC, and Rheubin South, pastor of Park Hill Church, North Little Rock.



A tearful hug for a friend who was a brand new Christian.



Most of the crowd came with one interest — Jesus. They showed it with the "One way" sign.



The Philander Smith College group was one of four providing Jesus music.



Duane Pederson issued the invitation.

'Jesus Festival' presents Him

It was not exactly what it appeared.

The "Jesus Festival" could have been a rock festival. There were young people, maybe 2,500 of them. Most wore jeans and sweaters, caps and boots, and other counterculture attire. They sat on the grass and listened to music from a stage on a flatbed truck.

But the resemblance stopped there.

The music was not about drugs or amorality, but about a natural high on a Jesus Christ who could be the answer to life's problems. The crowd was a kaleidoscope of lifestyles — long hair/short hair, teens/college students/rooted adults, blacks/whites. They drank soft drinks and mostly listened but sometimes milled around. Many came in church buses, and some patronized a Baptist Book Store display.

Near the end there was a "sermon" and invitation. About 40 young people responded and at least a dozen put in black and white that they accepted this Jesus, which was the whole point.

photos/Bill Kennedy



Unveiling of marker at original site of association by the centennial committee, left to right: Charles R. Starbird, George W. Domerese, Roy G. Law, Paul E. Wilhelm, chairman, and Billy R. Usery.

Text and photos by the editor

Clear Creek Association celebrates centennial



Dr. Jimmy A Millikin



Executive Secretary Charles H. Ashcraft

Clear Creek Association met with Concord Church, near Van Buren, for its 100th annual meeting, Oct. 9-10. George W. Domerese, pastor of the Concord Church, was host pastor for the occasion. Roy Gean Law, pastor, First Church, Ozark, presided as associational moderator.

The association has served the area since it had its beginning Nov. 29, 1872, as the Sulphur Springs, Shilo, Rehobeth, Zoar, Concord, and Union No. 2 churches met with the Concord Church for the purpose of organizing the association. F. L. Seward, W. R. McClaine, E. M. Lowery, M. F. Locke, and W. A. P. Whitt, who was acting as moderator, were appointed to draft a constitution, Rules of Order, and Articles of Faith. F. L. Seward was chosen as moderator, Wm. Garner, clerk, and W. H. Byers, treasurer. F. L. Seward preached the introductory sermon. This was the first meeting of the Clear Creek Association. The first minutes of the association were printed in 1873.

The association has sustained a significant growth in recent years. There are more than 8,000 members at the present time which reflects an increase of more than 50 percent in the past

decade. During this same period of time the population has increased approximately 40 percent. It is predicted that during the present decade there will be an additional 60 percent population increase. Superintendent of Missions Paul Wilhelm states that the reason for this in-migration include the I-40, which runs the entire length of the association, ample labor market, the Vo-Tech School in the Ozarks, and river transportation.

Still another area of significant development is the Baptist Vista Camp which is maintained by the 31 churches of the association. The main encampment held this year in the 38-acre site on the Mulberry River enrolled 651, the largest in history. In all, nine activities were held at Baptist Vista this year, with a total of 1,381 having been enrolled. There were 133 professions of faith, 15 surrendering to special service, and 177 rededications.

During the centennial celebration several guest speakers were featured. Monday evening, Dr. Daniel Grant, president, Ouachita University, brought a report on the Higher Education Campaign. This session was concluded with a message by Dr. J. Everett Sneed, editor, *Arkansas Baptist Newsmagazine*.

Tuesday morning Dr. Jimmy A. Millikin, professor of religion, Southern College, Walnut Ridge, brought a doctrinal address.

Highlighting the Tuesday afternoon service was the unveiling of the bronze marker at the original site on Clear Creek where the association was founded. Bringing the address at the unveiling service was Charles Starbird, attorney of Alma, and a deacon of First Church, Alma. He spoke on "Clear Creek Association Beginning."

Reports given during the endeavor showed a significant increase with the 31 churches baptizing 483 and having 447 other additions during the past year.

The 100-year celebration was concluded with a message by Dr. Charles H. Ashcraft, who spoke on "Foundations which Produce Greatness." In his stirring centennial address, Executive Secretary Ashcraft challenged the messengers to look forward to even greater events as they follow the leadership of the Lord.



Association Moderator Roy G. Law presenting surprise gift trip to the Holy Land to Missionary and Mrs. Paul E. Wilhelm.



George W. Domerese, pastor, Concord Church, places a spray at the original site of the association.



86-year-old Mrs. Maude Taylor has been a member of a church in the association for 72 years.



Officers of Clear Creek Association for the coming year are Superintendent of Missions Paul E. Wilhelm, clerk; George Domerese, Van Buren, vice moderator; Mrs. Faber L. Tyler, treasurer; Roy Gean Law, moderator.



Four Ouachita Baptist University co-eds were selected as Ouachitonian Beauties in a pageant held Oct. 9. The girls will be featured in the 1973 Ouachitonian yearbook. They are (l-r) Sandra Weise of North Little Rock, Kathy Hollis of Camden, Susan Coppenger of Arkadelphia and Margaret Matthews of Little Rock.

Georgian to speak at pastor's conference

Nelson Price, pastor of the Roswell Street Church, Marietta, Ga. will be speaking three times at the Arkansas Baptist Pastor's Conference to be held at the Second Church, Hot Springs Nov. 13 and 14. His messages will center on the subject of "The Pastor and His Enemy."

Price, whose home state is Mississippi, graduated from Southeastern Louisiana University where he lettered in basketball and track and served as president of the student body, and from New Orleans Baptist Theological Seminary. As a member of the Board of Directors for the Fellowship of Christian Athletes he has spoken to more than 100,000 students annually since 1966. He writes a weekly editorial for a local newspaper and preaches daily over a local radio station.

The growth and ministry of the Roswell Street Church during the past seven years under Price's leadership has been so significant that he has been recipient of the Cobb County (Atlanta) "Public Service Award," "Liberty Bell Award," and "Citizen of the Year Award."

SBC Cooperative Program gifts reach \$21.1 million

NASHVILLE (BP) — Gifts through the Southern Baptist Convention's Cooperative Program unified budget reached \$21.1 million in August, with an additional \$2.7 million needed to reach the total budget goal in one remaining month in the SBC's 1972 fiscal year.

In order to meet the denomination's \$23.7 million budget goal for the fiscal year ending September 30, Cooperative Program contributions during September must increase 19 per cent over September, 1971, gifts, according to Porter W. Routh, executive secretary of the SBC Executive Committee.

So far during 1972, contributions through the Cooperative Program have increased an average of 5.19 per cent over gifts for the same period in 1971, Routh reported.

"We always hope to reach the goal, but we believe we will reach all of the \$21.8 million operating budget, the \$97,360 balance due on the 1970 capital needs and the \$1,050,000 due on 1971 capital needs," Routh said.

He added that if the 5.19 per cent increase for this year continues during the month of September, the denomination should be able to provide a good part of the 1972 capital funds.

The 1972 fiscal year budget totals \$23.7 million for the nine month period of

January 1 through September 30. The convention formerly was a calendar fiscal year, but changes this fall to an October 1-September 30 fiscal year.

The \$23.7 million goal includes \$21.8 million in operating funds for 19 SBC agencies and organizations, plus \$1.9 million in capital needs for building construction. Most of the capital needs section is payment for construction authorized by the 1970 and 1971 budgets, but unmet by SBC receipts.

In addition to the \$21.1 million received through the SBC Cooperative Program for the first eight months of the fiscal year, Southern Baptists have given \$24.8 million to designated specific mission causes over-and-above the budget goal.

Designated contributions have increased \$2.1 million over the \$22.6 million received during the same period in 1971, compared to the increase of \$1 million in Cooperative Program receipts for the same period. Designations were up 9.48 per cent compared to the 5.19 per cent increase in Cooperative Program contributions.

Grand total contributions for the first eight months reached \$45.9 million, an increase of almost \$3.2 million or 7.46 per cent over the \$42.7 million received for all SBC causes during the same period in 1971.

Member celebrates two Golden Anniversaries



Mrs. Faust

West Helena Church held a "Golden Anniversary" service honoring Mrs. Fred Faust on Sunday, Oct. 8. Mrs. Faust recently resigned as church treasurer, after having served in that capacity for 50 years.

It was most unusual in that this was the second golden anniversary for Mrs. Faust, as she and her husband celebrated their golden wedding anniversary recently.

Executive Secretary Charles H. Ashcraft was present for the occasion. A reception was held at the close of the evening honoring Mrs. Faust.

Attention, laymen

A pre-convention meeting for the laymen of Arkansas will be held Tuesday, Nov. 14, beginning at 3 p.m. with Bible study. Morgan Brian Jr. of New Orleans will be the major speaker. A banquet will be held at 5 p.m. at Central Church, Hot Springs. Reservations are needed for the banquet. Objective: to encourage laymen to attend the state convention.

So you are facing . . . Marriage

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

Marriage is so important yet many give little real thought to it. Marriage is life's second most important decision — second only to personal salvation in Jesus Christ. Therefore, please do not marry in haste and repent in leisure. Make sure you know what you are facing.

First, are you sure you are in love? Love is the beginning point in any discussion of matrimony. Never should one's motive be so pure in all of life. How tragic it is when a person admits, "I married because I had to, not because I truly loved that person." The basis for marriage is not pleasing nor running away from a parent, desire for wealth, or failure to know one's true self, but love for the one we marry. If you marry in order to run from frustration you may only add to your misery. Be true to yourself and dare not proceed farther unless you are thoroughly

positive you love your future mate unreservedly and devotedly.

Second, are you mature enough for marriage? Volumes have been written giving advice as to the proper age for marriage. Age varies with individuals. A more important factor is maturity. Are you mature enough to know what your purpose is in life? Mature enough to take constructive criticism? Mature enough to leave father and mother, forsaking all others and to cleave only to this special one for you? Mature enough to understand the make-up and complexity of human personality? Mature enough to establish a Christian home?

What are some things to do prior to marriage?

1. Make sure both of you have discussed frankly and have a meeting of the minds on finances, your family in the future, future education and/or

vocations to avoid friction. Fortunate are those who give thought to the future.

2. Establish good relations with your future in-laws prior to as well as following matrimony. The person you marry is from a family and necessarily will be influenced to a certain extent by this family. Never take in-law relationships for granted but work consciously to cement a happy connection with said family. The ideal is to have very little in-law interference in your family but at the same time a mutual love and respect.

3. Two individuals should be sought by you for counseling — the physician and the minister. The physician can help you bridge the problems involving the physical side of marriage. He will be happy to answer your questions relating to sex education and family planning.

By all means counsel with your minister. Your marriage will have a better chance of succeeding if both of you agree basically on matters of religion. Plan to make your marriage happy and successful. Plan to establish a Christian home where Christ is honored through your very lives. (Christ is the greatest friend anyone can have.) Incidentally most marriages go as planned.

4. Plan your wedding thoroughly. Make your wedding a most happy and exciting occasion. The pleasant memories of this event will linger like the theme of a beautiful symphony in the days ahead. Avoid the extremes of spending too much or too little for the wedding. Let common sense prevail. (Also consider the advantages of having a church wedding.)

Finally, read several good books on the subject of marriage. This will give you added insight and confidence. Pray for divine guidance. Ask for God's help through this and all other experiences in life.

"What God himself, then, has yoked together man must not separate." Matthew 19:6b (*The Twentieth Century New Testament*)

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Baptists share Gospel via Radio-TV Commission

In one short week alone Baptists, through their Southern Baptist Radio and Television Commission in Fort Worth, produce and distribute more than 1,800 hours of religious, public service programming. This is more than enough material to program 10 full-time radio or television stations 24 hours a day. The work of the Radio-TV Commission is one of the methods Baptists have adopted to carry out their instructions from Jesus when He said, "Go ye . . . into all the nations . . ."

Woman's viewpoint Big is when you know to be good

By Iris O'Neal Bowen



Mrs. Bowen

The Michele you met a couple of years ago has weathered her terrible two's, struggled through the throes of three, and is deep into her fabulous fours.

However, she has a little sister, Angela, who is now in her terrible two's and

must be steered by big sister's knowledge and experience through the hazardous course.

I called their mother recently and Michele answered the phone. Her first item of interest was that her daddy had brought home a kitten and Angela was, even now, playing with it.

"Do you want to hear the kitty cry?" Michele asked, and when I agreed to listen, she called Angela to bring the kitten to the phone.

After a little doing about, Michele spoke again. "Now, squeeze him!" she ordered her cooperative little sister.

Really, Michele is improving in her behavior, and now that she is getting to be so big and such a good girl, she can help teach her sister how to be a big girl, too, we remind her. It works

nearly every time!

I taught Sunday School in the Junior Department for several years and at one time they put me to teaching eleven year old boys. In a few weeks the man who taught the other class of eleven year boys threw in the towel and walked out. I agreed to add his class to mine till another teacher was found.

That was an interesting few Sundays, for we had some young fellows there who constituted quite a challenge!

I found the worst way to discipline them was to threaten them — or glower at them in disapproval until the attention of the whole class was bestowed upon them. Nor did it help permanently to send them to the assembly room to sit alone and feel sorry for themselves.

I started out by reminding them they were now junior boys and grown up enough to know how to behave without being told.

They listened seriously to me, and if one of them gave me trouble, I just stopped long enough to tell him, "Now, Winchester, I'm not surprised when little primary boys act like that, but I thought you were old enough to know better!"

And it worked nearly every time.

Not always, but nearly!

Between parson and pew

Our expressions affect worship

By Velma Merritt



Mrs. Merritt

Some look happy. Others seem bored. An occasional one doesn't even seem to know where he is. A few are joyful.

The looks we see on one another's faces in our worship services tell much about us. The way we feel on the inside shows on the outside.

Being a choir member means I observe the congregation and vice versa. When our infant son was tiny and still waking up at night, I'd often be quite tired by the time the hustle of Sunday morning would settle down to the calmness of morning worship. Several times our members mentioned that it showed that I was tired as they observed me from the congregation.

From the choir I've observed similar

things about specific members of the congregation.

As a part of our worship service my husband has the choir sing while our members shake hands with our guests. Something beautiful happens — average faces turn into smiling lighthouses of God's love. After everyone is again seated seldom are the looks the same because the routine has been interrupted with a friendly Christian greeting.

Preachers, ministers of music, and choir members do much to set the mood of the service by their looks. Smiles and enthusiasm are contagious, but so are frowns and looks of despair.

On occasion we might have to force ourselves to look happy as we enter to worship even when we don't feel like it. Suddenly we find that after a while the way we have forced ourselves to think has become natural because that is the way we feel.

When we feel good, we can worship better.

Child Care

Caring enough to love

"The Arkansas Baptist Thanksgiving Offering Is All About Caring" is the theme for this year's Thanksgiving offering. How much do we really care? In a series of three articles the answer to this question will be discussed. The three articles are: (1) Caring Enough To Love (2) Loving Enough to Understand and (3) Understanding Enough To Help And Heal.

Arkansas Baptist Child Care ministry, a ministry of love, has been caring for children for over 77 years. The ministry began with the development of the Baptist Orphans Home in 1895 to give orphan children a place to live. Christians responded to the needs of children of that day and worked faithfully to meet their needs out of hearts of love. Food, clothing, and other items were collected annually to care for these children.

In the years which followed the Home gradually changed its emphasis in child care by accepting dependent and neglected children. Many people remember when 20 or more children lived in one dormitory supervised by a matron who was primarily concerned with feeding the children and seeing that the children were accounted for each evening at bed time.

Responding to the changing times, there have been still other changes to keep our ministry relevant to the current

needs of children. Our present name, The Arkansas Baptist Family and Child Care Services, was adopted by the State Convention in 1970. It was recognized that this title was more descriptive of our child care ministry which had been expanded to offer services to families as well as children. The Administration and the Board of Trustees realize that the child caring institution must change its methods in order to meet the complex needs of today's children. Children are referred with deep feelings of inadequacy, loneliness, and with pronounced feelings of rejection. In most cases these feelings are an outgrowth of family problems and unmet needs.

The reasons we are called upon to minister to the needs of children are numerous. Many children from broken homes have been lost in the shuffle of the family breakdown. Others are left dependent from the loss of one or both parents. Alcoholism, mental illness, crime, abuse, and rejection are other major factors resulting in the child who is disturbed and needs our help. These are children who wonder whether anyone cares about them.

We care enough to help the child and his family. We try to become involved with the family, plan with it, attempt to help it, if not to come together again, at



The Ouachita-Southern Advancement Campaign

The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

Total involvement

By Jim E. Tillman, Director

Phase II of the Campaign for Christian Higher Education in Arkansas began Oct. 1, 1972. This phase has as its main purpose, "Total Involvement."

Arkansas Baptists have responded in many ways during the opening phase of the Campaign. As reported in the Oct. 12, 1972, issue of the *Arkansas Baptist Newsmagazine*, 525 churches have responded by pledging \$2,872,751.49. The Director of the initial stage of this effort, Alvin "Bo" Huffman Jr., did a masterful job of leadership. We enter Phase II with great optimism and renewed dedication.

The purpose of "Total Involvement" carries a strong Biblical basis. Divine challenge has always called for the best, the sacrifice, and the total involvement. It is upon this basis that we move toward completion of the Ouachita-Southern Campaign.

Golden pages of history are being written by the Arkansas Baptist State Convention through this victory. Every church will want to be involved in this lasting endeavor. I am certain that we are all aware of the fact that we are investing in far more than "brick and mortar"; this is an investment in youth, in the future, and the principles of our faith.

Churches are entering the Campaign this year who were unable to do so last year. Circumstances have changed during the year, new budgets are being planned. It will be the function of this office to offer help to churches or individuals seeking ways of becoming involved in the Campaign. We will attempt to offer encouragement to those now contributing. Providing all Arkansas Baptists with news from Ouachita and Southern will also be a major task of your Campaign Office.

I am personally excited about what has been done, and for what is yet to be done. Let us continue to pray for the ministry of Christian Higher Education.

least to work out the kind of relationships that enables the child to save what he can from the wreck. We want to reunite the family because we care. —Johnny Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



The Purple and Gold Award for distinguished service to Ouachita University was awarded recently to Jess Odom (l.) and Jay Freeman, both of Little Rock, who served as co-chairmen of the Little Rock area OBU Advancement Campaign.

Church Training Councils can help build entire church

The other day a group of us ate lunch in the restaurant at the top of the Worthen Bank Building in Little Rock. On the way out we noticed on the wall 8 or 10 large wheels, and we noticed that not a one of them meshed. Bob Holley spoke up and said, "Those wheels not meshing reminds me of a church council that never meets."

The church council is made up of the heads of the different organizations. Each organization might be classified as a wheel, but in a good organization the wheels mesh in order for the machine to operate effectively. When the different organizations of a church mesh together there is cooperation with one thought in mind — to build the entire church rather than just one organization. Of course a church council would be of no value unless it meets regularly to promote the work of the church. Write to the Church Training Department for information about the church council and the church training program.

The church training council consists of the Training Union director and other general officers and perhaps the leaders of the Youth and Adult training groups. It will be well for the church training council to use the Church Training Achievement Guide as a program of work. The council could work on one or more points at each of its meetings. —Ralph W. Davis

Your state convention at work

Reed will direct Lay Evangelism School



Reed

It will be my privilege to conduct a Lay Evangelism School at First Church, Piggott, Dec. 4-8. The school will be from 7-9 p.m. Monday through Friday. The leadership training day sessions will be from 5:30 p.m.-6:45 p.m., Tuesday, Dec. 5

through Friday, Dec. 8. The pastors in that area and southeast Missouri who want to learn how to conduct a school are welcome to attend. The required materials for the night sessions will cost \$2.99 furnished by the Baptist Bookstore. The day leadership training manuals will be \$1.

Anyone who attends the leadership training sessions and the school at night will be qualified to teach a Lay Evangelism School. His name will be given to Southern Baptist leaders as a qualified director of a Lay Evangelism School. For more information contact Kenneth Threet, pastor, First Church, Piggott or me. — Jesse S. Reed, Director of Evangelism

Missions Chaplaincy ministries is fairly new work

Arkansas is one of three states in the Southern Baptist Convention having a Director of Chaplaincy Ministries. Arkansas was the first to establish the office with the election of R. H. Dorris as Director. Following the trend, North Carolina elected Joe Watterson and Georgia elected Archie Mayo. Each of the three state directors receives one-half of his personal support from the Home Mission Board. None of the chaplains in the states, except the state director, receive support from the Home Mission Board.

It is interesting to note the way support is given to the chaplains in these three states. Arkansas has five fulltime chaplains. The Arkansas Baptist State Convention pays the salary and benefits of these. We also have two part-time chaplains to whom we provide token support. The budget for the chaplaincy program amounts to about \$65,000. North Carolina provides full support to none of their chaplains. Their state budget amounts to about \$30,000, and \$100 is the maximum paid to any one chaplain. This means that he is a pastor, associational missionary, or is paid in full by the institution or industry. Georgia

has a budget of some \$12,000 for chaplaincy ministries and pays none of their chaplains anything. They are supported by the industry or institution in full or in part.

Chaplain James Kelly, Director of the Chaplaincy Division of the Home Mission Board, asks the three state directors to meet in Atlanta once each quarter. There, with Chaplain Kelly and his associates, our work is planned and coordinated. We have just returned from the meeting with Chaplain Kelly and his staff. This meeting was held in conjunction with Chaplains Orientation in which there were chaplains from every branch of the military and from each area of chaplaincy.

This is indeed an interesting facet of Christian work and witness. It is truly an ever-enlarging effort of Baptists to win in the name of Christ. We labor with the conviction that our local churches and church members are giving of their prayerful support. —Wilson Deese, Director of Chaplaincy Ministries

Baptist family meets hippies

Witness opportunity bears fruit

By Mrs. Bill Watson

ELKVILLE, Ill. (BP) — What do you do when a hippie commune, that indulges in free sex and drugs, moves in next door.

Well, that happened to our family about two years ago. At that time, my husband Bill and our three teenage daughters were renting my uncle's house three miles east of Elkhaville.

Four boys and three girls, ages 19-21, moved into a run-down four-room house nearby. Most of them were from the Skokie area of Chicago.

All seven were on drugs. All were alienated from their families. All were Jewish. They had practically no money. They made leather goods, such as belts and purses, which they planned to peddle.

The house they rented had no plumbing, no electricity, no indoor bath. For heat, they used an old pot-belly wood-burning stove. They made candles for light.

They were dirty. They wore big boots, caked with mud. You can imagine how they smelled, since they would go up to two weeks without a shower.

Well, I can't exactly say these kids were welcome. Bill, especially, didn't like long-hairs. Most of the people in Elkhaville resented them. Angry because they had invaded our hometown, Bill and some of the neighbors even threatened to rent the house out from under them.

But to our surprise, God answered our prayers by bringing these free-loving, pot-smoking youngster's almost next door.

You see, I was in a group that had been praying for unsaved students at nearby Southern Illinois University in Carbondale. We had plans to go to Carbondale to witness to the students and had even rehearsed our "speeches."

We suddenly realized we had a responsibility to witness to the young people right next door who needed Christ.

We soon found a common denominator in all seven kids. Each was starved for love. One of the boys said he never remembers his mother kissing him. Not that their parents didn't love them — but the only way they know to express love was through material things.

Most of their parents were business and professional people in Chicago. They had good incomes, but their kids were dying for love. And it was love that we tried to show them, even though at first it was hard because of our prejudice toward long-hairs.

We made contact in small ways at first, such as giving them a ride to town. Sometimes we took them homemade pies.

We made it clear that we didn't approve of their drugs, or of free sex. And they promised they would not push drugs to the Elkhaville kids.

Not everyone in Elkhaville approved of our efforts. Some said it was poor influence on our own teenagers. But if we had prayed for courage to go to Carbondale to witness how could we refuse to witness on our doorsteps?

On a bitter cold February night last year, I noticed two of the boys looking in our window. It was snowing. I motioned them to come in.

"We've been faking it," one of them said. "We're out of money. We have no gas for our truck, and no stove wood. We're hungry."

We told them to bring their sleeping bags and move into our basement for the night. While they were coming, I made a pot of hot potato soup, and popped big bins of corn.

They were wet, cold, hungry, and muddy. They ate everything in sight. Then we sat around for a long time, just talking.

"This is the night I've got to say something about Jesus,"

I thought. And I did. Within a few weeks, two of them accepted Jesus Christ. Eventually, six of the seven became Christians.

The change was radical. They cleaned up, not only spiritually and morally, but also physically. They dropped the



"THE COSMIC COMMUNITY COWBOY BAND" — That's what the seven "hippies" who moved next door to Mrs. Bill Watson (right) of Elkhaville, Ill., called themselves. As a result of Mrs. Watson's witness and expressions of concern, six of the seven youth became Christians. Two of the six include Michael Toppel (left), playing with a puppy, and Jeff Letz, who looks on. (BP) Photo by Robert J. Hastings

use of drugs, and cut their hair. They took showers regularly at our house.

After they became convinced that free sex was wrong, the girls moved into our basement.

Since then, the group has scattered. Some have married. Others have gotten jobs. And our family looks back on last year as the greatest year of our lives. We can hardly believe what happened.

One of them joined a Church of God, and two the

Pentecostal Church. Another belongs to a Catholic-related body.

None of them chose to become Baptists, although they liked our pastor at First Baptist Church, Elkhaville, James Kerley, and our members. I think it was the love and spirited music of the Pentecostal groups that attracted them.

It was not easy for us. I'm a meticulous housekeeper. Our family takes off their shoes when they come in the kitchen door; but these kids came tracking in with muddy boots, fleas and lice.

But it was worth it. I have received some of the most heartwarming letters from these young people and their parents.

Some of the parents have had difficulty accepting their sons' becoming Christians. But unanimously, they appreciate the love we gave them and the change that has come about in their lives.

One father wrote his son: "I'm glad these people at Elkhaville could show you love. Sorry I wouldn't show it while you were growing up. Although I don't favor you being a Christian, I respect you for your belief and appreciate what has happened."

We have met some of the parents. One of them told me, "It's not for me — but ain't it wonderful what's happened to these kids? My world is making money. That's all I've ever known."

On Father's Day, Bill, affectionately called a "red-neck" by some of the kids, got this note: "Through this winter, you brought me through my adolescence (hippie day). And thank you for bringing me down to earth. My own father couldn't have done, or didn't do better."

Another wrote: "I hope you know how much you all mean to me, for all the TLC (tender loving care) you have given us. Before I left, I drove by your house, but the lights were out, so I didn't stop. I wanted you to see and touch and drive my motorcycle, because I wanted to share my happiness with you . . . I don't have a job yet. Please pray for me."

And a mother wrote me, "I don't know how to thank you and Bill for

everything you did for our son. No words can really express how we feel. I didn't think there were people as good and kind as you in this mixed-up world."



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Get your copy of the 1972 Christmas Gift Catalog now. Before you buy — check these and many other "special gift" items available at your

Holidays can provide mission opportunities

Thanksgiving time is mission activities time. Baptist Men's groups and Royal Ambassador chapters can provide the dinners. At the same time they can show their concern for the spiritual welfare of the family.

The boys in the family could be invited by the Royal Ambassadors to be their guest at the special Thanksgiving services usually conducted at the church. The men could invite the adults to attend also. This is a real opportunity to share not only food for physical needs but also spiritual food. There is still time to plan and complete this special mission activity.

Christmas is a time of sharing. Why not plan now to make a really happy Christmas for some families in your church community or near-by community? Royal Ambassadors could collect and repair toys. Men could help purchase food, clothing and toys. Together they could pack and deliver the boxes to the needy. This is a real opportunity for mission activity and at the same time provide togetherness for men and boys of the church. This could be one project for Royal Ambassador Week. Try it. —C. H. Seaton

Tot power

By Donna Adams

Authorities say that today's infants and toddlers are far more alert and advanced at a younger age than those of even a generation ago. And adults, in turn, are generally better informed about the learning potential of tots.

Learning toys and books, educational television programs, and more advanced nursery school formats are paving the way for greater use of these youngest citizens' abilities.

While watching my first child, a girl, grow to the ripe age of two, I took for granted that she would probably learn to count, say the alphabet, recognize colors, and so on, at a much younger age than I had.

But I hadn't stopped to think that she could also be grounded in Christian faith at a much younger age also until the following line of questioning occurred to me. Maybe you, too, need to consider these questions.

How many television commercials does he know? A child who can tell about the burger which takes two hands, or the elves who make cookies in the hollow tree can also be learning about the characters of well-chosen Bible stories.

How many songs from radio or television can he sing? In comparison, how many Christian songs?

How many animals can he recognize in books? Does he know God made them?

How much time do you spend encouraging the child's curiosity and observation, as authorities recommend? For example, "Yes, it is a pretty flower. It's much larger than the others, isn't it?"

Are you as diligent about encouraging his thoughts about God and adding to his knowledge of Him? ("Yes, isn't it a large ship? Do you think maybe the ark looked something like that?" or "Don't worry about our wrens leaving their nest. Remember what God said about watching every sparrow?")

How fascinating it is to think of children, whose minds have been whetted since infancy, learning their time-tables painlessly through enjoyable games rather than through sheer drudgery. But how much more wonderful if children could think of the Bible in terms of their Disciple puppets or favorite song-games rather than verses painstakingly memorized for Sunday. Let's invest wholeheartedly and imaginatively in this "enlightened" little generation and watch the wonders unfold.

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Chapter 2

- Conduct Each Nightly Rally Service
- Opening
- Meditation—Moment of RealLife Truth
- Scripture Memorization
- RealLife Feature
- Rally Sermon
- Rally Harvest

Section 2—Getting Ready for a Church Rally to RealLife

Chapter 3

- Four Preliminary Steps
- Pastor Study the Plan
- Pastor's Planning
- Review Plans with Church Leaders
- Secure Church Vote

Chapter 4

- Work of the Rally Planning Team
- A Study of Overcoming Visitation Problems
- Prepare RealLife Family Information Labels
- Order Rally Materials
- Prepare a Schedule of Visits to Be Made
- Prepare the RealLife Letters to Prospect Families
- Prepare the RealLife Visitation Packets
- Prepare Space, Equipment, and Materials
- Prepare and Execute Publicity

Chapter 5

- Rally to RealLife and Other Church Activities

Chapter 6

- Sermon Starters
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State music festivals — 1973

Youth Choir Festivals

Feb. 24, 1973

Young Musicians Festivals

April 14, 1973



Locations

Youth Choir Festivals
Little Rock

Young Musicians Festivals
University Church, Fayetteville
First Church, Monticello
First Church, Newport
Second Church, Conway
Beech Street, Texarkana



MUSIC LIST

Young Musicians

"PRAISE TO THE LORD, THE ALMIGHTY"

Page 6, Baptist Hymnal
Page 3, Junior Hymnal

"SING TO GOD A JOYFUL SONG"

(two part) —G. Young
YM 10-72
4558-30 Broadman

"LULLABY CAROL"

(U with Descant) —Caldwell
4560-31 Broadman

"SINGING FOR JESUS"

(two part) —Letha Cole
4560-27 Broadman

MUSIC LIST

Senior High

"I'M GONNA SING A SONG"

—Nancy Roberts
SATB 4554-05 Broadman

"BEHOLD HE COMETH"

—Kirk
SATB AT-1060 Lillenas

"BLESSED IS THE MAN"

—J. Marshall
SATB APM-106 Abingdon

Junior High

"I WILL SING THE WONDROUS STORY"

—L. Willcoxson
SATB 4551-49 Broadman

"COMMUNION SONG"

—S. Salisbury
SAB CS 2540 Word

"WHAT SHALL I RENDER TO MY GOD"

—A. Lovelace
SATB 5503 Canyon

Foreign Board notes new missionary needs

RICHMOND (BP) — Requests for more than 800 new missionaries were validated and priorities for missionary reinforcement were set by Southern Baptist Foreign Mission Board administrators and missionary personnel officers here.

Their decisions were undergirded by confidence that resources to expand the missionary force will be forthcoming, and this was the basis for the new calls, said Jesse C. Fletcher, director of the Board's Mission Support Division.

Posts in East Asia, Southeast Asia, West Africa and Central America were considered most critical. Korea, Mexico, Ivory Coast and the Philippines were at the top of the list of countries.

Calls for general evangelists were predominant as usual. The board considers seminary-trained pastors prime candidates for evangelistic posts, Fletcher said.

Twenty requests for theological teachers and for religious education workers emphasized the missionaries' concern for the training of national leaders, according to board officials.

Team evangelism through community development projects in Ethiopia, calls

for student workers, agriculturists, vocational teachers, a veterinarian, an engineer and a dentist.

Medical centers in Ghana, Yemen, Korea, India and Nigeria continue to be hard pressed, with calls for physicians and nurses dominating a list that also includes dentists, dieticians and a medical technologist, the board leaders said.

Requests for student workers and agriculturists continue to grow, reflecting two strong emphases developing in Southern Baptist mission work overseas, they added.

Laymen will figure strongly in the search for new missionaries according to Louis R. Cobbs, secretary for the department of missionary personnel. He cited needs for book store managers, college and secondary teachers, and radio and television workers.

Numerous positions for women received special attention. Missionaries in 35 countries have asked for women to be nurses, religious education teachers, social workers and workers in programs for women.

Thirty-eight requests for missionary associates, who do not have to learn a foreign language, were cited along with over 100 calls for missionary journeymen — young college graduates who take two-year assignments. Most of these

requests were for laymen and women.

In reviewing the personnel requests, Winston Crawley, the board's Overseas Division Director, said, "Our major goal is to expand the beachheads established during the past 20 years."

Crawley added that a "breakthrough is already evident in many areas, making new reinforcements imperative." He cited Korea as a prime example.

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The church in a secular state

By Lawson Hatfield
Director, Sunday School Department

Tangled talk (Matt. 22:15-22)



Hatfield

Jennifer, granddaughter, almost three, recently visited a park built around the theme of an enchanted forest. So thrilled and excited was she that in efforts to describe her experience her thoughts and words seemed to race to her

mouth. Sometimes the thought would outrun the words.

Instead of saying "yesterday" or "last night" her words came out as follows, "lasterday I went to the chanted enforest." Jennifer's words and thoughts tumbled upon one another leaving a sweet memory in a grandfather's mind.

Amusing, yes.

Sweet memory, yes.

Tangled talk, yes.

But no real problem. Tangled talk in such a setting is anything but serious.

However, Jesus met with men who seriously sought to entangle him in his talk. The talk trap was really a thought trap. The idea was to construct a hopeless dilemma and hang it on Jesus. Their desire was to discredit him, to embarrass him, to make him talk like a rebel against Roman governmental authority.

But Jesus, the hunted one, turned the talk trap back to the hunters. The spring of the trap released on them with the words, "Render to Caesar the things that are Caesar's and to God

the things that are God's.

The Christian owes Caesar taxes, obedience to laws, defense of the national security and other civic duties.

The Christian owes primary allegiance to God.

Proper fulfillment of such obligations are not contrary to either state or God.

The church, faith, religious education, the worship of God, and the spread of the gospel are not functions of the state.

Civic rule and the enforcement of law and order are not assignments of the church. A free church in a free society is a concept which needs to be etched into the conscience of all citizens and rulers. The words of Jesus on "Caesar's and God's" is the etching instrument.

Obey God rather than man (Acts 5:27-29)

In this passage men issued orders against the peaceable propagation of the gospel. Christians disobeyed such orders. Civil authority may attempt to restrict or prohibit freedom of religion. It has happened many times in the past. It is happening in some places today. Likely, it will happen in the future.

Usually, religious freedom is not swept away with one quick and hard stroke. In most instances freedom is

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lost so gradually most people are sure it is not happening at all. Only highly sensitive souls, individuals sensitive to great spiritual values, see down the road a great distance and warn of the coming disaster. It takes the insight and the voice of a prophet to effectively keep vigilant watch over the precious freedoms of man.

In America, we have the unique form of democracy resting on a foundation of separation of church and state.

The state has distinctive functions; to establish and protect law and order for all people, to provide public education, and to provide for other constitutional functions for all the people.

Caesar (the state) properly seeks to provide the best for life, liberty, and the pursuit of happiness.

The church too has distinctive functions to perform in society. It is to teach and preach the Gospel, uphold the rights of men, declare judgement on corruption, and minister to the needs of the people.

The big question

The important question a Christian may face concerning loyalty to Christ and allegiance to the nation is the question of one's highest responsibility.

Without question, God is ahead of the state. God is before government. When an actual conflict of the two is real, a Christian is to obey God rather than man.

And it isn't easy.

Tangled talk of a young child is often amusing.

True allegiance of a mature Christian is very serious and may often mean suffering or even death. Even so, when persecution falls upon Christians it ultimately means the gospel advances.

"And every day, in the Temple, and in their home Bible classes, they continued to teach and to preach that Jesus is the Messiah." (Acts 5:42. *The Living Bible*.)

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An encounter with God

By Don Cooper, Associate
Sunday School Department

Life and Work

Nov. 5, 1972

Genesis 28:10-17, 20-22



Cooper

Meeting God is a life-changing experience. No man is ever the same after he meets God.

Our study this week describes what happened to Jacob when he met God. This unit of study, Jacob — Transforming Faith, was introduced last week. In that study we did not get a good picture of Jacob. We saw him deceiving his brother and his father in order to get the birthright and receive the blessing. Jacob was pictured as a self-sufficient man who did not recognize God.

Christianity is a personal religion. Every person must have his own encounter with God. It is not possible for one to substitute another's encounter for his own. Sometimes teen-agers and young adults look to the faith of their parents but manifest none for themselves.

In our study this week we will view Jacob meeting God. This study should help us to evaluate our own encounters with God.

Time was right (Gen. 28:10-11)

As we have already studied, Jacob had a few problems at home. He had been deceitful and there was hatred in the family. Esau was so angry with Jacob that he sought to kill him. Jacob's mother, Rebekah, knowing of Esau's intention, insisted that Jacob leave home. Jacob prepared to leave and received final blessing from Isaac. (28:1-5)

Jacob's experiences at home made the time right for an encounter with God. He had been selfish and had failed to honor God in any way. On the first night away from home he met God.

Response follows encounter (Gen. 28:16,17;20-22)

Man must respond to a visitation from God. He cannot remain passive. He will not always respond positively, but he must respond.

Jacob's first response was one of wonder and awe. Recognizing the presence of God he was "afraid." This was a different kind of fear for Jacob. He had been afraid of Esau, but that was human fear of danger. Jacob's fear of God is more of a reverence and respect. He recognized the place as a holy place. We might do well in modern times to

remind ourselves of the need to reverence God. I am not so sure that some of our "contemporary coziness" with God Almighty is acceptable.

Jacob's second response was to build an altar. He took the stone on which he had rested his head, set it for a pillar and poured oil on it as an act of worship. Jacob wanted to enshrine his sacred experience. He gave the place a new name. No longer would it be called "Luz," but "Bethel," which means, house of God. Jacob was sealing his encounter with God.

The next thing that Jacob did was to make a vow. The King James reads in verse 20, "And Jacob vowed a vow." The vow was a significant step for Jacob. Keep in mind that this was his first encounter with God. He would be capable of making a more complete commitment at a later time. Jacob was confessing his need for God. He was no longer the self-sufficient deceiver. He was making progress. We sometimes forget that God always begins with a person on his level of spiritual development. Jacob was not all that he should have been, but God was not through with him yet.

The place was located just a few miles north of Jerusalem. It was a stopping place on one of the ancient caravan routes from Beersheba to Padan-aram. Prior to this it had been used as a Canaanite sanctuary where Baal was worshipped. Some think it was near the spot where Abraham built his first altar after his arrival in Canaan.

God reveals Himself (Gen. 28:12-15)

Even though Jacob was leaving home under questionable circumstances, God did not abandon him. This action is in character with the nature of God. God never condones sin, but he never stops loving the sinner. God is always on a search for man. He is always seeking to reveal himself to man.

God comes in the "dream" of Jacob. It was as though God was waiting on Jacob. The ladder mentioned in verse 12 was like a broad ramp or stairway than what we know as a ladder. God's messengers were moving up and down the stairway. God was keeping in touch with his world.

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.

As Jacob saw this magnificent scene, God renews his covenant. The covenant was not just automatic, it had to be renewed with every generation. The covenant is the same as it was with Abraham and Isaac. God was including Jacob in the covenant. The God of Abraham and Isaac was now the God of Jacob. The religion that Jacob had received from his family was now firsthand and personal.

God assured Jacob of the things he would do for him and through him. He promised him land, descendants, and that his life would be a blessing. God also promised to be with him.

Identification

What about your "Bethel" experience? Every Christian will want to remember that first encounter with God. You might just stop reading at this point and recall in your mind everything you can remember about your conversion experience. How old were you? Where did you live at the time? Did you respond to God's impression alone or did some concerned person seek to help you? What was the church service like in which you made public your commitment to Christ? What person influenced you the most? Can you recall something of the joy that came when there was complete surrender to Christ? How did your family react? Have you shared your conversion experience with anyone lately?

Your experience may not have been as dramatic as Jacob's. God does not require that everyone fit into the same mold. We have already stated in this lesson that Christianity is a personal religion. Every man stands before God. Every man is responsible for his response to God and every man will be judged of God.

After our initial encounter with God, we must continue to meet him. The first meeting is the most important, but others must follow.

Keep in mind that God is ready to come to us. We must be ready to open our lives to him.

God is always near. Trouble and problems help us to be aware of his nearness.

God knows us and knows our needs. We must trust him to help us.

Next week we study the "Transforming Power of Faith."

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A smile or two

The story goes that Ruth Bryan, daughter of William Jennings Bryan, was late for school one morning.

She made a desperate run for the streetcar, barely catching it. As she took her seat, she proclaimed: "I'm glad there's one member of the family who can run for something and get it!"

* * *

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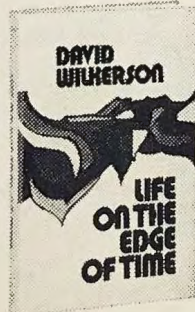
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October 22, 1972

| Church | Sunday School | Church Training | Ch. Adds. |
|--------------------------|---------------|-----------------|-----------|
| Alicia | 47 | 47 | |
| Alma, First | 346 | 122 | |
| Alpena, First | 89 | 45 | 1 |
| Berryville | | | |
| First | 167 | 57 | |
| Freeman Heights | 126 | 37 | 9 |
| Rock Springs | 110 | 66 | |
| Blytheville, Gosnell | 191 | 75 | 1 |
| Booneville | | | |
| First | 196 | 155 | |
| Glendale | 62 | 39 | |
| Cabot, Mt. Carmel | 166 | 104 | |
| Camden | | | |
| First | 385 | 70 | 2 |
| Hillside | 115 | 27 | 1 |
| Cherokee Village | 117 | 29 | |
| Crossett | | | |
| First | 497 | 137 | |
| Magnolia | 176 | 117 | |
| Mt. Olive | 313 | 187 | 5 |
| Dermott, Temple | 94 | 50 | 1 |
| Des Arc, First | 185 | 72 | |
| Dutch Mills, Liberty | 52 | 44 | |
| El Dorado, Caledonia | 32 | 22 | |
| Forrest City, First | 758 | 152 | 1 |
| Ft. Smith | | | |
| Oak Cliff | 186 | 92 | 1 |
| Trinity | 206 | 86 | 1 |
| Gentry, First | 158 | 63 | |
| Grandview | 84 | 92 | |
| Greenwood, First | 261 | 139 | |
| Harrison, Eagle Heights | 226 | 117 | |
| Helena, First | 270 | 82 | 2 |
| Hope, First | 424 | 177 | 1 |
| Hot Springs | | | |
| Lakeside | 167 | 97 | |
| Park Place | 373 | 141 | 1 |
| Hughes, First | 230 | 49 | 1 |
| Jacksonville | | | |
| First | 291 | 84 | |
| Marshall Road | 265 | 100 | |
| Jonesboro | | | |
| Central | 449 | 200 | 1 |
| Nettleton | 317 | 129 | 2 |
| Lake City, Bethabara | 146 | 115 | 2 |
| Lake Village, Parkway | 81 | 43 | |
| Lavaca, First | 282 | 128 | 1 |
| Lincoln, First | 208 | 60 | 2 |
| Little Rock | | | |
| Crystal Hill | 133 | 74 | |
| Geyer Springs First | 513 | 197 | 3 |
| Life Line | 520 | 136 | |
| Martindale | 87 | 51 | 1 |
| Nalls Memorial | 100 | | |
| Sunset Lane | 204 | 76 | 3 |
| Woodlawn | 81 | 39 | |
| Magnolia, Central | 473 | 275 | |
| Melbourne | | | |
| Belview | 137 | 100 | 1 |
| First | 102 | 72 | |
| Horseshoe Mission | 26 | | |
| Mountain Home, East Side | 164 | 126 | 5 |
| Murfreesboro, Mt. Moriah | 31 | 25 | |
| North Little Rock | | | |
| Baring Cross | 1226 | 135 | 2 |
| Gravel Ridge | 183 | 113 | |
| Levy | 351 | 112 | 1 |
| Park Hill | 585 | 147 | |
| Sylvan Hills First | 244 | 147 | |
| Paragould, East Side | 206 | 96 | |
| Paris, First | 380 | 107 | |
| Pine Bluff | | | |
| Centennial | 178 | 78 | |
| Dollarway | 108 | 45 | 1 |
| East Side | 189 | 141 | 3 |
| Second | 154 | 74 | |
| Prairie Grove, First | 173 | 83 | |
| Rogers, First | 662 | 159 | 7 |
| Roland, Natural Steps | 74 | 50 | |
| Russellville, Second | 214 | 101 | 2 |
| Springdale | | | |
| Berry Street | 103 | 52 | 1 |
| Elmdale | 285 | 55 | |
| Oak Grove | 64 | 35 | |
| Van Buren, First | 455 | 189 | 4 |
| Jesse Turner Mission | 39 | | |
| Vandervoort | 45 | 27 | |
| Warren | | | |
| Immanuel | 237 | 91 | |
| Southside Mission | 55 | 66 | |
| Westside | 68 | 54 | |
| West Helena | | | |
| Second | 261 | 125 | |
| West Helena | 266 | 86 | 6 |
| Wooster, First | 114 | 90 | |

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Measure would aid religious periodicals

WASHINGTON, D. C. (EP) — A bill introduced in the House of Representatives here would allow small publications — including non-profit and religious periodicals — to pay only two-thirds of a second-class mailing rate scheduled to take effect July 1, 1974.

The bill was introduced by Rep. Morris K. Udall (D.-Ariz.), who declared that "Newspapers and magazines are too important a communications medium in our society" to run the risk of their being forced out of business by postal increases.

Rep. Udall was one of the strong supporters of Postal Reorganization Act of 1970 under the postal rate increases of 125 percent over a five-year period were authorized. To offset the increases, his legislation would permit:

—The first 250,000 copies of any periodical to be mailed at two-thirds the rate. He said this provision is intended to protect "Small, opinion-molding" publications.

—The original five-year transition period for the 125 percent increase, to be extended to 10 years.

—Any future increases in second-class rates to be shared equally by publishers and the government. Also, increased rates already determined for July 1, 1974, for non-profit publications — such as religious magazines and newspapers — would be shared by the government.

Emmett Lucey, a Washington attorney for a group of non-profit, religious press associations, said the organizations he represents lean more strongly toward a bill introduced by Sen. Gaylord Nelson (D.-Wis.) in July because it attempts to eliminate a per-piece surcharge which is considered detrimental to the religious press.

Lucey, who represents the Evangelical Press Association, the Catholic Press Association, and the Associated Church Press, said the Udall bill does not delineate between non-profit and profit-making publications and does not even consider the surcharge.

"We would hope," he said, "that the non-profit publications would receive a better financial 'break' than the profit-making publications."

Lucey said it is interesting to note that Congress which turned the nation's postal problems over to a Postal Services Committee, is now beginning to reassert itself and become once more involved in the policy-making dimensions of the U. S. Postal Service. Lucey said that when hearings on the Udall bill open, the representatives of the CPA, ACP and EPA will be on hand with "many suggestions" for the improvement of the bill, especially as it affects non-profit publications.

In the world of religion

Assemblies youth in summer evangelism

SPRINGFIELD, Mo. (EP) — Some 10,000 young people participated this summer in organized person-to-person evangelism efforts throughout the U. S. sponsored by the Assemblies of God.

Under the Ambassadors in Mission (AIM) program, the young people volunteered to give blocks of time ranging from a few days to a few weeks in AIM programs under the direction of district Assemblies of God youth presidents. The AIM evangelism program, now in its seventh year, is coordinated on the national level by the Assemblies of God national youth department.

Some teams went from house to house, but many others simply went

wherever there were people — on the sidewalks, on the beaches, in parks — witnessing to their faith in Christ and inviting others to share it. Thousands accepted the invitation.

One of the largest groups went to Munich, West Germany, to give their witness during the Olympics. There 118 AIMers teamed up with 65 Christian European young people for witnessing. They recorded 252 decisions for Christ in Munich.

Hundreds of AIMers are already preparing for witnessing efforts in Mexico, Colombia, Ecuador, and other countries during the Christmas vacation period.

Broadcasts eagerly received in Asia

WHITTIER, Calif. (EP) — "The war in Vietnam may be winding down, but the interest in Jesus Christ seems to be winding up," says Robert Bowman, president of the Far East Broadcasting Company.

The missionary through radio reports a new surge of interest in FEBC's programs heard daily in South Vietnam. He cites not only the numerical increase in mail response, but the content of the mail as evidence of a new interest in what Christ has to say about life.

A recent letter to FEBC from Hue reports that a large group of listeners believed the newscasts from other stations and were certain that North Vietnam had won Hue and South Vietnam. They were ready to flee until they heard a somewhat different story on FEBC. FEBC's newscast was more

optimistic and they were impressed with the peace that it represented. The listener said, "We did not evacuate from this city . . . because we listened to your daily broadcasts." He concluded by writing, "Every night now people listen to you with eagerness like children waiting for their mothers coming home from the market to get food."

Bowman, who heads the 22 station network, says that the new interest in FEBC's message is directly traceable to a new programming emphasis on the Person of Christ — Who He is, What He says and What He wants to do. The concept of concentrating on the Person of Christ was initiated three years ago with the first step requiring the broadcaster to make an intensive study of the Life of Jesus Christ as presented in the four Gospels.

Southern Seminary names two visiting professors

LOUISVILLE (BP) — Southern Baptist Theological Seminary has named two visiting professors, including appointment of an evangelism professor for one year.

Lewis A. Drummond, professor of evangelism and practical theology at Spurgeon's College in London, England, since 1968, will assume the position of Billy Graham visiting professor of evangelism for the 1972-73 academic year.

Jonathan A. Lindsey, since 1967 a teacher of religion at Judson College in Marion, Ala., will serve as visiting professor of church history for the fall semester.

Drummond is returning to Louisville, where he was pastor of the Ninth and O Church for four years. In addition, he has been pastor of churches in Alabama and Texas.

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